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WILMINGTON

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THE NORTH CAROLINA PRESBYTERIAN

WILMINGTON WEEKLY

1894

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The Presbyterian.

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THURSDAY, JAN. 4, '94.

John McLaurin, - - Editor.
Contributing Editors:
Rev. Peyton H. Hoge, D. D.
Rev. Walter W. Moore, D. D.
Rev. Alex. D. McClure.

CHOOSE YE.

Turning from the old year to the new there is a mingled feeling of joy and sadness. We have come to love the old year as if it had some real existence of life or soul. We have been travelling in its company so constantly and so long and have taken from its hands our joys and sorrows so really that with its ceasing to be we have felt a loss as at the departure of a friend. We fall very naturally into reverie. Reverie grows serious and meditative. Why has the old year left us and the new year come? How was the changed relation effected? What will the new year be? Will we take its blessings thankfully and its cares trustingly? Whom will we serve this whole new year? Then a voice startles us. There is no one near us. We do not see any one above us. We are sure no one has spoken with a human voice. Still there is a voice saying: "Choose ye." We have heard that voice before. It was the Sabbath day. We were in the house of God. The preacher was announcing his text. These were the words he used. That put the words into our hearing. Another voice speaking through the preacher carried them to our consciences. There they have remained. We did not then see a need to decide. To-day the words come back and although the issue is not distinct the time seems opportune. The words, "choose ye," have a challenge and a call with new emphasis as we give up one friend and greet another.

Every moment may bring an issue requiring us to choose on some challenge the duty then to be done, the course to follow. But now the call is to a choice that shall comprehend and include every particular choice. We seem to be reading in the record of early times when the people had forsaken God to worship a calf which, all too readily, Aaron had consented to make. The people had neglected duty and set themselves to pleasure. They had concluded that life had no responsibilities, no stern necessities and solemn sanctions. They sat down to eat and drink and rose up to play. Then Moses came, aflame of zeal for God, solemn in the sense of duty to God and our fellow-men, and flung this word of challenge into their idle and sensuous ears: "Who is on the Lord's side?" The words stand out boldly on the sacred page and demand an answer in the beginning of this new year.

We cannot deny it, that our conscience will be clear and our conduct right if we will decide now, that in every separate issue of this year we will be on the Lord's side, if by His grace we keep to that. The service of the Lord is more honorable than any service of self or Satan. It is sure to yield happiness. It will not give what so many call happiness, a mere selfish, sensuous gratification of our baser appetites or passions, but a happiness of being on the right side, of doing the right thing, of serving the right Master. In it we shall be most useful. It may be that our cause will suffer seeming defeat and our deeds will seem to be of no avail. But they are right, as on the side of right, and their final issue of lasting victory will make us happy when final defeat of all selfish plans and deeds shall make all enemies of God and good miserable. On the Lord's side we may have to risk our lives, but they are charmed lives in His care. We may be wounded, but we have the care of the Great Physician. As a shield the Lord will defend us in the battle and if wounded carry us to a place of safety and of shelter, our true happiness will be in being safe on the Lord's side.

Yes we know all the transient gratifications, all the boasted delights of the other side. We may sit down to eat and to drink and rise up to play. Life may seem one vast play ground, and time one fine holiday. We have heard that side, with flattering speech and pleasing ventures, call the foolish children. We have found in the old former years that there are tired bodies, sleepy heads, heavy hearts, wasted strength, sensitive nerves, empty hands and powerless lives as results of any other service. We have not found on the other side, character and patience and strength and courage. We do choose. We are on the Lord's side.

Another page of this blessed Book lies open before us. It is the account of that great day when Joshua is telling the people in earnest counsel of all the way in which the Lord has led and fed them from the call of Abraham to this settlement in Canaan. It is a recital of the many and merciful ministries of God. It concludes with a challenge: "Choose ye." Israel appreciated the story. Israel attended the call. Israel answered the challenge. So will we. We will serve the Lord. As Joshua felt that he was not qualified to rule until he had first learned to serve, so will we serve the Lord first that we may be fitted to fill any station of responsibility and authority among our fellow-men. As Joshua felt that his choice was not to bow to a tyrant, such as a lordly man might be, so will we decide and hold fast to our decision that to serve the Lord is to submit to the authority of our friend ruling us for our good and the good of others.

In any question of morals, in any conflict of claims, in any struggle for right, in any social indulgence, in any public interest, we choose, we are on the Lord's side. We may not see far into the future, we may have only light enough for one step at a time, we will go in the direction shown us on the Lord's side and take one step at a time that way. It will be done very feebly. It will not be done at all in our own strength. Only this, we decide. We choose. We are on the Lord's side.

In this mind we enter the way of this new year—we cannot tell what sort of companion our new friend is to be. Indeed we do not care to know beforehand. Only this dear readers we are careful to choose to be on the Lord's side. For this year of 1894 we point two ways—on the Lord's side and on some other side. Between these two ways, choose ye.

On the second page of this issue we present our readers with an exceedingly interesting and otherwise desirable article from Dr. J. Henry Smith, entitled "Alexander Craighead—also the first of articles from parties specially qualified for the discussion of their themes. The article on "Evils of Tenement-House Life" is one the general reader ought to highly appreciate.

France and Spain just now are especially agitated by the question, how to deal with anarchists. It is a question that cannot be postponed. Spain has invited Italy to join in measures for the suppression of these foes to all government, but Italy just now is too much engrossed with other matters. In fact that question of debt, which so terrorizes individuals, has now fair Italy within its iron grasp, and it is with difficulty a ministry can be found to undertake the work of her release from the distressful situation. Crispi, the greatest Italian statesman of the day has been recalled to power for that purpose, and great hopes are centered upon him. Wars are expensive affairs and Italy with all her need for funds at home finds a war on her hands in Egypt. She has been successful however in this quarter. Among the hundreds of dead left upon the field in the last battle are said to be Mohammed Ali and most of the Emirs who fought with him.

HERE AND THERE.

On the threshold of the new year it may be well to look around and see what is going on in the world. In our own country the silver question has been laid aside if not settled, and the tariff question has not yet been drawn prominently into discussion. The conflict will be on ere many days. The Hawaiian question which has thrust itself before the public, or been thrust upon them, just now is in a state of comparative quietude. The holidays account for much of this, but the unexpected declination of the Queen of the islands to accept the remarkably favorable terms offered her, has put the politicians in somewhat of a quandary. The prospect now is that while annexation to the United States is a thing out of the question, the people of Hawaii will be left to settle matters among themselves without our interference. This seems to be what both wisdom and justice would dictate.

The present government of Great Britain—known as the Gladstonians—are in the condition of one who can hardly hold on and yet dare not let go. To dissolve now and go to the people would mean the destruction of the present government party, and to this Gladstone will not hear. Yet the marvellous ability of the premier may be said to be all that keeps the party together. Some of the late measures have increased the unpopularity of the present ministry, still they hope to retrieve with measures yet to come. A strong demand has been made that the navy shall be largely increased. The people of Great Britain demand this, yet these same people will visit their resentment upon the party that increases the budget to the extent required to accomplish it. Meanwhile the opposition serenely await the future which is to bring them forward, they hope, upon the crest of an incoming wave.

Norway and Sweden are in very strained relations to each other. Norway as the lesss important kingdom has been restive for sometime. She wishes to make her own consular oppointments and even to have her ministers in foreign countries Some eighteen months ago she took steps in the direction indicated by the passage of a bill through her legislature. Sweden has made many concessions, but regards those now taking as leading to a dissolution of the united kingdom. King Oscar refuses his consent to virtually dissolve the union which now binds the two countries. The claim is also set up that the king may issue commands to Norwegian troops only by consent of the Norwegian minister of war and council of State. On these subjects the Norwegians themselves are not entirely agreed, and war with Sweden, which is possible, will possibly bring civil war in its train.

And what shall be said of Brazil. Possibly before these lines are read a great battle may have been fought which will decide whether the present government is to stand, or the insurgents shall prevail. This has been just the situation of many days past and may be of many yet to come. The government it is clear enough, is utilizing the time to concentrate its naval forces. What the forces under Admiral Mello are to gain by delay is not so clear. Immediate action it would seem should be their policy, but some surprise may be in store for us from this quarter. It is impossible to determine amid conflicting reports which side is most advantageously situated.

The dread of an alliance between France and Russia entertained by the other European powers seems to have abated. The mercurial Parisians have had their attention diverted by the dynamite scare which could hardly be confessed to the French chambers. A proposition which may not be altogether chimerical is now brought forward by one Col. De Polignac, in a pamphlet published in Paris. It proposes that France shall ally herself with the Mussulmans of Africa. France could then ensure peace between her allies and the Spaniards, and while France would become mistress of the western Mediterranean, Spain could place sufficient artillery at Algiers to render Gibraltar untenable.

What to do with the Tramps, is fast becoming one of the questions that will demand very wise thought and very firm dealing. These tramps, of course, are shiftless and improvident—they do not expect to lay by anything. Many of them are skilled artisans, or mechanics—possibly over one-half are so. Notoriously some of the very best printers are among this fraternity. They are almost universally vicious, without being, thus far, except in rare cases, dangerously so—that is in a way to physically endanger others. Homelessness and intemperance lie at the foundation of the evil—for it is a grievous evil. Much over half of the tramps are intemperate, and none of them, presumably, have homes of their own. This last fact may well be considered in connection with the article of Dr. Rhis, on our third page.

THE OLD BIBLE.

Oliver Wendell Homes, in "The Autocrat of the Breakfast Table," has some fine thoughts about an old violin. When the instrument is new, its tones are dry and hard; but as one player after another pours his melodies into it, its notes become fuller, richer, softer, sweeter, till, in its old age the master's hand evokes, at every sweep of the bow, the echoes of the melodies of generations—the whispered hidden love of the young enthusiast, the passionate longing of the imprisoned artist, the stormy symphonies of the royal orchestras, and the low, soothing strains of the convent's holy hymns. "Its pores are full of music; saturated with the concentrated hue and sweetness of all the harmonies which have kindled and faded on its strings."

So it is with our old Bible: it comes to us like an ancient violin whose strings have been swept by a hundred master hands, with every grain of its wood vibrating and re-echoing the melodies of scores of generations. Into it the Psalmist, sweet singer of Israel, poured all the passionate devotion of his ardent soul; now rising to a very ecstasy of triumph and praise, now wailing forth in sad minor key the sorrows of a well-nigh bursting heart. In it we hear the wondrous mystic voices of inspired prophets, speaking of mysteries transcendent and visions ineffable. From it sounds again like a herald's blast the preaching of the apostles. The very angels of heaven have left in it the echo of their sweet song of "Peace on earth and good will to men." And a yet diviner music dwells in the words of him who spake of heavenly things which he had seen, and of the Heavenly Father whom he came to make known. Here we listen again to the thunder of Sinai, and to the loud cry from Calvary; we hear the Sons of God shouting for joy, and the voice of a great multitude, as of many waters, saying, Allelulia. We hear Deborah's exultant paean, and Hannah's humble hymn of praise; the clash of cymbals and the loud-voiced choir in the temple, and the low, soft hymns in that upper chamber in Jerusalem. Here are songs whose sweet notes have trilled from a million voices, and have cheered a million sorrowing hearts. Here are poems of infinitely varied sentiments that have given expression to the hopes, and fears, joys and griefs, prayers and praises, of hundreds of generations of human souls. Here are our noblest dramas, our sublimest epics, our sweetest lyrics.

Nor does our old Bible speak to us only of those who composed it; around it cluster hallowed memories of the saints of all ages who have poured their devotion into its pages; who have preached from its sacred texts, who have transformed its words into holy poetry, and breathed into them the breath of holy music; who, under its inspiration, have pictured celestial glories which mortal eye had not seen, and spoken of things which mortal ear had not heard, and dreamed of things which had never entered into the heart of man.

E. C. M.

Mebane, N. C.

FOREIGN MISSIONS.

Conducted by
Rev. T. R. Sampson, Asheville, N. C., Secretary for Foreign Missions of Synod.

APPOINTMENTS.

Dec. 31st, with Rev. M. A Henderson, Jan. 2nd, Mt. Airy—4th, Mocksville. Jan. 7th, with Rev. J. M. Seabrook—21st, Third Creek—23rd, Milton—25th, Leakesville—28th, Wentworth.

Who Will Go For Us?

We will begin the new, by repeating the question with which we closed the old year. Last week, after reviewing the several grounds, which the outlook in North Carolina afforded for rejoicing, we called attention to the fact that, to-day, our Southern Church has only six of her children, from this State, in her own work, five of whom are daughters, which is assuredly a matter worthy of the most careful consideration by all whom it concerns.

We will not attempt to inquire into the causes of this situation, or venture any explanation of it, but we will endeavor to *improve* it, by asking again with all emphasis,

WHO WILL GO FOR US?

There is no immediate, visible prospect of much improvement—at least, so far as ordained ministers are concerned. Some attention to this matter has brought out the following facts:

At Union Seminary, where most of the students from North Carolina study, there are only *five* young men from this Synod, who are looking forward to the Foreign Mission work—and "these are in the Junior Class;" so that, at least, three years must elapse, before any of these will be ready to go, who may find the way *then* clear to do so.

At Davidson College, the number, of those interested, is much larger; but with them the period of preparation is also much larger, and, as Dr. Nevius has so clearly shown, the percentage from "the student volunteers," who have really entered the field, has been *very small*.

This consideration, with some others, has led a great many, among whom we must put ourselves, to question the wisdom of *pressing* this matter *too hard*, upon those so far from the time of entering upon their life work.

State the needs—the obligations—the glory of this work, but do not insist on *pledges*. Leave the future to God's providence and Spirit. Do not try to make providence or to force the Spirit.

Looking away from these two sources, which have been in the past, as we think *most unfortunately*, the chief recruiting grounds, to the *Church* at large, we find that there are some eight or ten others, who have presented themselves. Two of these are physicians, whom we hope, within a year or too, to see in the field—one is a thoroughly competent lady, now under appointment, waiting for some improvement in the finances of the Committee. Several others are younger, and less experienced, ladies, not yet ready for service. But where are the Pauls and Silases—men tried and proven—*now ready* for service—known to their brethren and the churches, whose example would be the strongest missionary appeal? *There is not one.* Oh, for one such *Pastor!* This subject is too large for the end of an article. We will return to it.

Young pastors make the very best missionaries.

The demand, from every field, but especially Japan—Corea, China and Brazil is—"Send us *your very* best men—or *none at all.*" "Possibly our zeal may have outrun our discretion. Possibly some have gone out, who ought to have been kept at home."

Yes, and we will continue to make mistakes—we are not infallible, but let us learn this lesson now—to send out *only choice men*, who have given *proof* of their *ability* and *usefulness*, even if we must send out fewer.

"Haste makes waste" in this line of work, *very often.*

"One good missionary is worth ten indifferent missionaries. You must remember that the personal characteristics of men who have to deal with natives, and especially with ignorant natives who are plunged in the depths of superstition, not only influence the people among whom their lot is cast for the time being, but they leave traces behind them that may continue for years; so that, while a good man may leave his memory green to blossom for years, an indifferent man, or one who does not understand the natives, or who rouses the prejudices of the natives, may hinder for years the progress of that enterprise which we are so anxious to further."

The Presbyterian.

TO-MORROW.

We knownot what God's afterwards may be,
The clouds which seem so dark to you and me
May, on the morrow, show their golden lining.
That thorny cross, if rightly borne, may bloom
Like Aaron's rod. Its flowers and rich perfume
Showing how Duty bears its own reward.
—*Margaret Kennedy, in Mid-Continent.*

ALEXANDER CRAIGHEAD.

[Correspondence of the N. C. Presbyterian.]

MESSRS. EDITORS:—A little incident occurred during the sessions of the recent Synod of North Carolina in Tarboro, that occupied a few minutes only, but which your present correspondent thinks deserves a larger and wider notice. The incident is thus recorded in the brief minutes as published in your paper of Nov. 9th.

"Mr. J. C. Burroughs, through his pastor, Rev. J. A. Preston, D. D., presented to the Synod a gavel made from the historic tree which stood during more than one hundred and twenty-five years at the foot of the grave of Rev. Alexander Craighead, and which sprang from the hand-spike used in bearing his body to the grave in 1766. The committee to prepare a suitable response to Mr. J. C. Burroughs, in accepting the gavel presented by him, offered the following, which was adopted:

We would as a Synod thankfully and reverently accept this gavel and express the earnest hope and prayer that at every meeting of this venerable Synod, it may whisper the sweet words: "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them," and at the same time be an incentive to heed the call still made to us who labor in the same cause, saying, "Be thou faithful unto death, and I will give thee a crown of life."

This record and this honored name have induced me to take down and read to an attentive and interested family circle, the 14th chapter of Dr. Wm. Henry Foote's "*Sketches of North Carolina,* historical and biographical, illustrative of the principles of a portion of the early settlers."

The heading of this chapter is "Church of Sugar Creek—its first minister, Alexander Craighead." This church at Sugar Ceeek reported to the General Assembly last spring (1893) 217 members—five elders and four deacons—with Rev. J. L. Williamson its pastor. But Alex. Craighead, its first minister, was the *first* Presbyterian minister that resided in Western Carolina and the *third* in the State.

Alex. Craighead was ordained Nov. 18th, 1735, by Donegal Presbytery, Synod of Philadelphia. He preached a sermon by appointment on Col. 2:7, "Rooted and built up in Him and established in the faith, as ye have been taught, abounding therein with thanksgiving." He delivered a lecture on the 1st Psalm, and also discussed the question "Whether revelation is necessary to salvation?" He was a zealous promoter of the "Revival," and accompanied Whitfield while in Chester county, and they made the woods ring, as they rode, with songs of praise. Craighead was a Presbyterian of the strictest type, and an earnest adherent of the "Solemn League and Covenant;" indeed, for awhile,—from 1745 to 1753,—he seems to have withdrawn from the Synod of Philadelphia and "joined himself to the languishing cause of the Reformed Presbyterian Church," (*i. e.*, the *Cameronian* or Seceder Presbyterian Church). About 1753, he returned to his old associates. He was an exceedingly zealous man, of an ardent temperament, devoted to the work of the ministry, and noted for preaching sermons peculiarly calculated to awaken careless sinners. Anxious for the salvation of men he favored some measures that were thought unjustifiable and dangerous, and specially unacceptable to his brethren in the Presbytery. He removed to the Valley of Virginia, and settled in Bath county, in the bounds of the present "Windy Cove" congregation. His name was enrolled among the members set off to form the first Southern Presbytery of *Hanover*. The defeat of Braddock on the 9th July, 1755, threw these western frontiers of Virginia at the mercy of the Indians, and their inroads were frequent and murderous. Terror reigned throughout the valley. Mr. Craighead's situation and that of his congregation was specially exposed, and he with those of his people who were disposed and able to escape, sought safety in less exposed situations, after having lived in Virginia about six years. Another reason for Craighead's removal doubtless was, that he found in this retired country—between the Yadkin and Catawba rivers—full and undisturbed exercise for that ardent love of personal liberty and freedom of opinion which had rendered him obnoxious in Pennsylvania, and was in some measure restrained in Virginia. He was ahead of his ministerial brethren, certainly in Pennsylvania, in his views of civil government and religious liberty, and to the Governor of that State, he became particular offensive for a pamphlet of a political nature, attributed to him. This pamphlet attracted so much attention that in 1743, Thomas Cookson, one of his majesty's justices for the county of Lancaster, Pa., in the name of the Governor, laid it before the Synod of Philadelphia. The Synod not yet ready for such sentiments, disavowed both the pamphlet and its author, and in very strong language and unanimously, declared that "we detest this paper, and with it all principles and practices that tend to destroy the civil or religious rights of mankind or to foment or to encourage sedition or dissatisfaccion with the civil government that we are under, or rebellion, treason, or any thing that is disloyal." In the State (or colony,) of Virginia, the disabilities upon those who dissented from the Episcopal Church were illsuited to the spirit of such a man as Alex. Craighead. As Dr. Foote says: "To fight with savages, to defend the frontiers and shield the plantations of Eastern Virginia, and that too, for men that would not yield to his congregation the privilege of being married according to the ceremonies and by the ministers of the Church to which they belonged, and who were taxed to support a ministry on whose ordinances, public and private they would not attend, could not be agreeable to a spirit that longed for all the freedom that belongs to men, and his aspirations for what he had not seen, and scarcely knew how to comprehend, indulged in latitude of thought and expression, alarming at that time even to emigrants from Ireland," more cautious and perhaps more timid than he.

In 1758, at the Spring meeting a call from "Rocky River" was presented for the services of Mr. Craighead, and soon around him, were gathered and organized Steel Creek, Providence, Hopewell, Centre, Rocky River and Poplar Tent, which entirely surrounded Sugar Creek (or Sugaw, or Soogaw, the Indian name of the creek; and in the early records of the Church written *Sugaw.*) These seven congregations were in Mecklenburg county, (except a part of *Centre* which lay in *Rowan* then, now *Iredell.*) From these came the delegates that formed the celebrated Convention that met in May 1775, and which uttered the *Mecklenburg Declaration,* and whose hands sustained it in the trying scenes of the Revolution.

What words can fitly express our obligations as citizens of North Carolina, to Alexander Craighead? the solitary minister between the Yadkin and Catawba, whose life and instructions formed the principles both civil and religious, in no measured degree, of that brave and patriotic section, that in the view of tories and British officers and soldiers was termed the *Hornet's Nest.* It was a happy thought to make the "*gavel*" above referred to, and present it to the Synod. That gavel is a voice from that honored grave, a voice of self-sacrifice, of piety, of patriotism, and if you will excuse the alliteration—of Presbyterianism. Such annals as Dr. Foote's "*Sketches of North Carolina,*" as also his *Sketches of Virginia.* (1st and 2nd series,) ought to be read by all our citizens. They ought to be familiar in every Presbyterian home, but I fear they are not. When I read the lives, the sacrifices, the instructions and the inheritance of civil and religious liberty which such men have transmitted to us, I feel it is not irreverent nor inappropriate to say:

"O bless the Lord, my soul:
Nor let 'such' mercies lie
Forgotten in unthankfulness,
And without praises die."

The name of Craighead, however, is linked with other names. He left two sons and several daughters, one son *Thomas,* licensed in 1778, an eloquent preacher and warm hearted man, who ultimately removed to Tennessee. His third daughter *Rachel,* was married to the Rev. David Caldwell, of Guilford county, whose fame as a scholar, and teacher and patriot, is too deeply engraved in the early history of this country and the Presbyterian Church in Central North Carolina to be forgotten. But I need not enumerate to any well read North Carolinian, the names of the descendants of Alexander Craighead or of Dr. David Caldwell. That man must be ignorant and to be pitied who does not know, and venerate the memory and thank God for the lives of such men, as Alexander Craighead and David Caldwell.

It was well for the Synod of North Carolina to accept "*reverently*" as well as "*thankfully*" the "*gavel*" so associated with the grave of such a pioneer and patriot and minister of the gospel as Alexander Craighead. It came from the grave of the first minister of that noble section of our State, three miles north of Charlotte, says Dr. Foote—"the present place of worship of part of the oldest Presbyterian congregation in the upper country, in some measure the *Parent of the seven congregations* that formed the Convention in Charlotte, in 1775.

J. HENRY SMITH.

Greensboro, Dec. 20th, 1893.

BENEFITS TO BE EXPECTED FROM THE RESTORATION OF THE JEWS.

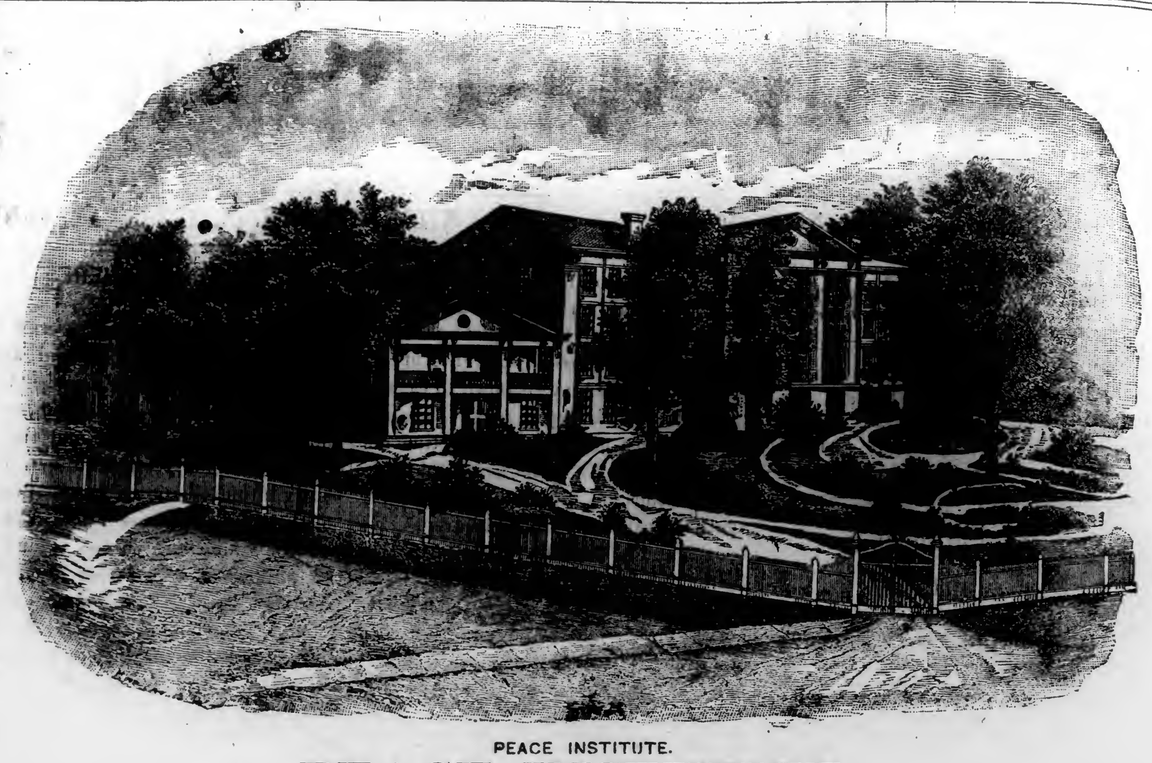
[Correspondence of the N. C. Presbyterian.]

When the Jews are restored to their own land, and have re-established their own government, we suppose they will re-enact the civil code of this great lawgiver Moses. And then we may hope to see a Hebrew State in union with a Christian Church. All the social problems which now vex the political world will then be solved. Henry George says truly that wherever there is a social problem there is a social wrong. At the present day, these problems are utterly unmanagable and unsolvable. But the wisdom of Moses may be expected to overcome them all. Henry George advocates the possession of the land by the government, and the renting of this land to the citizens. This system would make necessary a new body of office holders; and the vast body of officials, at an enormous expense, is already the great curse of our government. The Hebrew law made the land an unalienable property of every citizen. No office-holder rented to him; it came down to him from his ancestors and he had no power to sell it away from his children. "The land shall not be sold forever; for the land is mine" saith the Lord. The owner could lease his land for forty-nine years, and in case of debt, it could be claimed by the creditor for that length of time, but at the year of jubilee it was to return to his children. Thus no drunken, spendthrift father could utterly impoverish his children; they were protected by their heavenly guardian, and were never born beggars.

It would take a volume to describe all the benefits of this divine law. Each citizen, knowing that his land would remain in his family for all future generations, would naturally spare no expense in planting, enriching and beautifying his patrimony. He and his neighbors would have every inducement to have perfect roads, strong and beautiful bridges—and handsome and comfortable churches and school houses. This system would finally result in a finer and nobler civilization than any we have yet seen. Every citizen was compelled to own a citizen's share of his native soil, or relinquish all rights of citizenship. The poor deluded French revolutionists thought the title of "citizen" was noble enough for kings and princes to bear; and when they had utterly destroyed their government, they imagined they could construct a perfect government on the principles of their great infidel philosopher, Rousseau. How totally they failed, let a modern socialist Karl Marx describe. He says: "They endeavored to free labor, but only succeeded in subjecting the more completely under the yoke of capitalism; they aimed at setting at liberty all labor powers, and only riveted the chains of misery which held them bound; they wanted to release the bondman from the clod and deprived him of the soil on which he stood by buying up the land; they yearned for a happy condition of society and only created superfluity on one hand and dire want on the other; they desired to secure for merit its own honorable reward, and only made it the slave of wealth; they wanted to abolish all monopolies and placed in their stead the monster monopoly capital; they wanted to do away with all wars between nation and nation, and kindled the flames of civil war; they wanted to get rid of the State, and yet have multiplied its burdens; they wanted to make education the common property of all, and made it the privilege of the rich; they aimed at the greatest moral improvement of society, and only left it in a state of rotten immorality; they wanted in a word unbounded liberty, and have produced the meanest servitude." They were like children playing with the dangerous cogs and wheels of a powerful steam engine, which they could no more control than they could the element. Their example has been a warning to all succeeding generations. They had genius, learning, culture of every kind, and yet their failure to improve the condition of mankind was nothing but disaster and ruin.

What Rousseau and Voltaire and other philosophers of that day failed to accomplish, would all have been successfully achieved had they taken the civil laws of the Bible as their guide. They were right in wanting to improve their condition and had they adopted the right methods would have succeeded. The laws of Moses (or rather of God) made education the common property of all. "For the priests' lips kept knowledge and the people sought the law (all law necessary for human guidance) at their months." Their numerical relation to the people gave every citizen and every citizen's child education, medical attention, free churches and free courts of justice. Our Christian bishops and deacons could and should do the same for us. The Bible gives us every blessing civil and religious.

H. M. I.



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Condensed Schedule.

TRAINS GOING SOUTH.

Dated Dec. 24, 1893.	No. 55	No. 58	
	P. M.		
Leave Wilmington	*3 20		
Leave Marion	6 11		
Arrive Florence	6 50		
	No. 50		
	P. M.	A. M.	
Leave Florence	*7 10	* 7 45	
Arrive Sumter	8 28	9 20	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 28	*9 53	
Arrive Columbia	10 00	11 05	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 57	5 35	
		No. 59	
	A. M.	P. M.	
Leave Sumter	5 57	* 5 45	
	A. M.		
Arrive Florence	7 15	6 55	
	No. 56		
	A M.		
Leave Florence	*7 40		
Leave Marion	8 23		
Arrive Wilmington	11 10		

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 45p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 00 p. m., arriving at Hartsville 8 34 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 7 00 a m. and 5 15 p. m., arrive at Hub at 7 45 a. m. and 6 00 p. m. Returning leave Hub 8 15 a.m. and 6 30 p. m.; arrive at Chadbourn 9 00 a. m. and 7 15 p. m. Daily except Sunday.

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FROM GLORY UNTO GLORY.

"From glory unto glory." Thank God that even here
The starry words are shining out, our heavenward way to cheer!
That e'en among the shadows the conquering brightness glows,
As ever from the nearing light intenser radiance flows

"From glory unto glory." Shall the grand progression fall
When the darkling glass is shattered as we pass within the veil?
Shall the joyous song of "Onward" at once forever cease,
And the swelling music culminate in a monotone of peace?

Shall the fuller life be sundered at the portal of its bliss
From the prineiple of growth entwined with every nerve of this?
Shall the holy law of progress be hopelessly repealed,
And the moment of releasing see our sum of glory sealed?

"From glory unto glory" of loveliness and light,
Of music and of rapture, of power and of sight,
"From glory unto glory" of knowledge and of love,
Shall be the joy of progress waiting us above.

* * * * *

"From glory unto glory," with no limit and no veil,
With wings that cannot weary and hearts that cannot fail;
Within, without, no hindrance, no barrier as we soar,
And never interruption to the endless "More and more."

For infinite outpourings of Jehovah's love and grace,
And infinite unveilings of the brightness of His face.
And infinite unfoldings of the splendor of His will,
Meet the mightiest expansions of the finite spirit still.

—*F. R. Havergal.*

[For the N. C. Presbyterian.]

EVILS OF TENEMENT-HOUSE LIFE.

BY JACOB A. RIIS.

Author of "How the Other Half Lives," Etc.

One summer's night, some years ago, a party of ladies and gentlemen drove to Police Headquarters in New York and demanded to see the Inspector. They were going slumming, they said, and wished a guide. A policeman was sent with them, for they were persons of influence, and they drove off for a tour—not of the dives but of the tenements. By slumming they understood viewing the poor as one goes to see a collection of strange and dangerous animals.

That cab became the forerunner of very many. It got to be the fashion to go slumming. Nothing is ever so bad that some good can not be made out in it. Some people with brains and hearts found their way down among the poor and learned to know them and their trials. Their sense of justice revolted against the exhibition and they protested angrily that they were as good as their alleged betters. "They are better," they said: "their moral sense is higher." Whereupon the sarcastic remark was made that the process of slumming should be reversed. It ought to begin on Fifth Avenue.

Now, this was, perhaps, no more than a fair return, and there was some truth in it. Certainly, the poor had not given the first offense. They are better in the sense that they come much closer to each other in human comparison and pity and helpfulness than life on the Avenue will let people do there. They come down to sound first principles, all the artificial ties of life are laid aside. They have "neighbors." And when that is said the all-redeeming virtue of tenement house life is pointed out. All its other influences make for evil. For the good that is in those who dwell in them they deserve all the more credit, because it has been maintained in spite of their environment. That is bad. That it has not corrupted them through and through; that one finds the little children there pretty much such material for the teacher to mould as children are everywhere, is the marvel that made their discoverers cry out as they did. It is a tremendous argument against the inherent badness of human nature and urgent warning to all who understand the rule and the value of the home in moulding the child.

For the chief and worst offense of the tenement is, that it is a home-destroyer. Many other charges may be brought against it and justly, but that is the head and front of its offending. For whatever destroys the homes of a people, destroys surely its morals, its character, and in the end the people itself. When Rome became a city of tenements—a city without homes—it fell. How should it be otherwise? The love of country is the love of home. We fight for our flag because it waves over our homes. Men do not love a country in the abstract, anyhow not to the fighting point. They love it because it is theirs. Homeless men have no such claim. Citizenship means nothing to them. Long ago it was observed that the great cities were sores on the body politic of the Republic. We know that that is truer to-day than then, and for the chief reason that with their growth their homeless men are increasing. More of their people every year live in barracks.

What are the causes that make the tenement the destroyer of homes! The crowds are one. The worst tenements are thoroughfares rather than houses, highways for a population in sight or reach of which no man would rear a "home." The door is always slamming, night and day. In the cellar tramps and toughs camp and occasionally set the house on fire. Almost every morning that explanation is advanced to account for a tenement house fire in the night just passed. "Privacy," said an eloquent preacher for the poor once, "in a tenement house is not much more possible than in an eastern caravansary, or in the steerage of an emigrant vessel." I don't know about the caravansary, but I have been in the steerage of an ocean steamer, and I should say not as much. There is some authority, some superintendence tending toward order and decency there. In the slum tenement there is none.

It is impossible to get out of the sight and sound of one's neighbors. And such sights, such sounds? The young see and hear them early and late. The case improves in degree only, not in kind, with the tenement. A locked door keeps out the tramp, but not the crowds. They are part of the place, a very important part; they make it pay. A certain proportion of them, always very much in evidence, serves to keep the connection with the saloon unbroken. If the saloon itself is not a part of the establishment, it is sure to be next door. What cheer the tenement lacks, the tenant soon find there. It is club, the base of political interest and action. What more natural than that rum politics should be the crop? The saloon is the gainer by the compact. Such training as it affords is applied early enough to take root. It is not of a kind to encourage the home-feeling.

The extortionate rents bear their own malignant hand in the attack upon the home. They bring in the crowds in the first place. The poor crowd to reduce rents, not because they do not like elbow-room as well as those who can better afford it. They send the mother to the shop and the child to the factory when it should be learning to read in school. And their labor reduces the wage-standard, thus increasing the need. The acquaintances that lead to marriage are formed in the shop or in the street. Wifehood and motherhood find the young girl without any training for her new duties. She has none of the qualities that go to make a home, or they are not developed in her. Waste and discomfort are the logical results. Half of our tenement families live at a rate that would beggar a Crœsus, yet that barely keeps themselves. There is no contradiction in this as any one knows who has much experience with our city poor. No thrift is the typical badge of tenement house life. The husband escapes to the saloon in search of the cheer his home fails to furnish. For half the drunkenness that disgraces the tenements, the ignorance of the wives is to blame. The boys and girls take to the street.

It is there they receive their real bringing up, such as it is. It was said once by the Superintendent of the House of Refuge, who for thirty years had tried to make good boys out of bad that it was essential to have the play of the children more carefully watched than their work. It is the utter impossibility of doing that which makes the street so dangerous. It is naturally the physical growth of the chiidren which the tenement stunts. The lack of privacy at home, the lack of HOME itself, together with the influence of the street that replaces it, are leaving a stamp upon the growing generation of our city, poor that is unmistakable. The teacher who has grown grey in the west-side "ragged school" notices a distinct descent in quality of the greater crowds since the tenement replaced the shanty, which, poor and patched were yet the homestead of the old squatters. The Superintendent of Police complains that the young thieves are smarter and more reckless than their predecessors, and that there are more of them. The philosopher on crime and punishment, Dr. William T. Harris, points out in the census that "the element that becomes criminal because of lack of individuality and self-respect that comes with it," is increasing, as are the tenements. As long as thirty years ago the secretary of the Prison Association of New York had identified this class with that growing one "whose homes had ceased to be sufficiently SEPARATE, decent and desirable to afford what we regarded as ordinary, wholesome influences of home and family." Justly so regarded. We have the testimony of Rabbis and other intelligent Jewish observers to the effect that the morality of their young people in the great hives on the eastside is not what it was. They are backsliding. To me that is a profoundly significant fact. The love of home is the sound kernel in the Jew that has brought them safe through the centuries of persecution and obloquy. He has escaped from these at last to have the dry-rot of the tenement sap his very vitals. It is not that he is losing his grip on the ancient faith, not the lordly returned from oppression to freedom—not these only or altogether. It is the tenement that is his bane. Against its physical corruption he has been proof so far; against its moral corruption not. It has for him no embodiment of the home ideal.

The home is the great developer of individuality and character. The tenement is the great destroyer of both. In the end it all comes down to character in the struggle with the temptations and evils that beset mankind. That is the great and final test of all. It is on that ground, above all other, that I arraign the tenement as a danger to society and an enemy of the State. I am aware that there are homes, even in tenements, that men and women live good and useful lives there, and that children grow up in them marvelously untouched by their corruption. But I maintain that these things are in spite of, not because of the tenement, and that its influence on our city populations constitutes a great and growing danger to our land and our liberties.

New York City.

The Grace of Giving.

Religious benevolence, giving of our means for pious purposes, is one of the features of a Christian life. Shall we not say it is one of the tests of consecration? The apostle calls it a grace. The Form of Government of our church classes it among the ordinances of worship. The word of God calls us to it as truly as it calls us to prayer. This sense of duty has a rightful place in every Christian's conscience.

We are to recognize that He whose is the silver and the gold is the rightful proprietor of that which we call our own. The third servant in the parable, slothful and unprofitable though he was, yet acknowledged this truth when he said, as he gave up his one talent to his Lord, "There thou hast that is thine." If the Christian in his personality is not his own, but in his body and spirit is to glorify God, surely he cannot set up a claim of exemption for that extraneous substance which God has temporarily lodged in his hands.

Different phases of consecration have had their special emphasis of illustration at different times: Now, martyrdoms for the truth. Again, ascetic renunciation of the world: At another time the ordeal of Reformation throes amid universal error. We are not speaking amiss if we say that for this age the consecration of money is one of the very manifest calls of God upon his people. Formerly the Church was more restricted in its mission. The heathen world was closed. Methods of communication and international relations and treaties were not in the providential development we have them to-day. The Church was provincial and had only its local wants. And its work not then making large demands, God did not bestow such marked wealth upon his people. But it is otherwise now. To-day two orderings of providence come together. 1. Ability of the Church to give. 2. The myriad avenues for the gospel to enter—the doors of every heathen country open, the amazing development of home countries with means of access to every corner, the facility of contact and communication everywhere, the whole earth as it were having become one neighborhood. Put these two facts together, and what do they mean? The work, and the means wherewith to do it being thus contemporaneous in the providence of God, make plain the duty of the hour.

We fail to read the signs of the times, and to interpret God's providences and to realize our trusteeship before him if we forget that he calls for the instrumentality of the purse. Money in its line is a means to the world's evangelization as well as preaching or prayer. Like Cornelius we are to send up alms with our prayers. They are to go hand in hand before the Lord. What God has thus joined together let no Christian dare put asunder. It is very significant that in the Psalm depicting the future glory of Christ's kingdom, in the same verse in which we read, "Prayer shall be made for him continually," it is also said, "To him shall be given of the gold of Sheba." The Lord puts his work upon his people. To meet the demands he gives severally, as he wills, of means thereto; now five talents, now two and now it may be but one. This is a loan. For its administration he institutes the ordinance of stewardship. He does not call in the whole principal, but he looks for a certain proportional interest rate. Such duty is irrespective of the circumstance whether our money be much or little. In our day of activity and enterprise in the work of the kingdom this kind of devotement becomes more necessary, and the Christian's pocket-book will have to be one of the tests of his character.

As a motive to faithful giving we have ever the example of the Lord Jesus, the great donor who gave himself for us. What is our silver and gold beside the flow of redeeming blood! The subject thus connects with the cross of Calvary. In sight of that spectacle and under the tender influence of its suggestion we catch the pleading refrain:

"All this I did for thee
What hast thou done for me?"

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Condensed Schedule.

TRAINS GOING SOUTH.

Dated Dec. 24, '93.	No. 23 Daily.	No. 35 Daily.		No. 41 Daily
	A. M.	P. M.		A. M.
Lv Weldon	11 47	9 51	.. ..	.. ..
ArR Mount	12 55	10 45	.. ..	.....
	P. M.			
Ar Tarboro	2 35	.....	.....	.....
Le Tarboro	12 07	.....	.....	.....
	P. M.	P. M.	.....	A. M.
LvR Mount	12 55	10 45	.....	6 00
Lv Wilson	1 55	11 25	.....	6 35
Lv Selma	2 45	.....	.....	.....
Lv F'y'ville	4 25	1 15	.....	.....
Ar Florence	7 05	3 27	.....	.....

	No. 47 Daily.			
	P. M.			A. M.
Lv Wilson	2 05	.....	.....	6 35
Lv Goldsbo'	3 00	.....	.....	7 20
Lv M'gnolia	4 13	.....	..	8 29
Ar Wilm'tn	5 50	.....	.....	10 00

TRAINS GOING NORTH.

Dated Dec. 24, '93.	No. 78 Daily.		No. 14 Daily.	No. 40 Daily
	A. M.		P M	
Lv Florence	7 30	.....	7 05	.....
Lv F'y'ville	10 27	.....	9 20	.....
Lv Selma	12 10	.....	.....	.....
Ar Wilson	1 05	.....	11 18	.....

	No. 48 Daily			
	A. M.		.....	P M
Lv Wilm'tn	9 00	.....	.....	7 00
Lv M'gnolia	10 40	.....	.....	8 37
Lv Goldsbo'	12 00	.....	.....	9 48
Ar Wilson	12 50	.....	.. ...	10 35

	No. 78 Daily.		No. 14 Daily.	
	P M		P. M.	P. M.
Lv Wilson	1 15	.....	11 23	10 40
ArR Mount	2 07	.....	12 05	11 25
Ar Tarboro	2 35	.....	.....	... .
Lv Tarboro	12 54	.....	.....	.....
LvR Mount	2 07	.....	12 05	....
Ar Weldon	3 18	.....	12 56	... ..
	P. M.	.....	A. M.	

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9 30 a m, arrive Tarboro 10 25 a m, and 11 45 p m.

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7 20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

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The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address :

Rev. R. M. Latimer, from Clio, Ala., to Pleasant Ridge, Ala.

Rev. Uncas McClure, from O'Fallon, Mo., to Boonsboro, Ark,

Rev. S. B. Campbell, from Quanah, Texas, to Lancaster, Dallas county, Texas.

NORTH CAROLINA.

Accident to Rev. W. B. Tidball :—The following sad news is from Taylorsville correspondence of the Charlotte Observer under date 27th ult. We have heard nothing direct, but the Observer's correspondents are apt to be reliable :

Rev. W. B. Tidball, a Presbyterian minister living some eight or nine miles from here on a little mountain farm by himself, was badly and perhaps fatally burned yesterday evening. It seems that he was burning off some rubbish on his place and fell in the fire. When found he was almost unconscious. Friends are attending the unfortunate man and doing all in their power to relieve his sufferings. His wife, who lives in Madison, was wired for yesterday evening.

[Correspondence of the N. C. Presbyterian.]

Galatia Church :—Seven new members were added to this church on Sunday, December 24th. The church is vacant for the present, and one of the neighboring pastors preached a week for the people. Large congregations attended—three additional elders were elected and the church starts the new year under favorable circumstances. X. X.

[Correspondence of the N. C. Presbyterian.]

Dedication :—Tuesday, December 26th, was a great day for the children in Fayetteville. The cornerstone of the new Sunday-school building, was laid by the children's own hands, after appropriate addresses and ceremonies. Within the stone was placed a history of the church and a list containing the names of more than one hundred and fifty children who have contributed to the erection of the building. The first date on the stone is 1755—a year famous in history for the Lisbon earthquake, Braddock's defeat and the preaching of the first sermon in Fayetteville, which, of course, was addressed to a Presbyterian congregation. The historical philosopher may draw the lesson from the collocation of these words.

The last date 1893, a year when "the times were so hard that the church could not afford to be economical." And through the intervening years the mercies of the God of the Covenant have been abundantly bestowed and unto children's children. So we wrote on the stone in the Hebrew tongue, His name, "Jehovah." X. X.

[Correspondence of the N C. Presbyterian.]

Rev. T. R. Sampson :—Having been called to Birmingham to attend a meeting of the *ad interim* committee on Foreign Missions appointed by the last General Assembly, has been obliged to cancel the appointments at Mt. Airy, Mocksville and Buffalo, on the 2d, 4th and 7th of January.

[Correspondence of the N. C. Presbyterian.]

Acknowledgement :—The heart of many a pastor is made to beat with joy and gladness, because of tokens of esteem and affection received on Christmas occasions. None more so than the heart of the pastor of Matthews church, on reception of a handsome and valuable one, from the ladies of his charge, presented to him at the Christmas tree given the children of the Sabbath-school, Saturday night, Dec. 23d, 1893. He desires thus to express his thanks for and appreciation of the same.

Many were the little hearts made glad by presents received from off that Christmas tree. May each one of them be made doubly glad by receiving God's Christmas Gift in their hearts. PASTOR.

Matthews, Dec. 25th, 1893.

[Correspondence of the N. C Presbyterian.]

Mt. Gilead :—The congregations of Pee Dee, Sharon and Wadeville have always been very kind to their pastor. We very often receive nice candies, apples, oranges, canned fruits, jellies, nuts, hams, chickens and turkeys. We have not wanted turkey since Thanksgiving and judging from the number that are coming in from Christmas we shall not want any soon. Truly, God through the kindness of his people is feeding us "with the finest of the wheat and with honey out of the rock." May those members who have been so kind, realize the truth of the words of our Lord Jesus who said : "It is more blessed to give than to receive."

K. A. McLEOD.

VIRGINIA.

Thompson Valley Church, Tazewell County :—Rev. Thomas Mowbray was installed pastor on 12th ult.

Bay View :—Seven united on profession recently. The congregation is very small, but will build a church at Cape Charles if help sufficient is forthcoming.

Nottoway :—Ten persons received since fall Presbytery—six on profession and four by letter.

[Correspondence of the N. C. Presbyterian.]

Warm Springs :—At our fall communion we had the pleasure of welcoming six new members. Since our last meeting thirteen have been received. Rev. M. B. Lambdin was with us and his preaching was greatly enjoyed. Rev. Wm. T. Price also preached once and was gladly heard.

[Correspondence of the N. C. Presbyterian.]

Lexington Presbytery :—At a called meeting in Lexington on the —— day of December, steps were taken to reorganize Ben Salem church. Another called meeting will be held in Staunton, Dec. 28th, at 3 p. m., for the purpose of dissolving the pastoral relations of Rev. F. L. McCue and Burnsville and Sutton churches and of dismissing him to the Presbytery of Greenbrier, if the way be clear.

WM. C. WHITE,
Stated Clerk.

ALABAMA.

Death of Rev. J. K. Spence :—This brother died at Goodwater on 20th ult., after an illness of nearly four months. He was fifty years of age and had been in the ministry thirteen years.

[Correspondence of the N. C. Presbyterian.]

Central Church, Montgomery :—A large congregation thronged the handsome auditorium of the new Central Presbyterian church Dec. 17th, when the building was occupied for the first time. The sermon was preached by the pastor, Rev. Neal L. Anderson, Rev. 3 : 8. "Behold I have set before an open door."

The dedication services have been postponed until the arrival of the organ which is being built especially for this church and is promised by Jan. 15th. Within the past two years one hundred and three members have been received ; a large per cent. of them came in on profession of faith.

[Correspondence of the N. C. Presbyterian.]

Rev. R. M. Latimer :—At a meeting of the Presbytery of South Alabama, held at Montgomery Dec. 21st, Rev. R. M. Latimer was dismissed at his own request to the Presbytery of Tuscaloosa. Mr. Latimer takes charge of the Pleasant Ridge church.

TEXAS.

[Correspondence of the N. C. Presbyterian.]

Rev. S. B. Campbell :—Leaves the Texas Panhandle chiefly on account of the great falling off in the Sustentation Fund in connection with the failure of the crops for the past two years, and returns to his old charge at Lancaster.

LOUISIANA.

[Correspondence of the N. C. Presbyterian.]

Jackson :—Rev. M. B. Shaw writes, Dec. 25th : We are rejoiced to report that yesterday seven members were received into this church, Jackson, Louisiana. This makes seventeen additions since October and we are confident that more will follow. Praise God for His mercy and Grace.

KENTUCKY.

[Correspondence of the N. C. Presbyterian.]

Goshen, Louisville Presbytery :—On the evening of December 21st, 1893, we closed a very interesting meeting at our Goshen church. Brother Sullivan, of Christiansburg, was with us and preached eight very impressive sermons. The remark, "I like to hear that man preach," was not infrequently heard. He preached the old fashion gospel, holding up faithfully before the unbeliever the divine looking glass and showing him himself as a lost and helpless sinner, an alien from the commonwealth of Israel, a stranger from the covenants of promise, as having no hope and being without God in the world. He then in his own earnest, affectionate and inimitable way pointed the sinner to Jesus, by whose blood he is brought nigh to God and in whom believing he has everlasting life, and urged him to accept this Saviour at once as his only hope of salvation. Six persons confessed Christ, and all six united with our church. Three were baptized. One also joined by letter from the M. E. Church, South, making seven additions altogether.

We bless the Lord for sending us his faithful servant just when he did, and for all the rich blessings enjoyed through him.

PASTOR.

MISSISSIPPI.

Rev. Dr. J. B. Stratton :—On 31st ult., Rev. Dr. J. B. Stratton preached his 50th annual sermon in the Presbyterian church, Natchez. The account as we find it in the Savannah News says : "Nearly every eye was wet with tears when he said that to-day's sermon was his valedictory, for within another year he would reach his four score, and in the very order of nature could not hope to celebrate another anniversary."

Dr. Stratton was born Dec. 24th, 1815, and was first a lawyer. He graduated from Princeton Theological Seminary in class of 1840, was ordained by the Presbytery of Mississippi Dec. 31st, 1843, and has been pastor of the church at Natchez from that time to the present.

[Correspondence of the N. C. Presbyterian.]

Presbytery of Tombeckbee :—Met in Meridian First Presbyterian church in called session. Rev. J. E. Jones was received into the Presbytery from Central Mississippi Presbytery and was installed pastor of the church where the session of Presbytery was held. He is a man of marked ability and will be welcome among us. Rev. J. W. Roseborough sought advice from Presbytery in regard to leaving his present work at Columbus and entering evangelistic work in Missouri. The Presbytery after considering the matter advised him to remain in Columbus. Candidate J. E. Lindsey was ordained to the full work of the gospel ministry and will leave for the Congo in February. His examination and sermon were very gratifying proofs to Presbytery of his progress and of the thorough work done at Tuscaloosa Presbytery. Adjourned.

A. B. COIT,
Stated Clerk.

DOMESTIC.

The New York correspondent of the Baltimore Sun says : The Presbyterian Board of Home and Foreign Missions are to have a million-dollar building erected for their office use at Fifth avenue and Twentieth street. The plans are not yet completed, but the intention is to erect a handsome office building ten stories in height. The property on which it is proposed to build formerly belonged to Robert L. Stuart. It has a frontage of 192 feet on Twentieth street and 92 feet on Fifth avenue.

ON FUTURES.

[Correspondence of the N. C. Presbyterian.]

MESSRS. EDITORS.—In your issue of Dec. 21st, I find an article on "Futures," from your pen. May the Lord bless that article to the conversion of thousands of church members. Will you permit me to say a few words through your paper, on this subject ?

I believe that many do not see any difference between speculation in cotton, and dealing in futures. If you tell them there is danger of loss to the buyer of futures, they will tell you there is the same danger to the *cotton* speculator. If you tell them that the man who buys cotton futures is not buying the real stuff, they will tell you that they can demand the cotton and have it delivered.

But, Mr. Editor, we know that it is wrong and it is our duty to point out the sin in this diabolical practice. You call it gambling. What is gambling ? Gambling is hazarding money, or property, on the issue of a game of chance, or upon an event in which a person receives money for which he pays no equivalent, or loses without receiving any equivalent.

Now, the man who buys futures knows that he is either to gain without giving any equivalent, or to lose without receiving any equivalent. Let me see whether the cotton buyer is guilty of gambling. When he buys *cotton* he pays the seller an equivalent in money let the price be what it may. And when he sells he gives the purchaser an equivalent in cotton. He pays, and receives the market price. The buyer of futures, does neither. He buys months in advance at a price below what he hopes it will be worth. If it turns out favorably to him, he receives the difference without giving any equivalent. He has paid nothing for handling, storage and insurance, &c. If he loses, it is clear loss. Besides this he is aiding those who prey upon the industries of our land, and helping to bankrupt our government. I have to acknowledge that I do not know all about the ways of the gambler, but I have seen most horrible results from his legitimate (?) transactions. Now, if dealing in futures is gambling, many of our church members are gamblers. But I do not believe that they consider it gambling, else they would desist.

Is a gambling church-member a proper object of judicial process ? Yes. Of what crime is he guilty ? He is guilty of a violation of the Eighth Commandment. How has he violated this law ? By unjustly enriching himself to the detriment of others ; or, by a hazardous transaction impoverished himself, or diminished his means. Both of which are forbidden in the Eighth Commandment. Permit one word more : You seem to deplore the departure of this age of the world from the word of God. Let me tell you about a nice church member whom I knew. I could not convince him that dealing in futures was wrong. He was a prosperous man, but I never suspected him of dealing in futures. He wore a smiling face, and was liberal to church and objects of benevolence. But one day he lost nearly everything thing he had in futures. He borrowed money. Then lost $7,000. He never defended it any more. Then the cold sweat stood on his brow, and he could not sleep.

But enough for this time.

H. A. M.

E. C. M. EXPLAINS.

[Correspondence of the N. C. Presbyterian.]

I fear that my dear brother Miller has some cause for supposing that I reflected too severely upon him in my article on the "Big Meeting." But I assure him that it had never occurred to me that "the past five years" just about covered the period of his pastorate in that church ; that I was very far from believing him to be responsible for any erroneous ideas prevailing there ; that he is about the last man I should charge with trying to "get up a revival" or using "artificial pressure" ; and that I was not accusing his and my old church of any fault but one which is well-nigh universal.

But, I was calling attention to a wrong idea of the protracted meeting that is working serious harm in all our churches ; and, to illustrate, I simply mentioned the *facts* of my one year's pastorate in that church. These facts were, that there was a lack of solicitude about conversions and professions of religion all through the eight months previous to the "meeting" ; that the church register showed that accessions to the membership were very rare except during and just after protracted meetings ; that inquiries during our meeting showed that the congregation had not, during the year, been praying and working for the immediate conversion of souls, but had evidently been waiting for the "meeting" as the one harvest time when the church was to be revived and increased ; and that when these results did not follow our meeting, the congregation became somewhat restless and showed some tendency to resort to a little artificial excitement.

Now for all this I blame neither any one former pastor nor that one church itself. But I repeat my protest, that something must be radically wrong when souls that are sinning and dying all the year round must wait for Summer time and a big meeting before professing their Saviour ; when a pastor cannot have the sweet consolation of leading month by month his sheep into the fold, but must wait for the call of some strange Shepherd ; and when the ripe fruits of our ministry cannot be gathered except by such a violent shaking of the branches as must bring tumbling down upon us the rotten and immature ones. E. C. MURRAY.

Mebane, N. C.

CHRISTMAS AT THE "MANSE."

[Correspondence of the N. C. Presbyterian.]

The above caption will, no doubt, be suitable for more articles than this one. Yet mention will be made in this only of the *Hickory* "Manse." The Christmas dinner was anticipated by the appearance of the "necessary Christmas turkey" many days in advance, the result of the forethought of a forecasting and provident elder. But it is hard for any one to outstrip a Scotchman ; and so it came to pass, that another one of these "annual necessities" appeared at the "Manse" with the compliments of a Scotch deacon.

Another, perhaps fearing his pastor might not be able to reach the church on Sabbath, provided him an assistant in the form of a beautiful cane. During the morning of Christmas day frequent visits to the front door were necessary, and each one was rewarded with some kind remembrance from the good people of the church, and of some upon whom the pastor has no pastoral claims. These gifts being collected were found to consist of cigars. silk handkerchiefs, gloves, &c.

While the pastor and his wife were quietly taking tea as the guests of a parishioner, a messenger came, saying, "Come home at once ; the house is full of company." On arriving it was found that quite a company of ladies had gathered, prepared to "pound" the pastor in first class style, and according to the most approved methods, except, fortunately, no "broomsticks" were brought into requisition. As soon as examination could be made, it was found that many packages of sugar, coffee, &c., remained to sweeten and stimulate for future usefulness. And now, Mr. Editor, as this pastor has received a "caning" from a robust and lusty Deacon, a "pounding" from many "willing" hands, and has passed safely through many "dinings" and "teaings," you will, doubtless, agree that his powers of endurance are certainly great. Let him, in closing, express the hope that the blessing of the "Giver of every good and perfect gift" may abide upon this people ; and that, at the last, the Master may say to each of them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

PASTOR.

Called Meeting of Orange Presbytery.

[Correspondence of the N. C. Presbyterian.]

Orange Presbytery met in Westminster church, Greensboro. December 28th.

The pastoral relations of Rev. J. E. Fogartie with Chapel Hill and New Hope churches were dissolved ; and he was dismissed to the Presbytery of South Carolina. The pastoral relation of Rev. H. T. Darnall with Durham church was dissolved, and he was dismissed to the Presbytery of Norfolk. These brethren were directed to declare their respective pastorates vacant.

A call was received from Greensboro First church for the services of Rev. E. W. Smith, as co-pastor of Rev. J. H. Smith, D. D. This call was accepted and the following commission was appointed for the installation : Rev. J. McL. Seabrook to preside, institute the pastoral relation, and charge the pastor ; and Rev. S. O. Hall to charge the people. The time for this service was left to be determined by the pastor elect and the officiating ministers.

A call from Leaksville church for the services of Rev. C. W. Robinson for one-fourth of his time was docketed. Rev. E. W. Smith was granted permission to supply the Asheboro church, at its request, one Sabbath in each month till the spring meeting of Presbytery. Presbytery granted the request of Lexington church for the services of Rev. D. M. McIver as stated supply for one year. Candidate S. M. Rankin was granted a letter of transfer to Presbytery of Fayetteville. Rev. E. C. Murray was elected stated clerk of Presbytery.

In view of the present needs of Presbyterial Home Missions, it was ordered that the January collections be appropriated to that cause.

The following ministers were appointed to visit vacant churches before spring meeting of Presbytery :

Hillsboro, Dr. J. H. Smith, W. R. Coppedge, and E. C. Murray ; Wentworth, S. O. Hall ; Bethesda, D. I. Craig ; Little River, J. L. Currie ; Fairfield, E. C. Murray ; Chapel Hill, Dr. J. H. Smith ; Worthville, R. E. C. Lawson ; New Hope, R. W. Culbertson and Dr. J. H. Smith.

E. C. MURRAY,
Stated Clerk.

WILMINGTON PRESBYTERY.

ASSEMBLY'S HOME MISSION.

Postal cards informing each church of its apportionment for this cause have been sent out, but my attention has just been called to the mistake (whether a slip of the pen or of the types I cannot now tell) of saying that the collection was for *December*. JANUARY was the month intended. This month has heretofore been given to Presbyterial Missions, but will for the future be given to the Assembly's Home Missions, and the collection for Presbyterial Missions will be taken in February.

PEYTON H. HOGE,
Chairman.

TO FAYETTEVILLE PRESBYTERY.

Neither the minutes of the last meeting of the Presbytery as written by the Temporary Clerks and approved by the Presbytery, nor any paper that passed from the Temporary Clerks hands into mine, contained any allusion to an order which afterthought and the corroborative recollection of of brethren assures me was made. The order is not in the printed minutes because I had no warrant to put it there even if I had recalled it while I was preparing the copy for the printers. The printed minutes are correct throughout according to the copy furnished me. The order should be known and it is, according to my recollection, as follows : That a committee consisting of Rev. A. J. McKelway, Rev. D. D. McBryde, Rev. Rev. J. W. Johnston, L. Shaw, Esq., and Dr. J. W. McNeill be appointed to aid the Home Missions Committe in raising funds for Presbyterial Home Missions, especially in Johnston county.

P. R. LAW,
Stated Clerk.

Dcember 30th, 1893.

THE JANUARY COLLECTION.

The General Assembly asks that contributions be made in January for the General Assembly's Home Missions. The fund is to be used in supporting Home Missionaries and Christian schools and in the erection of church buildings in Florida, Arkansas, Texas, the Indian Territory and if the funds be sufficient in New Mexico, Arizona and Southern California.

There are not less than seventy members with their families now on the ground, anxiously asking "what support can the Assembly's Committee promise us for 1894 ?" In addition our Assembly *ought to place not* less than three additional evangelists in Florida, four in Arkansas, eight in Texas, and in New Mexico, Arizona and Southern California we now have *no* work at all. We ought to occupy that ground.

There is not one dollar in the Treasury and the Committee cannot promise anything to these missionaries until they hear from the January contribution.

The Committee asks for $60.000.

If the churches will contribute to this missionary work seven and one half per cent of the amounts they paid last year for support of pastors who ministered to their own spiritual welfare the $60,000 will be raised. Very weak churches are asked to give five per cent, churches of medium strength to give seven and one half per cent, and strong churches to give ten per cent of the amounts raised by them last year for pastor's salaries. This will average seven and one half per cent of those salaries, the Church over.

Will any single individual or any single congregation invest for Christ in this work as much as $1,000 ? If so, it will secure the services of one good evangelist for a whole year ?

Societies, Sabbath-schools and individuals are asked to contribute and the contribution will be placed to the credit of any church named in the letter of remittance.

Mark and Luke tells us, that Jesus, when on the earth sat over against the Treasury and beheld how the people cast money into the Treasury—many that were rich cast in much. A poor widow cast in a farthing—our Lord said that she had given more than they all, for the rich had given of their abundance, (excess,) while she had given all her living. Let your contribution be from your heart, to Christ, according to the ability He has given you. In that day in which we shall stand before Him, a day for many near at hand, He will reward abundantly for all that was done to *Him*—out of love.

Please be prompt. We must let those seventy or more missionaries know very soon, what they can depend on—and new, aggressive work should be begun at once.

Jesus sits over against this empty Treasury to-day and He will behold how His people contribute in January to the planting and upbuilding of His kingdom in the States and Territories named.

Respectfully,

J. N. CRAIG,
Secretary.

The Columbia Desk Calendar,

which is issued annually by the Pope Manufacturing Company, of Columbia Bicycle fame is out for 1894, much improved in appearance. It is a pad calendar of the same size and shape as those of previous years, having a leaf for each day, but its attractiveness has been heightened by the work of a clever artist, who has scattered a series of bright pen-drawings through its pages. It also contains, as usual, many appropriate and interesting contributions from people both bright and wise.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

January 14.—Adam's Sin and God's Grace.

Gen. iii. 1–15. Commit vss. 13–15.

Golden Text.—"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22.

Topic—Man is tempted and sins.

I. THE STUDY OF THE LESSON.

First Step. On the connection and to get the *point of view*, read Genesis ii. 8–25, observing especially (1) God's bountiful provision for man's wants (vss. 9, 16); (2) Man's responsibility and competency (vss. 15, 19, 20); (3) the test of loyalty (vs. 17); (4) the seal of God's favor (vs. 9, "the tree of life"); (5) the "help-meet" found (vss. 21–25).

NOTE. The tree of knowledge of good and evil was not so called because by eating it they would become acquainted with the difference between the two; but because it was the visible symbol of God's authority, and by it they knew that obedience to His will was good and disobedience, evil. So the tree of life did not magically produce immortality, as some have wrongly inferred from Gen. iii. 22—that whole verse is biting irony—but an outward sacramental seal of God's favor so long as they remained holy. As there was only *one* tree prohibited they evidently had the right to eat of it before the Fall.

Second Step. Read over the lesson carefully to see what the passage before us says on these points:

(1) The Serpent's two temptations, vss. 1, 4, 5.
(2) The working of temptation, vs 6.
(3) The immediate consequences of sin in—
  (a.) Their shame before each other, vs. 7.
  (b.) Their shame before God, vs. 8.
  (c.) Mean excuses and accusations, vss. 10–13.
(4). The curse on the Serpent, vs. 14.
(5). The promise of a Deliverer, vs, 15.

Third Step. Write out a summary of the whole lesson, and then compare with the one below, correcting yours or improving ours as you see fit.

SUMMARY. *The Serpent addressing the woman suggested that God had unnecessarily restricted them in their food, but the woman replied by quoting God's words in their true form. He then so perverted the name of the tree as to insinuate that the restriction was due to God's jealousy of their development under the magical influences of this tree. The temptation worked in her heart until she sinned, and induced her husband to sin with her. The wretched delusion was at once exposed when instead of finding themselves gods, they found themselves naked. Hearing God's voice they hid from His presence. Adam excused his hiding by his consciousness of his nakedness, thereby revealing that he had sinned. Accused of his sin he excused himself by accusing his wife, and God for giving her to him. The woman then accused the Serpent, whom God condemned to grovel at the feet of man, and in pronouncing the Serpent's curse gave the promise of a deliverer before pronouncing man's sentence.*

Fourth Step. Note difficult words, etc., and study your helps for explanations:

Serpent (vs. 1). Satan in the form of a serpent, see Bible Reading below.

Eyes opened (vs. 7). Consciousness of sin.

Upon thy belly (vs.14.) Some have strangely imagined that the serpent had before this walked erect and scientific sceptics have made merry over it. The words are not addressed to the animal but to the fallen archangel, as though God said, "You have chosen the form of a serpent, that shall indicate your doom—to grovel in the dust and at last be trodden under foot."

Fifth Step. Take up principal topics and study them in the light of other passages of God's Word.

(1). The Serpent,—his personality, nature and doom.—Rev. xii. 9; xx. 2: 2 Cor. xi. 3, 14; John viii. 44; Rom. xvi. 20.
(2). The deceitfulness of sin.
  "Pleasant to the eyes."—Job. xxxi. 1; Prov. vi. 25; Matt. v. 28; Prov. xxiii. 31, 32; 1 John ii. 16.
  General.—Jas. i. 13–15; Prov. iv. 15; Heb. iii. 13.
  The only safeguard.—Prov. iv. 23; Ps. xxvii. 14.
(3). Man's state by the Fall.
  Alienated from God.—Eph. iv. 18.
  Corrupt.—2 Pet. i. 4.
  Helpless.—Rom. v. 6.
  Hopeless.—Eph. ii. 12.
  Condemned.—Rom. v. 18.
(4). The Wounded Deliverer.
  Gen. iv. 4; xxii. 8; Is. liii. 5; Zech. xiii. 7; John i. 29; Rev. v. 6.
  (It will be interesting to trace the promise of the "Seed of the woman," through Shem, Abraham, Isaac, Jacob, Judah, David to one who was "blessed among women.")
(5). Our relations to Adam and Christ.
  Study carefully Rom. v. 12–21, and Golden Text.

Sixth Step. The practical lessons of this story are so plain and have been so brought out in the other steps as not to need separate treatment. The subtilty of the tempter, the deadly nature of sin, and the abounding grace of God are the leading lessons.

II. TEACHING THE LESSON.

First Step. All lesson papers put away and Bibles closed.

Second Step. Question on the Topic, Golden Text and connection.

Third Step. Draw out the story of the lesson from the class as described last week, until the story is fixed in their minds.

Fourth Step. Open Bibles (not Lesson Papers). Question on difficult points noted and ask for questions from the class. Do not magnify difficulties.

Fifth Step. Have a ten minute Bible Reading on those of the topics suited to your class. Do not be discouraged if they are slow in finding places, and do not find their places for them. Give out enough texts to go around—if there are so many on one topic, and when all have found their places call for the reading, bringing out in a word the point of each. Make your own list of texts and do not use those we give without looking out each one. Some may not be appropriate for your class.

Sixth Step. Clinch the teaching of the lesson by Catechism, Questions 12–20.

General. The danger and insidiousness of sin should be pressed upon the scholars more than the theological questions involved. A good text to leave in their minds is Matt. xxvi. 41 (1st clause.)

Prize Questions.

Quite a gratifying number of responses has been received for the first week. We hope to form a very pleasant acquaintance with these young people before the year is out. Others need not be discouraged from beginning because some have the start of them, but all should see the importance of starting early, as the difference of a single question would determine the prize. By the way, would it not be a good idea for the Sunday-school Agent in each Presbytery to get some one to offer a prize to the one who answers the largest number from that Presbytery. A whole State is rather large for just one prize.

We have been asked whether these answers must be found without any assistance. We expect every one who sends an answer to have searched it our for themselves, but a hint or suggestion to put one on the track of the discovery is all right. The object is to stimulate Bible study and the end will best be secured in this way, for otherwise scholars might get discouraged and not try at all.

It is not necessary to write out the question; only give the number. In giving a reference first give the name of the book, then the number of the chapter, followed by a period (.) or colon (:) and then the number of the verse, without writing out the words "chapter" and "verse."

Our friends who missed some answers will note that John i. 3 teaches that Christ made everything that was made, and Rev. x. 6 that God created all things, but they do not teach that all things were made out of nothing; and that Moses does not belong to the Patriarchal Period but marks the beginning of the Period of the Judges: and though he was not in the line of Christ's ancestry we could not speak of him as outside of the chosen family. Enoch is also incorrect. He *was* in the direct line of Christ's ancestry, and lived before the "Patriarchal Period" which begins with Abraham. One answer to Qu. 3 evidently misunderstood the question. We will not always discuss wrong answers, but we are anxious to start our young friends right.

We have received some answers from teachers. We will always be glad to examine answers from teachers and publish them when correct, but as the prize is not open to them they should always state that they are teachers.

The answers to the questions of Dec. 21, are as follows:

1. Heb. xi. 3; 2. Melchizedek; 3. Ex. iii. 6. (or 15, 16).

Correct answers were sent in by the following persons:

Jas. A. Whitsett, Greensboro, 1, 2, 3.
Willie Arrowood, Laurinburg, 1, 2, 3.
J. B. Gill, Statesville, 1, 2, 3.
Chas. E. McMillan, Wilmington, 1, 3.
Carrie E. Clayton, Caldwell Institute, 2, 3.
Katie Monroe, Whitehall, 1, 3.
Rebecca C. Graham, Keyser, 2, 3.
Bettie Overcash, Statesville, 1, 2, 3.
Annie M. Cromartie, Garland, 1, 2, 3.
James P. Sutherland, Laurinburg, 1, 2, 3.
Beatrice T. McEachern, Millprong, 1, 2, 3.
Isabel Robeson, Westbrook, 1, 2, 3.
Thos. Oliver Coppedge, Cedar Rock, 1.
Fannie Dickson, Gastonia, 2.
Duncan Darroch (Teacher) Paolia, 1, 2, 3.
Chas. Phillips Russell, Rockingham, 1, 2. 3.
Estelle McIver, Gulf, 1, 2, 3.
John McLean (Teacher), Red Springs, 1, 2, 3.
W. N. McLean, St. Paul's, 2, 3.

Answers to the questions given this week must be received not later than Monday, Jan. 15th, and mailed not later than Saturday, 13th. They should be addressed to Dr. Hoge, as stated at the head of the column.

7. In what places (not including genealogies) is Adam mentioned in the Old Testament outside of the Pentateuch? (Notice margin and Revised Version.)

8. After we see the cherubim at the gate of Eden where do we next find them?

6. (a) Where do you find a description of the cherubim in the Old Testament? (b) Where in the New?

Teachers' Exchange.

HOW OUR TEACHERS CAN HELP US:

1. By letting us know what they *want* in the preparation of the lesson. We think we are guiding them into the best system of study, but we will be glad to modify our plan in any way that will make it more helpful. We hope none of the teachers were discouraged by our "First Step" last week. To read "the whole of Genesis" would have been an admirable thing to do; but we wrote "the whole of Gen. i."

2. By contributing your experience for us to use as we have opportunity for the benefit of others.

3. To aid in extending the circulation of the paper. We have not a dollar of pecuniary interest in the paper, but we want our work to tell for God as much as possible If you can help us to reach twice as many teachers you will double the usefulness of our work.

SECULAR NEWS.

NORTH CAROLINA.

Grip has taken hold on many of the people of Greensboro. In the family of our good friend W. S. Moore there are five cases.

Greenville Reflector: Register of Deeds Harding tells us that there has been a decrease of 20 per cent. per year for the last two years, in the number of mortgages given in Pitt county. This speaks well for the condition of the county.

Chatham Record: We regret to hear that Mr. Eli Phillips, of Bear Ceeek township, accidentally killed himself one day last week. It is satd that he was driving a cow out of his lot and punching her with a gun, which he had in his hand. She whirled around and struck the gun in such a manner as to make it shoot off, and the load went into his body.

Henderson Ledger: "As an evidence of better and more prosperous times, the receipts in the register of deeds' office have fallen off about one-half. There are also more cancellations of mortgages and deeds than for many years past. It is indeed gratifying to learn that the industrious farmers of our county are becoming more independent of the ruinous mortgage system."

Lumberton Robesonian: Mr. C. Allen, an aged invalid residing on White Oak, in Howellsville township, about ten miles from Lumberton, was burned to death at his house last Friday. Mr. Allen, who is eighty years old, has been a paralytic, unable to walk, for seven or eight years. He lived alone and on the day above named, he was burned to death; it is not known, of course, whether he or the house was first ignited, but he was found a few rods from the house with all his clothes burned off just he death relieved his sufferings.

DOMESTIC.

A Chicago man having received news that his child was dying in New Orleans chartered a train from the Illinois Central railroad to go thither. He and his wife were carried at the rate of 1,000 miles in 1,000 minutes and it cost him about $1,000.

The Supreme Court of Indiana has decided, an appeal from a lower court, that in spite of licensure designating location a saloon keeper is responsible for any damage to property arising from contiguity of his business thereto.

The New York correspondent of the Baltimore Sun writes to that paper: There is a barroom here much frequented by politicians, which since 1878 has made it a practice to distribute the proceeds of the sales on December 24 among the employers of its two places. The sum thus apportioned this year was $15.448. To the credit of our reputation for temperance this is a falling off from the total of the last two years. In 1892 the amount was $17,271; in 1891 it was $15,941. The record of the previous years was as follows: 1890, $13,941; 1889, $13,301; 1888, $11,832; 1887, $11,038; 1886, $10,820; 1885, $8,796; 1884, $8,276; 1883, $7,406 1882, $5,850; 1881, $5,163; 1880, $3,583; 1879, $2,562; 1878, $1,183. Moralists will find a fruitful theme in this bill for drinks and cigars in one New York saloon for only one day in the year. It has some eight thousand and odd other rivals.

FOREIGN.

In Russia the weather is abnormally warm.

The prospect looks brighter in Bombay. That exchange will improve is now looked for since the effort to boom silver has collapsed.

The Spanish government continues to unearth and arrest with a view to punishment the anarchists who were concerned in throwing the bombs that recently caused such loss of life. Three more have been arrested.

Anti-tax riots are occuring near Palermo in Italy. A mob in Valguarnera in an attempt to arrest a socialist were repulsed, but they afterward set fire to the town hall, the post-office, the magistrate's office, the residence of the mayor, and the police commission and several other citizens All are badly damaged or destroyed.

Man's strength may be stronger than woman's, but his weakness is weaker than hers. A strong man is stronger than the strong woman, but weaker than a weak woman is the weak man.—*Christian Index.*

Worth a Guinea a Box.

Stubborn tendencies to digestive troubles in *children* will always yield to a *mild* dose of

Beecham's Pills

(Tasteless)

25 cents a box.

Phosphatic Lime.



The Best AND CHEAPEST FERTILIZER YET DISCOVERED.

FROM BONES AND FÆCES OF EXTINCT ANIMALS.

Send for Descriptive Circulars.

French Bros.,
ROCKY MOUNT, N. C.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On Dec. 20th, at the residence of the bride's father, by the Rev. G. W. MacMillan, Mr. WILLIE JOHNSON and Miss GUSSIE, the daughter of T. H. McIntyre. All of Pender.

On Dec. 21st, 1893, in McRae, Ga., at the residence of the bride's father, Rev. H. C. Fentress, by Rev. M. MacGillivray, Mt. Vernon, Mr. C. A. ATKINS, of Cuthbert, Ga., and Miss LEILA S. FENTRESS.

On Dec. 26th, 1893, at the residence of the bride's father, by the Rev. G. W. MacMillan, Mr. ALEX. F. BROWN and Miss DELLA COLLINS. All of Pender.

On Dec. 26th, 1893, by Rev. G. W. MacMillan at the residence of the bride's mother, at South Washington, Mr. WM. R. RICH and Miss LIZZIE YOUNG. All of Pender.

On Dec. 27th, 1893, at the residence of Mrs. Owen W. Bingham, the bride's mother, by Rev. E. C. Murray, Mr. PRESTON L. GRAY, of Bristol, Va., and Miss MARY STUART BINGHAM, of Mebane, N. C.

On Dec. 12th, 1893, by Rev. K. A. McLeod, Mr. NEILL G. NICHOLSON, of Richmond county and Mrs. MARY A. McKINNON, of Montgomery county.

On Dec. 27th, 1893, at the residence of Mr. Jno. F. McNair, in Laurel Hill, Richmond county, at 6.30 p m., by Rev. A. N. Ferguson, Mr. Z. V. PATE and Miss SALLIE McNAIR.

On Dec. 28th, 1893, at Davidson, N. C., by Rev. Alfred T. Graham, at the home of the bride's father, Mr. GEO. G. COOKE, of Bowling Green, Kentucky and Miss MINNIE B. HELPER, of Davidson.

In Greensboro, N. C., on the evening of Wednesday, Dec. 27th, 1893, at the residence of O. L. Boon, the bride's father, by the Rev. J. Henry Smith, D. D., Mr. J. TURNER RANKIN and Miss ELLA L. BOON. All of Greensboro, N. C.

At Cynthiana, Ky., by Rev. A. G. Buckner, in the Presbyterian church, on Dec. 13th, 1893, ISAAC C. S. LEOPSHIRE and Misss MINNIE F. McSHRANE. On Dec. 25th, 1893, Mr. JOSEPH E. SAMER and Miss CARRIE STAKELIN. On Dec. 27th, 1893, Mr. JOHN K. HOUSTON and Miss NANNIE EVANS.

On Dec. 25th, in the Pike Presbyterian church, by the Rev. G. W. MacMillan, Mr. JAMES F. McMILLAN and Miss ELLA, daughter of Mr. O. H. Armstrong—all of Pender.

DIED.

Mrs. ELIZA WARD MORTON, was born in Jacksonville, N. C., January 22d, 1869, and departed this life in Wilmington, N. C., Saturday, December 30th, 1893. Just as her husband State Senator George L. Morton was about to enter upon the new office of Postmaster this sorrow came upon him and is a cloud over the whole community. Two little girls, one an infant, are left motherless. Mrs. Morton was a consistent member of St. Andrews Presbyterian church and was buried from that church, December 31st, 1893.

SAY SOES.

Who would dare venture on the journey of life if compelled to begin at the end?

The promptness with which Ayer's Cherry Pectoral stops a hacking cough and induces refreshing sleep is something marvelous. It never fails to give instant relief, even in the worst cases of throat and lung trouble, and is the best remedy for whooping cough.

Rapid growth of the finger nails is considered to indicate good health.

No Quarter

will do you as much good as the one that buys Dr. Pierce's Pleasant Pellets. This is what you get with them: An absolute and permanent *cure* for Constipation, Indigestion, Bilious Attacks, Sick and Billious Headaches, and all derangements of the liver, stomach, and bowels. Not just temporary relief, and then a worse condition afterward—but help that *lasts*.

Don't haw, and blow, and spit, but use Dr. Sage's Catarrh Remedy, and be cured. 50 cents; of druggists.

A species of acacia, which grows very abundantly in Nubia and the Soudan, is also called the "whistling tree" by the natives. Its shoots are frequently, by the agency of the larvae of insects, distorted in shape and swollen into a globular bladder from 1 to 2 inches in diameter. After the insect has emerged from a circular hole in the side of this swelling, the opening, played upon by the wind, becomes a musical instrument nearly equal in sound to a sweet toned flute.

The prudent and provident mother makes it a rule to keep Dr. Bull's Cough Syrup in the house. She has tried it before and she well knows that when her little ones have croup it will surely cure them.

Dr. Deems' scheme of life:

"The world is wide
In time and tide
And—God is guide;
Then, *do not hury.*

"That man is blest
Who does his best
And—leaves the rest;
Then, *do not worry.*

NOTICE.

There are two or three Sustentation fields in Orange Presbytery which are vacant. Correspondence is solicited by the agent of Home Missions.

D. I. CRAIG.

Reidsville, N. C., Nov. 25th, 1893.

WILMINGTON MARKET,

FOR

WEEK ENDING, JAN. 3, 1893.

SPIRITS TURPENTINE: Market has fluctuated between 26 and 27 cents—closing at 26½ cents steady.

ROSIN: Quoted at $1.00 and $1.05 for Strained and Good Strained on Thursday (28th ult.) and Friday; since 90 cents and 95 cents; respectively.

CRUDE TURPENTINE: Hard $1.00 and Soft $1.60.

TAR: Receipts taken day by day at 90 cents per barrel.

COTTON: Nothing doing.

TIMBER: Came in very freely in December but of exceedingly poor quality and prices were correspondingly low. Good timber in demand and would bring good prices.

IF YOUR BACK ACHES.
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.

IN EFFECT DECEMBER 3rd, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junctioh with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

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J. W. FRY,
Gen'l Manager.

The Presbyterian.

FOR THE FAMILY.

MARY'S MEMORIAL.

"Let her alone." And at the Master's word
The stern rebuke is hushed. The while the air
Is heavy-laden with a perfume rare,
As Mary pours her gift upon her Lord.

"Let her alone." "Her costly offering,
With love and sacrifice so richly fraught—
A goodly work on me, her Lord, hath wrought.
Her royal gift doth honor to her King."

"Let her alone." "What she hath done this day,
While ages roll shall unforgotten be.
Where'er the Gospel's preached from sea to sea,
It shall be a memorial for aye."

O blessed words of comfort! Understood
So well by tired Marys of to-day.
What joy if e'en of *me* the Master say:
"Let her alone." "She hath done what she could."

—*Edith Virginia Bradt in Pres. Banner.*

Items for Lady Readers.

From Cleopatra down through the long now of Byzantine, Roman, French, English and German queens there are not a few distinguished as the possessors of rare feminine beauty. Though for the sake of Mary Stuart wars were waged and many a bold leader risked his life to deliver her from prison, though Katherine the Great, of Russia, was imposing and majestic, though Marie Antoinette was graceful beyond description, yet no queen of the past or present can bear comparison with Louise, of Prussia. Her beauty was the reflex of a really pious and devoted soul that holds communion with Heaven. When crown and country were lost, when the whole nation suffered misery and humiliation, Queen Louise as wife, as mother of her children and of her country, sympathized and endured as only such a woman could. Such suffering pierced the very core of her heart and was the direct cause of her early death.

But Queen Louise still lives in the hearts of an ever-grateful nation. Her life and death aroused the statesmen and the soldier to avenge the wrongs which she and her country had suffered from the usurper.

Queen Louise lives not only in song and history, but in colors and in marble. Painting and sculpture are the common property of all nations; they appeal through the senses to the soul and are understood without any commentary.

The first picture in which Queen Louise appears is in a family group made by Chodowiecky for the king, Frederic William II. In this picture Louise is seen with her husband, the Crown Prince, her sister and her brother-in-law. This engraving is in the Hohenzollern Gallery in Berlin.

The next representation of Queen Louise was painted by Kannegiesser, long after her death; she appears life-size, in royal attire and, crowned; but in vain we try to reproduce here that loveliness and grace so peculiarly her own. The artist, George Kannegiesser, was born in Mecklenburg in 1814. He was the court painter of the Duke of Mecklenburg, brother of Queen Louise, and he is especially known as a painter of historical subjects.

The picture that most appeals to our hearts is made by Karl Steffeck, famous for his horse and war scenes, and director of the Academy of Art in Konigsburg. He represents the queen in the time of her suffering, when the French possessed the whole country, and the royal family had to fly to its utmost frontiers. Here we see the queen in a plain white dress, at her hand two of her sons, boys of nine and ten years respectively. This canvas is noble in conception and execution. In these three figures we see whole episodes of the German history. This picture hangs in the Gallery of Konigsburg, the city of coronation of the Prussian kings.

But the familiar picture, photographs of which are sold in this country, was made in 1879 by Gustav Richter and bought by the Museum in Cologne. Whether we have seen the original painting or not, we are irresistibly drawn to this photograph. Richter, the happy man of the world, represented the queen in the happy moments of life, while she was still enjoying the pleasures of her station, and residing in one of her charming summer castles, in Potsdam. In this pointing she is going down the marble steps into the garden. Her face and figure are full of divine grace, every feature proving her right to be called "the Aphrodite on the throne."

But the best representations of Queen Louise are in marble, and it is from them that the painters drew their inspiration. The marble group of Queen Louise and her sister Frederica, in possession of the Prussian royal family, was made by Gottfried Schadow, when both these princesses had scarcely developed into womanhood.—*Independent.*

Things Useful.

How to Clean White India Rubber.—Take some lukewarm water and a clean piece of flannel. Wet the flannel, soap it with any good laundry soap, and with it rub the India rubber, which will speedily become as clean as new.

Oysters and Macaroni.—Put a layer of boiled macaroni in a deep dish and over this a thick layer of oysters; season with cayenne, salt and grated lemon rind; add a gill of cream to a quart dish, strew with crumbs, dot with butter and bake in a quick oven.

To Stop the Creaking,—It is very annoying, especially to an invalid, to have the bedstead creak with every movement as if protesting against being burdened. When this happens, take out the slats and wrap the ends of each in newspaper. There will be no more groaning and squeaking.

Baked Cauliflower.—First wash and then boil tender in salted water. After draining it transfer to a baking dish, pour around it about a pint of white sauce described below, dust it with fine crumbs and a little grated cheese, dot it with butter, and then bake fifteen minutes in a hot oven, until nicely browned. For the sauce, stir a heaping tablespoonful each of butter and flour over the fire until they bubble, gradually add a pint of boiling water, and season with salt and pepper.

Plum Charlotte.—Use fresh plums if in season; failing them, one quart of canned. Place the fruit in a pan on the back of the range to heat, and add sugar to make very sweet and rich. Cut four slices of light stale bread, trim off the crust, and soak in juice. Take a mold and put in some of the plums, then a slice of soaked bread, and so until all are used, pouring the remainder of the juice over all. Set in a cool place until thoroughly cold, usually the next day; turn from mold, and serve with cream.

LEAVES.

That's what Sick Headache does, when Dr. Pierce's Pleasant Pellets are taken. These tiny, sugar-coated, anti-bilious granules cure it completely. They're the smallest, the easiest to take, and the most *natural* remedy. No disturbance, no unpleasantness, no reaction afterward. One little Pellet at a dose regulates the whole system. Constipation, Indigestion, Bilious Attacks, Dizziness, and all derangements of the liver, stomach and bowels are prevented, relieved, and permanently cured.

They're the *cheapest* pills you can buy at any price, for they're *guaranteed* to give satisfaction, or your money is returned. You pay only for the *good* you get.

Things that *seem* to help Catarrh may be doing harm. Poisonous, irritating snuffs and strong, caustic solutions only drive it from the head to the lungs. Dr. Sage's Catarrh Remedy *cures* Catarrh. It's mild, soothing, cleansing, healing. Its proprietors promise $500 or a cure.

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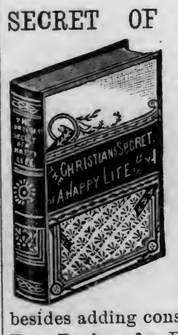
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HYMN FOR A CHILD TO USE.

Gentle Jesus, meek and mild,
Look upon a little child!

Give me, dearest God, a place—
In the Kingdom of Thy grace.

Make me gentle as Thou art,
Come and live within my heart.

Take my childish hand in Thine;
Guide these little feet of mine.

So shall all my happy days
Sing their pleasant songs of praise.

And the world shall always see
Christ, the Holy Child, in me!

—*Abridged from C. Wesley.*

[From the Christian Commonwealth.]

The Sale of Crummie, or the Diamond Brooch.

CHAPTER I.

The twilight of a cold November day had closed, and the shades of night were falling around a humble cottage, in a lonely glen, in the Highlands of Perthshire, when a poor couple who resided there, John Martin and his wife, sat down by the decaying embers of a turf fire, to consult together if they could devise any plan to raise enough money to pay their rent, which should be due at the rapidly approaching Martinmas term, for as yet they were almost totally unprovided with the means of doing so.

The causes of this deficiency were not far to seek; for the season throughout had been wet, cold, and backward, and John, who was but a poor cottar, was almost entirely dependant on the produce of a small piece of ground, which he rented along with his cottage, and on which he was in the habit of raising oats and potatoes. But this year his crops had almost entirely failed, and a good deal of sickness in his family had been the means of nearly exhausting what little money he had. The prospect of an early and severe winter, too,—for already a fall of snow covered the ground, and the frost was keen and biting,—increased his anxieties, as such a state of the weather seemed, for the present at least, to blight his hopes of obtaining employment in the fields.

John was a decent, industrious, sober man, and though piously disposed upon the whole, was rather of a desponding disposition; and now, as "things seemed," to use his own expression, "to have been going entirely against him of late," his spirits had sunk to the lowest pitch, and all the efforts of his wife to cheer and encourage him, by holding out brighter hopes for the future, proved unavailing. She was of an entirely different disposition from her husband, being not only piously inclined; but in truth and reality a servant of God, and a humble follower of Christ. She was a lineal descendant of one of those worthies, who, in the time of the persection under the second Charles, had "sealed their testimony" to the reality of the principles they professed with their blood; and she inherited a large portion of the noble spirit which had distinguished her ancestors, for her courage and hope, even in the most trying circumstances, never had been known to fail; and her trust in God, and reliance on His Allsufficient aid, in "times of trouble," were strong and enduring. And now, having put her three children to bed, and seen them fall asleep, that they might not interrupt the conversation between her husband and herself, she was trying to inspire him with confidence similar to her own, while she suggested any expedient likely to avail them in their present emergency. She could, however, think of nothing better than to propose an application to their landlord, to see if he would grant them a "a little time." To this plan John strongly objected; for though the proprietor of his cottage and ground was a great and wealthy nobleman—whose estates covered many miles of the surrounding county—whose forests abounded with deer and other game, his rivers with fish, and his pastures with cattle—who lived in great state and splendor, and "fared sumptuously every day"—yet there was about John Martin, a native pride, or perhaps, to speak more correctly, a strong sense of honor and integrity, which he shared in common with most of the Scottish peasantry, and which made him shrink from the thought of "owing any man anything," let his situation be ever so superior to his own, or his rank ever so high; so he told his wife that he would be reduced to the last extremity before he would bring himself to consent to make such an application.

"Well then, John," said Marion, after a moment's reflection, "since that is your determination, I see but one other thing we can do, and that is, to sell our cow, in order, if possible, to make out the necessary sum.

"What! sell poor crummie!*" exclaimed John, in a tone of mingled surprise and dismay; "and what then will our children do for milk? You know it is their chief dependenoe in the way of food; and besides, even if that were not the case, I'm sure it would break their hearts to part with her, she is such a favorite with them! No, Marion, you must try to think of something else, I can never consent to that."

"I know it will be hard on them, poor things! but they must learn to put up with greater hardships still, if it be God's will to appoint them; and if times mend with us, we can buy them what little milk they require. And I can think of nothing else, John. You know you would not borrow the money, even if you knew any person who could lend it; and as you will not ask delay of the duke, there is nothing for us that I can see but to part with the cow."

"It seems hard for us to part with our *one* cow, for the sake of a man who has so many of his own, and so much of this world's wealth besides," replied John, doubtfully; "and to think that when it is gone, we shall, in a manner, have little or nothing else to depend on."

"'Though the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation," said Marion, gravely. "Oh, John! remember, that though we should be deprived of all else, we have still our God; and ought we not to believe his own blessed promises? and to feel that, 'He who spared not his own Son, but freely gave him up to death for us," will surely not withhold any 'good thing' from those who love and trust him? I know it is hard to flesh and blood to submit to all that our God appoints for us; but ought we not to try? It was a good saying of an old divine, 'we ought to trust even when we cannot trace;' and if you will but try to do so, dear John, I am persuaded you will find, that, in spite of present appearances, God has much good in store for us yet."

*The familiar name for a cow, among the Scottish peasantry.

[TO BE CONTINUED.]

Nurse Powell's Giant.

HOW HE INTRODUCED HIMSELF.

It was one night when Nurse Powell was putting the Wentworth children to bed, that a wonderful thing happened.

The Wentworths had been out in the country to spend Christmas. And it was so cold at Grandmamma's that Nurse said they all, from Bobbie down, must wear their all-wool flannels.

Lillie began to get ready for bed in her room, but she felt so tired she went in to Nurse Powell, the same as Winnie or Baby would.

"You don't 'pear to have a mite of strength," said Nurse, drawing her flannel vest up over her head.

"What's that?" said Lillie.

Nurse gave the sleeves an extra pull, and when the woolen garment fell away from Lillie's warm little arms some tiny sparks went flying along after it, with a soft crackling noise. They acted for all world like little starry fairies, who were trying to get a chance to rest their tiny feet on Lillie's arm.

"That's Electricity," said Nurse Powell, taking hold of the other sleeve, and giving it a quick little jerk.

"Hear it crackle?" she said, as another spark flew out. "Your little vest is just alive with it."

"Oh!" said Lillie, "is it the same kind of Electricity they have in the cars?"

"Yes," said Nurse Powell. "There isn't but one kind of Electricity, but it can be put to all sorts of use."

"You haven't told it right Nurse Powell," Robbie called from his room. "Wool is a conductor through which the electric current can work."

"Then I haven't got any Electricity in me, have I, Robbie," said Lillie, "the same as the street cars have when when the sparks flash out down underneath them?"

Of course a little girl like Lillie could not understand a grown-up science.

"I believe you have," said Robbie, who was wide awake always on the subject of Electricity. "And I believe everybody has, too. Electricity is a good deal more than most folks think it is."

"See here, now, Master Robbie," spoke up Nurse Powell, "you go off to sleep, and let Electricity alone for to-night. Time enough for you to talk on such a subject as that when you can't wake up the children."

"You tell me, then," whispered Lillie, for the baby commenced to stir, and Nurse said "Hush!" and began to sing softly:

"By-lo, swing low—swing low—low—low;
Baby is going to By-lo land, By-lo land,
And of babies he'll meet a gay little band,
All swinging low, low, low—By-lo.

Run right into your room, like a good girl," said Nurse, when she had finished her lullaby song, "and don't talk any more to-night.

"You mustn't ask me about Electricity," she said, as she tucked Lillie into her snug little bed. "Uncle Jim is the one to tell you about that. I know this much; like everything else in nature it is subject to law—the law of attraction and repulsion.

"Your brother Robbie declares that Electricity has just as much to do with the bubbles that we saw floating on the water last summer, when we went down the harbor on the big steamer, as it does when put to the use of running the street cars; but I don't know about that.

"Some cold day you rub Tabby's fur the wrong way, and see how the sparks will fly."

Nurse bent over to kiss Lillie goodnight.

"But you must remember, darling," she added, giving her cheeks a loving pat, "that you have to study into the doings of Electricity, and find out the way to put this power into use. That is what all the wires you see overhead, on the street car tracks, are doing. They are putting Electricity to use.

"Listen, dearie," said Nurse, giving her another good-night kiss—she had staid so long, it seemed to her that she must say good-night over again. "I know a story about a giant, and I'll tell it to you the next Children's Evening. He's introduced himself to-night."

"Nurse," said Robbie, "come here."

"I can tell you the name of that giant," he whispered, as Nurse went into his room. "It is Electricity."

"Sh!" said Nurse, putting up her forefinger. "You mustn't spoil the story by telling beforehand."—*Greta Bryan, in Our Little Men and Women.*

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WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., Dec. 27th, 1893.

One of the most remarkable documents ever prepared has been presented to President Cleveland and Secretary Gresham. It is a memorial to the rulers of the world asking them to pledge themselves to the adoption of international arbitration. The memorial which has attached, in addition to the signatures of many prominent Americans, the autographs of the commissioners of the forty nations which participated in the World's Fair, reads as follows: "To the governors of the world: The undersigned, citizens of many countries, gathered at the World's Columbian Exposition in Chicago, in the United States of America, recognizing the advantages accrueing to those nations which have pursued the policy of arbitrating international disputes, and desiring that like benefits may in the future be enjoyed by all nations, and deeming this a fitting opportunity, do hereby join in this memorial to all our various governments, praying that they will unitedly agree, by mutual treaties, to submit for settlement by arbitration all such international questions as shall fail of satisfactory solution by the ordinary peaceful negotiations. And for this the petitioners will ever pray. It is requested that a copy of this memorial shall be presented to each of the governments of the world." Both the President and Secretary Gresham assured Mr. Willam E. Blackstone, of Chicago, who had the honor of presenting the memorial on behalf of the World's Columbian Commission, of their sympathy with the sentiments expressed therein, and further that as soon as fac-similes of the memorial can be prepared they will be formally delivered to the rulers of every nation by representatives of the United States government. The moral effect of this memorial, officially approved by the government of the United States, cannot fail to be great. It is through such agencies that the hideous monster, will eventually be banished from the earth.

The crusade of the temperance people against the use of intoxicating liquors at New Year's receptions, while it has not banished liquor altogether upon those occasions, has gradually lessened the number of them who set it before their guests. The work is still being kept up in that line and in addition to personal appeals a public meeting of the W. C. T. U., adopted the following:

"*Resolved*, That we the Woman's Christian Temperance Union, deprecate the custom of offering wine or any other intoxicating liquor, either on the day on which we celebrate the birth of the Prince of Peace, or at New Year's receptions, and that we most earnestly and lovingly plead with our sisters, of whatever station in life, that they do not put this snare in the way of the fathers, brothers, husbands and sons of our city."

It is always interesting to hear a missionary relate his experiences among the far-away heathen, and it was doubly so to hear Mr. William H. Sheppard, a negro born in Virginia, who has spent four years in missionary work among the cannibalistic tribes of Central Africa. Mr. Sheppard who was introduced to his first Washington audience by Senator Morgan, of Alabama, has, in addition to his missionary work, made discoveries in Africa of sufficient importance to have caused him to be elected a fellow of the Royal Geographical Society, of England. He gave vivid descriptions of the changes which the missionaries have brought about in the men who were only a few short years ago ferocious cannibals. After each address Mr. Sheppard distributed samples of African made cloth and exhibited a collection of knives and weapons also made by the natives of that country. He will return to Africa at the close of a short lecture tour in this country and resume missionary work.

There are fewer Christmas entertainments in Washington Sunday-schools this year than for a long time and very much less money has been spent upon those that have been given than has usually been devoted to this purpose. The reason is that the money has been devoted to relieving the distress existing among the unemployed people of the city. It is creditable to the children that they have in many Sunday-schools themselves suggested that no entertainment be given and that the money intended for that purpose be given to the poor.

The gamblers who are trying to establish daily horse-racing here thought that District Attorney Birney was not in earnest when he threatened them with arrest if they attempted to race again. They raced yesterday and true to his word the District Attorney had them arrested. The churches are taking action to show their appreciation of the efforts of the District Attorney to suppress this gambling scheme. At a meeting of the board of trustees of the Gurley Memorial church a resolution was adopted commending the action of the District Attorney and appealling to all Christians and moral people to aid him to maintain the law and banish this pernicious influence from our midst. The outcome is anxiously awaited by Washington people.

T.

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A. B. C.

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THURSDAY, JAN. 11, '94.

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EBENEZER.

"Here I'll raise my Ebenezer,
Hither by thy help I'm come."

These words of an old hymn have been the song of our hearts in many a weary day without any waiting to consider their historic origin and their spiritual meaning. On the battle field of Aphek, Israel had been defeated, the Philistines had slain many, "and the ark of GOD was taken." On this very battle field where they had suffered defeat, victory had returned to Israel, not by might nor by power. From the former defeat the ark of GOD had been carried to the temple of Dagon in Ashdod and then to Gath and Ekron, every where accompanied with a blight upon the idols of Philistia until the Philistines returned it with new kine on a new cart to Beth-shemesh. It was placed in the house of ABINADAB for twenty years. All this time Israel was in subjection and paid tribute to the Philistines. Only one man was on the LORD'S side. That man was SAMUEL the seer. Through all those years he had been true to his later words, "GOD forbid that I should sin against the LORD, in ceasing to pray for you; but I will teach you the good and the right way! Only fear the LORD and serve Him in truth with all your heart." He had prayed. He had taught the fear of the LORD. He had preached repentance until the people did repent and turn to GOD.

Thus the people were prepared to receive the blessing from the LORD. They had disastrous defeat at Aphek because they were sinners against GOD, full of self-trust and superstition. Now repentant, SAMUEL calls them to assemble just where they had been defeated. They came in such numbers that the Philistines think they mean to go to war and throw off the foreign yoke. That was an ultimate purpose of the prophet but his first desire was to have Israel renew their allegiance to GOD. This being done, they could meet the enemy—not by their hand or their bow, but by the might of the LORD of hosts. Thus were the people made ready and the prophet prayed. Instead of looking to arms and military tactics and drill and practice, they looked to GOD in prayer and the Philistines were discomfited and subdued and Israel had a great victory just where they had been defeated. There they set up this stone as a memorial and put on it this word Ebenezer, which means, "a stone of help;" and said, "Hitherto hath the LORD helped us."

If Israel had been victorious before, they would have said they had helped themselves. They would have gloried in their leaders and their men, in their arms and their fighting. They are to learn that victory belongeth unto the LORD and help cometh from the LORD which made heaven and earth. This is the key to many of our experiences in fighting against our personal sins and shortcomings. We have fought in our own strength. We have taken refuge and put hope in superstitions. We have said that our fathers were faithful and we have kept the family Bible on the centre tables. Nevertheless we have been unfaithful sometimes even to rebellion and witchcraft. And all this time we have hoped to conquer. That could not be until we would return to the LORD and trust only in Him. Then and then only can we conquer whether in the conflict for personal purity and prosperity, or in questions of public good or moral reforms or national honor and virtue. We have failed in our efforts to uphold a good cause and in our battles for the welfare of our fellow-man because we have not taken the LORD as our Leader and have not fought under Him.

Here is the only hope against the vile tyranny of the saloon curse and the inroads of free-loveism and the loose divorce laws and the violation of Sabbath laws. We are not to fight battles against these evils or for any great reform with the armament of legislation or the delusion of compromises, but with return unto the LORD and by His power. When the children of GOD return to Him in repentance and prayer; when they give up the social glass and moderate drinking and the occasional visits to barrooms; when they live according to the law of GOD in marriage, faithfulness and personal purity; when they refuse to disobey GOD'S laws of the Sabbath and of national fidelity the prayers of some SAMUEL will prevail and victory will be given by the help of the LORD.

When we are defeated and the enemy comes in like a flood whether in personal struggles against personal weakness or sin, or in the fight for moral reform, we are not to be discouraged and dismayed. It is time then to consider the moral and spiritual causes of our defeat not of superstition, but of faith. It is time to go back to the very field where we were defeated and to remember that neither the place nor the cause we represented gave occasion for defeat, but some lack of trust in GOD, some self-trust, some self-seeking, some sinful indulgence that we may heartily repent and trust in GOD.

When the victory comes where the defeat was before it is time to be thankful. It is time to tell GOD in our praise and renewed consecration how thankful we are that he has helped us. It is time to make some memorial before our fellow-men and to write upon some pillar of our joy, the glad and solemn thankfulness of our hearts and to call it our Ebenezer. If we have ability we may do this by building some church or chapel, or home, or infirmary. We may endow some charity or provide for some poor and worthy students. In some way we may make our pillar of memorial.

This may be a good thought for the year now nearly two weeks gone, to mark the goodness of GOD, and to acknowledge His help by placing some Ebenezer at every place of help. The poor may give a cup of cold water, or light up some street or dark alley, or sorrowful home with a smile; or smooth some pillow, or plant some seed of flower or truth, or place some penny for the perishing. It will be a true and lasting memorial though not of stone, but in the mind of GOD if not in the memory of those we help. Is it not time to be grateful when we have so many times the help of GOD? It is no excuse to plead that a stone to mark each mercy is needless and a way to do some good thing is not open. The world is not most in need of great deeds and a stone must finally fall away to dust as that first pillar has fallen. But a tear of sympathy, a sigh in prayer of the loving heart, a word, a look and any little kindness which any one can do will not perish, for the real memorial shall be a deed of kindness and of help, and the memory of it will not fade from some grateful heart and will be kept and nothing can blot it out forever, because it is written in the book of GOD.

THE PREVALENCE OF THE SUICIDAL mania is to be noted. The cause usually is business depression. Sometimes the honest debtor, oppressed with shame and mortification at trouble innocently brought upon others, resorts to this means of escape from mental torture. But cases of this kind do not occur so often as to warrant the conclusion that frequency of suicides betokens an elevated and proper moral sense. Usually the self-destroyer is one who has run a life of dissipation, or reckless extravagance—oftenest both—to a point from which it seems that there is not a step further to go. With no pleasure in the retrospect and no hope in the future, in despair, the wretched victim plunges to his doom.

HERE AND THERE.

TWENTY YEARS AGO HE WOULD have been called mad who would have ventured the prediction that in 1893 the United States government would refuse to allow transportation to lottery tickets or circulars, and that 1894 would open with the Louisiana Lottery expelled from the country and not a single lottery authorized by law in the entire land; yet such is the case, and it is matter of rejoicing.

SO FAR AS APPEARS THERE IS NOT A single State in the Union which will authorize the brutal prize fights. Public condemnation among moral men apparently is universal.

THE ABOVE FACT LEAD US TO BELIEVE that the next generation will see the liquor saloon as absolutely abolished as the prize fight or the lottery—and why not? One corner grocery in a large city does infinitely more harm to body and soul of its immediate victims, and to those related to or dependent upon them, than would a lottery establishment in every State in the Union, and causes more deaths and brings in more wretchedness than many scores of prize fights.

WHY THEN IS IT THAT CHRISTIANS, even, seem afraid to attack the saloon, and our church courts, which unsparingly denounce the lottery, suddenly become seized with overpowering scruples about getting away from pure ecclesiasticism when the suppression of the saloon is mentioned? The reason is not far to seek, nevertheless, the saloon is doomed. Such an engine of iniquity must inevitably yield in time to the moral forces directed against it.

"FOR THE PRESENT." THE CATHOLIC STANDARD after stating very positively that "Catholics never did and never will, approve the exclusion of religious teaching from the schools and other public institutions of a Christian country, goes on to say, "yet, being sensible people and the majority of their fellow-citizens not being yet convinced of the justice of the Catholic contention, they are content *for the present* to exercise their right of providing for their own children in their own way, and wish to live in peace with all mankind." It then calls a halt on this everlasting "so-called School Question." Cardinal GIBBONS also deprecates agitation at present. The times are not propitious; the plan is postponed, but the purpose is not abandoned.

WE ARE NOT AT ALL SORRY THAT the matter of "machine politics" is being discussed by the papers. We do not go so far as to say that every one who countenances dishonest methods, or means by which voters are defrauded of their just rights at the polls—or by which elections are carried as behooves a few known as "bosses," are personally dishonest. It is one of the anomalies of morals that men as to their own conduct infinitely above rascality, or dishonest dealing of any kind, will countenance and often even encourage methods that promise to insure partisan success. We are told that there are good men in North Carolina who avow they will not sanction machine methods by voting for men put forward by corrupt means, nor whom it is proposed to elect by fraud or force. We are glad to hear it. No party that resorts to such methods deserves to succeed, and eventual ruin to any party that depends upon such methods is as certain as anything future can be.

WE DO NOT INTEND IN EVERY ISSUE to call special attention to the good things we offer, but we must be pardoned for begging our readers not to overlook the rare poetic gem on our second page, and the article "Recent Educational Advances" by Dr. Wm. DEWITT HYDE. The article on 7th page "A Page from the Biography of a Tamandria" will be found specially interesting to children and even those above them.

SEVERAL HUNDRED PERSONS NOW owe subcription for the current year; some for the year past and may be others, and some hundreds will feel perhaps that any other time will do as well to pay as now. We beg a reconsideration. NOW, is the time, we beg you to consider, as the time to pay. Please do not delay payment.

IT SEEMS TO HAVE BECOME NECESSARY to explain that we do not by a new subscriber mean merely a change of address in the same family. We could have no conceivable object, in merely desiring to have an address changed from one person to another—though some of our friends seem to have thought so. The object in offering a reduced price to new subscribers for the first year is to induce people who do not take the paper to do so, the presumption being that any one who knows the paper knows it is worth its price—but some people do not know the paper, and so it is given them on trial. There is no injustice done to any one in this—none at all. A new subscription please remember is a paper going into a new family—a family not now taking the paper.

THANKS FOR THE WORDS OF APPRECIATION that we have been receiving at the forward move we are making, and better even than that, at the active efforts some of our ministers are making to put the paper in every family—recommending and urging from the pulpit and pushing the matter up by canvass or otherwise. We feel encouraged.

We find this going:

The Rockingham Rocket has made a new departure for North Carolina newspapers. It publishes the name of a subscriber who owes $7.32 for subscription and refuses to pay the bill, and says other names will be added from time to time unless the bills are paid.

It may not be a bad plan. Still, we would not care to disgrace one who could not pay his bill—and one who is able and refuses to pay would be too callous to realize his shame.

HOME MISSIONS IN MECKLENBURG PRESBYTERY—AN EXPLANATION.

Presbytery's Committee met to-day. The financial condition of the work made the meeting a painful one. We owe some money now. More money will be needed speedily, and yet no collection in sight before June. The committee was forced to do *something*. We did the only thing which seemed possible, viz: We issued a request to the sessions to appropriate ten per cent to Assembly's and Synods work each, and instruct our treasurer to apply remainder to Presbytery's work. This request had reference simply to January and February collections. That the entire collections be sent to treasurer with above instructions. The matter will then be referred to stated meeting of Presbytery. We regretted this necessity exceedingly, but there was no help. We *owe* the money to our men—it is promised. If we had *promised* a subscription to a man in China and afterwards heard of greater need in Africa and could not make both, we would be forced to abide by our contract.

But our own work is both urgent and hopeful; as much so as in any part of our Church. Mecklenburg has *twenty counties*, in only three of which is there a church able to stand alone, without either aid or grouping; and only one county which has more than one such church. Surely we need our money, and the work is very hopeful.

It is the prayer of the Commitee that all of the sessions will accede to our request, and that a liberal collection will be sent to R. A. Dunn, Charlotte, N. C., from both months. There has not been a time since the war, when money was so needed; nor has there been a time when the work was more hopeful. Precisely the time which calls for personal self-denial.

JOHN A. PRESTON.

Charlotte, N. C.

FOREIGN MISSIONS.

Conducted by
Rev. T. R. Sampson, Asheville, N. C., Secretary for Foreign Missions of Synod.

APPOINTMENTS.

Dec. 31st, with Rev. M. A Henderson, Jan. 2nd, Mt. Airy—4th, Mocksville. Jan. 7th, with Rev. J. M. Seabrook—21st, Third Creek—23rd, Milton—25th, Leakesville—28th, Wentworth.

Where are the Pauls and Silases?

An examination, last week, of the sources from which it has been usual to expect recruits, for the Foreign Mission work, revealed the facts that there is, at present, in eight only one *lady*, who is ready to enter upon the service. It is true there are other students, ladies and physicians, who may be ready, after several years. Meanwhile North Carolina must continue to occupy a low position, in the ranks with her sisters, in the number of her children engaged in this work, unless some other source of supply can be opened up.

We believe there is such a source, and we are convinced that it has been too long neglected, from which the Church may confidently expect to obtain vast valuable additions to her force. It has been the policy, or practice, of the Committee to appoint, *almost exclusively*, young men recently graduated, or even before graduation, from the Seminaries. Our manual calls especially for men of this class, and this seeming preference, or something else, has led most of our ministers to feel, on entering the pastorate, that the way to the foreign field was blocked, and so they have ceased to consider the question of their responsibility, or call, to it any further.

It is not impossible that this practice might be and should be slightly modified, and thus some evils, which have given trouble in the Church, be cured, many difficulties avoided, and not a few positive benefits secured.

The present practice sends out absolutely inexperienced men, often, to do the most difficult work. They have to organize and train churches and form Presbyteries, with no practical, and sometimes very little theoretical, knowledge of the workings of either. If we needed to cite any other than our own experience, we would call attention, simply, to the pathetic appeal from one of the missionaries, in a China station recently, "Pray for us for we are all young in this station." The same thing was heard again and again in Korea.

The present practice virtually appoints men on professional, or individual, recommendation of outside parties, and they are sent to the Presbyteries, with the appointment in the pockets, for Presbyterial confirmation.

Now if the courts would simply postpone action, for a while, and the candidates be expected to spend sometime in active work, at home, or, better still, if they should be selected from among those who have been in the ministry, for a year or two, it does seem that the following advantages would necessarily be secured.

Time would be given for the candidate to try his gifts, and know his own ability and his own tongue, which would save him some discouragement under most trying circumstances, in a foreign land and an unknown tongue. He would see something of the difficulties of the home work and not imagine that they were *all* in the foreign field. It is well for this idea to be got out of a man.

Then too he could become known to his co-presbyters, what is now almost impossible, and he would go recommended not by professors who, with all their ability, are often the very worst judges of what a man will do, but by those who know what he has done and can do.

In many cases also the congregations, ministered to, will assume the support of one who goes from among them. Certainly greater interest will be awakened. No lessons are so impressive as these. All, who have experience in this matter, will be able to testify to this. Some slight changes, along this line will produce good results.

Men tried and known, Pauls and Silases in this sense, are more valuable than John Marks in undertaking such difficult enterprises. There are difficulties in the way in carrying out such a policy, but they are not greater than those now encountered.

We may consider some of these hereafter, but we would say in closing that Carey was 32, Morrison 25, Judson 25, Livingstone 27 when they went to the field—and our own Lane and Boyles were men of maturer years—and experience.

Let us think on these things.

The Presbyterian.

[For the N. C. Presbyterian.]

ANSWERED AT LAST.

"I WONDER WHY!"

It was the burden of a woman's thought.
Sometimes she breathed it with a dreamy sigh,
Anon she smiling said, "I wonder why!"
As if a heavenly trance her spirit caught.
Then might the needle slip
Unheeded through her fingers; on her lip
Fluttered the fragments of a blissful prayer,
And had a beauteous angel left the skies,
And poured his songs upon the quivering air,
He scarce had brought more rapture to her eyes.

For years ago
One summer dawn her startled feet had trod
Some steps adown that vale which all below
Must come to journey!—happy those who know
That it will lead them to the light of God.
Could she be dying thus?
Death always seems for others, not for us;
And yet what meant that pressure at her heart,
This surge that swept her brain, this flickering breath;
What made all sights and sounds so far depart,
This awe that was not fear? It must be—
Death!

And then no more
She suffered. Her sensations were the same,
But oh, so changed the character they bore.
She ceased her struggles to regain Life's shore;
The goal before her knew another name!
She yielded to the spell
Of those long waves that softly rose and fell,
How fierce against her spirit had they beat.
How roughly stunned her senses when she tried
To battle through them to the hither side!
But now they soothed her with a cadence sweet
As on she drifted with the outward tide.

And now she saw
The world, a round red ball, receding slow
Thro' spaces vast; an ever-deepening awe
Transfused her being, seemed her soul to draw
To heights undreamt of, bathed in roseate glow.
Yet vaguely had she heard
The stir about her form, each cautious word
Breathed by the doctors; past and future. met
In shifting scenes her sightless eyes before.
No homely household care did she forget;
But all to her seemed less than waves that fret
In farewell whispers on a far-off shore.

Each in its cot,
Where her own hands had folded them last night,
The children slumbered; for their orphaned lot
She had no tears, for He who faileth not
Would be their comfort. From that glowing height
Things looked so different; faith had changed to sight.
And in her heart she said
As if in truth she were already dead,
"Husband and mother, if ye could have known
Who is it sits beside me, holds my hand!
Think not that I am dying here alone,
For One has left the skies, His child to own,
To guide my footsteps to the Better Land!"

She did not hear
His voice, nor did she see that form divine,
She only felt His gracious presence near.
That hand clasp, close and tender, banished fear.
She whispered "I am His, and He is mine."
Of Heaven she had no dream;
She heard no melody, nor caught the gleam
Of angel-wings; indeed she did not think
Of Heaven at all, though lingering on the brink
Of things invisible, for Christ was there,
And by His side all other thoughts must sink.
Christ with her! and her soul no more could bear.

And yet the gate
Of Heaven did not ope to let her in!
Not then for her that blessed, perfect state.
Back, back to earth she came to work and wait,
To wage new warfare with her heart of sin.
And thus "I wonder why"
Became the burden of her spirit's cry.
"Why did He grant that hour of ecstasy?
Why did my Saviour flood me with His grace
If I must wait these years to be
Among the ransomed, see His blessed face?"

It chanced one day
Upon her musings fell a silvery voice.
Beneath her upper window, wild with play,
Gamboled her little one; the breath of May,
The birds, the sunshine made his heart rejoice,
His face was full of bliss.
"Perhaps," she thought, "my baby does not miss
Down there among the flowers, my smile and kiss.
I long to test him, banish love's alarms"
She leaned without;—"So happy, little child,
That mother is forgotten?" And she smiled.
Then what fond looks met hers! what straining arms!
How had the golden morning lost its charms!

"Oh! let me go
Up there to you," he shouted, "I can climb
The long, long stairs myself!" A wistful glow
O'erspread his features, but she answered "No!
Wait till I come for you;—'tis almost time."
He turned in sweet content,
But ever upwards happy glances sent.
He could not see her, but he knew her nigh.
Gentler his play, for love his heart had filled,
"I'm going up to mother, by and by"
He murmured soft. And she—her questions stilled,
Read the sweet parable with tearful eye,
Looked up in trust, and ceased to wonder why.

M.

[For the N. C. Presbyterian.]

RECENT EDUCATIONAL ADVANCES.

BY WILLIAM DE WITT HYDE, LL. D.,

President of Bowdoin College.

Maarten Maartens relates that there was once a man, a satirist. At length his friends grew weary of his incessant criticism and satire, and they slew him; and the friends of the dead man gathered around the corpse. "This man treated the whole round world as a foot-ball," they said indignantly, "and he kicked it." The dead man opened one eye. "But always toward the goal," he said.

The science of pedagogy has been criticising and kicking our educational system most unmercifully of late, and doubtless the friends of education are growing weary of this perpetual onslaught. In justification of it all, however pedagogy can say that these many and rapid changes have not been blind or purposeless or wanton. They have all been made with a definite end in view.

What then is the end at which education aims? Is it to enable boys and girls to earn a living? Is it to train citizens who shall be able to cast an intelligent vote? These are some of the special ends which education includes But the comprehensive end of education is much broader than any or all these special purposes.

The end of education is to make one at home in the world in which he lives, and friends with all that it contains. The forms of natural objects, the laws of life in plant and animal, the principles of mathematics and physics, the languages which nations speak, and the literature in which they have expressed their sorrows and joys, their hopes and fears, their achievements and their inspirations, the laws of economics, the institutions of society, the insights of philosophy, the ideals of ethics and religion—all these things are man's rightful heritage; and it is the aim of education to put man in possession of this rich inheritance.

Any education that is worthy of the name of course contributes to this end. The district school of a former generation, with its reading, writing, arithmetic, geography, spelling, and grammar, with its memoritor methods, and its perpetual beginning at the same place and covering the same ground term after term, laid a solid foundation for education, if it did not carry the superstructure very high.

Until recently our graded schools have been merely an amplification and elaboration of the district school, confining themselves to the same subjects, the same methods, and the same monotonous dwelling upon the rudiments of education. The high schools were grammar schools in which higher branches were taught by the methods which had prevailed in the lower grades; and the college was a higher grade of high school, in which Plato and Euripides, Tacitus and Horace were read in much the same way in which Xenophen and Cæsar had been read in the preparatory school, and where science, history, and philosophy were memorized from the text-book at the rate of so many pages a day.

Recent advances in education have brought us nearer to what we have defined as the goal of education in three ways: by making the range of studies broader; by making the methods of study and instruction more rational; and by making classification of students more flexible.

First, the range of studies have been broadened. By the introduction of kindergarten methods the child is enabled to begin the study of form at the age of four or five, instead of waiting until he is fourteen or fifteen and able to master the technicalities of geometry; to begin to count and add and substract actual things long before he can comprehend that arithmetic is the science of number; to identify pictures and objects by words long before he has heard such a formidable word as alphabet; to pile up mountains, scoop out valleys, and set out forests, long before he could deal in the old way with geography as the science of the description of the earth's surface.

The scholar in the primary school can make collections of natural objects and watch the habits of plants and animals years before the old curriculum would permit the study of natural history. The grammar school is beginning to introduce algebra and geometry at a time when the student will take an eager interest in them, in place of the wearisome and profitless harping upon the dry and juiceless rules of commercial arithmetic, and to offer the fresh and enthusiastic study of a new language in place of the monotonous drudgery of analyzing and parsing the familiar words and phrases of our mother tongue.

No less than thirty subjects are taught in our high schools: English history, civil government, French, German, Latin, Greek, arithmetic, algebra, plain geometry, solid geometry, trigonometry, analytic geometry, physical geography, geology, botany, zoology, physiology, physics, chemistry, astronomy, physchology, moral philosophy, international law, political economy, science of education, music, drawing, stenography, book-keeping.

Of course no one school offers all these courses; and in schools where a large proportion of these thirty subjects are offered they are placed in different courses, classical, business and English, of which a pupil can take but one.

The range of studies in the modern high school is as broad as that of the college of fifty years ago; although the particular branches are not carried as far.

In order to keep pace with this advance in the secondary schools the colleges have been compelled to expand their course of study, and in place of general outlines in a few leading departments of study, they are compelled to provide special equipment for experiment and research in a great variety of lines. There is scarcely a college in New England that has not built costly and elaborate scientific laboratories within the past ten years; and there is not one that is not making strenuous efforts to multiply tenfold the available resources of its library.

In the university this broadening tendency reaches its consummation, and a department which in a college might be represented by a single professor giving two or three courses, is represented in the university by half a dozen professors and instructors, affording a score of courses.

Second, the methods of study and instruction are becoming more rational. The time has gone by when a man can assign so many pages in a text book, and call up a class to repeat the contents of those pages and at the same time call himself a teacher. The business of the teacher is no longer to see that the scholar gets the lesson out of the book, but to see that whether with or without a book the scholar gets a clear, strong, intelligent grasp of the subject of which the book treats. Actual weighing and measuring of actual things by actual scales and measures; actual handling of the things described; actual excursions to the quarry and the mine; actual dissection of the clam or frog; actual consultation of original documents; genuine effort to think out the problem in philosophy; written reproduction of things seen and felt and enjoyed in literature and life; these are marks of the good teaching of to-day. The text book is the guide to experiment and the inspiration to research; not as formerly the last word upon the subject the pupil was expected to hear.

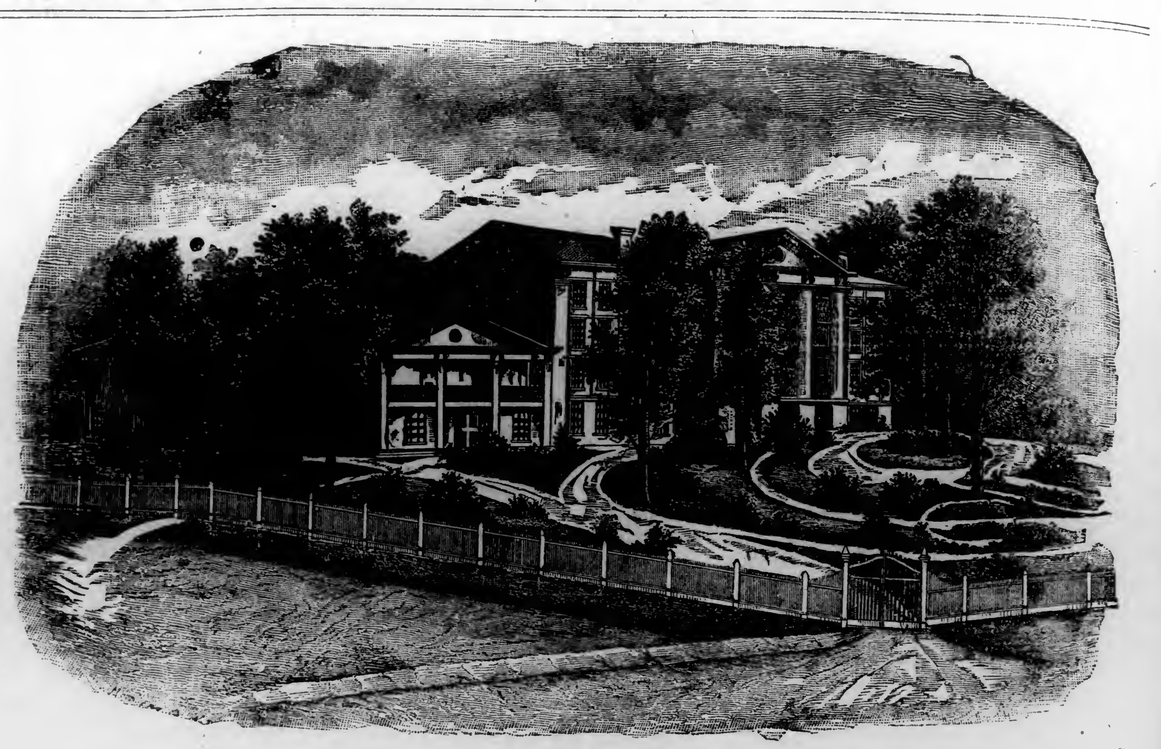
With wiser methods of study and instruction are coming saner tests of attainment. Less stress is placed on memory and more on power. In actual life the practical test of efficiency for the scholar is not how much information can you repeat by rote without looking at your book, but it is What problems can you solve, what presentation of a case can you make with all your books and tools before you. We are coming to see that the truest test in school is the same as the true test in life And when this principle is fully recognized we shall no more expect a scholar to be able to dump upon an examination paper all that he has learned during a term, than we shall expect him to disgorge in crude form all the food that he has eaten during the same length of time. Not retention merely, but assimilation; not capacity to hold but power to use, is the test of the worth of a course of study: and the examination should be so framed as to test power to utilize the results of training, rather than the glibness with which crammed information can be written out or repeated.

Third, classification of students has become more flexible. Instead of a cast-iron course in which everybody must take the same subjects in the same order and in the same time, we are introducing in the lower grades more frequent promotions, in order that the dull scholars may not be made superficial in the effort to keep up with the brighter ones; and that the brighter ones may not be made stupid by the necessity of going as slowly as the duller ones.

For there is a vast difference in the ease and rapidity with which scholars learn. This is due partly to heredity, partly to home advantages, partly to temperament. It is a fact that children differ in these respects just as it is a fact that they differ in the strength of their muscles, the size of their feet, the color of their hair. And there is no more reason to be ashamed of the difference in the one case than in the others. Of all the foolish manifestations of vanity, the most foolish is the eagerness of some parents to have their children forward. It is high time for parents to recognize that some children are by nature quick to learn and some are slow; that forwardness or "smartness" in childhood is no indication whatever of thoroughness and depth in maturity; and that it is just as desirable and just as creditable for the boy who is slow by nature to go slowly at school, as it is for the boy who is quick by nature to advance rapidly at school.

In the high school and college this flexibility of classification shows itself in allowing students to choose the lines of study on which to concentrate their chief attention. The elective system is spreading through our colleges as fast as their funds will allow the increase of teaching force which this system makes necessary. As a result we work with rather than against the natural aptitudes of the individual students; we have their active co-operation in the direction of their studies; and if we do not always make the least of their weak points, we certainly do make the most of their strong points. We do not turn them out as nearly as possible alike. We do send forth those of scientific tendencies better prepared to take up the profession of medicine; those of literary tastes better trained for journalism and authorship; those of historical instincts with a broader foundation for law and politics: those of philosophical temper better prepared to be teachers and minters.

In these three ways, by broader courses, by wiser methods, by more flexible classification, we have made great strides within the last two decades in the direction, of making our scholars more intelligent members of this glorious universe in which we live; more enthusiastic supporters of its institutions; more capable servants of its order, and more appreciative friends, both of its Infinite Author, and of all their finite fellow creatures.



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JAS. DINWIDDIE, A. M., (of University of Virginia) Principal.

To Be And To Do.

Many years ago a little girl, who longed almost morbidly to be loved and who was spending her strength and in a measure wasting her life in the effort to make people love her, was emancipated from a cruel bondage by a single sentence in a Sabbath-school book: "It is not so much what you do as what you are that makes people love you." That sentence marked a turning-point in that young girl's life.

It takes many of us a long time and much sorrow to learn that it is not so much what we do as what we are that signifies in every relation. The founders of the Order of the King's Daughters recognized this fact when they took upon themselves that name and banded themselves together, not to do Christian work, but to seek a higher Christian character, deeper spirituality, a closer likeness to him in whose image they were made and whose children they were. That they shortly began to occupy themselves in various forms of Christian activity was what might have been expected, for life always manifests itself in activity. But the order of things is this: first life, then work; and not, as too many people religiously disposed seem to think it, first works, and through them life.

Of course the life comes first, as we see very clearly when we come to look into the matter. And the more arduous the work laid upon us, the greater necessity for a life that becomes ever higher and deeper and more like Christ. "I can do all things," said Paul. Yes indeed, for he had the secret of doing; "through Christ who strengtheneth me" is the secret. What can he not do to whom to live is Christ?—*American Messenger.*

That horrible Indigestion, Obstinate Constipation, Backache, Headaches, Nervousness, Insomnia and the kindred ills that make so many women a bugbear to themselves and all around them including their physician, are permanently cured at home with the Electropoise. Results in thousands of cases substantiate the claim that it *Cures when all else fails.*

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WOMAN! WOMAN! WOMAN!

READ MRS. BROWN'S LETTER IN THIS PAPER.

GOLD DUST.

Dare to be true; nothing can need a lie;
The fault that needs it most, grows two thereby.

—*E. B. Browning.*

***

Words once spoken can never die, they will turn up in the day of judgment, like things of life, and will either acquit or condemn.—*Everett.*

***

Do your own work well, whether it be for life or death. Help other people at their work when you can and seek to avenge no injury.—*John Ruskin.*

***

The soul that knows the sweetness of God's presence and His face shining on it will account no place nor condition hard, providing it may be refreshed with that—*Archbishop Leighton.*

***

Is thy cup of comfort wasting?
Rise and share it with another,
And thro' all the years of famine
It shall serve thee and thy brother!
Is thy burden hard and heavy?
Do thy steps drag heavily!
Help to bear thy brother's burden,
God will bear both it and thee.

—*E. Clerk.*

THE SALOON IN POLITICS.

The N. O. Picayune in the following admits some things with regard to temperance measures which secular papers generally keep to themselves if they do not even go so far as to deny them. What it says about the "Saloon in Politics" is true to the very letter, and this is why the curse of intemperance devastates our land. Never before have we seen from a secular paper anything in any measure favorable to the South Carolina law. Of the working of that law we confess we know too little to hazard an opinion. Here is the Picayune's article:

The drinking saloon question has become one of the most important which is now interesting modern statesmen as well as philanthropists.

The drinking habit is too widely diffused throughout the civilized world to be stopped. Men claim the right everywhere to drink spirituous liquors at their will, and no legislation has ever attempted to prevent them. What has been tried by law is to regulate, and in some cases to prohibit, the sale of liquors, and in some instances this has been accomplished with considerable success. If the people are determined to enforce prohibitive and restraning laws they can do it, but it is too commonly the case that such laws are enacted to satisfy some uneasy conscience, when the lawmakers and the law executors and the masses of the people never intended that they should ever be enforced. The law is on the statute books, and that is all that was ever desired.

Prohibition has been tried in several States, and if not crowned with complete success, has at least driven the violators of the law to be extremely secret in their operations. Local option, a system by which the people of towns, counties and other municipalities elect to forbid the sale of liquors, exists in many localities in the South, and seems to exert a good influence; but, perhaps, the most remarkable attempt in recent times in this country to restrain the liquor traffic is the South Carolina plan. It is a system in which the State takes exclusive control of the liquor business, furnishing and selling all the beverages and crushing out all private dealers. As a means of taking the liquor traffic out of politics, the South Carolina plan merits careful attention. It has been in operation not more than a year, but it seems already, in spite of the powerful resistance made to it, to be giving good results. It does not stop the sale of liquors, but it destroys the barroom.

Unquestionably the very worst feature of the liquor traffic is its powerful political influence. The barroom, is a great factor in the politics of every large American city; but, perhaps, there is no city in the Union where it is so supremely powerful as in New Orleans. The power that controls the barrooms controls the city, and the man who can wield this power is simply supreme in New Orleans. The personality of such a man is nothing. It makes no difference what or who he is, the possession of such a power will make him politically invincible so long as the great masses of the people submit as they have, with the exception of a very few occasions, heretofore done.

As a consequence, every man who has any political aspirations sooner or later finds that he must pander to this powerful interest, and he must either retire or accept the situation.

Debt Paying.

It was Beau Brummel who exclaimed, on seeing a bill paid on presentation, "Good Heavens! what a useless waste of money!" The expression probably represents the true sentiment in regard to paying debts of certain classes of the community whose ingenuity is directed chiefly to getting into debt as largely, and to as many people as possible, and who seem to regard the situation with profound complacence when the unfortunate creditor can do nothing more than present his bill. The nonchalant ease with which such characters can decline making payment for the present, and the trivial importance which they evidently attach to pecuniary obligations, are enough to cause honest debtors to feel that it is an additional element of humilitation and disgrace in their unfortunate condition of real inability to pay their debts, that such characters are often considered as representing debtors as a class

And yet we have abundant reason to believe that to the great majority of American citizens debt is a stinging pain, and that to pay an honest obligation is really a genuine satisfaction. The men who have prided themselves that their word was as good as their bond, have, during our long period of financial prostration and distress, been sufferers to an extent which it would perhaps be reasonable and right to consider in these days when sympathy is apt to run entirely with the creditor class. The mental agony of those who have found themselves not only unable to pay present obligations but also without hope or possibility of ever being being able to retrieve their commercial honor, is attested by the long list of suicides, and of those whose mental powers have given way under the strain, sending them to end their days in insane asylums. It has been remarked by a close observer that the amount of mental torture undergone by business men between the hours of twelve and three o'clock in our large cities during the past six or seven months is enough to appall the hearts of all who reflect upon it. It will leave its impress upon future generations.

In contrast with this is the pleasure and satisfaction experienced and manifested by honest men in the prompt meeting of their obligations. This extends not only to the honoring of their commercial papar, but to the payment of current accounts and bills which are a part of the care of every business man. The manner in which these accounts are received and settled is an unfailing index of character. The collector who, on the first of the month according to custom, presents his bill, soon classifies his customers into those who receive and pay their bills cheerfully, and those who seem to regard the presentation of a bill as a sort of personal indignity and affront. For next in disagreeableness to the man who habitually avoids the payment of his accounts, is the man who acts as if the presentation of an account were an imputation on his honesty, or as if the account were of a suspicious character, or as if the person presenting it were a petitioner for charity. Often, too, a bill is paid with the air of bestowing a grudged charity rather than of discharging an honest debt. This is the sure sign of a mean, narrow, selfish spirit, and is an exhibition of the worst possible business manners. The man who pays a just obligation grudingly or ill-humoredly would in all probability not pay it at all, could he see it to be to his advantage to do so. Little things are after all the surest touch-stones of character, and among these the manner of paying debts is one of the most significant. The man who pays a debt with an air of cheerfulness that indicates his pleasure in meeting his obligations, may meet with misfortune and may be so hardly dealt with by circumstances as to be unable to pay; but the impression which such a man always leaves upon a community is, that whatever may be his misfortunes, he is at heart an honest man.—*H. E. S., in Interior.*

A Man of Prayer.

Bishop Janes lived in an atmosphere of prayer. While yet a very young preacher, when asked why he prayed so long in public services, his answer was, "Because I love to pray." The members of his family testify that not unfrequently when at home he would spend much of the night in devotion. He would write letter after letter until the usual bedtime approached, when the family would retire and leave him, with the understanding that he would quickly follow. When he did not come, his daughter, ever watchful of him, knowing how weary he was, would call to him, "Papa, do come; you need your rest." "Yes, my dear, directly." To each call the answer was, "*Directly.*" And there, in the back parlor, with the lights turned low, as the small hours tripped in, might the man of God be found, alone, and wrestling with the Angel of the Covenant. His work was among men, but the roots of that activity penetrated to those depths whence flow the life-giving power and freshness of all saving work.—"*Life of Bishop Jones,*" *by Ridgway.*

"Love."

Of course, first; that is ever the first fruit of the Spirit. Let me remind you that Plato made wisdom the fundamental excellence of the soul, the guarantee of social welfare. Christ, and, after him, Paul, made love the chief of virtues, without which there is no life in the soul. And love is the one passion, as we see now, which extirpates selfishness—selfishness, which is the root of all sin; love, which is the root of all excellency. Love is the result of God entering the soul; love is the new birth.

He that loveth is begotten of God, is born from above. Love is the mind and Spirit of Christ in our mortal days. Love is the fulfilling—necessarily the fulfilling—of the law of God, who is Love. For life, with all it yields of joy or woe and hope and fear, is just our chance of the prize of learning love—what love might be, hath been, indeed, and is. Love is the first fruit of the Spirit of Christ. It heals life, it sweetens life, as we do not realize unless we steady ourselves and think hardly. It heals life, it sweetens life: without it life would be most rank and worthless. And the love which a man holds within his heart, the chief blessing that he has—not the love with which he is loved, but the love with which he loves—that chief blessing in a man's soul is a benediction to all beside who come within the rays of it. A benediction—aye, of course, and the double blessing that flows from it is like the benediction of God's own presence. For love is not an abstract sentiment, thank God; it cannot nestle within without rays that reach without; and when we pray for love we play for our friends and for ourselves; it is a double prayer to heaven, and with its presence comes the jewelled benediction. —*Rev. J. B. Snell, M. A.*

Oftentimes the hindrances that lie in the path of duty may be compared to the toll gates upon our turnpike roads—they are kept shut till we are just upon them, and then fly open, as it were, of themselves. And that is time enough. If they had been open a week beforehand we could but have gone through at last.—*John Newton.*

Was Shakespeare a Scotsman?

An Englishman and a Scotsman were engaged in a keen argument concerning the merits of their respective countries. The Englishman, enraged at the pretensions of the other, at length exclaimed—"You will soon be claiming Shakespeare as a Scotsman!" "Weel," replied the Scot, coolly, "I'm thinking that some of his wurruks would warrant the presumption."

How Much Did You Take?

"Haven't we had a fine sermon? said one lady to another, while passing out with the congregation at the close of a Sunday service. "Yes," replied the other, "I think we have—how much of it did you take?" The sermon was really a good one, upon "Charity," which "suffereth long, and is kind." The lady who so warmly praised it was fashionably dressed, at her ease, not particularly given to sacrificing her substance or convenience for the benefit of anybody else, and often making very uncharitable remarks about others; yet she was captivated with the sermon. But while we remained within hearing, she had not framed a reply to the question, "How much did you take of it?"

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Condensed Schedule.

TRAINS GOING SOUTH.

Dated Dec. 24, 1893.	No. 55	No. 58	
	P. M.		
Leave Wilmington	*3 20		
Leave Marion	6 11		
Arrive Florence	6 50		
	No. 50		
	P. M.	A. M.	
Leave Florence	*7 10	* 7 45	
Arrive Sumter	8 28	9 20	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 28	*9 53	
Arrive Columbia	10 00	11 05	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 57	5 35	
		No. 59	
	A. M.	P. M.	
Leave Sumter	5 57	* 5 45	
	A. M.		
Arrive Florence	7 15	6 55	
	No. 56		
	A M.		
Leave Florence	*7 40		
Leave Marion	8 23		
Arrive Wilmington	11 10		

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 45p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 00 p. m., arriving at Hartsville 8 34 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 7 00 a m. and 5 15 p. m., arrive at Hub at 7 45 a. m. and 6 00 p. m. Returning leave Hub 8 15 a.m. and 6 30 p. m.; arrive at Chadbourn 9 00 a. m. and 7 15 p. m. Daily except Sunday.

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Wilmington & Weldon Railroad & Branches and Florence Railroad.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated Dec. 24, '93.	No. 28 Daily.	No. 35 Daily.		No. 41 Daily
	A. M.	P. M.		A. M.
Lv Weldon	11 47	9 51		
Ar R Mount	12 55	10 45		
	P. M.			
Ar Tarboro	2 35			
Le Tarboro	12 07			
	P. M.	P. M.		A. M.
Lv R Mount	12 55	10 45		6 00
Lv Wilson	1 55	11 25		6 35
Lv Selma	2 45			
Lv F'y'ville	4 25	1 15		
Ar Florence	7 05	3 27		
	No. 47 Daily.			
	P. M.			A. M.
Lv Wilson	2 05			6 35
Lv Goldsbo'	3 00			7 20
Lv M'gnolia	4 13			8 29
Ar Wilm'tn	5 50			10 00

TRAINS GOING NORTH.

Dated Dec. 24, '93.	No. 78 Daily.		No. 14 Daily.	No. 40 Daily
	A. M.		P M	
Lv Florence	7 30		7 05	
Lv F'y'ville	10 27		9 20	
Lv Selma	12 10			
Ar Wilson	1 05		11 18	
	No. 48 Daily			
	A. M.			P M
Lv Wilm'tn	9 00			7 00
Lv M'gnolia	10 40			8 37
Lv Goldsbo'	12 00			9 48
Ar Wilson	12 50			10 35
	No. 78 Daily.		No. 14 Daily.	
	P M		P. M.	P. M.
Lv Wilson	1 15		11 23	10 40
Ar R Mount	2 07		12 05	11 25
Ar Tarboro	2 35			
Lv Tarboro	12 54			
Lv R Mount	2 07		12 05	
Ar Weldon	3 18		12 56	
	P. M.		A. M.	

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leave Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9 30 a m, arrive Tarboro 10 25 a m; and 11 45 p m.

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7 20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

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University of Virginia, Principal.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address :

Rev. C. C. Weaver, from Jackson, Tenn., to Denmark, Madison county, Tenn.

Rev. W. C. Porter, from Pernambuco, Brazil to Ceara, Brazil.

Rev. Wm. T. Waller, from Livingston, Ala., to Centreville, Bibb county, Ala.

Rev. E. G. Smith, from Washington, Ga., to Greensboro, Ga.

NORTH CAROLINA.

We see it stated in the Charlotte papers that Rev. John W. Moore will return to Japan as soon as financial arrangements can be made by the Committee and that his sister Miss Lizzie expects to go with him.

[Correspondence of the N. C Presbyterian.]

Littleton Church :—One on profession of faith added recently.

[Correspondence of the N. C. Presbyterian.]

Rocky Mount Church :—Two on profession of faith, one of whom was baptized. One by letter from Protestant Methodist church.

F. D. T.

[Correspondence of the N. C. Presbyterian.]

Sunday School Gathering :—Rev. H. M. Dixon, writes from Monroe : Near the beginning of the year that has just past, a few of the members of the Juvenile Missionary Society, went to work to improve a dime, given to each, to aid in their contributions to the cause of Foreign Missions.

Tuesday evening after Christmas we had our last meeting of the year, and it was the most successful meeting we have had since our organization. A few days before, we sent out written invitations, furnished us by our Secretary of Foreigh Missions, to a hundred or more families outside of the church ; consequently we had an overflowing house, and many went away because there was no room, as they thought. Nearly all the pastors of the town were present with us and took part. The exercises consisted in a delightful praise service, and an excellent address, appropriate to the occasion by Rev. W. Black, and last, but not least a gathering up of the fruit of the dimes that had been at work for the Lord, together with the savings that the little ones had put aside for this cause. It all amounted to $108.83. Most of this the children made by self-sacrifice and labor. Some denied themselves every Christmas pleasure, others gave the larger part of their earnings that they might have something to give here. The dimes that were returned, some wanted another year, had increased many fold, one made $4.15, none less than $1.00. The society has started out with the determination to do more this year, and expect our next contribution to be nearer two hundred dollars than one, for we have learned that it is more blessed to give than receive. Would that the older ones might be taught by the example of their children.

[Correspondence of the N. C. Presbyterian.]

Banner's Elk :—Rev. R. P. Pell writes ; At Banner's Elk, on the fourth Sunday in December, two elders, Messrs. Andrew Proffitt and William Potts and two deacons, Messrs. William France and Isaac Banner were ordained and installed. Note also one accession to the church. On the night of the same date at Elk Park, three elders and two deacons were elected. This is the first time we occupied our church building at this point. As we still owe somethihg on it we would greatly appreciate any contribution to aid us in paying for it, especially from those churches of Concord Presbytery to whom special appeals have been made.

VIRGINIA.

Hat Creek Church :—On 24th ult. unanimously elected Rev. Littleton E. Scott pastor.

Lexington Presbytery :—On 28th ult., dissolved the pastoral relations between Rev. F. L. McCue and Burnsville and Sutton churches, and dismissed him to Greenbrier Presbytery.

TEXAS.

[Correspondence of the N. C. Presbyterian.]

Milford :—The ladies of the Milford church of which Rev. E. M. Munroe is pastor, surprised their pastor on Christmas day by sending him a nice Christmas dinner already cooked, and prepared for the table, and supplies for several days, for which he is truly grateful.

On the fifth Sabbath of December six persons were received into the Milford church and eight into the Brandon church, all by letter. These churches are under the pastoral care of Rev. E. M. Munroe.

MISSOURI.

[Correspondence of the N C. Presbyterian.]

Richmond :—Just before the holidays this church, under the pastorate of Rev. J. S. Van Meter had a precious communion season. There were nine additions to the church and a thankoffering of $30 to the Congo Boat Fund.

ALABAMA.

Mobile :—The Southwestern Presbyterian says : The Chinese in this city, number twenty-five ; of these, seven belong to an afternoon Sunday-school of their own at the Government Street church. Each one has his own teacher. On Christmas eve, these scholars came to the Sunday-school, each one laden with presents for his own teacher. These gifts were costly, and were the results of self-denial on their part. Several of them have joined the church, and are punctual in attendance and consistent in conduct.

UNION THEOLOGICAL SEMINARY.

[Correspondence of the N. C. Presbyterian.]

January 4th.—The exercises in celebration of the 70th anniversary of Union Theological Seminary were held in the chapel this evening, commencing at 8 o'clock. The weather was good and quite a large crowd was permitted to manifest its interest in the unusual and honorable ceremonies. The season was an appropriate one. Seventy years ago saw the beginning of this honored institution while the present year marks the highest and most prosperous point in its career. At the appointed hour the house was full and seated upon the rostrum were the faculty together with President Richard McIlwaine, of Hampden Sidney College, and Rev. Dr. Moses D. Hoge, of Richmond, who had been selected to deliver the address of the occasion. Rev. Dr. Robert Burwell, of the class of "24" who was to have been present as the oldest living representative among the alumni, was detained by feebleness at his home in Raleigh, N. C., but furnished a paper setting forth his recollections of the Seminary as it was at the time of his graduation. The exercises were under the immediate direction of Prof. W. W. Moore, the senior member of the faculty, to whose zeal the fact of the celebration is due.

First in order was a prayer by Dr. Vaughan followed by the hymn,

"I love Thy kingdom Lord
The house of Thine abode."

After this hymn had been sung, Dr. Moore briefly sketched the history of the Seminary indicating the historical necessity for it in the religious temper of its Scotch-Irish constituency and tracing its course from the beginning to the present time. He deliniated the early difficulties which beset it from the year 1824, when it had three students to the year 1894 when it has seventy-three. Dr. Moore paid special tribute to Rev. Dr. Jno. Holt Rice and Rev. Dr. B. M. Smith for the invaluable assistance which each of these gentlemen had rendered in increasing the endowment fund. The story of the seminary and its noble patrons is an eloqoent one—almost pathetic, but humor was mingled with pathos in Dr. Moore's treatment. His local hits were very felicitous. In concluding he asked what was the significance of this occasion, what the warrant for this demonstration. "What, says he, has Union Seminary done ?"—then answered his own question by showing that of all our missionaries now in the foreign field *two-thirds* are Union men ; that *three-fourths* of our ministers in the Synod of Virginia and *one-half* of those in North Carolina are graduates of Union Seminary and that these have never ceased to teach and to enforce the healthful principles of religious truth.

After a prayer by Dr. McIlwaine congratulatory letters were read by Dr. English from Rev. Dr. Wm. Henry Green, of Princeton Seminary, from the seminaries at Louisville, Auburn, N. Y., the Episcopal Seminary at Alexandria, Cincinnati, Richmond College, the Virginia Military Institute and others. Dr. Johnson was then asked to read Dr. Burwell's letter. It was a full and pleasing account of the Seminary and its life seventy years ago, and set forth strongly by contrast the changes and improvements which have since been made. Dr. Burwell's letter will be published in full in the next number of Union Seminary Magazine together with the address by Dr. Hoge.

Dr. Hersman now summoned the large congregation to stand and sing the first stanza of that good old hymn,

"Glorious things of thee are spoken
Zion City of our God."

Every heart and voice responded and then Dr. Moore stepped forward and in a few well-chosen and complimentary words introduced the orator of the evening—Rev. Moses D. Hoge. For more than an hour Dr. Hoge spoke with that freedom and graceful ease which characterize him, constantly varying his discourse so as to keep the attention of his hearers fixed. He spoke particularly of his own peculiar relations to the Seminary and his consequent interest in its welfare. His biographical comments upon Dr. Rice and Dr. Baxter were enlivened by flashes of wit and humor and were pointed with rare personal anecdotes illustrative of the character of each of these distinguished gentlemen. Towards the close of his talk Dr. Hoge addressed a few words of warm counsel and sympathy directly to the Seminary students. He called them "brethren" and we are sure that he feels the bond ; for however well preserved in body and in mind Dr. Hoge is no less well preserved in his kindly Christian affections. He has a large heart for all men and especially does he manifest a love for Hampden-Sidney and his younger brethren in Christ. It was here that he was born and here he will always find a home and a hearty handshake so long as he lives. At the conclusion of Dr. Hoge's address Dr. Hersman pronounced the benediction and the exercises were at an end.

VISIT OF DR. PROCHET.

The Morganton Herald of 28th ult, says : Signor Matteo Prochett, D. D., of Rome, President of the Waldensian Board of Evangelization, who is making a tour of the United States in behalf of the missionary work which his Church is prosecuting in Italy and among Italians in all parts of the wortd, is spending the Christmas holidays with the Waldenses in Burke county. Dr. Prochett reached Morganton last Saturday, and on Sunday morning was driven out to Valdese, where he held services on that day and on Christmas day. Every member of the colony turned out to meet him, and one hundred little children, drawn up in ranks at the boundary of the Waldensian lands, sung a hymn of welcome as Dr. Prochet's carriage drove up Sunday morning. The greater part of this week will be spent by President Prochet in viewing with Pastor Vinay the lands of the Waldenses and in mapping out a plan for the future government of the colony. On Friday afternoon he will return to Morganton to spend a few days with Mr. M. F. Scaife, and on Sunday he will by special request occupy the pulpit of Rev. J. M. Rose, pastor of the Presbyterian church in Morganton.

A correspondent of the Charlotte Observer writing from Morganton says that Dr. Prochet preached in the Presbyterian church at that place, both morning and night on 31st ult. He further says : After listening to two sermons delivered by him I think that without a single exception he is the best preacher that I ever heard. He is larger in stature than most Italians, and has a face that is more indicative of thought and character than is usually shown in the countenances of that people. His voice is full, strong and sonorous ; his articulation, with the exception of a little intonation peculiar to the Italians, is distinct, and his gestures and facial expressions suggest the fact that to an inherited genius of oratory he has added a thorough knowledge of elocution in its higher sense. Dexterity is probably the word that best describes his use of the English language. His diction is singularly pure, clear and strong ; and in his own peculiar impassioned and climactical way he fashioned thoughtful and concise sentences in a manner that commanded wrapt attention from his audience.

His discourse in the morning, which was purely a sermon, occasioned a great deal of comment and interest, and at night people of all denominations crowded to hear him at the Presbyterian church. His talk was partly a lecture and in part a sermon, but his principal theme was the history of his own people and the narration of their persecutions when they persistently refused to make obeisance to the papal throne. In this portrayal he was always grand and eloquent and at times was sublime. As he, with all an Italian's warmth and fervor, spoke of the terrible wrongs that were perpetrated upon his people because of their allegiance to their belief, he grew more and more eloquent and impressive and when he ended in a climax by quoting Milton's hymn commencing : "Avenge thy murdered saints, O Lord," it only required a glance at the tense, moved faces in front of him to show how completely he had carried his listeners with him.

After the above was about up we received from our correspondent, along with much contained in it, the following :

The story of his martyr Church, always so deeply interesting, was made doubly so by the intense earnestness of one who felt every word that he uttered and whose ancestors had shed their blood in the defences of the faith of the gospel. Those who had the pleasure of hearing Dr. Prochet will ever feel a keener interest in the Church of the Waldenses and in the colony lately planted in Burke county. Dr. Prochet's own church in the city of Rome has a membership of nearly two hundred. In his address Sunday night, speaking of his own pastoral work, he said : "We admit none to our communion except through the door, and that door is the Bible-class ; we desire no accessions except of those who understand and cordially accept the doctrines and principles of the simple gospel we preach ;" and then added this interesting statement, that he had seven hundred Roman Catholics in his Bible class. The king of Italy recently made Dr. Prochet "Knight Comn ander" of the "Order of the Crown," a distinction never before conferred upon one not in sympathy with the teachings of the Church of Rome. R.

Morganton, N. C., Jan. 5th, 1894.

HOT SPRINGS, VIRGINIA.

[Correspondence of the N. C. Presbyterian.]

Owing to the size of the present pastorate preaching places and the many meetings held during the summer and fall, and absence also, I have not been able to press the work at this point as I think it ought to be done. I gratefully acknowledge the following contributions :

Miss Brooke, Richmond, Va., $1.00 ; Miss Brooke, Richmond, Va., 1.00 ; Rev. J. A. Quarles, Va., 10.00 ; "Two thank Offerings," Charlottesville, Va., 5.00 ; Mrs. Chas. B. Hood, Va., 5.00 ; Three Friends, Lewisburg, W. Va., 3.00 ; Mrs. F. G. Thompson, Cobden, Ill., 2.00 ; Mrs. Nannie Garritt, Hangchow, China, 10.00 ; Previously acknowledged, 139.00. Total from appeal in papers, $177.00.

Now as Dr. Hawes has his churches built —(I rejoice that it has not come to pass "that the beggar died"—but that his churches are built—) will you not, reader, help us ? We need your help. We are compelled to build next summer to secure the lot given by the company. They require us to build a $2,000 dollar house three years from date of deed. We need about $800 more. I earnestly ask many Christians to help me build this house.

If many will help the burden will fall very light on each one, and surely many can afford to help in a case like this. So please help quickly. I want to get out of the papers with appeals, but we can't build without your help.

Send by check, money order or stamps, to

REV. WM. C. WHITE,
Warm Springs, Va.

CHURCH ERECTION.

[Correspondence of the N. C. Presbyterian.]

MESSRS. EDITORS :—If my last communication had stirred the hearts of God's people, as it did two of my fellow-laborers, I would be much better satisfied. But this last cry has not been entirely unheeded. I have received *another dollar*. This came from one of the weakest churches in the Presbytery. The sender of it says it is the result of a collection taken up in the family for this object. Are there not more families and circles of friends who can do likewise ? If some of the Presbyterians whom Bro. McCorkle describes as sitting Sunday after Sunday in their comfortable churches, had to endure for a single winter the discomforts with which he and Bro. Pell and so many of us who labor in destitute mission fields in the country are so familiar, they would not only appreciate the blessings they have ; but would be more ready to help to remove the great discomforts of others.

Those people need salvation just as much as those who sit in brick churches or cushioned pews, but "how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach, except they have somewhere to preach ?

Brethren, in Christ Jesus, can you not make some sacrifice and aid in building these churches that are so much needed. I ask for only an average of $100 to build four churches in this county which are sadly needed. Souls are being lost for the lack of these houses. Can you let this responsibility rest upon you unheeded ?

Bro. Pell speaks of the defect in our present policy, and refers to a plan adopted, as he said, by the Synod of Virginia, for aiding in Church Erection. I am not informed that any such plan has ever been adopted by the Synod, but a plan of that kind was in operation for several years in East Hanover Presbytery and resulted in great good. The plan was this : The evangelist of the Presbytery (any one else appointed for this purpose would do as well) with the aid of the pastors and officers of the churches secured a list of subscribers to the building fund. Each of these persons promised to pay the amount he subscribed whenever the evangelist called for it, provided he was not called upon them more than twice a year, and provided the amount raised by each call should result in completing a church in the evangelistic field free from debt.

Now as we have no Church Erection policy in this Synod, why cannot each Presbytery adopt some such plan ? It is not surprising that the responses to individual calls are not as numerous as is desired, for those who make these calls are generally strangers to a large part of the membership of the churches, and the needs of the particular case are known only through the representations of one who is naturally supposed to be prejudiced in its favor. This would be obviated by having the call made by one appointed by Presbytery for this purpose. And as he would know beforehand what he could count on, he would be in a position to encourage weak congregations to undertake to build, when if they had to depend for needed help upon public appeals, they would be unwilling to make the efforts.

As the Presbyteries in this Synod do not generally have Presbyterial evangelists, let us appoint an "Agent of Church Erection" in each, with authority to raise a subscription as above described.

This is the way in which it would work. He would by visiting the churches or by correspondence raise a subscription of, let us say, $500. He would then have this much to count on twice a year. In some town or village a church is needed that will cost say $1,000. The people can raise $500, and applying to him for help he turns over to them the proceeds of his call upon the subscribers to his fund, after they have collected and used the amount subscribed at home. The result is they have a church completed free of debt. Or suppose a church is needed in the country that will cost $500. The people can raise $250. He makes his call and gives to this church $250. He then has left $50 which can go to completing still another church.

In this way, if the agent could secure 500 subscribers who would average $1 each, from two to four churches could be put up each year.

Brethren, consider this matter and go up to the spring meeting of your Presbyteries prepared to adopt this or some better plan by which serious lack in our system of home mission work may be supplied.

But do not, Christian friends, let the calls made by Bro. McCorkle and me go unheeded. Our work cannot afford to wait until any regularly organized plan can be adopted. Immediate help is what we need.

WM. S. CAMPBELL.

Milton, N. C., Jan. 1st, 1894.

FOREIGN MISSION RECEIPTS FOR DECEMBER.

[Correspondence of the N. C. Presbyterian.]

I might have headed this statement "Still More Encouragement," and would have done so but for the fear that the expression would grow monotonous,. Our report for December is encouraging all the same.

The receipts for December 1892 were $6,540.96. For December 1893 they were $10,087.06, a gain of $3,546.10. The total gain this year over the receipts of last year to date is $6,980.11.

I will not accompany this statement by another appeal to the churches ; not that we wish the funds to stop coming in, but we are satisfied they are going to come without the appeal. Evidently the friends of Foreign Missions are aroused everywhere and are sympathizing with us in our anxiety to meet the General Assembly with no backward step taken and no debt incurred.

One thing that is helping us is that our children are at work for Foreign Missions as perhaps they never have been before. The special object of their interest is the Congo boat. They gave to that fund in the month of October $589.17 ; in the month of November $683.22. The total of the Congo boat fund for December has not yet been footed up, but will probably be larger than for any previous month.

The Ladies' Societies also have their hearts in the work, and many of the letters we have received from them have encouraged and cheered us as much as the remittances which they contained.

Of one thing I feel very sure : that a day is coming when every man, woman and child will be glad of every dollar they gave, and of every self-denial they made for this cause in time of its trial ; and when we will all be sorry for anything we might have done for it, and did not.

Once more thanking all our generous helpers most cordially, and praying for the richest blessings to abide upon them all, I remain,

Fraternally,
S. H. CHESTER,
Acting Secretary.

Can we not have one General Assembly's Home Missionary Society in each congregation which shall work solely to aid the prosecution of this work in the South and Southwest ? Will pastors commend this suggestion ? Who will lead off in organizing ? Send to office of Presbyterian Home Missions, P. O. Drawer H., Atlanta, Ga., for a constitution. Nice mite banks will be furnished at rate of forty cents per dozen, postage prepaid, or free if desired.

CORRECT.

[Correspondence of the N. C. Presbyterian.]

Rev. Mr. Law, Stated Clerk of Fayetteville Presbytery, (and other brethren) are correct, as to the order passed at the last meeting of Presbytery in regard to the appointment of a committee, and I think the names are correct. I have a distinct recollection of writing it down, viz : That the following were appointed on the Home Missions Committee, see paper, &c., and in reading the minutes for correction (just before the adjournment of Presbytery) the moderator called my attention to the fact that this was not the *Home Missions Committee*, but a committee to assist the Home Missions Committee. The correction was then made in writing, and turned over to the Stated Clerk with other proceedings. As to what went with it after that I do not know.

ONE OF THE TEMPORARY CLERKS.

January 8th, 1894.

WHAT THEY SAY.

Methodist Protestant :

When rum-sellers quote with approbation the sentiments of Christian men on the subject of temperance, there is something wrong in the latter. When skeptics quote with approbation the criticisms of learned divines against the Bible, it is a sign that the latter are not very divine.

United Presbyterian :

We have heard of a little girl who complacently expressed the opinion that she must be a lovely little girl or her mother would not think so much of her. If we, as the children of God, had a better appreciation of our own unloveliness, we would the better understand the exceeding riches of the grace of God, in his kindness toward us through Christ Jesus.

The Christian World :

We often wonder why only a certain faithful number are expected at all the Sunday and mid-week services, while a great number stay at home and take it easy. We have as much right to expect others to do their duty as they have that we should do it. Why should they be excusable and we not ? Oh, the flimsy Sunday excuses that people make. On Monday they will be out bright and early.

Christian Leader :

At the time of a great famine in Judea for the destitute disciples of which province Paul was gathering up a collection he tells the Corinthians how that in "a great trial of affliction" the Macedonians, "in the abundance of their joy and their *deep poverty* abounded unto the riches of their liberality ;" and, accordingly, in their deep poverty, they sent forward their bounty. Paul shows how the blessing of God followed the noble Macedonians. If the times are hard, the more reason that we should put forth extra exertion to help the poor and needy, especially the needy saints.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

January 21.—Cain and Abel.

Gen. iv. 3-13. Commit vss. 3-5.

Golden Text.—"By faith Abel offered a more excellent sacrifice than Cain."—Heb. xi. 4.

Topic.—The first murder.

I. THE STUDY OF THE LESSON.

First Step. On the connection read Gen. iii. 16-24: iv. 1, 2. The spiritual consequences of sin have already shown themselves as seen in the last lesson; God now indicates the outward consequences; to the woman, bitterness in motherhood; to the man, bitterness in labor; both of which would have been only a source of happiness but for sin; and in the end physical death as the natural outcome of spiritual death, which had come "in the day" they ate of the tree (ii. 17). Note also the probable indication of sacrifice in iii. 21. Skins imply slain beasts. Animal food was not permitted until after the Flood (Compare i. 29 and ix. 3). The inference is almost inevitable that sacrifice was then instituted, that the promise of the wounded Deliverer was at once illustrated by the bleeding victim, and that the covering of their naked bodies by the skins was an object lesson of the covering of their naked souls by the blood (Lev. xvii. 11; "atonement"="covering").

Second Step. Read carefully the lesson noting what the passage before us says with regard to—

1. The difference between the *offerings*, vss. 3, 4.
2. The difference between the two *men*, vs. 7 ("doest well," "sin").
3. The different reception of the men and their offerings, vs 4.
4. The effect of his rejection on Cain, in (a) wrath, vs. 5; (b) murder, vs. 8; (c) falsehood, vs. 9; (d) bitterness without contrition, vs. 13, (Read also vss. 14, 15).
5. The necessary relation between sin and penalty. vss. 10-12.

Third Step. Make a summary of the story of the lesson and compare it with the one below, correcting yours or improving ours.

SUMMARY. *The great conflict begins when Cain, Adam's firstborn, who was a tiller of the soil, brought to the Lord an offering of the fruits of the ground, and Abel, the younger, who was a shepherd, brought a lamb of the flock. God accepted Abel and his offering and rejected Cain. When Cain was angry God remonstrated with him showing that if he did well he would be accepted and have the natural precedence of his birth, and that sin was the cause of his failure. Hardened in his anger, Cain killed Abel, and then denied to God knowledge of his whereabouts. God declared the impossibility of hiding blood, and renewed and intensified the curse upon the ground and declared Cain an outcast. Cain received his doom with unrepentant bitterness.*

Fourth Step. Take up difficult terms and questions involved in the lesson, with your helps, until you have as clear and satisfactory conceptions as possible. For example:

Brought....unto the Lord, vs. 3. Unto the Gate of Eden where were the symbols of the divine presence (compare iii. 24 and Ex. xiv. 22; Ps. lxxx. 1).

Had respect etc., vss. 4, 5. Was the different reception of the offerings due to the difference in the offerings or the difference in the men? In favor of the former is the fact that no offering of the fruits of the field was accepted except when accompanied by a bloody sacrifice (Lev. xxiii. 12); of the latter that God bases it upon the different characters of the men (vs. 7). This leads to the deeper question, Did not the characters of the men determine the character of the offering?

Doest well....have the excellence, vs. 7, (margin). Abel's offering expressed *faith*, and therein consisted its excellence (Golden Text); that is, it had respect to the promise of the wounded Deliverer (iii. 15), thereby confessing sin, acknowledging the death penalty as deserved, and expressing hope through the promised mercy of God; it was probably, also, an act of *obedience*, if, as seems probable, iii. 21 is an indication of the institution of bloody sacrifices.

Sin....at the door, vs. 7. The sin consisted not only in the absence of faith in the promise, confession of sin, etc., and obedience to a divine institution, but probably in an exulting triumph in having wrested the fruits from the earth in spite of God's curse upon the soil (iii. 17, 18). This explains the renewed curse vs. 12.

And unto thee, vs. 7. To be connected directly with the question in the first part of the verse; the intervening words should be read as a parenthesis.

And Cain talked with Abel his brother, vs. 8. The original will not bear this translation, the word rendered *talked with*, meaning *said unto*. We should probably insert the words found in the Septuagint translation, but lacking in our copies of the Hebrew, and read, "And Cain said unto his brother Abel, *Let us go into the field.*"

Crieth unto me, vs. 10. "Murder will out."

Fifth Step. The topics for study are so numerous that they can only be touched briefly.

1. The great conflict begun.—(See Gen. iii. 15.)
   On the one side—
   Trust in God.—(See above); Ps. xxii. 8, and Matt. xxvii. 43; Rev. xii. 11.
   Forbearance towards enemies.—Gen. iv. 8; Is. liii. 7; Matt. xxvi. 52.
   Victory through suffering,—Heb. xi. 4; ii 14; John xvi. 33.
   On the other side—
   Rebellion against God.—(See above); John xv. 24.
   Oppression of God's people.—Gen. iv. 8; John xix. 6.
   Destruction through their own victory.—Gen. iv. 13, 14; Ps. ix. 16; Acts ii. 23, 36.
2. *Sin.*
   Unbelief, vs. 7. (See above) and Heb. xi. 4.
   Anger, vs. 5 and Gal. v. 19-21.
   Murder, vs. 8 and Matt. v. 21, 22; xv. 19.
   Lying, vs. 9, John viii. 44.
   Bitterness at punishment } vss. 13, 14.
   Without confession and contrition. } Rev. xvi. 9, 11
3. The first death.
   Sin inflicts it, vs. 8, 1 John iii. 12, Acts ii. 23.
   But it comes to the righteous, Matt. xxiii. 35; John iii. 12.
   Since all have sinned, Rom. v. 12.
   Not the worst evil, vss. 13-15, Prov. xiv. 32; Isaiah lvii. 1.
4. The worship of God.
   Only as commanded by God.—(See note above); Ex. xxvi. 40; Deut. xii. 32; Matt. xv. 9; Col. ii. 18.
   Where.—(See note above); Gen xxii. 2; Ex. xxix. 42, 43; Deut. xii. 10, 11; Ps. lxviii. 16; John iv. 21, 23, 24.
   The use of sacrifice.—Gen. iv. 4; viii. 20; xxii. 7, 12. 13; John i. 29; Rom. xii. 1.

Sixth Step. Consider carefully and prayerfully the practical bearings of the lessons brought out concerning sin and its punishment, anger and its results, the fruits of unbelief, the rewards of faith and patience Notice that God provides (iii. 21); accepts (iv. 4); reasons (iv. 7, compare Is. i. 18, 2 Cor. v. 20); inquires (iv. 9, Ps. ix. 12); judges (iv. 11, 12; Rom. i. 18).

II. TEACHING THE LESSON.

First Step. All lesson papers put away and Bibles closed.

Second Step. Question on the Topic, Golden Text and connection.

Third Step. Draw out from the scholars the story of the lesson until it is clearly fixed in their minds.

Fourth Step. Open Bibles, clear up difficulties, especially those likely to be felt by the class. Try to make *very* plain the difference between the *character* of Cain and Abel as shown by their offerings.

Fifth Step. Have a ten minutes Bible reading on the topics of the lesson, selecting those topics best suited to your class, and those texts best adopted to impress them. Do not try to cover all the grounds. You need just enough of this to throw the light of clearer parts of God's word on the passage before us, and to get its true place in the progress of revelation.

Sixth Step. Clinch the teaching of the lesson by Shorter Catechism—Qu. 14, 84, 85.

General. The true point of view from which to teach this lesson is the division of all men into two classes, God's people and Satan's people, and to show how yielding to our own sinful passions brings us into the ranks of God's enemies. Eph. vi. 16 is a good a good text to leave in the scholar's mind.

Teachers' Exchange.

We have received no answers to our questions as to collections in the schools, except that Bro. Shields writes us that Roxboro takes up monthly collections for the Orphans' Home. We would be glad to hear from all the schools.

Prize Questions.

ANSWERS TO QUESTIONS OF DEC. 28.

4. Psalm viii.
5. Matt. xix. 4.
   (Quotations from the Gospels will be given in the *first* Gospel in which they are found, though of course the parallel passages in other Gospels are equally correct.)
6. Isaiah lviii. 13, 14.
   (Is. lvi. 6, 7 was accepted, although it is more properly a promise to strangers for keeping *all* of God's laws.)

Correct answers were received as follows:
Estelle McIver, Gulf, 4, 5, 6.
Fannie Dickson, Gastonia, 6.
Betty Overcash, Statesville, 4, 5,
Beatrice T. McEachern, Millprong, 5, 6.
Carrie E. Claytor, Caldwell Inst., 6,
Chas. E. McMillan, Wilmington, 4, 5, 6,
Thos. O. Coppedge, Cedar Rock, N. C. 4, 5, 6.
Jas. P. Sutherland, Laurinburg, 4, 5, 6.
J. B. Gill, Statesville, 4, 5, 6.
Isabelle Robeson, Westbrook, 4, 5, 6.
Willie Arrowood, Laurinburg, 4, 5, 6.
Lila Lane, Mt. Vernon Springs. 4, 6.
Chas. P. Russell, Rockingham, 4, 5, 6.
Estelle J. Martin, Dial, 4, 6.
Katie Monroe, White Hall, 4, 5, 6.
Jas. A. Whitsett, Greensboro, 4, 5, 6.
Duncan Darroch, (Teacher,) Paolia, 4, 5, 6.
A. M. Cromartie, Garland, 4, 5, 6.
Miriam McFadyen, Clarkton, 4, 5, 6.
Janie Monroe, White Hall, 4, 6.

Answers to the questions given this week must be received by Monday, January 22.

10. Where does our Lord speak of Abel?
11. In what places is Cain spoken of in the New Testament?
12. How does the blood of Jesus speak better things than the blood of Abel? (Heb. xii. 24.)

A. CARD.

To the Churches in Orange Presbytery:

It has been ordered by the Presbytery that the collection in January for Home Missions shall be applied to pay our indebtedness to our supplies for last year. These brethren are in great need of what is due them, and our sustentation work must remain crippled so long as we are in debt. Brethren, see to it, that the collection for Home Missions *this month*, be promptly taken and sent to W. S. Moore, Treasurer, Greensboro, N. C.

(Signed) D. I. CRAIG, Agent.

Reidsville, N. C., Jan. 8th, 1894.

Patient suffering is no virtue if there be a remedy.

Beecham's Pills

NORTH CUINEA BOX.

(Tasteless)

positively cure Indigestion, Biliousness, Sick Headache. Why endure continued Martyrdom?

25 cents a box.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.

IN EFFECT DECEMBER 3rd, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1 43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11 35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

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ABSOLUTELY PURE.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., Jan. 3rd, 1894.

Some of the people, so plentiful in every community, who profess inability to see or understand the necessity for constant and persistent agitation in behalf of temperance should have spent New Year's day in Washington ten years ago and again on Monday. The contrast would have shown the necessity for temperance agitation, as well as the great reform it has accomplished within that period. Ten years ago the first day of the year was recognized by thousands of otherwise respectable people as the one day in the year when men might put themselves on a level with beasts without losing their social standing, in fact were persuaded to do so by those who should have been the last to place such temptations before them—the women. It was the rule then rather than the exception that the young men, and all too often the middleaged and elderly men also, should end their New Year's calls in a beastly state of intoxication.

Now look at the other side. It is now considered as disreputable for a man to get drunk while making New Year's calls as at any other time, and the number of women who offer their callers intoxicating liquor in any form is comparatively small and growing smaller each year. This reform has been accomplished by temperance workers, much of it under great difficulties. For instance, one lady who for many years made it a practice to furnish her callers with intoxicating liquors so resented the request of the temperance people, which she called "an impertinent interference with my affairs," that she became offended with several of her life-long friends who were among them. The rebuffs had no effect; the temperance folk persisted and although it took them several years they finally succeeded, and that lady not only banished intoxicants from her own house but she became an active worker for temperance and has been instrumental in causing a number of others to do the same. That is the method which has been followed as a rule in working against the New Year orgies in Washington, which investigators have declared to have been reproductions of the saturnalia of pagan Rome. In fact the social position of the women made personal appeals from some other woman who enjoyed social intimacy with them about the only certain way of reaching them. There are still some who persist in tempting their callers with intoxicating liquors, but the temperance agitators will not cease to plead with them until all have been convinced of their error.

It is not alone in social circles that good results of temperance agitation were perceptible New Year's day. The custom of the saloon keepers in distributing free drinks to their customers on that day had filled our streets with drunken men in the past, but this time so few drunken men were seen on the streets that everyone was commenting upon their absence. There can be no doubt that it was the temperance workers who brought about this reform, because money was not required to make a man drunk that day. Therefore all honor to the noble men and women who believe in and who keep up a ceaselesss agitation in behalf of temperance.

Considerable disappointment is felt here because of the refusal of the government of Chili to extend the time for which the United States and Chilian claims commission, now sitting in this city, was appointed. It was discovered soon after the commission met, last October, that it would be impossible for the commission to act upon all of the claims within the specified time and application was made to both governments for an extension. The United States consented, but the refusal of Chili will prevent it, and no matter how just the claims may be that will remain unacted upon when the time of the commission expires they can never be brought forward again. What makes it look all the worse for Chili is that nearly all of the claims are by Americans against that country.

By the will of the late Elizabeth Milligan Gulick, of this city, filed with the court this week, the Washington Auxiliary of the American McAll Association, which maintains the well-known McAll Mission in France, gets $500.

Congress reconvened to-day with a fairly good attendance. The first business in the House of Representatives was the new tariff bill, which will, except where other matters are temporarily taken up by general consent, be kept before that body until it is disposed of. Some think that the rapidly diminishing available cash in the Treasury may cause the tariff to be laid aside until some sort of a financial measure is adopted, but no official statement has been made to that effect.

The Hawaiian investigation which is being conducted by a sub-committee of the Senate committee on Foreign Relations is not public, but it is known that all of the witnesses who have yet been examined are gentlemen who are in favor of the provisional government of Hawaii, and of annexation. The testimony is being taken under oath. It is impossible at this time to say when the investigation will be concluded. T.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On Dec. 21st, at the residence of Mrs. Mary Benson, the bride's mother, at 11 o'clock a. m., by Rev. T. H. Newkirk, Mr. A. H. PERRY and Miss SUSAN BENSON —both of Bladen county, N. C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies—&c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

Near Morven, N. C., Jan. 1st, 1894, Mrs. RACHEL ANN, wife of John W. Nivens. She died as dies God's child, conscious of acceptance with God. She was a consistent member of Morven church; forty-six years old and mother of ten living children, all members of the church.

Christian Observer please copy.

Near Clearwater, Kansas, Dec 22d, 1893, while on a visit, Miss MARY E. SHELTON, in the 61st year of her age. She became a member of the Presbyterian church in early life. At the time of her death she was a member of Clio church. She was devoted to the service of her Master. The Sabbath-school was her delight. She was humble and rather retired, but loved by all who came in contact with her in life. We have good hope that our loss is her eternal gain. "Be ye also ready." P.

In Burgaw, N. C., Jan. 4th, 1894, LILLIAN McKOY, infant of Mr. and Mrs. W. M. Hand, aged 1 year, 5 months and 11 days.

"Suffer little children and forbid them not, to come unto me, for of such is the kingdom of Heaven"

The name of Jug Tavern, a station on the Georgia Carolina and Northern railroad has been changed to Winder.

Truck farmers in the Newbern section report that the acreage in cabbage is larger than usual. Ground is ready for planting peas.

Mrs. Hogan, of Chapel Hill, was killed recently in Philadelphia by being run over by train.

The New Hanover Bank case, which was to have been tried in January Criminal Court, has been postponed until March on account of the serious illness of Treasurer Tate an important witness for the State.

Gens. Abbot and Comstock, Cols. Craighill, Robert and Gillespie and Capt. Abbot of the Board of Engineers of the U. S. Army visited this city last week for the purpose of inspecting the Cape Fear River at its mouth and the approaches to Wilmington. The government contemplates a line of defense from the Penobscot to the Rio Grande and proposes to erect fortifications.

A pair of soldiers' shoes which were made in England and ran the blockade have been found in Raleigh and placed in the collection of the Antiquarian Society. They were unworn and in perfect condition.

Capt. Simpson, a leading Rutherfordton merchant, recently committed suicide. Business troubles, the cause.

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WILMINGTON MARKET,

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WEEK ENDING, JAN. 10, 1893.

SPIRITS TURPENTINE: On Thursday (4th) and Friday 27 cents; since 27½ cents—closing quiet and steady.

ROSIN: Until Monday (8th) 95 cents for Strained and $1.00; since 5 cents off for each grade—closing firm.

(28th ult.) and Friday; since 90 cents and 95 cents; respectively.

CRUDE TURPENTINE: Hard $1.00 and Soft $1.60.

TAR: Receipts taken day by day at 90 cents per barrel.

COTTON: Middling 7¼ on Thursday (4th) and Friday; 7¼ cents Saturday and Monday; Tuesday 7¼ cents.

TIMBER: Hear of no change since last report.

The Presbyterian.

FOR THE FAMILY.

MOTHER'S GOOD-BYE.

Sit down by the side of your mother, my boy:
You have only a moment, I know,
But you will stay till I give you my parting advice—
'Tis all that I have to bestow.

You leave us to seek for employment, my boy;
By the world you have yet to be tried;
But in all the temptations and struggles you meet,
May your heart in the Saviour confide.

Hold fast to the right, hold fast to the right,
Wherever your footsteps may roam;
O! forsake not the way of salvation, my boy,
That you learned from your mother at home.

You'll find in your satchel a Bible, my boy:
'Tis the book of all others the best;
It will teach you to live, it will help you to die
And lead to the gates of the blest.

I gave you to God in your cradle, my boy;
I have taught you the best that I knew;
And as long as His mercy permits me to live,
I shall never cease praying for you.

Your father is coming to bid you good-bys;
O! how lonely and sad we shall be;
But when far from the scenes of your childhood and youth,
You'll think of your father and me.

I want you to feel ev'ry word that I've said,
For it came from the depth of my love:
And, my boy, if we never behold you on earth,
Will you promise to meet us above?

—*Belfast Witness.*

Where Camphor Comes From.

Camphor is the result of evaporating an essential oil found in two different trees, in China and Japan, and the dipterocarpus camphora, of Sumatra and Borneo; from these two trees it is obtained in very different manners. In the cinnamomum it exists in root and branch, stems and leaves, which are chopped small and put into earthen vessels, which are heated; these vessels are covered with hoods and rice straw is placed in them; the camphor is volatilized and rises; it condenses on the straw, from which it is afterward cleared. In the dipterocarpus it is found in the trunk, in a solid form, and it is obtained by cutting the tree down and splitting it open; it is found in pieces from one to two feet long and about as thick as a man's arm. A moderate-sized tree will yield about ten pounds of camphor, a larger one about twice that quantity. This kind is more highly esteemed than the other, so that in Japan two hundred pounds of native camphor are valued at one pound of the Bornean. —*Detroit Free Press.*

How to Hear a Color.

One of the most wonderful discoveries in science that has been made within the last year or two is the fact that a beam of light produces sound. According to Milling, a beam of sunlight is thrown through a lens on a glass vessel that contains lampblack, colored silk or worsted or other substances. A disk, having slits or openings cut in it, is made to revolve swiftly in this beam of light so as to cut it up, thus making alternate flashes of light and shadow. On putting the ear to the glass vessel, strange sounds are heard so long as the flashing beam is falling on the vessel.

Recently a more wonderful discovery has been made. A beam of sunlight is caused to pass through a prism so as to produce what is called solar spectrum or rainbow. The disk is turned and the colored light of the rainbow is made to break through it. Now place the ear to the vessel containing the silk, wool or other material. As the colored lights of the spectrum fall upon it sounds will be given by different parts of the spectrum, and there will be silence in other parts. For instance, if the vessel contains red worsted, and the green light flashes upon it, loud sounds will be given. Only feeble sounds will be heard if the red and blue parts of the rainbow fall upon vessel, and other colors make no sound at all. Green silk gives sound best in red light. Every kind of material gives more or less sound in different colors, and utters no sound in others.—*Boston Evening Transcript.*

The Volcano of Kilauea, Sandwich Islands.

Dr. S. E. Bishop, writing to the Independent, says: A macadamized road of the best quality is now nearly completed from the seaport of Hila, thirty-one miles, to the volcano, which will make a delightful drive of five hours up and three back, through exquisite tropical forests. This road has opened up the center of a hitherto inaccessible tract of superb coffee lands, one hundred thousand acres in extent, which are being taken up faster than surveyors can cut their way to them. The region is cool, moist, and free from miasm, well fitted for white settlers. Hila itself is a gem of beauty. It will soon have opened up in several directions the finest back country of any part of the group.

The volcano itself is in prime order for tourist inspection. The red crust of the lake is seamed with long zigzag crevices of bright fire creeping across its breadth. Here and there in the center, or around the rim, fountains of the massive white metal leap up and fall back with heavy crash, or play aloft with surging crests of dazzling fire. Now and then a great power wells up from below, and the whole lake becomes a white, molten, and surging surface, and pours a flooding sheet of fire over some part of the black floor around it, driving away in haste any visitors who have gone into the pit to fish up melted lava with their sticks. Two weeks ago the lava flood made a huge rush and carried away all the parapet walls which it had built up, and filled the whole bottom of Halemaumau pit with a surging lake, one hundred acres in breadth. The level of the lava is working well up toward the top of the pit, and must within a few months overflow upon the main floor of Kilauea, as is its habit.

The Face as an Index to Disease.

Incomplete closure of the eyelids, rendering the whites of the eyes visible during sleep, is a symptom in all acute and chronic diseases of a severe type; it also to be observed when rest is rendered unsound by pain, wherever seated. Twitching of the eyelids, associated with the oscillation of the eyeballs, or squinting, heralds the visit of convulsions. Widening of the orifices of the nose, with movements of the nostrils to and fro, points to embarrassed breathing, from disease of the lungs or their pleural investment. Contraction of the brows indicates pain in the head; sharpness of the nostrils, pain in the chest; and a drawn upper lip, pain in the abdomen. To make a general rule, it may be stated that the upper third of the face is altered in expression in affections of the brain; the middle third, in disease of the chest; and the lower third, in diseases of the organs contained in the abdominal cavity.—*Hygiene of the Nursery.*

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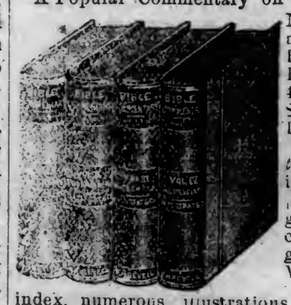
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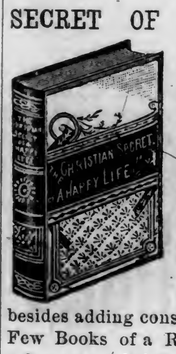
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[For the N. C. Presbyterian.]

A PAGE IN THE BIOGRAPHY OF A TAMANDRIA.

Among our friends in Ceara there is a warm-hearted man known to every one as Chico Preto, Black Chico, or, as we would say, Black Frank. He was formerly a *lancheiro*, and used to bring us many unique presents from the sea. Once he brought in the sword of a sword-fish, again, a curious spray of fancoral, and at another time, a couple of barnacles, of lovely, shaded violet, whose deep cups I sometimes dressed with flowers. But one day he astonished us by an offering of a totally different description. It was alive, and, held out by a cord, ambled clumsily by his side, and was about the height of my two-year-old baby. It was a tamandria,—an ant-eater. Chico Preto was radiant as he pointed out its virtues;—it would keep the house entirely free of insects, it would rid the garden of the fierce ants that were destroying the roses, and would put a speedy end to the triumphant career of the white ant, most insidious plague of all.

"And," he added complacently, "it is *tame* tame" (Portuguese idiom for very tame); "it will not claw the children at all."

"You remember, dear," said the head of the house, with what he meant to be a re-assuring smile, "you remember that tamandria we saw at Mrs. N's in Pernambuco; you know it sometimes watched the baby's cradle."

I did remember; the shudder the sight had caused me came over me afresh, as soon as my eyes fell on the creature. Still I was not ambitious for such an attendant at *my* baby's cradle. "*Mints obrigado.* Snr. Chico! Mints agradecido," we repeated, grateful for his thoughtfulness, although it had taken an appalling form.

As soon as the donor departed, we hastened to conduct our present to the veranda. It was all very well to talk of his clearing the house of pests, but what if we found the remedy worse than the disease? What were all the roaches and centipedes we had ever seen within our walls, in comparison with his all-pervading presence?

In the veranda we introduced him to a colony of small ants that had just appeared on the scene. The confession may not be to our credit, but we anticipated pleasure in seeing him poke out that long, cylindrical, gluey tongue, and gather up the whole settlement at once. But they were not to his taste, and he eschewed them emphatically. They stung his feet and made him wiggle. The garden ants, among which he is said to revel, were not in operation at the time; they were awaiting for the darkness.

As he shuffled awkwardly about we watched him curiously. His body was covered with a mixed brown and drab coat of hair, his handsome tail was bushy and sweeping, his head narrow and pointed, his eyes had very little "speculation" in them, but all his intellect seemed centered in that wonderful, darting tongue. His claws were desperately sharp and pointed, and the action of the fore-arm seemed very human. "When babies anger them," remarked a servant, calmly, "they walk up and hug them. They say no human power can undo the clasp, and they *have* been known to hug little children to death."

"If the arms are burnt with live coals," said another, "they will let go. They say that's the only way to release the little prisoner."

They saw me turn pale, I suppose, for they hastened to remind me that this specimen was very tame.

"What is its voice like?" I enquired. None of them had ever heard a song from it, although all were familiar with its habits. "Some say," said a boy present, "that in its wild state it cries like a child." I have put the question to many people, but have never received a satisfactory answer.

In the meantime, the hero of the day had ambled in his uncouth fashion to the kitchen, discovered a saucepan of milk just set on to boil, thrust his long snout, tongue and all, inside, and the day's milk had vanished.

"A moment white, then gone forever."

His next move was to overturn, with no slight clatter, all the pots and pans on the stove, in search of further regalement.

We had had many pets in the family; a magnificent parrot that talked and sang, dainty parroquets, the "inseparables" that live and die together, a beautiful fluffy white rabit, that would come to me, stand on its hind-legs and prettily beg a lettuce leaf or a banana, and then nibble it at my side; sky guinea pigs with no habits that we ever discovered, not to mention dogs, cats and singing-birds; but this pet was a novelty, and an unwelcome one. I mentally resolved that I would not leave the house unless I took all the children with me.

The day wore on, but the burden of every minute seemed to me "tamandria."

He made a good dinner of farinha and gravy, but his countenance wore a dejected aspect. Perhaps it only reflected mine. When night came, the question of his sleeping-apartment had to be met. He must not be too near a neighbor, yet we wished him to be under shelter. Finally he was quartered in a vacant room on the premises. When morning dawned, and we went to visit him, not a trace of him was to be found. He was

"Gone like tenants that quit without warning,
Down the back entry of time."

Whether he had freed himself, climbed the wall and so escaped, whether the servants had thought him a dangerous inmate, and had stealthily turned him loose, or wether he had been seized upon by predatory hands as a desirable acquisition, we could never discover. This was five or six years ago, and we have never since laid eyes upon our toothless friend nor any of his species.

M. H. W.

[From the Christian Commonwealth.]

The Sale of Crummie, or the Diamond Brooch.

CHAPTER II.

"He has much good, even in possession, for me, when he has blessed me with such a wife as you, Marion," answered John, affectionately; "and I feel I'm very wrong and ungrateful to repine as I do, when I should be thankful to him for you, though I had never received another blessing at his hand."

"Rather be thankful for the measure of contentment and resignation to his holy will which he has put into my heart, John, for these are his gifts too! Indeed, what have we that we have not received from him?" said Marion, gently. "And see here," she added, as she rose, stirred up the fire, and lighted her lamp, "see what a quantity of nice flax I've spun, and I hope to get a good price for it too, some of these days." So saying, she opened a cupboard, and displayed the fruits of her industry stored on the shelves; for the events we are narrating took place some fifty or sixty years ago, before the progress of modern invention had so much superseded the efforts of the thrifty housewife in this department.

"I hope to make something of that, John," she contined, cheerfully, as she drew her wheel towards her and began to spin. "And then the frost will soon break up, and you will get some work in my lord's fields; for Mr. Stewart, the factor, was here to-day when you were out, and he tells me there is to be a complete drainage set afoot, whenever the soft weather returns; and then, you know the more punctual you are in paying your rent, the readier he'll be to give you employment, so I hope you'll come to see that the sale of poor crummie is the only thing for us after all." John did not reply, but sat musing in silence for some minutes. It was hard for him to reconcile himself to such a thing, for the same pride which makes a Scottish peasant revolt from the thought of owing debt, attaches the idea of great humiliation to being obliged to sell property of any kind, in order to raise the funds necessary to defray it; so a considerable struggle between pride and duty took place in his mind before he could bring himself to adopt such an alternative. At length his sterling principle triumphed. "It is my duty," he said, in a hesitating voice, "yes, wife, you are right; come of it what may, I see it must be done; and he suppressed a sigh as he added; "and there's no time to lose. Let me see—to-morrow is Wednesday, and Thursday is the day of the cattle fair at D——; and I must be off by daybreak, for it will be as much as I can manage to get there in time with the cow; the days are so short just now.

Marion did not fail to express her cordial approbation of her husband's determination; and then, like a good and prudent wife as she was, instead of following up her victory by expatiating on the soundness of the advice she had given him, and his prudence in taking it, she judiciously dropped the subject, and endeavored to turn his thoughts to other matters. But it would not do; poor John continued absent and dispirited throughout the remainder of the evening; and Marion, seeing the fruitlessness of all her efforts, proposed, after he had taken the supper she set before him, that as he would require to get up very early on the morrow to prepare for his journey, he should retire to bed. John assented; and his wife rose, and taking from the shelf a well-worn Bible, which had been a sort of heirloom in the family for may generations, she placed it on the table, and instead of turning up the portion of Scripture which should come in course for the evening "exercise," she selected the thirty-fourth Psalm and desired him to read it. John obeyed, and as he proceeded, he found the sentiments of that beautiful Psalm so appropriate to their situation, that he was not long in perceiving the significance of his wife's choice of it; and the impression it left on his mind, produced a much more salutary effect than if she had spent hours in endeavoring to convince him of the duty of trusting in God, and of the sinfulness of his own conduct in repining at his most righteous will! And strengthened and soothed, if not reconciled to the duty that lay before him on the morrow, John, after joining with his wife in prayer for the Divine guidance, protection, and aid, went to bed.

[TO BE CONTINUED.]

An Aristocratic Nose.

"Mame," said little Elsie to her elder sister, "Flossie Green says I've got a pug nose. Have I? And what kind of a nose have you got?"

Mame glanced proudly at her aristocratic profile and answered in satisfied tones:

"Mine is a Grecian, I guess. And I'm afraid your nose is a pug, Elsie."

And a quarter of an hour later, Elsie was saying cheerfully to one of her sister's callers:

"Mame will come down in a few minutes. I guess she's greasing her nose. That's the kind she's got."—*New York World.*

Give a Girl a Chance.

Let the girl be taught something besides a smattering of pleasant accomplishments, something that will make her independent in the future—engraving, dressmaking, typewriting, illustrating, anything for which she has a bent—and let her take her time to acquire the business, as the boy does. Since he is not expected to be an errand boy or man of all work about the house while he is learning to earn his livelihood, why should she be seamstress and housekeeper at the same time that she is studying her profession? When she has learned it, she can afford to help to pay for extra household assistance, and it will be a great pleasure to her to be able to make her parents a gift now and then that they themselves did not pay for.



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Nearly in Despair,

and had about decided to sit up all night in my easy chair, and procure what sleep I could in that way. It then occurred to me that I had a bottle of **Ayer's** Cherry Pectoral. I took a spoonful of this preparation in a little water, and was able to lie down without coughing. In a few moments, I fell asleep, and awoke in the morning **greatly refreshed** and feeling much better. I took a teaspoonful of the Pectoral every night for a week, then gradually decreased the dose, and in two weeks my cough was cured."

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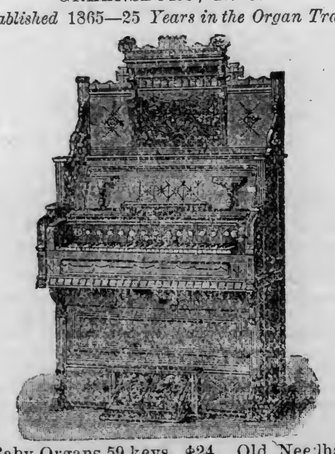
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SECULAR NEWS.

NORTH CAROLINA.

The capacity of the Atherton Cotton Mills, Charlotte's latest erection, is to be doubled during the present year.

This has been a prosperous year for farmers in the Mecklenburg section. They have raised a surplus of products, especially corn.

The Grand Lodge of Masons of North Carolina met in its 107th annual communication on January 3d, in this city. Over three hundred delegates were present. This occasion was also the centennial of St. John's Lodge No. 1, of Wilmington. Most Worshipful Grand Master John W. Cotton presided. Public addresses were made in the evenings by Hon. E. F. Lamb, of Elizabeth City, and Hon. A. M. Waddell, of Wilmington. On Thursday evening a banquet was tendered the visiting brethren at the Orton, and on Friday an excursion was given on the steamer Wilmington. Among those present was M. J. Wakefield Cortland, of Asheville, but formerly of Baltimore, the only twenty-third degree Mason in the State.

Lieut. Richardson Henderson ordered to duty as instructor at the N. C. A. and M. College, has entered upon the discharge of his duties.

DOMESTIC.

Mr. D. R. McIver has been unanimously elected principal of the High School at Clover, S. C.

Last week two elevators, the Chamber of Commerce building and other buildings were burned at Toledo, O.

Secretary Carlisle resumed his active duties at the Treasury on January 4th.

The Treasurer of Brunswick, Ga., has been removed by the city council. He is short by from $30,000 to $50,000 in his accounts.

Capt. Rhodes, who is in New York enlisting men for the Brazilian army, states that he has 740men ready to start at moment's notice.

Gov. Greenhalge, was inaugurated governor of Massachusetts January 4th. Massachusetts is again under Republican control

Bradstreet reports that many factories and mills are resuming work, but that great reductions in wages exist.

Wool is not doing well; Kentucky jean factories are running at full force; Mobile and New Orleans hold cotton for higher prices, notwithstanding heavy receipts.

The American Tobacco Company has declared a quarterly dividend of 2 per cent.

Gov. Flower, of New York insists upon the application of the State civil service law to all appointments.

A man residing near Tuscumbia, Ala., drunk of course, went to bed on last Thursday night with a lighted pipe. The bedclothing took fire and the house was burned. The poor wretch was roasted alive. His wife escaped from an adjoining room with one child but two, 3 and 5 years old, were burned to death.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

FOREIGN.

The yellow fever season has set in at Rio Janeiro.

The revenue cutter Corwin arrived at San Francisco Jan. 5th, and stated that there was much trouble at Honolulu, but refused to make particulars public.

It is said that King Humbert's private fortune amounting to 100,000,000 lire has been deposited with the Rothschilds in London.

Threats have been made to blow up the Casino at Monte Carlo, and surveillance is exercised to prevent parties from entering with dynamite about them.

East Indian finances are getting into a more healthful state.

Excessively cold weather has prevailed all over Europe and steamboat service between France and England had to be suspended.

The barracks of the Sophie regiment at Smolensk, Russia, have been destroyed by fire. Several soldiers were terribly injured by jumping from the windows.

The authorities of St. Petersburg, Russia, propose to hold an International Exposition in 1903. It will be the 200th anniversary of the founding of the city by Peter the Great.

All sorts of news became rife upon the arrival of the United States steamer Corwin from Hawaii. One report, which has not been confirmed, was that the queen had reconsidered her refusal of the propositions of the United States government and would be reinstated.

The Victoria hospital in London was burned last Friday night and the patients were saved with difficulty.

Brain-Workers

Use Horsford's Acid Phosphate.

When night comes, the literary and active business man's brain is hungry from the exhausting labor of the day. Horsford's Acid Phosphate quickly supplies the waste of tissue, and refreshing sleep results.

Female Complaint.

Dear Sir:—I feel it my grateful duty to testify to all sufferers, particularly weakly worn down females, of the great benefits I have derived from the faithful use of the Electropoise. I have been raised from such a depth of suffering and misery that those who knew my condition a few months since consider me a *walking wonder*. I had suffered for several years from a distressing affliction peculiar to my sex, for a whole year past my whole system had been involved. Constipation most obstinate indigestion fearful periodical headaches, and worst of all sleeplessness and nervousness, which no remedies would relieve. I had the best medical attention, and just lived on tonics and medicines, but found little, even *temporary*, relief. I could not walk to my nearest neighbor's for three months, and suffered almost agony when on my feet. So much for my condition when in April last I began using the Electropoise. In one week I could sleep soundly all night with no nervous attacks and am *entirely relieved* of my distressing female trouble, constipation and headaches; appetite and digestion good, and I have walked two miles without inconvenience; my sleep is sound and refreshing and my complexion is good. I have used the Electropoise with great success in my family, have cured croup, bronchitis, cramp and inflammation of the kidneys, with which my family has suffered; several others here are using the wonderful little instrument with like success; I only recommend it to others for what it has done for me and mine. Suffering and worn out wives and mothers are to be found everywhere; and I earnestly beg such to try the Electropoise, *the woman's friend*. Where can you find *one* suffering from female complaints who has been cured and her health built up by instruments and medicines? Yet many can be found who are to-day well and strong from a few months use of the Electropoise without medicine. I feel that under a kind Providence I owe my life and health to the 'Poise, and I bid adieu to medicine for I have my doctor and medicine always at home, in the never failing Electropoise; it is cheap at any price, for it cures where other remedies fail.

Most gratefully yours,
MRS. J. M. BROWN.
Newton, N. C., Aug. 12th, 1892.

SAY SOES.

Newspaper men are among my best friends. When I see one coming into my church I think, "Here come another congregation."—*Dr. Talmage.*

As a rule a man's hair turns grey years sooner than a woman's.

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Dr. Pierce's Golden Medical Discovery purifies the blood. By this means, it reaches, builds up, and invigorates every part of the system. For every blood-taint and disorder, and for every disease that comes from an inactive liver or impure blood, it is the only remedy so sure and effective that it can be *guaranteed*.

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There is nothing so satisfying to an old man's hungry heart as the folding of a grandchild to his breast —*Interior.*

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THURSDAY, JAN. 18, '94.

JOHN McLAURIN, - - EDITOR.
CONTRIBUTING EDITORS:
REV. PEYTON H. HOGE, D. D.
REV. WALTER W. MOORE, D. D.
REV. ALEX. D. McCLURE.

PENTECOSTAL POWER.

During the first week of January just past, some of our churches have observed the week of prayer. The subjects were suggested by a committee of the Evangelical Alliance. They were similar in order and design to those of the past several years. They are very profitable. The first for this year is our subject now. This is excellent in itself and in accord with the original call for this week of prayer. It is now known that this call originated with Rev. J. H. MORRISON, an American missionary in the North India Mission. The first call was for a special day, and later for a week of prayer, for the fulfillment of the promised outpouring of the HOLY SPIRIT on all flesh. Looking back through several issues of our *Missionary* for January we find renewed attention called to this original design of the week of prayer. The observance of this week has been of untold blessing to the churches at home. Hence the enlargement of its orignal scope and design to meet the situation. We should not forget its call to prayer for the power of the HOLY GHOST. Indeed we cannot in view of its present purpose and the great need at home and abroad of Pentecostal power. Happily this year the committee has made this the subject of the opening service and sermon and all our churches which have used it can testify of its value, by our confidence in CHRIST and His word of LUKE xi: 13. "If ye then being evil know how to give good gifts unto your children, how much more will your HEAVENLY FATHER give the HOLY SPIRIT to them that ask Him." We have abundant proof from reports of the missionaries that GOD has honored the prayers of his people and has been true to fulfill His word in mission fields. Just now when there is a revived interest and manifest increase of gifts in our foreign missionary branch of Church work and when old missionaries are returning and new ones are going out to the work there is need that we should pray for the coming of the HOLY SPIRIT on all our workers at home and in foreign lands in Pentecostal Power.

After the ascension of CHRIST the disciples continued to meet daily in Jerusalem in the house where some of them lived. They were united in prayer and supplication. "When the day of Pentecost was fully come they were all together of one accord in one place." In prayer, waiting and looking for the promised power they heard, not a rushing mighty wind, but a sound like that. And the sound (not the wind) filled the house. They saw, not fire, for it did not burn, but like fire divided into tongues which rested on the head of each disciple. The disciples were "filled with the HOLY GHOST and began to speak with other tongues as the SPIRIT gave them utterance." This was Pentecostal Power. At the Passover, where CHRIST our Passover was the true lamb of sacrifice, the first sheaf of the ripening harvest was offered before the LORD. Fifty days after two loaves of bread were offered as token of the gathered grain. So CHRIST the first fruits of them that slept arose on the day of the offering of first fruits, and at Pentecost the HOLY GHOST wss given as the fulness of the Harvest—for by Him is the fulness of CHRIST, and by Him the bride, the Church, which is the fulness of Him that filleth all in all, shall be gathered into CHRIST.

This is the dispensation of the SPIRIT. He had wrought occasionally in the Old Testament times. He had exercised His power in part before the day of Pentecost. On that day He came in the fulness of His power, in the completeness of His manifold ministry in the permanence of His presence in the world, in the Church and in the person of each believer whose body is a temple of the HOLY GHOST. Every soul convinced of sin and of righteousness and of judgment to come is a witness of the power of the SPIRIT. He is here to comfort believers, to sanctify saints, to guide disciples into all truth. He is here hiding Himself and exalting CHRIST. He is here to take of the things of JESUS and show them to His humble followers. Every right thought, every noble purpose, every true aspiration, every holy desire, every high resolve, is by His mighty power. "He helpeth our infirmities. He maketh intercessions for us with groanings which cannot be uttered." What JESUS is as advocate with the FATHER the HOLY SPIRIT is as advocate within us. He has come to make His residence in the heart of every child of GOD and the body of such is His temple. Hence the words—"Grieve not the HOLY SPIRIT," and "Quench not the SPIRIT." All this and more the HOLY SPIRIT is in His manifold ministry in the Word and in the Church.

This does not exhaust nor completely define the Pentecostal power of the HOLY GHOST.

The promise of our ascending LORD was that the disciples should be witnesses unto Him by the power of the HOLY GHOST coming upon them. This began to be on the day of Pentecost when the disciples were filled with the HOLY GHOST and spake with other tongues. It continued in later cases like that of the fourth chapter of the Acts when the disciples spake with boldness and in such cases as joyful resignation and triumph were manifested in trial, when they humbly yet gladly "counted it all joy that they were found worthy to suffer for the name of the LORD JESUS," when they stood before kings and councils and bore testimony which their hearers could not resist and when the Word of GOD on their lips and in their lives grew mightily and prevailed.

Pentecostal power is the manifold ministry which abides in the present dispensation to take and apply the redemption of CHRIST and to be "another comforter" after and to reveal and glorify CHRIST. Every Christian now may have and should seek the measure of this manifold ministry which his responsibility to testify, his gifts to administer, or his duty to serve may require. The duties and gifts are to be received from the HOLY SPIRIT in the authority of CHRIST our living Head, and the ability to do our duty in the exercise of these gifts is of the HOLY SPIRIT. "All these worketh that self-same SPIRIT," giving to every man, "to profit withal." We are to rejoice that the ALMIGHTY SPIRIT is come and abides, to make every Christian a witness for CHRIST, where and as he is.

The COMFORTER came, on the day of Pentecost with just that miracle and ministry needed at that time and for that responsibility and opportunity while the disciples were of one accord in prayer and supplication. So is His manner since. JESUS intimated this in saying, as we have quoted, "to *them* that ask Him." There has been a blessing every year on the Church and on the work of the Church at home and abroad in the observance of this week of prayer. Whenever the people of GOD, a few or only one beginning, come together for prayer and to seek His power there has always been a partaking of this power. This disposition to come together is from the HOLY SPIRIT and must be confessed as His work. We need to be looking ever for His guidance and for any evidence of His readiness to give a blessing.

We need His blessing at all times. Our temptation is to rest in intellectual pleasure of GOD's Word and the ordinances of worship. We need constant reminders that that is a delusion and a snare. It is the fallacy of the so called Higher Criticism. It is the false persuasion of many of us that we are rightly reading GOD's Word. We need, we must have the power of the HOLY GHOST in reading GOD's Word and preaching His truth, and in all service whether with or without conscious intellectual clearness, profit or pleasure. We must cast ourselves on the mercy of GOD in CHRIST JESUS and wait for the promise of the FATHER.

HERE AND THERE.

THE INDEPENDENT HAS REPLIES from some thirty dignitaries of the Roman Catholic Church giving their views on the Public School Question. Most of them deprecate any interference at present with the existing status, some of them even going so far as to declare they never will desire any interference without the voluntary consent of a majority of their fellow citizens. But it is noteworthy that all claim avowedly or impliedly that their church is suffering injustice, and it is hardly concealed that as soon as may be prudent or politic they will insist upon the State appropriating funds for the maintenance of Catholic schools. In other words they are acting now—or rather not acting now—from policy not from principle; their views are based upon the inopportuneness of the movement.

As a matter of history the Roman Catholic Church maintains that religion [which they always understand among themselves as Romanism] ought never to be separated from secular instruction in the schools. PIUS IX in his "Syllabus of Errors," in 1864 expressly condemned the opposite of this statement.

THE BALTIMORE MANUFACTURERS' Record publishes a large number of letters from bankers throughout the South, to the effect generally, that Southern farmers are better off now than for many years past. That is they owe less, and have plenty of corn or wheat and other necessaries of life in hand. Farmers do not seem to attach as much importance to having bread provided for the future as most of us do, but a full storehouse is, nevertheless, an article to rejoice in. One North Carolina banker—the only one heard from—President BLAIR, of the People's National Bank, Winston, writes the Record; "The farmers in our section all seem to have money and plenty of the necessaries of life. They are raising increased food supplies, and the outlook for them and for the townspeople as well is encouraging."

THAT CERTAINLY IS A GOOD OUTLOOK and like to this, though perhaps not quite so bright is much we see in the papers. For instance the Maxton correspondent of the Robesonian, a gentleman of fine intelligence, says: "Our information leads us, in spite of the complaints upon the lips of so many, to believe that a large number of our farmers are in a more independent condition now than in the past. A cessation of blue chat would soon bring smiles upon the faces of other classes of our population."

We suppose that if the people would believe they are as well off, as certainly they are, and pay their debts iustead of holding back their money, times soon would be very easy; for every dollar put into circulation relieves pressure in a marked degree, and a number so employed raise the spirits and cheer the hearts of whole communities.

A PLEBISCITE ON THE QUESTION OF prohibition was held lately in Prince Edward Island, Manitoba, and Ontario, Canada. Local prohibition had redeemed several counties. The cheering results caused the people to look to the authorities, for fulfillment of a promise made to grant Prohibition as soon as the country should be ripe for it. These authorities ostensibly to ascertain whether public opinion, called for suppression of the traffic sent a Royal Commission to take evidence in Kansas, Maine, Iowa and elsewhere relative to the comparative merits of license and prohibition. Only one prohibitionist was placed on the committee and, as is usual in such cases, the committee found just what they sought, because they sought just where they would find what they wanted. They came back with the testimony of brewers, distillers and liquor dealers, with a few reputable persons, in opposition to prohibition. They had ignored ministers of the gospel and temperance workers wellnigh entirely. The people of Ontario were not satisfied. The temperance workers succeeded in having a plebiscite taken. In Manitoba the vote stood 3 to 1 in favor of Prohibition, in Prince Edward even better and in Ontario about 2 to 1. The only city where Prohibition failed was Windsor, opposite Detroit, by a majority of 108. In Toronto with the largest distillery and four or five of the largest breweries in the Dominion Prohibition got a majority of 2,528 in a vote of little over 19,000. This does not make law, but it announces the public sentiment after full and free discussion, and gives hope that a very large part of the Dominion will soon be free of the liquor curse.

ONE OF THE MOST AGREEABLE FEATURES of the times is the prudence exercised, as well as the activity, in the prosecution of measures for the relief of the pooor. The principle of associated charity, by which all interested in charitable work combine to see that all are helped, and in proportion as they need, is certainly to be commended. By the introduction of such organization with proper system it is possible, and by this means only is it possible, to prevent sharpers from preying upon the kindly instincts of those who are ever ready to help those who appear to be needy. By this means, and by this means only, is it practicable to find and duly help those who would rather suffer in silence than reveal their misfortunes and their needs in the way of appearing to plead for assistance. This is one of the good outworkings of the severely hard times through which we have been passing.

OBSCURING THE SESSION.

[Correspondence of the N. C. Presbyterian.]

For two years, news notes have appeared in our religious papers to the effect that "—— members were received into the communion of ——— church by the pastor, Rev. —. —. ———." Such anamolous news excites little attention from the fact that it is regarded as either a slip of composition or a transparent piece of clerical advertisement, and so calling for no serious correction. It occurs so regularly, that it provokes thought. If the Briggs ilk could find such notices in the Presbyterian press of 100 years ago, they would raise a hue and cry against the narrow and intolerant practice of the modern church in subjecting applicants for membership to examination by the session. Especially would they inveigh against the modern invasion of the pastor's rights and prerogatives. If the sender of news, makes such breaches of Presbyterian custom and law, should not our editors, make the necessary correction? We are making history. Let us give to it no uncertain sound.

AMICUS.

[We agree entirely with "Amicus." Sometime ago we called attention to the fact of the loose writing on this matter, for ordinarily it can hardly be anything more. Yet we fear it sometimes means just what it says, and that church sessions do virtually abdicate in favor of their pastors, and they, the pastors, receive members into the church. In any case it is clearly wrong, wrong to violate the constitution of the church in one case, or wrong to carelessly misstate in the other—in the latter especially because such misstatement, as suggested by the correspondent, may be misleading hereafter.]

FOREIGN MISSIONS.

Conducted by
Rev. T. R. Sampson, Asheville, N. C., Secretary for Foreign Missions of Synod.

APPOINTMENTS.

Jan. 21st, Third Creek—23rd, Milton—25th, Leakesville—28th, Wentworth—30th, Graham—Feb. 1st, Burlington—Feb. 4th, Stoney Creek—Feb. 6th, Mt. Airy—Feb. 8th, Mocksville—Feb. 11th, Buffalo.

The "Ad Interim" Committee.

The report of the Standing Committee on Foreign Missions, of the last General Assembly, contained one paragraph which called for the appointment of an ad interim Committee, to consider some questions which had been agitated in the Church, especially during the previous year, in connection with this branch of the Church's work.

That paragraph reads as follows:

Inasmuch as questions have been raised in the Church, in regard to the expediency of transferring certain functions, now exercised by the Executive Committee of Foreign Missions, from that Committee to the Presbyteries and church sessions; and, inasmuch as a Presbytery connected with the General Assembly has already exercised functions which, according to the Manual of Foreign Missions, belong to the Executive Committee, we recommend that this Assembly appoint an ad interim Committee of five to investigate the entire matter and report to the next General Assembly. First. As to the expediency of transferring any functions of the Executive Committee to the Presbyteries or church sessions. Second. As to whether any modifications, or changes, are advisable in the present method of administration in this part of the Church's work, and what amendments should, in their judgment, be made in the present Manual.

On this Committee the following gentlemen were appointed by the moderator: Rev. J. N. Waddel, D. D., C. A. Stillman, D. D., W. E. McIlwain, T. R. Sampson, and Ruling Elder E. H. Sholl. The Moderator, Judge J. W. Lapsley, was added to and made Chairman of this Commitee.

"This Committee met, at the call of the chairman, in Birmingham, Ala., on the 5th of January, in the office of Dr. E. H. Sholl."

"All members of the committee, except Dr. Waddell and Rev. W. E. McIlwain, were present. Dr. Waddell sent a paper setting forth, however, very clearly his views on the main questions involved.

"The committee was called to order by the chairman, and, after prayer by Dr. Sholl, the Rev. Mr. Sampson was made secretary. After a full discussion a report and recommendations to the Assembly was unanimously adopted, which the chairman was directed to have printed for reference, by members of the committee and subject to reconsideration by the committee. The committee adjourned, after prayer by Dr. Stillman."

Any statement as to the exact character of this report, or any free discussion as to its merits, would be out of place, until it is especially brought before the Church by the order of the Committee. But it will not be improper to state that it is essentially a conservative report.

The modifications suggested involve no radical change in our Constitution, or our Manual, are in no way disintegrating or subversive of our present plan; call for no new machinery, but will, it is believed, forestall, simply by a little different working of our present system and some slight changes, many difficulties, while accomplishing the two great objects which are now so earnestly desired and conspicuously needed:

1. The bringing of our churches closer to the missionary workers in the field, and thus increasing their confidence and enlarging their liberality.

2. The relieving of the Executive Committee of a part of the most burdensome and embarrassing responsibility which now rests upon it, and places it where it not only belongs, but where its absence has resulted in atrophy and weakness. Should such a feeling prevail, it seems that sessions and Presbyteries would be made to feel their responsibility, as they have not felt it before, in the selecting and recommending of missionaries, while not exercising the power of appointing, or directing, and controlling, a department of work which both by the constitution and the nature of things, it would seem, can be no more properly and efficiently prosecuted by the General Assembly and its Executive Committee. The inability of the acting secretary of the Executive Committee, Dr. Chester, to be present at this meeting, in consequence of sickness, was greatly regretted by all members who took part in it. Before the report of the ad interim Committee takes final form, however, it will have the benefit of his suggestions, and it will then be published, in time to be well before the minds of the Church, some time before the meeting of the next Assembly.

The Presbyterian.

MY FATHER KNOWETH.

What if one hair of mine unnumbered stood?
What if one sparrow fell unseen of God?
Where then my anchor strong?
Then would my faith be doubt, and doubt be all;
No hope to boldly smite death's iron wall;
Life without song.

My Father knoweth,—'tis enough for me,
'Tis wealth untold, honor in high degree;
He knowing seeks my good.
More than I think his loving heart hath yearned,
Oft in life's trial to my succor turned,
Stayed the wild flood.

How leans the world upon God's mighty power!
My place is there, I have my day, my hour;
I am the babe to-night,—
He watches till I upward take my way,
And o'er earth's charms and toys of childish play
I see the light.

Father, I strive not as the patriarch strove,
But hold thy gift, thy promise, and thy love,
All these in Christ my Lord!
"Your Father knoweth," this by him revealed,
Should keep me steadfast, though all else were sealed
In holy Word.

—*Selected.*

THE BEGINNING OF UNION THEOLOGICAL SEMINARY IN VIRGINIA.

BY PROF. W. W. MOORE.

The Presbyterian Church in America was composed originally of emigrants from Great Britain and Ireland, and for a number of years the ministers of their various congregations were drawn from beyond the seas. As the Church grew, however, and the population of the country increased, the supply thus obtained proved to be inadequate, and the necessity for a native ministry became more and more apparent. Academies and colleges were accordingly established from time to time during the eighteenth century at various places, such as Princeton, Lexington and Hampden-Sidney; and the candidates educated in these institution received their theological training either from the president of the college, when he chanced to be a minister, (as was commonly the case), or from other approved divines here and there throughout the country. But not until 1812, the year of our second war with England, did the Church establish an institution to be devoted exclusively to theological education. In that year Princeton Seminary was founded, with the Rev. Archibald Alexander (formerly president of Hampden-Sidney College) as its organizer and first professor. In the same memorable year the Synod of Virginia adopted the plan of a seminary to be located within her own bounds, inaugurated measures to raise funds for its support, and elected the Rev. Moses Hoge Professor of Theology. "Satisfactory arrangements having been made with the trustees of Hampden-Sidney College, of which he was President, by which Dr. Hoge could perform the duties both of Presidency and the Professorship of Theology, he at once entered on his work." For the remaining eight years of his life he prosecuted that work with signal ability and success, sending about thirty young men from his classes into the ministry. Dr. Hoge died in the summer of 1820, and at the following meeting of Synod Dr. Archibald Alexander was appointed to succeed him as Professor of Theology. Dr. Alexander declined the appointment, and the Synod, after trying in vain for two years to fill the place (a task rendered the more difficult doubtless by the fact that Dr. Hoge's successor in the presidency of the college was a layman), transferred the seminary, with the funds which had been collected, to the Presbytery of Hanover. That Presbytery, which then included nearly all of Eastern Virginia, had projected a theological school even before the Synod had taken the steps above described, and had collected a small fund for the support of it. This was now added to the sum transferred to them by the Synod, the theological school ceased to be a mere department of the college and was organized as a distinct institution, and the Rev. John Holt Rice, D. D., pastor of the First Presbyterian church, of Richmond, was elected Professor of Theology, Nov. 16th, 1822. Dr. Rice had just been elected to the presidency of Nassau Hall (Princeton College). After mature deliberation he declined the call to New Jersey, though at great pecuniary sacrifice, and some months later, on June 2nd, 1823, he announced his acceptance of the Presbytery's appointment to the work in Prince Edward. He was then just recovering from a severe and protracted illness, and, with a view to recruiting his health, he made a journey by sea to New York, travelling thence to Saratoga Springs and other points, and improving the opportunity thus afforded to raise additional funds for the proposed seminary, in Albany, Boston, Philadelphia, Baltimore, Fredericksburg and other places; and therefore did not reach Hampden-Sidney till the autumn. Finding that no accommodations had yet been provided for him, he accepted the invitation of President Cushing of the College to lodge with him temporarily, and soon afterwards opened his school of the prophets, with three students (Jesse S. Armistead, Robert Burwell, and Thomas P. Hunt), in one end of President Cushing's kitchen! The services of Prof. James Marsh, of Hampden-Sidney College were secured to teach the Hebrew language.

On Thursday, January 1st, 1824, the Board of Trustees met in the College Church, and in the presence of a large congregation, the Seminary was formally opened. Dr. Rice was regularly installed as Professor of Theology and delivered a discourse appropriate to the occasion based upon 2 Tim. 3:16, 17—*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.* His concluding words were these: "In accepting this office, I made the greatest sacrifice that I ever expect to be called upon to make in this world. But I have long been of the opinion that the interests of the Church do most urgently require a Southern Seminary; I believed the place fixed on peculiarly suitable from the character of the surrounding population; from its proximity to a literary institution, at which we hope that many pious young men will be educated for the ministry of the gospel; from its being near the high-road which runs through the center of the State to the South; and from the fact that the citizens of North and South Carolina and Georgia have always had more connection with the neighboring college than with any other institution in Virginia. But, what is more, I knew that the institution was to be under the particular direction of the Presbytery of Hanover, in connexion with which my whole ministerial life has been spent; whose members I have been so habituated to love and honor that use has become second nature; in whose zeal, prudence, and fraternal love I have been accustomed to place the highest confidence; to whose counsels I could look for direction and assistance; through whose prayers I hope to be strengthened and encouraged; whose indulgence I have often experienced; and who, after knowing me for many years, appointed me to the office, and urged my acceptance of it. In weakness and in fear, and in much trembling, I consented. And now I am here to take on myself the required engagements. But I can not go forward without beseeching my brethren in the ministry, and all Christian friends who hear me this day, in the name of the Lord Jesus Christ, to help me by their prayers. So may God bless you and the institution which your pious zeal is erecting. And may we all rejoice together in seeing it, as a copious fountain of living water, sending out its streams in every direction to fertilize the land, and make glad the city of our God. And to Him, the Father, Son, and Holy Spirit, be glory by the Church through all ages. Amen."

When he had thus finished his discourse (amidst the tears of all who heard him. as his biographer informs us), the Rev. Matthew Lyle, the President of the Board, propounded the appointed questions, and the Rev. Clement R. Read delivered to the professor a solemn and impressive charge.

[Next week Dr. Moore will give readers of the N. C. PRESBYTERIAN the "Development of the Seminary under Dr. Rice."]

Mr. PORTER'S REPORT.

PERNAMBUCO, Brazil, Oct. 23rd, 1893.

To the Editors of the North Carolina Presbyterian:

DEAR BRETHREN:—Mission meeting and Presbytery are over, and in a few more days I hope to take ship for my new field of labors—Ceara.

Before leaving Pernambuco finally I want to forward for publication my report of the last year's work at this station. A few words, first, however, about Presbytery and mission meeting. These two meetings are always held at the same time and place in order to save expense, as the missionaries have to be present at both. This year our mission was well represented, five of the six members being present. I count Dr. Smith in with us yet, as, in his last letter to me he says the Executive Committee had not yet notified him of his having been transferred to any other.

There were four missionaries, two native ministers, and two elders at Presbytery. I was rejoiced to see that during the whole time nothing arose to break the harmony that exists in our Presbytery between the foreigners and native brethren, thus showing that we do not partake of the troublous spirit that seems to be at work in the South of Brazil. Dr. Butler, who succeeds me at this station, has been on the ground for some time.

On my return from the States I began at once to pack up my things to go on to Ceara, but before I could get ready, the revolution in Rio broke out and caused an interruption in the line of steamers, then as time was approaching for our annual meetings, the brethren here thought it best for me to delay my trip till after mission meeting.

In many respects the last year (counting from July 1st, 1892, to June 30th, 1893, our Synodical year) was one of the hardest for the workers at Pernambuco. Yet the Lord blessed us very greatly with a large ingathering of souls. For the last three years I have been practically alone at this station. A part of this time Dr. Smith was in the States, and when he returned toward the end of 1891, it was soon manifest that he must seek another climate. In the few months he was with us he did more than his health would permit with impunity. In the following June he left us for Nova Fribnrgo, and I have had no one to help me since except our faithful natives. In August of 1892, Mrs. Porter's health being impaired I sent her, with Dr. Houston's approval, to the States, and for the following ten months I was entirely alone, having all the business and work of this station, together with five outstations and the work of four native ministers and two student helpers to look after; and to preach from three to four times a week.

In July of 1892, I visited San Lourenco at the urgent request of some believers there. It is a place about 20 miles out on the railroad, and in former times was most fanatical. On my first visit in 1885 my companion and I were stoned and driven out of the place. On this latter visit I preached several times to attentive audiences, and before coming away I baptized 10 adults and 4 children amidst much rejoicing. Afterward I sent some one of our natives to hold services there periodically.

A few months later we had to go to Presbytery at Ceara. That over, and home again, I visited another town, Escoda, on another railroad, about 45 miles distant. A member of the Areias congregation (one of our suburbs) who formerly had been an image maker, went to Escada, to tell the "glad tidings" and read the Bible to some relatives. Later on a man that I sent there to sell Bibles came back with such a glowing account and urgent appeal, that I went myself to preach to them. After several of these visits seven adults came forward for baptism. My elder and I examined them thoroughly, and we agreed that they ought to receive the outward seal of their faith in Christ. An incident will show their sincerity. The son of one of those received to the church was engaged to be married; but the girl's father insisted that his daughter should be married by a priest or not at all. The young man as positively declared that, though he loved the girl, neither she, her father, nor the "whole world of riches" could make him submit to a Romish priest, adding at the same time that his minister (myself) was the only one that should officiate for him. Finally, but with much reluctance, the father consented to come to our services, and when he heard the Gospel message he yielded completely. The result was that I was called on to marry the young people. This was a fine opportunity for me to preach Christ. I spent the Sabbath with them, preached twice and was rejoiced to see the old father and all his family present. The next morning he called me aside and said: "Last night after I went to bed my wife whispered to me, 'Let us destroy our images, they are no good.'" What a lesson to us Christians is this young man's firmness! Who can foretell the influence of such firmness on unconverted hearts!

My next visit was up the coast about 200 miles to Natal, the capital of the State of Rio Grand de Norte. Sr. Juventino, one of our native ministers, was my companion on this trip. We took passage on a small coasting steamer hoping to arrive at the Natal anchorage after a run of two nights and one day. But, alas! in Brazil a traveller can never tell when he will reach his destination. After one collision, two breakdowns, and three hours aground on a sand bar, we reached the wharf at 12 o'clock of the third night. Notwithstanding the late hour, friends were there to meet us. By 2 a. m, we had partaken of supper consisting of bread and butter, fried eggs and coffee, and were in our hammocks for a short sleep. Our host, Sr. Joaquim Lourival was out early next morning to tell of our arrival and to give notice that we would hold services in a large ware-house "borrowed" for the occasion. We preached in the afternoon and at night to most attentive audiences. The next day the inspector of the city police called and invited us to hold services in his house "so that the ladies could come." The house was crowded at every service during the week we staid there. We had taken a good stock of Bibles and other books for sale, and tracts for distribution. A number of Bibles and books were sold, and a great many tracts were distributed. Our friends told us of four other towns in the interior where people were anxious to hear us preach. The whole of Rio Grande de Norte is most promising. I have never visited any field where the people were more anxious to hear the gospel. That State will be part of the Ceara field and Mr. Wardlaw and I propose evangelizing in it, God willing, this coming year. I left a goodly number of books and tracts deposited with Sr. Lourival, who is a school teacher, and since then he has sold and distributed a great many. Besides that he spends all his spare time out of school in going from house to house to wherever he can get an entrance reading and expounding the word of God. A short time after I returned here we were surprised at receiving a little evangelistic paper, "O Pastor" (The Shepherd) from Natal. The little band of believers led by Sr. Lourival, among themselves, and without any aid or counsel from us, started the paper, which still continues and is doing a fine work.

I next visited Nazareth a place in this State where for years we have had a little nucleus of believers. An evangelist from Portugal, H. Maxwell Wright, went with me and preached to about forty people. The only house we could get was so small and uninviting that many had to turn away.

Besides this work outside the city, which you see is bearing good fruit, Sr. Juventino and I have kept up the services at the central hall in the city; also at Arria-, already mentioned, as well as weekly services in two other districts of the city. Regular weekly services have been kept up in *four different parts* of the city. I make this statement to show that in our desire to have a church building, we do not by any means intend to confine our services to *one* central place of worship. I have preached regularly three times a week and sometimes more, and have kept up a Sunday-school for young and old. The city congregation has steadily increased till our hall will no longer accommodate the people that come on Sunday nights.

The unsettled state of affairs in Brazil has made times very hard, and the necessaries of life have increased 100 per cent. in price within the last two years; notwithstanding that, the Recife church contributed last year $350 toward their own support, and $100 of this sum were given to the church lot fund. In that way they are showing earnestness in helping to secure the church building so sadly needed. Though I had no colporteur we sold and distributed a large uumber of books and tracts at our preaching hall, where I always keep a stock on hand.

During the year I received to the Church:

In San Lourenco, 10 adults; in Escoda, 7; Areias, 1; Central Hall (city), 24; By letter, 2. Total, 44. Sr. Belmiro received in Parahyba, 5 adults; Sr. Primenio received in Alagoas, 4 adults. Total members received in Pernambuco field, 53. I also baptized 24 minors. Sabbath-school in Recife, 45 pupils.

Sr. Belmiro kept up regular services in Parahyba and Cabedello, and preached in other places also. He visited Monte Alegre, ordaining one elder; and Brejo de Areia, where he preached to crowds in public square. Sr. Primenio visited Quebrangulo and other places in the interior twice during the year.

Our suburban work—Areias—grew so large that Presbytery this year organized there a separate church, with 17 members dismissed from the Recife roll; and two elders were elected and ordained.

While looking after all this work I have at the same time, been exerting my energies to raise the necessary funds to purchase a lot for a church building.

Last June, having written to the committee asking permission to go to the States and bring my wife home, and getting no answer, I thought I was justified in going for her. I went and was absent from Pernambuco just two months and nine days, and 34 days of this time were spent on the sea.

God has blessed the work entrusted to me in Pernambuco in many ways, and now that I have been removed from it, my earnest prayer is that the light of His countenance may continue to shine upon those who succeed me, and that His Spirit may guide me in the new field to which I am sent. I have worked conscientiously to the best of my ability, and under a great strain, for, besides the enormous work all around me, I had the extra anxiety about my wife, ill for ten months in another land. Our hearts are both heavy in bidding farewell to this field and this people, and when we see tears streaming down the faces of old and young at the thought of our leaving them, it seems hard, indeed, that so many should have to suffer, as it seems to us so needlessly. God knows why we have to bear this trouble, we do not. It is with this feeling of our own ignorance and impotence, and our entire trust in Him that we say, Good-bye to this place where I have spent nine years of my best efforts in the search for souls, and where we thought we were settled for our life work.

Only those who have gone through a like experience can understand.

Yours truly,

W. C. PORTER.

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OUR HOPE IS IN THEE.

We hope in Thee, O God!
The day wears on to night,
Thick shadows lie across our world,
In Thee alone is light.

We hope in Thee, O God!
The fading time is here,
But Thou abidest strong and true
Though all things disappear.

We hope in Thee, O God!
Our joys go one by one,
But lonely hearts can rest in Thee
When all besides is gone.

We hope in Thee, O God!
Hope fails us otherwhere;
But since Thou art in all that is,
Peace takes the hand of care.

We hope in Thee, O God!
In whom none hope in vain:
We cling to Thee in love and trust,
And joy succeeds to pain.

—*Marianne Farningham.*

MAGAZINES.

Magazines for January:

The Century Co., New York, greets its patrons by most attractive numbers of the *The Century* and *St. Nicholas*. Among the contributors to the former are the familiar names of Timothy Cole, Frank Dempster Sherman, Brander Matthews, Thos. Bailey Aldrich, Edith M. Thomas, Thos. Moran, Ex-President Harrison and Alice C. Fletcher.

The opening article of *St. Nicholas*, Mowgli's Brothers, by Rudyard Kipling, and Recollections of the Wild Life, will deeply interest the boy; St. Augustine is pleasantly written and well illustrated; How Paper Money is Made, is particularly interesting; A Bird's-Eye View of the Animal Kingdom, cannot well be ommitted, nor can Palmer Cox and The Brownies. The First Stage of the Brownies Through the Union, Tom Sawyer Abroad; The Little People from Java, and even other entertaining stories are contained in this number.

D. Lothrop & Co., Boston, have the magazines for the little ones, and the boys and girls. *Babyland*, *Our Little Men and Women* and *Pansy*—what a trio of excellent jingles, stories and pictures. Even Babyland has a charming little serial, and in this number a very pretty colored plate, The Christchild, catches the little eyes. For children of a little larger growth, Greta Bryar will tell about Electricity and the wonders of Natural History will be described by Fannie A. Deane; A Kindergarten department will be introduced under the care of the well known kindergarten authority, Miss Sara E. Wiltse. *Pansy* is an old favorite, and this year will add many friends to its already large number.

Our Christian Endeavor Bulletin, Golden Discovery Papers, and Greek History in connection with the Reading Circle are among the especial attractions.

The Eclectic, Magazine of Foreign Literature, has among its table of contents Christianity and Roman Paganism, St. George Mivart; The Psychology of Labor and Capital, Robt. Wallace, M. P.; Further Gleanings from the Papyri, J. P. Mahaffy; The Subaltern in India a Hundred Years Ago; George Fox; January Days in Ceylon; Gounod, Mlle. De Bovet and Chas. M. Widor; Superstition and Fact, Andrew Lang; Shudderman Soldier, Neill Munro; The Early Life of Pepys, C. H. Firth; The Cradle of the Lake Poets, William Connor Sydney, and Womanliness and Womanishness. E. R. Pelton, Publisher, New York. $5 a year.

The Ladies Home Journal, Philadelphia, is indeed well named. Embroideries for a Dining-Room, Accessories to a Girl's Room, Quiet Walks for Girls, The Art of Evening Dressing, Literary Improvement Clubs, Games for the New Year, A Page of Household Hints, Evening Wraps, The King's Daughters, Kindergarten at Home, Flowers for Social Gatherings—How many useful, instructive and charming hints and ideas are embraced under these headings. There is also much pleasant reading by popular authors.

McClure's Magazine has entered upon its second volume, and has made rapid strides during the last twelve months. The most attractive feature is Human Documents, a series of photographs at different stages of life of popular authors with brief sketches of each person. Among the interesting articles in this number are, When She was Thirty, Jules Verne at Home, A Thousand-Mile Ride on the Engine of a Flyer, and Glimpses of Whittier's Faith and Character.

[For the N. C. Presbyterian.]

HEBREWS 6:2.

"Of the doctrine of baptisms, and of laying on of hands."

The Revised Version gives it, "Of the teaching of baptisms and of laying on of hands."

The margin of the Revised Version, has "*washings*" as an equivalent word for "baptisms." Now there are several things about this word "washings," that are worthy of special attention and about this whole verse so greatly misinterpreted, that call for special study. In the first place the Christian ordinance of baptism is never used in the plural number; whether the word refers to baptism of the Spirit or baptism of water, it is always baptism in the singular number and *never baptisms*. Indeed St. Paul affirms "There is one Lord, one faith, one baptism." In the second place, this word occurs, and in the plural number again, in the 9th chapter and 10th verse of this same epistle to the Hebrews, where the inspired writer speaking of the Jewish ritual service or worship—says, "it stood only in meats and drinks and divers washings—carnal ordinances imposed until the time of reformation." Here it is plain that the word has no reference and can have none to the Christian ordinance of baptism, but evidently refers to the various Jewish ablutions. This is made still more evident in the third place, that this same word occurs twice in the 7th chapter of St. Mark's gospel, in the 4th and 8th verses. "For the Pharisees and all the Jews, holding the tradition of the elders," practice a number of ablutions—washing their persons, and their hands—and even "the washings of cups, and pots and brazen vessels and of tables" or couches, and in the 8th verse. "For laying aside the commandment of God, ye hold the traditions of men, as the washings of pots and cups; and many other such like things ye do." Here are the only four instances where this word washings or baptisms is used in the New Testament and in three of them there is not a shadow of doubt that the word refers to the Jewish ablutions. We think that there is just as little doubt, that the word in *the 6th chapter* of Hebrews has the same meaning which it has in *the 9th chapter*. It is certainly very unlikely that the sacred writer would use the word to mean Christian baptism and then in the same epistle use the same word to mean Jewish ablutions. But now in the fourth place, the word employed for Christian baptism, or for John's baptism, and a word that occurs in Matthew, Mark, Luke, Acts, in Romans, Ephesians, Colossians, and in 1st Peter, *twenty-two times* in all, is a different word, of different gender, and declension, and always in the singular number, *never* referring to the Jewish washings but suggesting, it is true, like the other word (being akin to the same primitive) the idea of cleansing or purifying, and for that reason doubtless employed to symbolize "the washing of regeneration." We need not dwell longer on this point, it is too plain for doubt or difficulty. The sacred writer evidently means by "the doctrine of baptisms or washings," *the purport, or teaching or meaning of these multitudinous and divers Jewish ablutions or washings*. The next phrase is equally clear and simple, "the doctrine of laying on of hands," the meaning or purport of this act. This "laying on of hands" was familiar to a Jew. Remember this epistle is written to the Hebrews—to Christians who were raised as Jews and once were Jews—an act as frequent and as familiar to a Jew, as the "washings," more so, I suppose; for he never offered a sacrifice without first laying his hands on the head of the animal, and thus symbolically transferring his guilt over to the animal and at the same time therein and thereby confessing his sins. "The doctrine" or teaching "of laying on of hands" is the meaning and purport of this act, and that is *faith* in the sacrifice and the transfer of guilt to the victim. These two familiar and common Jewish usages—which took place every day and millions upon millions of times—these ceremonial ordinances, were Jewish and divinely selected and enjoined symbols of the two great graces mentioned by the sacred writer here, first, namely, "*Repentance, and faith toward God.*" These two exercises of the soul have always been necessary, through all the dispensations of religion—or administrations of the Kingdom of God—*the patriarchal, the Mosaic or Levitical, and the Christian*. Repentance and faith: these are first principles of *the oracles of God*, as the writer to the Hebrews calls them, as well as "principles of the doctrine of Christ"—not merely, mark it, the first principles of Christianity, but "the first principles of the oracles of God," *i. e.*, of *the Old Testament Scriptures*—principles that these Hebrews were familiar with or ought to have been *as Jews*—much more so, as now and for many years *Christian believers*. These *Jewish washings* were symbols of "*repentance*"—cleansings from dead works and polluted doings, and the *Jewish layng on of hands*, on the head of the sacrificial animal was a symbol of "*faith*," of the transfer of guilt to the Lamb, as even now we sing:

"My faith would lay her hand
On that dear head of Thine."

The apostle mentions two more blessings or benefits connected with these two first principles of the oracles of God, viz: "resurrection of the dead" and "eternal judgment." Here is the way these six items stand:

Repentance in the heart and life—always necessary—symbolized and enjoined in the *ritual washings* with their meaning and doctrine; and fulfilled and completed in *the risen and glorified* body and the sinless and sainted soul.

Faith in the divine mercy, symbolized and enjoined in the ritual "*laying on of hands*" on the sacrificial victim and its meaning and doctrine; and fulfilled and completed in the glorious and *eternal judgment* of acquittal. Not six separate, successive, personal and distinct *Christian* peculiarities, as ritualists misunderstand and misinterpret, but two great fundamental graces in every dispensation—Mosaic and Christian—but each of them in a three-fold point of view. Such a Scripture as we have been considering and expounding—indeed the whole Bible—recognizes hereby, the two great necessities of fallen man—*his guilt* and *his depravity*, and the redemption which is in Christ Jesus, makes two great provisions for these needs, and which are proffered in the plan of mercy—extending from Paradise lost to Paradise regained—*justification and sanctification*. The justice of God demands the one, and the holiness of God demands the other, and there are and always have been two gracious exercises of the soul (responsive to these provisions) on the sinner's part, *faith and repentance*, by which he becomes partaker of these benefits:

"Rock of ages, cleft for me,
Let me hide myself in Thee;
Let the *water* and the *blood*,
From Thy wounded side which flowed,
Be of sin the double cure;
Cleanse me from its *guilt and power*."

"Near the cross, a trembling soul,
Love and mercy found me,
There the bright and morning star
Sheds its beams around me.

In the cross, in the cross,
Be our glory ever,
Till our ransomed souls shall find,
Rest beyond the river."

J. HENRY SMITH.

Greensboro, N. C., Jan. 5th, 1894.

The Parson's Barrel.

"Well, parson," said Deacon Goodgold to his pastor, "that last Sunday mornin's sermon was number one *prime;* may I ask you which end of the barrel that came out on? Your barrel is like the widder's in Scriptur—it never seems to give out." "I am glad that my sermon suited you," replied the genial dominie, "for I got part of that at your house, part came from neighbor B——'s, and part from poor Mrs. C——, in whose sick room I spent an hour, and one hint in it came from your boy Frank, who rode by my house on 'old gray,' without any saddle or bridle. I picked up some of the best things in that discourse during an afternoon spent in pastoral visiting."

Parson Honeywell was a shrewd man, and a faithful, godly preacher. He had not a great many books; and his family increased faster than his library. His Bible he had at his fingers' ends; it was his one great unexhausted storehouse of heavenly knowledge. But he also had a book of human knowledge second only to God's Word. In the forenoon he studied his Bible, and in the afternoon he sallied out with his horse and buggy and studied his people. He rode with his eyes open, finding illustrations, like his Divine Master, from the birds of the air, the air, the flowers of the field, and the sower or ploughman by the wayside. His mind was on his sermon all the week. If he saw a farmer letting his oxen "blow" under a roadside tree, he halted and had a chat with him. He observed the farmer's style of thought, gave him a few words of golden counsel, and drove on, leaving the farmer something to think of, something to love his pastor for also. If he saw a boy on his way from school, he took the lad into his buggy and asked him some questions which set the youngster to studying his Bible when he got home. Parson Honeywell caught his congregation when they were young.

Deacon Goodgold was curious to know more about the way in which his minister gathered up that last Sunday's sermon. "Well," replied the parson, "I was studying on the subjeet of trusting God in times of trial. First I went to the fountain head, for my Bible never runs dry. I studied my text thoroughly, comparing Scripture with Scripture; I prayed over it, for a half hour of prayer is worth two hours of study in getting light on the things of God. After I had put my heads and doctrinal points on paper I sallied out to find my practical observations among our congregation. I rode down to your house, and your wife told me her difficulties about the doctrine of 'assurance of faith.' From there I went over to your neighbor B——'s house; he is terribly cut down since he failed in business. He told me that with the breaking down of his son's health, and his own break down in the store, he could hardly hold his head up, and had begun to feel awfully rebellious towards his Heavenly Father. I gave him a word or two of cheer, and noted down just what his difficulties were. From his store I went over to see poor Mrs. C——, who is dying slowly by consumption. She showed me a favorite flower that she had put into her window-seat to catch the sunshine, and said that her flower had been a daily sermon to her about keeping her soul in the sunshine of her Saviour's countenance. Her talk braced me up, and gave me a good hint. Then I called on the Widow M—— who always needs a word of sympathy. Before I came away she told that her daughter Mary could not exactly understand what it was to trust Christ, and was finding no peace, although she had been under deep conviction of sin for several weeks. I had her daughter called in, and I drew from her all her points of difficulty; I read to her such texts of Scripture as applied to her case, prayed with her, and then started for home. Your boy rode by my house on the old horse, who went along without any bridle, and stopped when he got to the bars that led in to the pasture.

"Before I went to bed I worked in all the material that I had gathered during the afternoon; and I studied out the solution to the difficulties of your wife and of your neigbor B—— and of the troubled danghter of Widow M——, and I wove the answers to such doubts and difficulties into my sermon. The cheerful experiences of good Mrs. C—— in her sick chamber helped me mightily, for faith in action is worth several pounds of it in theory. I went to my pulpit last Sunday pretty sure that my sermon would help three or four parsons there, and if it would fit their cases, I judged that it would fit thirty or forty more cases. For human nature is pretty much alike, and sometimes when I preach a discourse that comes home close to my own heart's wants, I take it for granted that it will come to plenty of other hearts in the congregation."

"Yes, parson," said the deacon, "your sermons cut a pretty broad swath. I often feel '*Thou art the man*' when you hit some of my besettin' sins. I have often been wantin' to ask you why your sermon barrel has never give out, as poor Parson Scanty's barrel did before you came here. He always giv' us about the same sermon, and as I set away back by the door, it got to be mighty thin by the time it got to my pew."

Parson Honeywell turned pleasanty to the deacon and said—"I will tell you what the famous old Dr. Bellamy, once said to a young minister who asked him how he should always have material for his sermons. The shrewd old doctor said—'Young man, fill up the cask, *fill up the cask*, and then if you tap it anywhere you will get a full stream; but if you *put in* very little, it will dribble, dribble, dribble, and you may tap and tap and get precious little after all.' I always get my people to help me to fill up my cask. Good afternoon, deacon.'" —*Dr. T. L. Cuyler.*

Thankful for Affliction.

BY C. H. WETHERBE.

How hard it is for poor human nature to be thankful for afflictions! Who is there, while in the midst of piercing afflictions, that heartily thanks God for them? It would be exceedingly difficult to find such a person. And yet all Chritians ought to thank God for those afflictions which he brings upon them, or allows to come upon them. But how apt are we to murmur under affliction! We rally do not mean to find fault with God, but we attribute our afflictions to some other source, and blame that. We may be orthodox when free from affliction; but we are quite apt to be heterodox while enduring affliction.

Dr. J. A. Broadus says: "The Scriptures assure us that devont souls may regard affliction as but a loving Father's chastisement, meant for their highest good. In all the ages there has never been a pious life that did not share this experience. To be exempt from it would, as the Bible expressly declares, give clear proof that we are not children of God at all. Many of us could testify to-day that the sorrows of life have, by God's blessing, done us good. All of us have occasion to lay more thoroughly to heart the lessons of affliction. And oh! if we do ever climb the shining hills of glory and look back, with clear vision, upon the strangely mingled joys and sorrows of this earthly life, then how deeply grateful we shall be for those very afflictions which, at the time, we find it so hard to endure." The Psalmist says: "Before I was afflicted I went astray, but now have I kept thy word." His afflictions brought him again into the line of duty to God. But for his affiictions, he would doubtless have continued astray from God. Surely he had great reason to be thankful for his afflictions. It was affliction at the hands of the Egyptians which was the means of the rapid increase of the Israelites. The more they were afflicted, the more they grew and multiplied. Affliction leads Christians to pray more than they would without it. Thousands upon thousands of prayers, urged by affliction, would never have been offered had Christian hearts not been afflicted, and for the good results they have been very thankful.—*Herald and Presbyter.*

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CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. J. J. Pharr, from Penfield, Ga., to McDonough, Ga.

Rev. J. M. Coleman, from Kosciusko, Miss., to Greenville, Miss.

Rev. B. H. Dupuy, from Higginsville, Mo., to Waxahatchee, Texas.

Rev. R. M. Latimer, from Pleasant Ridge, Ala., to Franconia, Pickens county, Ala.

Rev. J. H. Morrison, from Nashville, Tenn., to Franklin, Tenn.

Rev. S. M. Rankin, from Hampden Sidney, Va., to Red Springs, Robeson county, N. C.

Rev. H. T. Darnall, from Durham, N. C., to Hampton, Va.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met in the new Mission Rooms, Nos. 25 and 26 of the Noel Block, on Church street, Nashville, Tenn., on January 8th, 1894.

A friend of Foreign Missions happening to drop in and observe the dilapidated condition of some of our furniture, sent out immediately and provided us with a handsome hat-rack, leather bottom secretary's chair and seven beautiful cane bottom chairs for the use of members of the Committee.

The Rev. T. R. Sampson was with us en route from the meeting of the General Assembly's ad interim Committee on Foreign Mission work, which met at Birmingham, Ala., on January 5th. Mr. Sampson gave us some interesting information as to the present condition of the Greek work, and also concerning the work he is at present engaged in as Field Secretary of the Synod of North Carolina.

Miss Emma Boardman, of Greensboro, Ala., was appointed as a missionary to China, to be sent out when the way is clear.

A letter was read from Rev. Arthur Rowbotham, of the Congo Mission, stating that the long continued sickness of himself and his wife had compelled him to retire from the work; and that the other members of the Mission concurring with him in this step, he had left the Congo Free State, and is now in England en route to this country. Mr. Rowbotham's letter stated that while he had not been in Africa long enough to accomplish much in the way of missionary work, yet, he had been able while there, and on his return home, to make arrangements with various other mission bodies and business firms, for a system of transport which has been very much needed, and will greatly add to the convenience of our missionaries at Leubo, as to the prompt reception of their supplies. Mr. Rowbotham will be in this country early in February, and will return to labor in the Home Mission work in Florida.

The estimates for the various missions were presented and approved, and the Treasurer will make remittances this month for the quarter beginning the first of January.

If our friends continue to appreciate our needs and respond to our calls as they have done for the past three months, we will be able to make full remittances for the quarter; and, we sincerely hope, to meet the General Assembly without a debt.

A letter was read from a friend in Asheville, N. C., offering to assume the support of the Rev. W. H. Sheppard, beginning with March 1st, 1894. There are now three individuals in our Church who are thus supporting missionaries. There are two or three other individuals who have been sending us contributions more than enough to cover the support of a missionary in each case, but whose contributions have not been designated to the support of any special missionary. Along this line there is room for a large development in our Church; and it is earnestly hoped that this development will come through the inspiration of these examples that have been given.

Upon the request of Bethel Presbytery the Rev. H. B. Pratt, who was sent out by that Presbytery, was transferred to the care and direction of the Executive Committee; and the Mexican Mission was directed to use Mr. Pratt as much as possible in the evangelistic work for which he has shown such eminent fitness and qualification.

Several applications for appointment as missionaries were laid before the Committee, and, according to our rule, laid over for one month for consideration.

Much other business of a routine character was transacted; and at eleven o'clock p. m., the Committee adjourned and retired to their respective places of abode.

S. H. CHESTER,
Acting Secretary.

NORTH CAROLINA.

First Church, Wilmington:—Eight persons have been received since last announcement—seven on profession and one on certificate—all into membership of Immanuel chapel, the mission of this church.

[Correspondence of the N. C. Presbyterian.]

First Church, Winston:—At the recent communion nine persons were received into the membership of this church. The week of prayer was observed and the new year opens with great encouragement. A young people's society has been organized with about one hundred members. The Sabbath-school is taking on new life and interest. A Teachers' normal class has been formed which meets the pastor Wednesday night after prayer-meeting. The book used is "Preparing to Teach," and in connection with it "Teaching and Teachers."

[Correspondence of the N. C. Presbyterian.]

Candidate S. M. Rankin:—Has returned from the seminary and taken charge of his field here—composed of Antioch, Red Springs and Philadelphus churches. He is in good health, fine spirits and enters upon his work full of love and zeal. We shall look and pray for a prosperous year's work for the brother. J. McL.

[Correspondence of the N. C. Presbyterian.]

Mecklenburg Presbytery:—Is hereby called to meet in Second church, Charlotte, on Jan. 22d, 1894, at 4.30 p. m., to transact the following business if way be clear: 1st. Dissolve pastoral relation between Rev. M. R. Kirkpatrick and Wadesboro and Morven churches. 2d. Dismiss Rev. M. R. Kirkpatrick to Bethel Presbytery. 3d. Arrange for suppiying vacancies if any requests be made.

JESSE W. SILER,
Moderator.

Davenport, N. C. Jan. 11th, 1894.

[Correspondence of the N C. Presbyterian.]

First Church, Greensboro:—Our church is enjoying a precious revival this week [letter dated 13th] under the ministry of Evangelist Gales, assisted by our pastor and co-pastor, the preaching being done by the former. The meeting will continue into next week. Already many precious souls from Sabbath-school children to the aged have been converted. Mr. Gales' methods are very conservative and very much like Presbyterian methods; no excitement or extra pressure, but the Bible view and the Bible way.

[Correspondence of the N. C. Presbyterian.]

The Missionary at Banks:—Banks church is one of the youngest in Mecklenburg Presbytery, and yet has already made a reputation for liberality and enterprise. A few Sabbaths ago we took up a subscription for the purpose of putting the missionary into every family of our church. Our ladies' society added $5 to the list, which secured twenty-five copies. This is what we needed to put into every household. There would be no lack for subscribers if all our churches could do sech a thing. J. W. S.

VIRGINIA.

[Correspondence of the N. C. Presbyterian.]

Warm Springs:—January 7th was a good beginning of the new year for this church, when two additional elders and three deacons were ordained and installed, viz: as Elders J. W. Stephenson and Robert Wilkinson and Deacons J. T. McAllister, Z. S. Smith and Garnet Rowan. After the services a congregational meeting was held and a call was made out for the present pastor, Rev. Wm. C. White, for his whole time, including the work at the Hot Springs, instead of one-half the time as it has been heretofore—the other half having been given to Home Mission work.

SOUTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Rev. W. C. Smith:—This beloved brother, who for a half score of years has been the pastor of the Mayesville church removed this week to Clinton, S. C.

Rev. Dr. W. J. McKay:—It is good news to have to say, after a two months illness with continuous malarial fever, has resumed pastoral work, and was able te be in his pulpit on the first Sabbath of the year.

GEORGIA.

Rev. G. W. Bull:—The pastoral relation between this brother and the Cuthbert church was dissolved on 1st inst., by Macon Presbytery, and he was dismissed to the Presbytery of South Alabama.

Athens Presbytery: Christian Observer:—Rev. Groves H. Cartledge has given up its church at Maysville, and it will be served by Rev. S. J. Cartledge, his church at Gainesville giving one Sunday off for this purpose. Rev. Henry Newton has given up the churches at Mt. Hermon, Danielsville and Paoli, and they will be served by Rev. W. O. Phillips, who gives up his work at Mt. Airy and Demorest to accept a call to these churches. Rev. Henry Quigg, D. D., has given up the Lexington church, and it will be served by Rev. E. G. Smith of Washington. Rev. T. D. Cartledge has given up Jefferson, Mizpah and Thyatira, and has received a call from the church at Waynesboro, in Augusta Presbytery. Rev. L. A. Simpson has resigned at Toccoa, and that church will be supplied by Rev. H. F. Hoyt, D. D., two Sundays per month. Other changes will be made, but just what they will be is not definitely known at present."

ALABAMA.

[Correspondence of the N. C. Presbyterian.]

First Church, Montgomery:—The interest of the people of the First church in Foreign Missions is increasing. The Junior Christian Endeavor Society gave $3.04 last quarter to this cause; one class of boys in the Sabbath-school gave $25.15 last year and the Ladies' Society $113.86 during the same period. The society has recently received ten new members. Capt. Kirkpatrick, whose father was once President of Davidson College, recently connected himself with the church.

There were more than a hundred at the last regular weekly prayer-meeting on last Thursday night. This is about one-fourth of the membership. The Senior Christian Endeavor Society had an excellent business meeting at the new manse on the 10th of this month. About forty were present. This society has sent contributions to both Home and Foreign Missions, besides two boxes to the Orphans' Home at Talladega. The society is very active, and greatly aids the pastor and infuses new life into almost every branch of the Church work. It is under the direction of the session.

On Sabbath before Christmas very entertaining and profitable exercises were held by the Sunday-school in the main auditory in the interest of the Orphans' Home, our Synodical institution at Talladega, and a collection of $65 was taken up, which with a previous contribution from the church, aggregated $95. The church supports two orphans.

TENNESSEE.

Mt. Carmel Church:—Rev. J. G. Conoley, pastor. Mr. James R. Hall was ordained and installed ruling elder on 24th inst.

MISSISSIPPI.

Yazoo City:—Eight members were received on profession of faith on 6th inst.

Columbus:—Rev. J. W. Rosborough has resigned pastoral charge of this church with intention to enter upon the evangelistic work in Missouri.

REV. H. T. DARNALL'S NEW HOME.

[Correspondence of the N. C. Presbyterian.]

[The following letter will be highly interesting to the numerous friends of Bro. Darnall in our Synod:]

HAMPTON SIDNEY, Va., Jan. 12th, '94.

DEAR BROTHER:—I reached this my new charge on Wednesday evening the 3rd inst. We were met at the Old Point by some of our people and getting on the electric car at that place were soon at Hampton, and were taken at once to the manse. There we found quite a number awaiting our arrival and they had lamps lighted, fires burning, a splendid supper spread for us, beds prepared, a servant employed, wood and coal provided, and our pantry well supplied with all kinds of good things for the inner man. It was a happy surprize to us to be taken home at once and to be greeted with such warm-heartedness and good cheer, by our kind and generous people. We felt very much at home at once, and our household goods having preceded us, had nothing to do, but go right to work next morning putting things in their places. This we have now accomplished and are "at home" indeed to all our friends. On Sunday, though a rainy day, we had a good congregation in the morning and a larger one at night, and feel very much encouraged in the work before us, assured of the cordial support of a noble little band of earnest and intelligent Presbyterians who are thoroughly united and ready to hold up the hands of their new pastor.

It was hard to give up the good old Synod of North Carolina and the brethren of old Orange, but especially so to part with the sorrowing people among whom I had successfully labored for thirteen years, and it was certainly a contrast to leave a scene of tears and sorrow in the morning and be surrounded the same evening by faces radiant with smiles and joy. Hampton is a beautiful place, facing the broad sketch of water known as Hampton Roads. Our church is small as yet, but full of hope and zeal and ready to engage with all earnestness in the work before them. We trust that we have been rightly guided in the change and will soon have the Master's seal of approbation upon it, and we hope that though parted from many loved friends and brethren in North Carolina, we may be followed by their earnest prayers for our welfare and success in our present field of labor.

Yours in Christian bonds,
H. T. DARNALL.

HELP FOR THE WALDENSES.

MORGANTON, N. C., Jan. 4th, 1894.

To the Churches of the Synod of North Carolina:

DEAR BRETHREN:—The session of the Presbyterian church of Morganton, N. C., desire to communicate to you a few facts concerning the Waldensian colony in Burke county, and to ask your help in the building of a church and a school house at Valdese, the Waldensian village situated on the Western N. C. R. R. about eight miles east of Morganton. The colony numbers now about two hundred and fifty souls, (a fine lot of people,) strong, energetic, industrious, and full of enthusiasm. They consist of about seventy families. The success of this colony means a good deal to North Carolina, and a good deal to our church. Every Presbyterian must feel an intense interest in its success and prosperity, and will doubtless gladly contribute something to help these people in the building of a house of worship now greatly needed, and a school for the bright little children.

The settlement of this colony in Western North Carolina originated in a meeting held in the city of Rome a year or two ago, at which the crowded condition of the valleys of Piedmont, and the absolute necessity for a considerable emigration movement were discussed. A North Carolinian was present at this meeting, and suggested Western North Carolina. Dr. Gay, then in the United States, was directed to visit this section and report. Two intelligent farmers were subsequently sent from the valley to inspect the lands. Soon afterwards the Valdese corporation was organized, and a purchase made of 10,000 acres of land in Burke county for the use of the colony. The first colonists, about twenty families, arrived last spring under the leadership of their Italian pastor, the Rev. C. A. Tron. Upon Dr. Tron's return to Italy and making a favorable report of the condition of the colony and the cordial welcome extended to them by the people of the State, forty-five additional families came over and joined the colony, making the present total of 250 people. Rev. E. Vinay, who made so favorable an impression upon the Synod, is now the local pastor at Valdese. The colonists will have all they can do for some years in the way of clearing away the forests, preparing fields, and building comfortable houses. They must have as soon as possible a church building and a school house. Everything with these remarkably religious people centres in their church. The first house they built was a house for their pastor. It will require $2,000 in cash to build the church and the school house,—the Waldenses furnishing all the lumber and unskilled labor required. The church needed must have a seating capacity for 400 people, as their numbers will likely be increased by the arrival of others in a few months. Friends in Morganton have already raised for this purpose some $175.00.

Will not the pastor read this circular to his congregation, and give a Sunday collection to this very worthy object, at his earliest convenience, forwarding the amount raised to G. P. Erwin, President Piedmont Bank, Morganton, N. C.?

By order of the session.

JOHN M. ROSE, JR.,
G. P. ERWIN. } Committee.

CO-OPERATION IN NEGRO EVANGELIZATION.

On the 12th and 13th insts., the following gentlemen of the Northern Committee to whom is entrusted Colored Evangelization, viz: Rev. R. R. Sutherland, D. D., W. C. Young, D. D., E. P. Cowan, D. D, and E. R. Montford, LL. D., met in conference in Birmingham, Ala., with the Executive Committee of Colored Evangelization of the Southern Church, and with the exception of one vote, adopted these resolutions:

The Presbyterian Church in the U. S. A. and the Presbyterian Church in U. S. are agreed:

1. That we recognize the solemn duty laid upon us by our common Lord to work for the evangelization of the negroes in our country.

2. We believe that this work can be better done if we work together, than as at present separately.

3 We agree that the entire work now done by both Assemblies shall hereafter be conducted together, and to the work so conducted we pledged our continued confidence, prayers, contribution and moral support.

4. In view of the fact that the work done by the Northern Church has been conducted under the corporate name of the Board of Missions for Freedmen of the Presbyterian Church in the Presbyterian Church of U. S. A., in whose name property is held and to which bequests have been made, and it being deemed advisable for legal reasons that the future work of the two churches should be conducted under the same corporate power, it is agreed that said Board, constituted as hereinafter provided, shall manage and control the work of the two Assemblies, and shall make annual reports to both Assemblies.

5. Said board shall consist of twenty-two members, fifteen of whom have been or may be appointed by the General Assembly of the Presbyterian Church in U. S. A. according to existing law, and seven others who shall be selected by the General Assembly of Presbyterian Church in U. S., and if vested rights or charter requirements shall make it necessary the Presbyterian Church in U. S. A., shall make legal and effective the selections of the said seven members.

6. We make these mutual concessions because we hope we can unitedly do better the Master's work for these people, the brethren from the South changing their present responsibilities and power over a limited work to take part in the much larger and more important work to be done by both churches; the Northern Church inviting the assistance and co-operation of their brethren from the South, because of their local knowledge and experience, and their vital personal interest in the success of these efforts to christianize and elevate this race who are all around them, touching them at every point.

7. That Rev. Dr. W. C. Young and Gen. R. D. Johnston be appointed to wait on the Assembly at Saratoga, and Rev. Dr. Cowan and Rev. A. L. Phillips be appointed to wait on the Assembly at Nashville, to give such explanation of our action as the brethren may desire, and that in case of inability to attend they shall each have power to substitute another member of the committee to represent them.

After which the committees adjourned.

ROLL OF HONOR.

At our last quarterly review, Eugenia Potts and Carroll Sherrill recited the books of the Bible forward and backward. Carroll is scarcely eight years old and made the recitation to our pastor and in the presence of the whole school. Can any little boy in the State beat that?

S. R. NEEL,
Superintendent.

Davidson, N. C., Jan. 15th.

Statement Modified and Mr. Law Exonerated.

[Correspondence of the N. C Presbyterian.]

In justice to Rev. P. R. Law, stated clerk of Fayetteville Presbytery. I wish after reflection and some explanation, to modify my statement in last issue of the N. C. PRESBYTERIAN in regard to the turning over of the action of Presbytery in *question* with other proceedings to the stated clerk.

This action with other proceedings was written on a *sheet of paper* and not in the book provided by the stated clerk for the purpose. It was our custom throughout the session to jot down proceedings on paper, and transcribe after adjournment.

It is possible that the other temporary clerk who did the principal transcribing took possession of the paper after the final adjournment and in haste at a late hour of the night, overlooked this one recorded action, which was surely made on the sheet of paper. I thought at the time and since that we were turning over everything to the stated clerk, as we all bid each other good bye and departed to our several stopping places But now I am willing to think otherwise. It is not obvious to conclude as some do, that the committee named was not put on paper but that the whole was a verbal transaction. Presbytery did not do business in that way. On minor subjects, I have no recollection of entering names of the committee as would have been the case. I am willing to exonerate Mr. Law from any blame, and place it where it belongs, on the one who did the transcribing, as I can identify in the printed minutes several actions of Presbytery that were recorded on the same sheet of paper.

Hot Springs, Virginia.

Thanks for several contributions which have come in since my last appeal, which will be acknowledged soon. I do not expect all of the 188,546 members to help in this work. But leaving off the thousands may I not ask about 546 Christian friends to help me raise this $800. That would be easy on each one. Will *you* be one of these? If so please send at once.

The Roman Catholics have a lot and are ready to build so I am informed. Shall we not have a Protestant Church at the Hot Springs? Think of this please and send an early reply to the pastor in his need.

Rev. WM. C. WHITE,
Warm Springs, Va.

To the Pastors and Sessions of the Churches of Mecklenburg Presbytery.

[Correspondence of the N. C. Presbyterian.]

DEAR BRETHREN:—Please see to it that the contributions to the Colored Evangelistic fund are sent to the Treasurer of Presbytery at once. If you took no collection in your church for this cause in December, will you not order one as soon as practicable?

There is in the Treasury only $49.63 available for the colored work, and our candidate at Tuscaloosa Institute has undergone great hardship because the help promised by Presbytery has not been given.

R. F. CAMPBELL,
Ch'm. Committee Colored Evangelization.

Asheville, N. C., Jan. 12th, 1894.

ACKNOWLEDGMENT.

The phrase in man's extremity is God's opportunity was verified in our case a few days ago. While we were at dinner on last Saturday; the Caswell church through their representative placed on our front piazza, their New Year's gifts to their pastor, These gifts consisting of articles of which we stood in need; and among which both man and beast were remembered. One kind lady of Black River church remembered that her pastor's horse had to be fed—sent her gift also that same day. For all of which we are most thankful and take this way of thanking our friends for these gifts, and pray God's blessing upon those who so kindly remembered us.

K. MCDONALD.

Ivanhoe, N. C., Jan. 11th, 1894.

The College for Women,

COLUMBIA, S. C.,

FULL COURSES OF STUDY IN COLLEGIATE, ACADEMIC AND PREPARATORY Departments. Unequalled advantages in the study of Modern Languages; French and German spoken and taught by native t achers. Few Colleges in the South and none in the State have musical departments that can equal that of the South Carolina College for Women. The Instrumental Department has three professors, Prof. M. V. Abell having charge as heretofore. Mr. George P. McCoy, of the Royal High School of Music, Berlin, and Prof. J. B. MacMillan, Violinist. The vocal culture is unequalled in the State. The Art Department maintained at the highest standard of excellence.

Spring Session commences January 27th, 1894. Board and Tuition $100 a Session. Buildings unsurpasssed in comfort and elegance; heated with hot water heaters. bath rooms and first-class sanitary arrangements on every floor.

REV. W. R ATKINSON, D. D., President.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

January 28—God's Covenant with Noah.

Gen. ix. 8-18. Commit vss. 11-13.

Golden Text.—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."—Gen. ix. 13.

Topic.—The bow of promise.

I. THE STUDY OF THE LESSON.

First Step. Two and a half chapters (from iv. 16 to end of chapter vi.) relate all that we know of the history of the world after the beginning of the conflict in Cain and Abel down to the Flood which ends the first cycle of human history, 2349 B. C.

The following points are essential to understand the course of history, and the stages of the conflict.

1. The line of Cain by apostasy from God (iv. 16) is the seed of the Serpent, (Gen. iii. 15 and John viii. 44.) Read iv. 16-24, noting the material civilization (cities, manufactors, poetry, music), polygamy (vs. 19), and godless self-reliance (vs. 24 compared with vs. 15).
2. The line of Seth by faith in the promise is the "seed of the woman," (iv. 25, 26). Note how this line points Godward and heavenward. In Enos, prayer (iv. 26); in Enoch, holiness and immortality (v. 24); in Lamech trust and hope (v.29.)
3. The fatal intermarriage and intermingling of the two lives, the sons of God (Sethites) yielding to the worldly attractions of the daughters of Cain (vi. 1, 2).
4. The hopeless corruption resulting (vi. 5, 12.
5. The destruction of the race and the deliverance of faithful Noah (vi. 7–viii. 22.)

These facts give us the *point of view* for the study of the lesson. Instead of leaving a corrupt race to die one at a time and so perpetuate their corruptions, God brings in the Flood upon the world of the ungodly, that a godly race may be perpetuated by a righteous family dwelling in a cleansed earth.

Second Step. Study the passage before us:

1. As to the parties to the covenant, vss. 8–10.
2. As to the covenant itself, vs. 11 (compare viii. 22.)
3. As to the token of the covenant, vss. 13–17.
4. As to the duration of the covenant, vss. 12–16.

Third Step. Make a written summary of the story of the lesson, and compare it with the one below, correcting yours or improving ours.

SUMMARY. *After the Flood, God made a new covenant with Noah, his sons, their seed and all living creatures, to the effect that He would no more destroy the earth with a flood of water* [*nor disturb the regular course of nature*, viii. 22], *and gave the rainbow as the perpetual token of this everlasting covenant.*

Fourth Step. Take up difficult terms and questions involved in the lesson and study them until you have as clear a conception of each as possible: for example—

From all that go out....to every heart, vs. 10. Implying that there were beasts of the earth besides those that went out of the Ark. The question of the universality of the Flood has been much discussed. That it was co-extensive with the human race the traditions of all races prove, and this is all that the Scripture narrative requires. The race probably had not extended to the sea, for maritime races might have escaped in part. The seemingly universal expressions such as those in vii. 19, 20 are only the language that any eye-witness would employ of what was in his own horizon. Compare Jean Ingelow, "*High-tide off the coast of Lincolnshire*,"

"And all the world was in the sea."

The Flood covered the great plain of the Euphrates and Tigris (how much more we do not know) and the Ark grounded on the table land of Armenia.

I do set my bow, vs. 13. Properly, "I *have* set." There is no reason to think that the rainbow had never appeared before. Its *re*-appearance would make it a more appropriate token of the return of nature to its established order than if it had been a new phenomenon.

A token of a covenant, vs. 13. In the first dispensation the sign of God's covenant was the presence of the cherubim at the gate of Eden. But Eden was now destroyed and the people were to be scattered over the whole earth. For a universal covenant a universal sign—one that spanned the whole heaven and could be seen everywhere—was needful. Resting on the earth and arching the heaven it was specially suited to remind man of God's abiding presence, while its coming after rain was a beautiful token that cloud and storm would not always last. When it became necessary again to restrict the covenant to a special people, the cherubim became once more the sign of God's presence, until in the final universal dispensation all signs are merged, and all promises fulfilled, in Jesus Christ,

Fifth Step. Trace out in your Bibles the topics of the lesson.

1. The Flood.
   To the world—
   A sign of the Last Judgment.—Matt. xxiv. 37–42; 2 Pet. iii. 4–7.
   But after patient warning—2 Pet. ii. 5; 1 Pet. iii, 19, 20.
   To the Church—
   A type of baptism—separation from the world.—1 Pet. iii. 21.
   A pledge of its final deliverance and inheritance of the world.—Heb. xi. 7; 2 Pet. iii. 13 (see previous context); Rev. xxi.1.
2. The covenant with Noah.
   A covenant of grace.—Gen. viii. 21.
   For maintaining natural law.—Gen. iii. 22;
   Perpetually, to all peoples, notwithstanding sin.—vs. 12; Matt. v. 45.
   For a witness of His goodness.—Acts. xiv. 16, 17.
   And a pledge of His promised mercy in Christ.—Is. liv. 9, 10; Jer. xxxiii. 20, 21, 25, 26.
   Until crowned with the rainbow (Rev. iv. 3) and surrounded by the cherubim (Rev. iv. 6), all creatures shall own Him King (Rev. v. 13).

Sixth Step. The practical moral teachings to be considered and laid to heart are the long-suffering forbearance of God, the certain punishment of sin, and especially the lesson of mercy following judgment; after the danger of the Flood and the confinement of the Ark, the new earth, the new covenant and the rainbow of promise.

II. TEACHING THE LESSON.

First Step. Lesson papers put away and Bibles closed.

Second Step. Question on the connection, topic, and Golden Text. Make the connection more prominent than usual so as to draw out as much of the story of the Flood as possible. Tell them what they cannot tell you.

Third Step. Draw out the story of the Lesson, until the scholars have a clear view of just what it says.

Fourth Step. Open Bibles and questions on difficult points explaining what is necessary.

Fifth Step. Take up the Bible reading and by references given out for the class to read bring out the meaning of the Flood to the ungodly and to the righteous, and the nature and meaning of the covenant with Noah.

Sixth Step. Clinch the teaching of the lesson with Shorter Cat. Qu. 20.

General. In teaching this lesson do not confine yourself to the verses before you, but take in the whole subject of the Flood, considering this as only the final chapter of the story. A good text to leave in their minds is Heb. ii. 3 (first clause).

Teachers' Exchange.

DEAR BRO. HOGE:—In the PRESBYTERIAN, December 28th, you propound various questions concerning Sunday-schools. I was struck with the almost complete identity between your school and ours, both in principle and detail.

Our school is supported by the church from the same fund out of which the sexton is paid and other contingencies. But instead of taking one Sunday in the month for a "special object for its own use" as yours does, we devote one Sabbath of each month to contingent collection on the same day the church collection is for this object, thus identifying the Sunday-school with the church, sharing in common the burdens and privileges.

In our school the first Sunday of each month is devoted to the same object as the church collection for that day. The second Sunday is for Orphans' Home. The third Sunday is for Foreign Missions. The fourth Sunday for contingent with the church.

We have not yet adopted the recommendations of the Synod; but it is my purpose to propose that we give the fifth Sunday to the Indian Missions.

You will see from the above that our school contributes to all the Assemblies objects, and the Presbytery's and Synod's too.

I was gratified to see that we had reached so nearly the same results in the conduct of our schools without any conference or knowledge of each others methods so far as I know.

I congratulate you and the whole Church in the increased usefulness your Sunday-school Department is destined to add to the N. C. PRESBYTERIAN.

May you be much encouraged, and the Church of God greatly benefited by this additional labor of love for the Master, in which you have embarked.

Yours in Christ,
W. B. ARROWOOD,

Prize Questions.

ANSWERS TO QUESTIONS OF JAN. 4.

7. (a) Job. xxxi. 33; (b) Hos. vi. 7.
8. At the Mercy Seat, Ex xxv. 18, 22.
9. (a) Ezek. i. 4 etc.; (b) Rev. iv. 6–8.

Beatrice T. McEachern, Millprong 7, 8, 9.
Willie Arrowood, Laurinburg, 7, 8, 9.
Chas. E. McMillan, Wilmington, 7 (a), 8.
Carrie E. Claytor, Caldwell Inst., 7(a), 9.
Janie E. Monroe, White Hall, 7 (a), 8.
Miriam McFadyen, Clarkton, 7(a), 8.
Betty Overcash, Statesville, 7, 8, 9.
Jas. P. Sutherland, Laurinburg, 7 (a), 8, 9.
Janet McDonald, Ivanhoe, 7, 8, 9.
Isabelle Robeson, Westbrook, 7 (a) 8, 9.
Estelle McIver, Gulf, 7, 8, 9.
Olive Wilson Hopewell. 7(a), 8, 9.
Duncan Darroch, (Teacher,) Paolia, 7, 8.
J. A. Whitsett, Greensboro, 7(a), 9.
Flora C. McNeill, Fontcol, 7(a) 8, 9.
Lila Lane, Mt. Vernon Springs, 7(a).
Annie M. Cromartie, Garland, 7(a), 8, 9.
Estelle I. Martin, Dial, 8, 9(b).
Katie Monroe, White Hall, 7, 8.

New Questions.

13. In what two places does our Lord speak of Noah?
14. What prophet prophesied before the Flood? Where mentioned?
15. What preacher lived before the Flood? where mentioned?

SECULAR NEWS.

NORTH CAROLINA.

Statesville is soon to have a shoe factory in operation.

The prospect for an oat crop was never better than now.

Bishop Cheshire has been appointed chaplain of the Naval Reserves of the State.

A gold mine has been discovered on Mr. C. C. Lyon's land in Bladen county.

The outlook for small grain crops around Greensboro is reported as excellent.

Mr. John Barringer, of Rowan county, has raised 659 bushels of sweet potatoes upon two acres of ground.

The Charlotte cotton mills will not pay dividends this year, but will use the money in improvements.

Mr. Thos. L. Johnson, of North Carolina, is one of the five that passed the examination to fill vacancies in the Revenue Marine service.

Luther Memorial hall, of Wilmington, used as a Sunday-school room and also for a parochial school for St. Paul's Lutheran church was destroyed by fire on Friday last. It was a large frame building. Loss estimated at $5,000—insurance $2,500.

Valuable work is being done on the Neuse River in freeing the bed from the stumps and deepening the channel. The work is under the supervision of U. S. Assistant Engineer W. H. Chadbourn, Jr.

Civil service examinations for positions in the railway and Indian service are to be held the latter part or January and first of February. The dates for Charlotte and Wilmington are Feb. 3d and 6th respectively.

A News Observer-Chronicle representative was present in Greenville during the first of the week, and found the people in much better condition and more hopeful in spirits than the pessimistic heralders of hard times would have us believe. While there is somewhat of a scarcity of money, the agricultural classes have supplies in excess of any year for the past several, and the laboring people in the towns are generally employed. There are even some who do not complain of hard times at all; a prominent merchent of Greenville having informed us that his cash trade during the week was the best he had ever had.

DOMESTIC.

The importation of 250 Spanish cigar makers at Key West has caused much excitement.

W. H. Temney & Co., boot and shoe jobbers of Boston have assigned with liabilities amounting to about $200,000.

The State of Florida has transferred to the Atlantic and Gulf Coast Canal and Okechobe Land Company 3,125 square miles and 2000,000 acres of land.

The worsted mill of W. Tinkham & Son at Harrisville, R. I., was destroyed by fire last Saturday. The night was desperately cold and the wind blew a fair gale. The total loss was $470,000.

The engineer detailed to examined the Congaree river reports that improving the two miles just below Columbia will cost $250,000.

Messrs. C. A. Snow & Co., attorneys at law and solicitors of patents in Washington, D. C., have bought two houses, 708 and 710, 8th street near the Patent Office and employ 25 skilled assistants in their business. It is their aim to treat their clients fairly and advise them well, as indeed it is their interest to do.

FOREIGN.

Emperor William, of Germany, gave $4,000 to a little Lutheran congregation at Kursel in Lorraine, because of its being near his county seat.

Senator Zorrillar, the Republican leader, has issued a manifesto announcing the early advent of a republic in Spain. He also promises an arrangement of finances that will aid trade and agriculture.

Latest advices indicate that the Brazilian government has the advantage over the insurgents, but a day or two may reverse the conditions. Admiral Mello upon whom much depends is reported seriously ill. In reported battles or skirmishes the insurgents have been defeated.

On Dec. 8th, it is reported, at an annual theatrical performance in honor of the gods, in a temple at Ningpo, a boy carelessly threw a cigarette upon a heap of straw and thus set fire to the building. The occupants made a wild rush for safety and four hundred lost their lives either by perishing in the flames or in being trampled to death.

C. R. Bishop, a banker of Honolulu, has executed a trust deed for the benefit of the Kamehameha School of all his property on the Island of Molokai. This is about half the island, and embraces 96,000 acres of land. The land has been newly stocked with cattle, sheep, horses and all the accessories of a big stock ranch. In addition to this Mr. Bishop has given $20,000 in cash for the erection of school buildings.

For Indigestion and Nervousness

Use Horsford's Acid Phosphate.

Dr. W. O. Hoyt, Rome, Ga. says: "I have found it both an agreeable and useful remedy in many cases of indigestion, and also in nervous troubles attended with sleeplessness and a feeling of exhaution.

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Wilmington, N C.

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ABSOLUTELY PURE

A World's Fair Calendar.

Anyone who has ever seen one of the "Keeping Everlasting At It" Calendars issued by N. W. Ayer & Son, Newspaper Advertising Agents, Philadelphia, is ever afterward very hard to please.

That for 1894 is a rare combination of beauty and utility—large enough to be seen, handsome enough to be admired and sensible enough to be respected. He would indeed be a queer person who would be unwilling to "keep steady company" with it for a year.

We would call this "a World's Fair edition" because of its numerous references to that wonderful event. Its ingenious suggestions on this subject will doubtless be helpful to many who visited "The White City."

It is easy to credit the statement that an increasing number of these calendars is sold each year. The price delivered (and well delivered), post paid to any address is 25 cents—evidently a tariff for protection only, as at this figure there can be no profit in it for the publishers.

The State University is to have a summer course of study. There will also be a summer school of biology at Beaufort. conducted by Prof. Henry V. Wilson.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On Dec. 12th, 1893, at the residence of W. J. Burney, father of the bride, Mr. D. B. McQUEEN, of Jenning, Fla., and Miss LULA J. BU NEY, of Boston, Ga. Rev. D. H. Parker officiating.

At the home of the bride's father, Mr. John W Monroe, of Wilmington, N. C., by Rev. A. D. McClure, pastor of both to bride and groom, Mr. HANSON W. COLLINS and Miss MARTHA E. MONROE, on the evening of Tuesday, January 2d, 1894.

On December 26th, 1893, in Pleasant Valley, S. C., at the residence of the bride's father, by Rev. Jesse W Siler, Mr. WILLIAM J. KERR and Miss EVA M. WHITE.

On January 10th, 1893, in Sharon, N. C., at the residence of the bride's father, by Rev. Jesse W. Siler, Rev. RALPH ALEXANDER and Miss DELIA KIRKPATRICK.

On Wednesday, January 10th, 1894, in Durham, N. C., by Rev. H. T Darnall, Mr. JOHN W. JONES and Miss J. GENA ROWLAND. All of Durham N. C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies—&c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

WHEREAS, In the mysterious providence of God, our fellow student and class-mate, W. A. GOETCHIUS, has been taken away from us under circumstances peculiarly sad, and,

WHEREAS, He was greatly beloved by us all and his sufferings on this account appealed the more to our sympathy and added greatly to our sorrow in his sufferings and death, and,

WHEREAS, The memory which he has left behind him is full of pleasant associations sweetened with every Christian grace, and,

WHEREAS, We know that our loss is his eternal gain:

Resolved 1st. That we, his class-mates, will cherish his memory and emulate his virtues while we mourn his loss.

2d. That we express our deepest sympathy for the family of our departed friend and brother in their sore bereavement. We can but weep with them that weep.

3rd. That we will also cherish his final resting place and lavish upon it some proper tokens of our affection for him whose body is united to Christ until the morning of the resurrection.

4th. That a copy of these resolutions be sent to the family of the deceased, to the Tribune, of Rome, Ga., to the NORTH CAROLINA PRESBYTERIAN, and to the Davidson Monthly.

5th. That a page of the minute book of our class be devoted to the memory of our departed class-mate and brother.

EDGAR DAWSON, S. W. McKEE, A. P. McALLISTER. } Committee of Junior Class.

Davidson College, N. C. Jan. 8th, 1894.

At Davidson College, N. C., January 5th, 1894, W. ANDREWS GOETCHIUS, in the eighteenth year of his age. The deceased was the beloved and promising son of Rev. Geo. T. Goetchius, of Rome, Ga. He entered the Junior Class in September last and had already won an enviable place in the esteem of his fellow students and of his Professors. He was a devoted Christian and had always shown himself ready to witness a good confession. The circumstannce under which he died were peculiarly distressing and shocking and the affair has filled ev ry heart with unutterable sorrow. He fell from the third floor of the main building. Though bruised and broken he lingered from Monday until Tuesday afternoon, then he fell asleep. He was conscious for twelve hours and was able to give his friends an assurance of his unfaltering trust in Jesus Christ. Matt. 11: 26.

WILMINGTON MARKET,

FOR

WEEK ENDING, JAN. 17, 1894.

SPIRITS TURPENTINE: Has ruled at 27 cents throughout period of report—closing steady.

ROSIN: Strained 90 cents and Good Strained 95 cents until Tuesday last when prices fell 5 cents on each quality—closing steady.

TAR: Receipts taken day by day at 90 cents per barrel.

CRUDE TURPENTINE: Hard $1.00 and Soft $1.60.

COTTON: On Thursday last Middling 7 9-16; Saturday 7⅛; Monday 7¼; Tuesday 7⅛—quiet.

TIMBER: Market has been brisk during the past week and prices are better—say 50 cents per M.

$12.00 to $35.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country: a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & Co., 11th and Main Sts, Richmond, Va.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.

IN EFFECT DECEMBER 3rd, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. E. KYLE,
Gen'l Passenger Agent.

J. W. FRY,
Gen'l Manager.

The Presbyterian.

FOR THE FAMILY.

THE OLD HOMESTEAD.

My grandfather's farm! yet how well I remember
Its toil and its pleasures, forgetting each sting;
The winds whistling round the old house in December,
The perfume of lilacs and roses in spring,
When long busy days brought hard work's richest blessing,
The night's dreamless sleep which tired Nature renews;
And now lapped in ease, I cannot help confessing,
Such rest my soft pillow doth often refuse.

Through long months 'twas plowing and planting and reaping,
When I was a lad growing up on the farm—
In winter, chores, chopping, and all things snug keeping,
Made hands much too busy for trifling or harm.
But evenings, when round the bright fire we were sitting,
How sweet were our homely and innocent joys;
"Grandpa" telling stories, "Grandma" with her knitting,
Nice books, too, or apples and nuts for us boys.

Then "Grandpa" would call for the worn Bible, olden,
And dear "Grandma's" needles would stop their click, click,
While there fell on the ear the Scripture words, golden,
With beat of our hearts and the clock's solemn tick.
Then followed the prayer that we might be defended
All through the long night from aught of a arm;
Petitions with praise and thanksgiving so blended,
Brought sweet slumber and peace to the Old Homestead Farm.

—*Good Housekeeping.*

Items for Lady Readers.

A few hints in regard to careful packing of roses and other cut flowers are all that is necessary to understand, in order that they may be sent for long distances and be received almost as fresh as when first cut. Light wooden boxes from three to five inches deep, such as are received from the florist with mailing sized plants, are much better for packing the cut flowers than pasteboard boxes. With the least rough handling, especially if they are in a damp condition, the latter may become crushed and the flowers spoiled. Having selected a suitable box place a layer of sheet wadding in the bottom, seeing that the corners are nicely fitted, and over this place waxed paper. Allow the flowers to stand in water for some time before packing, and when the stems have taken up all the water that is possible lay them in smooth, even rows on the waxed paper. Let the stems of the upper row meet the blossoms of the lower, and continue packing close until the box is full. Then lay another piece of waxed paper over the top with a layer of sheet wadding next to the lid. It is of the greatest importance to have the box packed full. If the flowers do not quite fill it, see that the spaces are filled with the wadding. If roses are to be sent do not select the full-blown ones, but firm, half-opened buds. It will not be necessary to sprinkle them with water if the stems have absorbed a quantity of moisture; being covered closely from the air they will not wilt as they would if exposed.—*Ladies Home Journal.*

Uncle Sam's Expert Engravers.

If you will look at the pictures upon a one-dollar bill, you will see that the portrait of Martha Washington or of Stanton is composed altogether of curved or straight lines—the only kind of engraving that is allowed to be done in the bureau; because unless it is done in this manner, and unless the lines are cut very deep, the engravings cannot be used. Now this portrait was engraved in a piece of steel by the use of a very sharp little instrument known as a graver.

Every little scratch on the steel plate will, in printing, show a black line, so you will see how very careful the engraver has to be that he shall not make any false scratches, and that the lines shall be just so long and just so broad.

Now, steel-engraving is the direct opposite of wood-engraving. The scratches and cuts made on a wooden block will be white in the print, and it is only the uncut portions of the block that print black; while on the steel the unscratched portion leaves the paper white.

When a design has been cut on a steel plate, and it is ready to be printed, the ink is put on the plate or block, and all the cuts and scratches become filled with ink. Then the ink is carefully rubbed off of the surface, so that none remains except what is in the lines. When a piece of dampened paper is placed on the plate and subjected to very heavy pressure, it sinks into the lines; and when it is taken off it draws the ink out with it, and thus picture is printed on the paper.

It takes an engraver about six weeks or two months to complete one portrait, and a man who engraves the portraits never does any other kind of engraving. Each engraver does only a certain portion of the work on a note; no one is permitted to engrave an entire note; so that besides the portrait engraver, there are some who do nothing but engrave the figures, the seal, the lettering, the border, etc. In this way it would be impossible for an engraver to make a complete engraving for his own use, if he were dishonest enough to want to do such a thing.

Besides this manual work, some of the engraving is done by machinery, as for example the background of the portrait and of the borders, and the shading of the letters—this being done by what is known as the ruling-machine, which can rule several hundred perfectly straight lines within an inch. The intricate scroll and lace-like work around the figures on the face and the back of the note is done by a wonderful machine known as the geometric lathe. This machine consists of a large number of wheels of all sizes and in all sorts of arrangements, together with a complicated mechanism of eccentrics and rods, all of which is incomprehensible to any one but an expert machinist.

By a proper adjustment of its parts, the delicate diamond point that moves about over the face of the steel is made to work out a perfect and artistic pattern with greater accuracy and much more speed than could be done by hand; and hence this delicate and intricate part of the engraving is one of the greatest obstacles with which the counterfeiter has to contend, for he finds it next to impossible to imitate it correctly

Fortunately for Uncle Sam, the geometric lathe is a very complicated and very expensive machine, and the counterfeiter is generally a poor man; and even if he did manage to lay up enough money to buy the lathe, it is hardly likely he would live long enough to learn how to use it properly; for there are only four men in the world who understand how to operate it.

Indeed, the man who now has charge of the geometric lathe at the Bureau of Engraving and Printing is the only one in the United States at the present time who knows how to manage it; and if anything should happen to him, it might tangle matters up for a while in this important branch of our Uncle Sam's big government.—*St. Nicholas.*

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come from healthy mothers. And mothers will certainly be healthy if they'll take Dr. Pierce's Favorite Prescription. Nothing can equal it in building up a woman's strength, in regulating and assisting all her natural functions, and in putting in perfect order every part of the female system. It lessens the pains and burdens of child-bearing, supports and strengthens weak, nursing mothers, and promotes an abundant secretion of nourishment.

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Thousands of people, with worse cases of Catarrh than yours probably is, have been permanently cured by Dr. Sage's Catarrh Remedy. That is the reason why its proprietors are willing to promise you $500 if you can't be cured.



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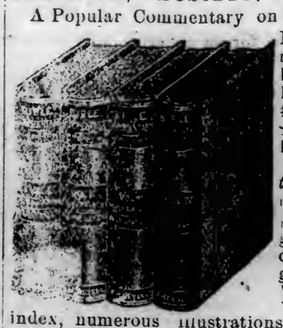
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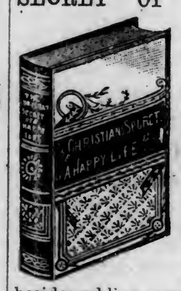
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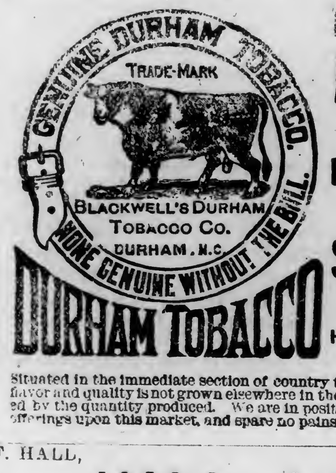
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CHILDREN'S COLUMN.

IS IT YOU ?

There is a child—a boy or girl—
I'm sorry it is true—
Who doesn't mind when spoken to;
Is it? It isn't you;
O, no, it can't be you!

I know a child—a boy or girl—
I'm loth to say I do—
Who struck a little playmate child:
Was it? It wasn't you.
I hope that wasn't you!

I know a child—a boy or girl—
I hope that such are few—
Who told a lie; yes, told a lie!
Was it? It wasn't you?
It cannot be 'twas you!

A girl there is—a girl I know—
And I could love her, too,
But that she is so proud and vain:
Is it? It can't be you.
That surely isn't you!

—*Exchange.*

[From the Christian Commonwealth.]

The Sale of Crummie, or the Diamond Brooch.

CHAPTER III.

The next morning, long before the first faint streak of dawn had appeared in the wintry sky, John Martin rose to make the few and simple preparations necessary for his journey; while Marion took a light and went to the cowshed to milk poor crummie, before she should be sent away to be sold. It was with a heavy heart that the poor woman went to perform this office for the last time; for in spite of her high-wrought Christian sentiments, and real Christian principle, she was but a weak, erring mortal after all, and human frailty would at times assert its sway over her. But still her confidence in God was never entirely overcome; and on the present occasion, even in the midst of her depression, her mind was upborne by a sense of the divine presence, and her heart was strengthened and cheered by remembrance of the promises of his Holy Word. So, mastering her feelings as best she could, she returned to the kitchen, her task over, to give her husband his breakfast, with a steadfast determination to do her duty, and to leave the rest to God. Few words were exchanged between the couple during the repast, for a deep depression still hung on John's spiri s—increased probably by the thought that the present was the last time that crummie's milk should form a part of their meal. When it was over, he rose, and taking from a drawer an old pocketbook, in which to carry the money he hoped to receive for the cow, he put on his great coat, threw his plaid across his shoulders, and, as the first faint signs of daylight now began to appear, he told Marion he was ready to set out on his journey. She accordingly accompanied him to the cowshed, and taking a halter from the wall, she attached it to crummie's neck; and then patting, for the last time, the sides of the poor animal, as she put the rope into her husband's hand, she turned away to hide her fast-gathering tears. But quickly recovering herself, she asked John when she might expect to see him home again?

"Well, even if I should be fortunate enough to find a purchaser for the cow, it will be much too late for me to leave D—— after the fair is over on Thursday; but if all goes well, you may depend on seeing me by Friday, at sunset." Hnd bidding his wife "good-bye," he turned to depart.

"The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace!" said Marion, fervently, as she returned to her husband's "farewell;" and surely, if earnestness of appeal has power to call down a blessing from on high, John went forth on his journey blessed of God! After thus commending him to the only all-sufficient Guide and Protector, Marion stood for a few minutes watching him, as his form and that of the cow diminished in the distance, and then s e lifted up her heart in gratitude to God, as the thought crossed her mind—"How thankful I should feel, that amid my other anxieties, I don t require to warn John to be careful of the money when he gets it, as many a poor wife might have to do, if her husband was going to encounter the temptations of a fair. But John is as sober as he is industrious, and I've no reason to fear for him; the Lord be praised for it!" And so saying, Marion re entered her cottage to set about her household duties.

Leaving her for the present, we shall accompany John to D——. He had not walked more than a mile or two, when the glorious sun arose, lighting up the grand and majestic features of the surrounding landscape—beau iful even in its unfamiliar snowy aspect—and shining on the solitary pedestrian as he journeyed on, helped to shed cheerfulness and hope into the heart, which his pious wife's parting blessing had tended much to strengthen and encourage.

Then, in a little while afterwards, he heard a horse's feet behind him on the road, which had been partially trodden down by many travellers having already taken their way to D—— that morning, and looking around he saw Donald Fraser, a neighbor and intimate acquaintance of his, trotting after him, on his little, shaggy, surefooted Highland pony. John hailed him with much pleasure, for he felt glad at the thought of having a companion to help to beguile the tediousness of the journey, and to divert his mind from the subject that engrossed it; and he could not have met with one more suitable for the purpose, for Donald was an old soldier, had served in the American war, and was full of anecdote regarding his campaigns, various adventures, and "hair-breadth escapes" by flood and field." He had, some years before, retired on a small pension, and had come to reside with a married daughter, who lived about a mile distant from John. He was withal a kind hearted fellow, and being now bound like John for the fair at D——, he insisted on the latter taking his turn of the pony for a mile or so at a time, while he relieved him of the charge of the cow. This arrangement lightened the fatigue of the journey to John, while the kindness of his old neighbor---who took this delicate way of showing his sympathy with him under the present circumstances, while he refrained from expressing it in a manner more open---cheered and refreshed his heart. And thus they journeyed on together. and reached D—— about nightfall, when Donald insisted on his friend's accompanying him to the house of a relative with whom he was to lodge, under the promise of securing accommodation for him there also, after he should have obtained quarters for the night for his cow. This considerate attention, together with the hospitable welcome he received from Donald's cousin, was very cheering to John, and he began to think that the Almighty was already answering the parting prayer of his wife in thus disposing those good people to show him so much kindness; and he looked forward with more hope than he had yet done, to his success in accomplishing the object of his journey. It was late in the afternoon of the following day, however, before he succeeded in finding a suitable purchaser for the cow, but at last he was so fortunate as to dispose of it at a fair price. After giving it up to its new owner, and depositing the money he received for it in his pocketbook, he was about to leave the ground, when his friend Donald, who had accompanied him to the fair was accosted by a farmer from Inverness shire, his own native country, and having much to say to each other, they stood conversing together for some time, while John, having nothing to do, now that his business was settled waited near the old friends till they should part At length, the farmer proposed, that Donald should dine with him at the inn where he was to pass the night, and Donald, who had all the warm interest of a Highlander in his native glen, which he had not seen since he left it long years before to fight his country's battles in a distant land, at once agreed to the proposal, in order that he might hear all his friend had to tell of the few companions of his youth, who might still survive and sojourn there. John, who had been introduced as the old soldier's friend and fellow-traveller, was courteously invited to join the party, and not knowing how to dispose of himself for the remainder of the evening, he gladly accepted the invitation.

[TO BE CONTINUED.]

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To Give Away.

"I wish I had something to give away," said a dear little woman with a large heart and very contracted, purse to me.

"Try flowers," said I, "a little can of them, and you can be as generous as you please." Perhaps one of your neighbors has had to put on her pin cushion, "Welcome, little stranger." Never mind if you do not know her very well; you may be assured she will appreciate even one flower, Again, there may be crepe on the door, sad hearts within; cut your choicest flowers—they have a language of their own; and may be more comforting than words of sympathy.

Is anything more lovely than sweet peas? They are made to give away, for the more you pick the more they come. Stand at the gate and give a bunch to school children as they pass. Instead of saying to that strange rude boy, "Get off that fence!" or "Don't swing on my gate!" give him a flower, or perhaps a rooted slip. This little kindness may save you a very choice plant or a chance to taste your own rare fruit.

Why not have a "give away bed?" Geraniums, petunias, ageratums slip so easily, you wouldn't miss a dozen or two. As for seeds, they should not be kept any more than money. Better exchange, for it's funny, but true, plants like a new place. Haven't you noticed your petunias and asters from your own seeds are not as nice, but give them to the woman around the corner, and in her yard they will flourish mightily.—*Vick's Magazine.*



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An Old Song.

When giants lived in ancient times,
Sing heigh, my boy, sing ho!
In good old England, or foreign climes,
Sing heigh, my boy, sing ho!
They carried things with a high old hand,
Nor strong nor weak, could before them stand,
And they killed whom they pleased throughout the land,
Sing heigh, my boy, sing ho!

But the giants didn't have things their own way when Jack-the-Giant-killer arrived on the scene. You remember the story. Recollect, too, that every age has its giant-killer. We have our giants in the form of all sorts of dread diseases, supposed to be incurable. Our Jack is in the form of Dr. Pierce, who has proven the expression "incurable diseases" to be a fallacy. Can you imagine more potent weapons to assist a woman in killing the giant-disease, than Dr. Pierce's Favorite Prescription? It's the only guaranteed remedy for all functional disturbances, painful disorders, and chronic weaknesses of womanhood. In female complaints of every kind, if it ever fails to benefit or cure, you have your money back. It is simply a question of the company you prefer—the Giant or Jack!

Every person who drinks is a stockholder in the saloon, and the saloon keeper gets all the dividends. Better withdraw and invest in your families. Moderation is a virtue. What is moderation? It depends on how much a man can hold. It's a dangerous science to cultivate. I've no objection to any man following the advice of a physician and using liquor for any medicinal purposes; but you don't take Epsom salts ten or fifteen times a day.—*Thomas E. Murphy.*

1894. **The Sun!** 1894

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The Outlook:

The battle between Protestantism and Romanism is yet to be fought, and, if we do not wrongly read the signs of the times it is to be fought on this continent sooner, perhaps, and with more terrible earnestness, than we have thought.

Called Meeting of Fayetteville Presbytery.

The constitutional requirements being complied with, I hereby call a meeting of Fayetteville Presbytery to convene at Jonesboro, N. C., January 30th, 1894, at 4 o'clock p. m., to transact the following business, viz:

1. To receive from Orange Presbytery, license, and arrange for his ordination, if the way be clear, Candidate S. M. Rankin.

2. To dissolve pastoral relation existing between Rev. D. M. McIver and his present churches, and dismiss him to Orange Presbytery if the way be clear.

3. To consider call from Euphronia church for the services of Rev. W. F. Thom for part of his time, and make the necessary changes, if the way be clear.

W. B. ARROWOOD,
Moderator.

Laurinburg, N. C., Jan. 13th, 1894.

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Dated Jan. 11, '94.	No. 23 Daily.	No. 35 Daily.	No. 41 Daily	*†No. 501, N. Y. and Fla. Special.
	A. M.	P. M.	A. M.	A. M.
Lv Weldon	11 47	9 51	...	12 02
ArR Mount	12 55	10 45	.....	.....
	P. M.			
Ar Tarboro	2 35	.....	.....	... ..
Le Tarboro	12 07	.....	.....	.....
	P. M.	P. M.	A. M.	
LvR Mount	12 55	10 45	6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	2 45	.. ...	.....	....
Lv F'y'ville	4 25	1 15	.....	4 00
ArFlorence	7 05	3 27	.....	6 15

	No. 47 Daily.			
	P. M.	.....	A. M.	
Lv Wilson	2 05	.....	6 35	
LvGoldsbo'	3 00	.....	7 20	.. ..
LvM'gnolia	4 13	.....	8 29	.. ..
Ar Wilm'tn	5 50	.....	10 00	.....

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily	*†No. 500, N. Y. and Fla. Special.
	A. M.	P M		P. M.
LvFlorence	7 30	7 05	.....	11 50
Lv F'y'ville	10 27	9 20	.....	2 23
Lv Selma	12 10	.....	.....	.....
Ar Wilson	1 05	11 18	.....	4 30

	No. 48 Daily			
	A. M.	.....	P M	
Lv Wilm'tn	9 00	.....	7 00	.....
LvM'gnolia	10 40	.....	8 37	.....
LvGoldsbo'	12 00	.....	9 48	.....
Ar Wilson	12 50	.. ...	10 35	.....

	No. 78 Daily.	No. 14 Daily.		
	P M	P. M.	P. M.	
Lv Wilson	1 15	11 23	10 40	.....
ArR Mount	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	... .	.....
Lv Tarboro	12 54	.....	.....	.....
LvR Mount	2 07	12 05	...	.....
Ar Weldon	3 18	12 56	... ..	6 01
	P. M.	A. M.	A. M.	A. M.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leave Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9 30 a m, arrive Tarboro 10 25 a m, and 11 45 p m.

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

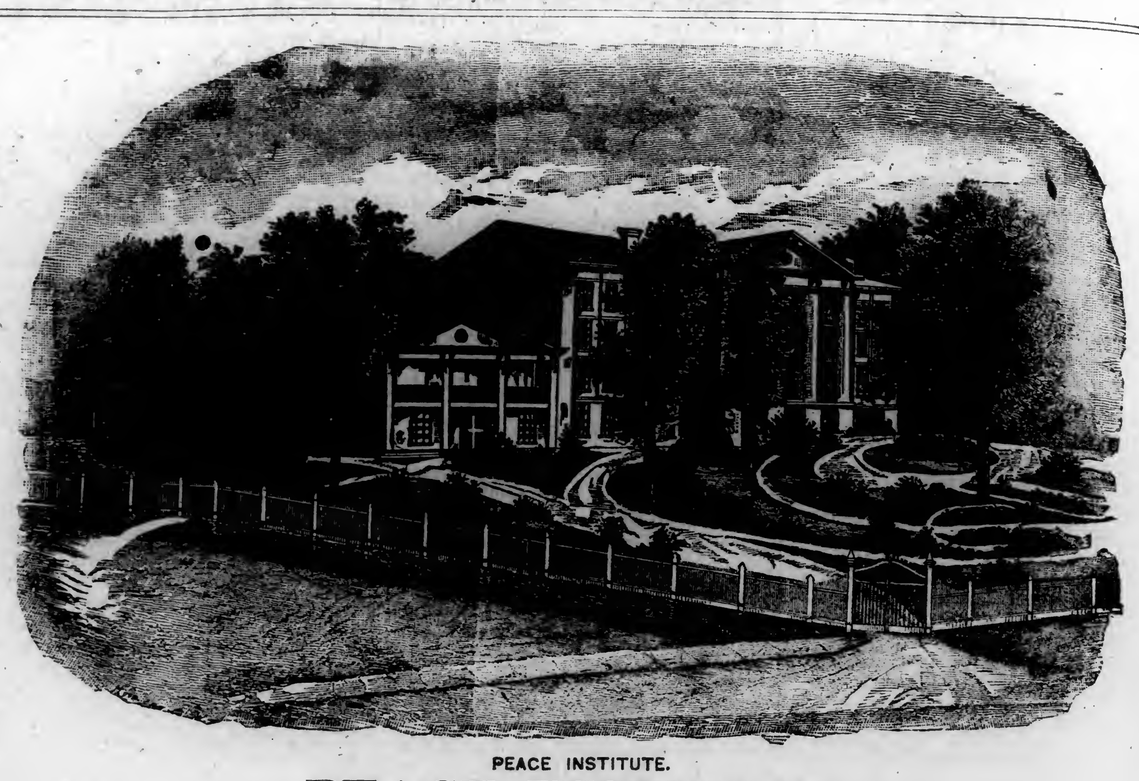
Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

Trains on Latta Branch Florence R R leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7 20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

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Dated Jan. 11, 1894.	No. 55	No. 58
	P. M.	.....
Leave Wilmington	*3 20	.....
	6 11	.....
Leave Marion	6 50	.....
Arrive Florence		.....
	No. 50	.....
	P. M.	A. M. .....
Leave Florence	*7 10	*7 45 .....
Arrive Sumter	8 28	9 20 ... ..
		No. 52 .....
	P. M.	A. M. .....
Leave Sumter	8 28	*9 53 .....
Arrive Columbia	10 00	11 05 ... ..

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 57	5 35	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter	5 57	* 5 45	.....
	A. M.		.....
Arrive Florence	7 15	6 55	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence	*7 40	.. ..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8.00 p. m., arriving at Hartsville 8 04 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday.

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THURSDAY, JAN. 25, '94.

JOHN McLAURIN, - - EDITOR.
CONTRIBUTING EDITORS:
REV. PEYTON H. HOGE, D. D.
REV. WALTER W. MOORE, D. D.
REV. ALEX. D. McCLURE.

SATAN.

SATAN comes into human history at the beginning and by his craft and cunning is the beginning of sin. The second lesson in the Sabbath-school series gives us the record. There the instrument is the serpent which was possessed and used by SATAN for his evil purpose, to tempt our first parents to that fall in which came sin into the world and all its woe. The last book of the Bible calls SATAN "that old serpent," and thus brings the person and the creature's instrument into right relation and identification. His first appearance is as a liar and cunning deceiver with half truths. To the very last he is the deceiver and even in tempting our SAVIOUR he ventured to quote Scripture without its full language and complete meaning. In all the years he has added no new weapons in his attacks and temptations and very little variety to his methods. He has shown considerable acquaintance with the past history of individuals and with the history of the past in ages and generations. He has great plausibility in pleadings, great show of good intentions in his offers and great pretentions of power. But he is a creature ignorant of the future and limited in power and full of action. He has many evil spirits, spirits of darkness, in his service and associated under him in plotting against good. He has great power and the children of GOD are warned to resist him, great shrewdness and the children of GOD should not parley with him. In all prayers for the cause of CHRIST; in all labor for the good of men: SATAN stands ready to oppose and to hinder. In the parable of the sower our LORD says he is watching and snatches away the seed that it may not lodge and germinate and grow. Necromancy and witchcraft are among his servants and deeds of darkness are his favorite pastimes.

He is like a roaring lion in certain moods, making much noise in terrifying timid souls. He is ravenous as a hungry lion seeking whom he may devour. He has the power of a mighty one and uses it for evil. But this is not his best way. He often takes the garb of an angel of light and pretends that his ways are good and his ministry gentle. "We are not ignorant of his devices," in clothing vice in the garments of virtue and making scandal with a speech as musical as vice is alluring, but for the harsh undertone that many fail to catch: in making appeals to ambition and appetites by artificial allurements that fascinate and tempt and seize so completely as to shut out higher motives, still the voice of conscience and finally destroy the nobler instincts; in gilding the doors of his palaces and setting ablaze the lamps and adorning the walls with such appeals to sense and the sensuous as to dazzle and daze his victims; in persuading the simple that nature needs indulgence and denial of its cravings is a kind of bondage; in persuasions to taste a fruit sweet to the taste but a poison to the soul and a deadly drug within.

He is the enemy of GOD and all good. In the garden as such he came to rob GOD of His friends and these friends of all good. His methods then are his way ever since. His first effort is to lessen confidence in GOD and to persuade that He is not good in any restrictions of life and indulgence. He leads on to doubt the Word of GOD as to its truth and as to its contents. In this is his suggestion that possibly GOD did not say what we have thought He said, or He did not mean just what He said, or this is not His Word but only contains His Word in the Bible or it is, may be, not inspired at all. Or the Bible is not a rule of faith and life. When this is reached in any degree the way is clear to present the prize. The fruit will appear beautiful, it will be desired to make wise and to gratify appetite.

In another garden this tempter tried "the second ADAM," with half truths and with appeals to gain desired results without necessary conditions, and to think that by falling down and worshipping him, He would get the honor without the conflict and the casting out. This and more are in the first and second temptations, in the first and second gardens. In the third garden of GOD there will be no SATAN.

SATAN is also called the accuser of the brethren. In this role he appears the second time in the history of the race and in its counterpart in the body of the apostles in the book of JOB, one of the oldest of the Bible and the record of a life in very ancient times. This book deals with a problem of innocence suffering and opens a door to the unseen world to give us explanation of the mystery. When the sons of GOD went up to worship SATAN was among them—not to worship, but to accuse one of the brethren. His subjection as a creature and limitation of power and restriction of action as a servant, albeit a malicious wicked servant, all appear. The after record shows SATAN shortsighted and incapable of destroying the seed of GOD or of belittling GOD's grace. Some might have called this a fable, but for the MASTER'S word to PETER: "SIMON, SIMON, SATAN hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not." There is here a correct distinction between the "you" and the "thee" as JESUS said SATAN desired to have all the disciples, but JESUS had prayed for PETER individually. It is the lifting again of the veil of the unseen spirit world that confirms the case of JOB as related to SATAN and shows SATAN still working in the New Testament times as "accuser of the brethren." It throws light upon some cases of eminent saints for a time subject apparently to all the limited, but furious assaults and malignant machinations of the evil one. It is a partial commentary on that petition of the LORD'S prayer, which teaches us to pray; "but deliver us from evil"—sometimes translated the evil one.

In another sense than our first reference indicates, SATAN is going about as a roaring lion seeking whom he may devour. He is very plausible and of smooth tongue when he seeks to win favor, but when he gets power he uses it to devour all good. It is a well known fact that the workings of SATAN in saloon power and lust gratifications and unchecked and unsanctified ambitions devour soul, body and estate. It is upon record that gambling and licentiousness and intemperance sweep the whole sea, sink all ships and leave not a wreck behind.

SATAN is not to be found ordinarily where we expect to find him. We think of him as in saloons, brothels and gambling dens. It is a question whether his self-respect will not keep him away from many of these and it is certain he does not need to go. He has evil spirits to look after them and many who live in human bodies and are called men and women have so sold themselves to serve SATAN for lust or gain that he puts them as patrons or managers in charge of these vile places—while he goes to church. SATAN goes early to church. He tries to put the sexton out of humor and to fire the preacher with ambition or the love of applause and the choir with vanity. He seems to possess church architects to make plans for accoustics, lighting and heating in the building. And when the building is used he takes occasion to have people go to church for all but right motives, and to be critics rather than hearers and learners. If a hearer becomes anxious or interested he is watching to snatch away the word. This is more than the enemy of all good deserves to have said about him, but not all that might be said to stir us all that we may "resist steadfast in the faith."

HERE AND THERE.

WE ADVISE ALL OUR READERS NOT TO overlook our second page. The article on "The Beginning of Union Theological Seminary" by Dr. MOORE is a continuation—a conclusion too we are sorry to say—of the article on the same subject in last issue.

DR. CUYLER'S ARTICLE ON "THE Conditions of Pastoral Success" will be read with interest. Very few can hope to come up to all the conditions as set forth for there are diversities of gifts and of talents, but the article is delightful reading because of its rhytmical flow and clearness of expression and is highly instructive withal.

"THE DECLINE OF THE AMERICAN Pulpit." What a delightfully ad captandum title for a magazine article! It is written for the Forum by a minister too. Of course every one who finds pleasure in traducing or depreciating the ministry will devour it. We give a sample of this nice piece of work:

"The pulpit is losing its hold upon the life and thought of the people because it is losing its spiritual insight. * * Let it appeal to the ideal and the beautiful, and it will not appeal in vain. * * All great preachers are at heart poets, for religion is always and everywhere poetry, not prose. * * We want more poetry and less prose in the pulpit. * * How many of the educated clergy believe in original (that is inherited) sin? How many believe in everlasting punishment? in predestination? in total depravity? in the inerrancy of the Bible? If our pulpit would frankly discard these unbelievable dogmas, it would at once gain that influence and power which honesty alone can command. * * What is the doctrine of original sin but bold materialism? * * There is more of the spirit in one page of Tennyson, or Emerson, or Philip Brooks than in whole systems of school theology."

What is all this? No one need be at a loss for the word that characterizes it. It is much more than mere nonsense. One contemporary says:

"Mr. Royce claims that the pulpit in these days only draws men of inferior talents. One would think so after reading his article."

THE INTERIOR TELLS THE WHOLE tale of Why and How in the following:

"The poor fellow who wrote this "Decline of the American Pulpit" knows the tricks of his trade well enough to put a title to his piece which is in line with the prejudices of the periodical at which he aims it, and which is sensational, more or less, in its promise. Then he must make a show of solid material by getting up some statistics. The rest is for filling. As there has been no decline in the American pulpit, the statistics have no relevance, the filling is tea-grounds, neither flavor nor substance in it. The march of progress in every line is marvelous. When one happens on any field of thought or work that he has not seen for a few years he is astonished. We have been as much surprised, when, from time to time, we were thrown among ministers in other cities, and especially in country places, and in the western missionary fields, by their talent and culture, as we ever have been by a view of the progress of abstract or applied science. There is not only as much, but more, of pure, rich, and precious Biblical preaching as there was forty or fifty years ago. There is more because there is less of small polemics in it. In other respects there is no comparison. The preaching of to-day is incomparably finer than it was forty years ago. The churches are gaining steadily on the population, increasing at a more rapid ratio. That is to say that the ministers are further in advance of the people than they were—their influence over them larger than it was. But there is no use in arguing with literary bohemians. No man with a drop of human sympathy in his soul would begrudge them their little douceurs, nor inquire too particularly how they managed to get them out of hard hearted publishers.

LAST WEEK AN ACCIDENT OCCURRED on the Delaware, Lackawanna and Western railroad. The matter is remarkable as being the first accident of this sad character on this road during its entire existence. This latter fact has called attention of railroad men to another instructive fact, viz: that this road runs no trains on Sunday, nevertheless it is one of the richest and best paying corporations in the country. The New York correspondent of the Baltimore Sun quotes a veteran railroad manager in a way that shows that railroad officials philosophize and moralize very justly on such things. Said the manager:

"Among the railroads the Lackawanna has been conspicuous as a Sabbath-keeping railroad, and it has also been noted for the very high character of its men. Is it not worthy of remark that these three things—the observance of the Sabbath, the high character and excellent discipline of the men, and large net earning—should go together? Railroad superintendents have frequently wondered why the Lackawanna, with no block system, should have had so few accidents, and it has been accounted for by the strict discipline which has been maintained. The fact that men entering the company's employ have known that they would not be required to do Sunday work has, no doubt, attracted to its service many men of established Christian character who had found Sunday work on other roads galling and demoralizing to them."

A WORD TO THE WISE.

[Correspondence of the N. C. Presbyterian.]

I sometimes feel strongly inclined to write something intended for those who do not take their own religious paper or that most excellent periodical the Missionary published at Nashville. But it would be very much like a minister preaching to his congregation upon the duties of church attendance. Those who need such sermons are not there to hear them. So also those intended to be reached by such newspaper articles never read them. If you visit them you cannot make them sensible of what they are losing in this way. What is to be done? How can they be reached? Of one thing I feel sure, that no real child of God can carefully read these periodicals without being deeply interested in the knowledge thus acquired, and no such person can possess this knowledge and not feel it to be a great privilege to contribute his means according to his ability and even to the extent of self-denial, to meet the urgent calls that are made to advance the various interests of Christ's cause.

But it is certain that no one can be interested in that, about which he knows nothing. Every one owes it to himself as well as to God to use such opportunities as are within his reach to acquire a knowledge of what is being done, and what is needed to advance the Redeemer's kingdom. Such knowledge is a stimulus to zeal and activity such as every one needs to promote his own spirituality, and his loss in this respect by neglecting this opportunity is incalculable.

Respectfully yours,
J. C. WHARTON.

[We thank our good brother and kind friend for the very plain, clear and sensible words above given. It is seldom more good common-sense is expressed in the same compass. He asks what is to be done? We will suggest what may be done by stating what is done. Take a congregation we have in mind. The pastor is so fully persuaded of the importance of the PRESBYTERIAN to his work that he personally acts as agent in his congregation, and he sends an exceedingly large list and keeps it up year by year, by looking after renewals and collections.

All pastors cannot do that it is said. May be not, but very many certainly can. However, if the pastor cannot do it he probably can secure an active, dead in earnest man or woman in his congregation, who backed by his influence and hearty endorsement will go out and make a thorough canvass. There must be first a willing mind—a persuasion that one is serving the KING. No agent, it goes without saying, will do anything who starts out to disparage the paper or to agree or sympathize with those who do. We sometimes get letters from persons intending to act as agents, the very tone of whose letters show they will effect nothing, perhaps do worse than nothing. We are not grumbling but simply trying to answer frankly our correspondent's question. We are working for the MASTER; using our energies in His cause. Trying to give our people a paper fully worth the price we ask for it. Not only that, we dare to say we are doing that very thing—thanks to helpful friends whose inestimable aid we never overlook. And now we cannot do more—or can do very little more. It is for others to put the paper in the families of the Church. And we have indicated how.]

FOREIGN MISSIONS.

Conducted by
Rev. T. R. Sampson, Asheville, N. C.,
Secretary for Foreign Missions of Synod.

APPOINTMENTS.

Jan. 21st, Third Creek—23rd, Milton—25th, Leakesville—28th, Wentworth—30th, Graham—Feb. 1st, Burlington—Feb. 4th, Stoney Creek—Feb. 6th, Mt. Airy—Feb. 8th, Mocksville—Feb. 11th, Buffalo.

The Monthly Concert of Prayer.

The valuable calendar, prepared by the editor of The Missionary, a copy of which should be in every family of the Church, calls, *twice this month*, on the 15th and 29th, for special prayer, that there may be a *Revival of the Monthly Concert of Prayer for Missions, in all the churches.*

This call is timely and necessary. There are many churches in which it has never been observed, and there are not a few in which its observance has been neglected.

Dr. George Smith has said that, prayer hearty and persevering was the origin of Modern Missions. This is true historically. It is just one hundred and fifty years, exactly, since in 1744 a little company of Scotch ministers began the Concert of Prayer, which spread, in two years, not only over Great Britain but reached even the shores of North America—in the form a memorial—inviting all Christians to unite with them for the next seven years.

It was on this that Jonathan Edwards wrote, and his work came into the hands of William Carey. But it is no less true that the present success and future increase of this work, is dependent upon the faithful use of this same God-given instrumentality.

How can we get all the churches to exercise it?

Long ago, Dr. Duff said, the *hitch* is with the *pastors*. This is assuredly, to a large extent, the case still. The people are generally interested in what the pastor is interested in. If Mission work does not have a prominent place in his sermons, his prayers, his conversation—if it is not brought clearly before the Sabbath-school, there will be little interest felt in it in his congregation.

Possibly his own want of interest, as theirs, is due to want of knowledge on the subject—and the multiplicity of claims upon him has kept this matter undeveloped in his head and heart and work.

The revival of the monthly concert will afford the occasion for definite study and instruction, and will lead inevitably, to the more thorough organization of the energies of the Church into associations for men, women and children. When these have once been formed, the Concert of Prayer affords the common ground for meeting, "bringing in the gifts" and provoking one another to better works.

A judicious committee, composed of a representative for the several organizations for men, women and young people, with the pastor possibly, at the head, can arrange a program for each month, that will make this concert one of the most instructive, entertaining, inspiring and helpful services of the church.

It is unfortunately true that missionary meetings have a different reputation, but this is due, we are convinced, not to the subject which is endless and fascinating in its variety, nor to the unwillingness of Christians to consider this special branch of the Church's work, but chiefly because of the want of tact, common sense and forethought, in those who have charge of the exercises.

We will add a word on this subject again, but we would urge all churches, with or without a pastor, to begin *at once* the Monthly Concert of Prayer for Missions.

It will help the pastor, it will lead to the organizing of societies where they do not exist, it will increase their efficiency, where they already exist.

There is no truer reason of the Church's life than the interest manifested in missions. The Monthly Concert will *create* that.

The Presbyterian.

THE SILENCE OF LIFE.

Neither a song nor a sign,
  Neither laughter nor tears;
Calmly the days go by,
  And make, ere we know, the years.

How shall we count the time
  That has nothing to mark its flight,
That is not sad nor sublime,
  That is scarcely dark or light?

What are the years that thus
  Silently steal away?
What can they do for us
  That a word should bid them stay?

O better than strife or noise,
  Better than stir or rush.
Better than pains and joys,
  Sometimes, is the shade and hush.

For the weary amid the fight,
  And the weak amid the strong
It is good to come from the light,
  And away from the gladdest song.

For the silence means the rest,
  And the quiet means the prayer
And the weary and oppressed
  May cast away their care.

And lie at the feet of God
  In the peace and repose, till at length,
As flowers spring up from the sod,
  To the soul come joy and strength.

—*Marianne Farningham.*

[For the N. C. Presbyterian.]

THE BEGINNING OF UNION THEOLOGICAL SEMINARY IN VIRGINIA.

BY PROF. W. W. MOORE.

II. DEVELOPMENT UNDER DR. RICE, 1824–1831.

The whole endowment of the Seminary on the day of its opening consisted of about $10,000. There was in addition a contingent fund of about $1,000 per annum, made up of contributions from the churches of the Presbytery. But there was no building as yet, nor even a site for one. Both however were soon provided, thanks to the ability and energy of the indefatigable founder. Just south of the College grounds, distant scarcely an eighth of a mile, lay a handsome piece of woodland, rising from the road with a gentle ascent, and affording a most desirable location for the proposed edifice. The owner of this tract, Mr. Martin Sailer, a resident of the neighborhood, was prevailed upon to give about five acres for the purpose in view, and there the site of Union Seminary was fixed. The place was already hallowed ground, for, as Dr. Rice learned after he had obtained it, it was the very spot to which the students of Hampden-Sidney College who had been awakened in the great revival under the preaching of the Rev. John Blair Smith, nearly half a century before, were accustomed to resort for secret and social prayer. Early in the summer of 1824, on the site sanctified by such memories, Dr. Rice laid off with his own hands the ground-plot of what is now the eastern end of the Seminary building, and in 1825 it was finished, at an outlay of about $8,000. In writing to his friend, Dr. Woods of Andover, that he had entered upon the occupancy of the house with his family and students, he adds, "May God make it His habitation, and imbue all here, and all who will be here, largely with His Spirit."

This building, though ample at first, was outgrown in a few years by the increasing number of students. There were only three at first, and four in 1825, but there were nine in 1826, fifteen in 1827, twenty-two in 1828, twenty-seven in 1829, and thirty-eight in 1830. In 1827 two students, Andrew Hart and John J. Royal (grandfather of one of our present students), who had fitted up a room in the garret at an expense of nearly $100, requested the Board to repay them $40, which was granted; and in 1828 Dr. Rice was authorized to procure a suitable stove for the garret room. Unfortunately for those of us who would like to know how to economize in fuel, it is not stated in the records what the two students did to keep from freezing during that first winter.

In the same year, with a view to reducing the expense of boarding, it was recommended that "a suitable lot of ground should be set off for the use of the students, from which, *in taking necessary exercise*, they might raise a sufficient quantity of all sorts of vegetables for their own use." This plan was actually adopted and seems to have partially succeeded. Ten years later we read of an attempt to reduce the price of board to $4.50 *a month*, the quality of the fare not stated. Had this attempt been successful, its authors might have gone into history as the real discoverers of the philosopher's stone.

From the very beginning Dr. Rice and the Financial Agent, the Rev. Robert Roy, were industriously adding to the funds, so that in about three years, besides a valuable library, purchased from Dr. Rice at a cost of some $8,000, liberal subscriptions had been secured for the endowment of two professorships, one by friends in New York and the other by friends in Virginia and North Carolina. The New York Professorship was devoted to the support of the teaching of Oriental Literature. The first incumbent of this chair was the Rev. Hiram P. Goodrich, who came to the Seminary as Dr. Rice's assistant in 1827, and was elected Professor the following year.

In 1828 we find Dr. Rice again in the North, raising funds for additional accommodations, and writing back to a friend that the result of his expedition "will be somewhere between $35,000 and $40,000." That additional accommodations were necessary may be seen from the following statements made in a letter to his friends in Boston: "On my return home, I found that we were to have near thirty students in our seminary. Our building is only fifty feet long and forty wide. And in this contracted space we have two profeesors with their families, and our students, except two or three, who get lodging in the neighborhood. One room not eighteen feet square serves for our library and lecture room and chapel. The professors have to study in their wives' chambers. The students are obliged to live three in a room, and when the weather admits of it, to seek praying places in the woods." Such facts were not presented in vain, for we find that in 1829 two commodious residences for professors were erected, one by contributions from these friends in Boston, and hence called "the Boston House" (now occupied by Dr. Hersman), and the other by contributions from North Carolina, and hence called "the North Carolina House" (now occupied by Dr. English).

To the original house erected by Dr. Rice, the present main building was added in 1830. The platform in front is a later addition. It was built in 1846, two windows being cut down into doors. Before that, the entrances were through the chapel and the basement. This landing was not covered until 1891.

In 1826 the Seminary was taken under the care of the General Assembly, the Trustees of that body taking charge of the funds, and in 1827 the Presbytery of Hanover surrendered the institution to the joint management and control of the Synods of Virginia and North Carolina. In commemoration of this copartnership its name was changed to *Union* Theological Seminary.

In 1831 the great founder died. Enough has already been said to show that John Holt Rice, whose portrait hangs over this rostrum and to whom the memorial tablet in the rear wall of this building is dedicated, was an epoch-making man, a scholar of rich and varied attainments, a prophet of clear and far-reaching vision, a man "that had understanding of the times, to know what Israel ought to do," and at the same time a leader of extraordinary enterprise and skill in practical affairs. The institution began, as we have seen, without buildings or adequate equipment of any kind, but by his ability, energy and heroic faith, he carried it to speedy and splendid success, making it in an almost incredibly short time one of the leading theological schools of the country. Within seven years it had secured a library, ample buildings for lecture rooms, chapels, dormitories and residences, and had nearly forty students and three instructors, (the third, appointed in 1831, being the Rev. Elisha Ballantine, father of Dr. Wm. G. Ballantine, now president of Oberlin University).

In further proof of the far-sighted wisdom of this remarkable man, hear these characteristic expressions: "The principal objection to theological education in these insulated situations [*i. e.*, with private ministers here and there] is, that the young men know nothing of the spirit of the times; but go forth as cold and dead in relation to all works of Christian benevolence as though they had lived a hundred years ago. Now we want men all on fire, and at the same time so acquainted with the state of the world, that they will be ready to take hold, at the right place, of any work of Christian love that Providence may set before them."

Again: "Our Seminary shall be based on the *Bible*; and we will know no *isms* there but *Bibleism*. I am sure that the Bible will afford good support to sound Presbyterianism, and if it will not, why let Presbyterianism go."

Again: "The most fearful sign of the present times is the rising spirit of controversy and disputation, much like that which broke out in the time of the Reformation." Instead of directing all their energies against rampant infidelity and popery, "evangelical men are disputing, some for *old* orthodoxy, and others for *new* metaphysics." He had a decided distaste for metaphysics, and an utter abhorrence of acrimonious and barren controversy. This pacific spirit and large charity exposed him, as it does all others of like liberality, to the suspicion of narrow-minded brethren even in his own church and to the charge of sacrificing essential portions of our system of doctrine.

In regard to another great subject of controversy he says: "I am most fully convinced that slavery is the greatest evil in our country, except whiskey; and it is my ardent prayer that we may be delivered from it." But at the same he deprecates the dangerous fanaticism of the anti-slavery societies then forming.

Such was the father of Union Seminary, a wise, large-minded, loving man, deeply pious, thoroughly sound, rightly progressive.

[For the N. C. Presbyterian.]

CONDITIONS OF PASTORAL SUCCESS.

BY THEODORE L. CUYLER, D. D.

Used in their widest sense the words "pastoral success may cover the whole domain of a minister's work in gathering, guiding, instructing and spiritually upbuilding the church committed to his charge. Of his duties as a good citizen and philanthropist I need say nothing. Nor, while of making books as about preaching there is no end, need I discuss the preparation and delivery of sermons. The pulpit is not the minister's only province, or his only place of power. He must gather auditors to listen to his gospel-message; and to make that message effective in converting souls, in consoling and strengthening his flock, and building them up in Christian living, he must labor zealously outside of his pulpit as in it. The chief end of a minister's work is to make bad people good and good people better; and to this he must devote himself not only on one day, but every day of the week.

First of all he must gather a congregation; and as all congregations are liable to constant diminution by deaths and changes of residence, he must be filling up the gaps thus created. He can do but little good to those who do not like him, and none at all to those who do not hear him. Therefore he should be as assiduous in winning hearers as enterprising merchants are in winning customers. An enormous number—probably an increasing number—of people in every community are non-church-goers. This is partly the fault of the ministry, who might bring many of these "outsiders" into the house of God if they would set about the right way to do it. Everybody likes to be noticed; and everybody—rich or poor—appreciates a personal kindness. It is the business of a soul-winner to get hold of every person whom he can possibly reach. A friend of mine was called, three years ago, to the pastorate of a prominent church in a small interior city. He found his very large edifice for worship only one-third filled, and that by cultured and well-to-do people. He determined to fill the house, and from the non-church-going class. Instead of relying entirely on pulpit attractions, he put himself into personal contact with as many people as possible—after the good fashion of Christ's apostles who dealt not with masses but with individuals. He formed the acquaintance of young men and also of plain laboring people, and gave all of them a hearty invitation to his church. In order to put the pew-rentals of a large number of pews at a merely nominal rate (for he did not encourage the "dead-head" principle) he persuaded his rich parishioners to contribute a guarantee-sum which would meet all deficiences in church-income. The result of his experiment is that his church is already well filled and is crowded on Sabbath evenings. Sensational devices he has eschewed; and his reliance has been on the scriptural and apostolic principle of reaching and winning individual souls. This is the clue to all solid and enduring pastoral success. Jesus Christ's chief work was not with "masses" but with individual men and women. His profoundest theological discourse was uttered to a single Pharisee in a private room; His longest recorded conversation was with a poor sinful woman beside Sychar's well.

In pursuance of this sound principle, you who would be successful pastors must keep yourselves in close and constant touch with every person in your congregation. The secret of popularity is to take an interest in everybody, high or humble. A great element of power with every message-bearer of Jesus Christ is heart-power; for the vast majority of people are reached—in religious things—more through their affections than through their intellects. They all crave sympathy, especially in times of trouble. If you will make yourself at home in everybody's home, if you will go often and visit their sick rooms, and kneel beside their empty cribs, and their broken hearts; if you will go to the business men in your congregations when they have suffered reverses and give them a word of cheer; if you are quick to recognize the poor, and every little child you meet; if you do all this heartily, you will weave a cord around the hearts of your flock that will stand almost any strain. Having thus won them, you can hold them to your pulpit, and may hope to win them to Christ and a Christian life. Such parishioners will condone your poorer sermons (for no minister always strikes twelve), and they will endure very close pungent shots without flinching.

There are two sources from which you will draw material for your discourses—books, especially *the* Book, and from living men around you. The minister who neglects either, commits a fatal mistake. In one of his vivacious letters James Russell Lowell says "books are good dry forage; we can keep alive on them; but after all men are the only fresh pasture" The Bible is very largely biographical. Every pulpit needs to be vitalized by close contact with living men and women, rather than with lifeless books; many of the best practical discourses that you will deliver will be made out of the material gathered among your own congregation. They will give you almost as many sermons as you give them. By constant loving intercourse with the individuals of your flock, you will discover their peculiarities, their wants, their trials and their temptations. It will also enable you to clear up the difficulties and to solve the doubts which trouble many minds; and a close personal talk will often accomplish more than a score of sermons. If many a minister would take part of the time which he now spends in elaborating his discourses—and often frying all the unction out of them—and would devote it to thorough visitation of his people, he would have a bigger congregation, and many more conversions to Christ. The fresh morning hours are the best for study; by noon let him lock his study-door, and sally off into a tour among his flock. If he is systematic and industrious he can easily manage to visit every family even in a large congregation at least once in each year, and as much oftener as cases of sickness or other circumstances may require.

Another advantage of this individual method of pastoral oversight is that it enables the pastor to organize his people in Christian work. There is a vast difference between preaching to a mass-meeting on Sunday, and building up a strong, compacted and effective church. The mass-meeting may be far more imposing to the eye, but beyond the sowing of many precious seeds of truth in many hearts the actual spiritual results may be very delusive. It is slow work and hard work to build up—with the aids of the Holy Spirit—a solid and efficient church; but when it is once done a great many things are done. Such a church carries with it Sunday-schools, mission-schools, a society of Christian Endeavor, missionary societies and various other enterprises of a charitable or reformatory character.

It becomes a spiritual banyan-tree, dropping the branches of its beneficence into manifold places. Every good preacher is not—like Norman McLeod, Spurgeon, Newman Hall, Dr. Tyng and Edward Judson—a good organizer. Even if you are not gifted with great executive ability, yet common-sense, godly zeal and industry will enable you to develop and to guide the spiritual activities of your flock. Be an untiring and enthusiastic worker yourself. Every minister's personality ought to be a charged electric jar emitting its energies into all with whom he comes in contact. Emphasize from your pulpit the duty and the joy of unselfish labors for the Master, and set every one to work that is capable of lifting a pound. Study not only theology, but sociology; for the area of activities for our churches widens every year. If your young converts and new members are not trained into activity from the start, they are likely to continue unproductive drones to the last. Enlarge your church machinery as fast and as far as you have men and money to propel them; but don't have more wheels than power. You can create wheels, but you cannot create power in the spiritual world any more than in the physical world. The only power that can maintain steady activities and produce spiritual results comes from heaven; the church that is mightiest in prayer is apt to be the mightiest in work.

I have thus briefly noted some of the conditions of pastoral success. They turn chiefly on two points. The first one is that every pastor should aim—like Napoleon—to be a master of details, and to have his eye on every individual in the ranks. Men do not go to heaven or hell in regiments, but one by one. The second point is that all Sabbath work in the pulpit and all pastoral work out of the pulpit should converge upon one great purpose, viz., to bring all these individual souls to Jesus Christ. With such concentration there will be no waste of forces. When you thus work you may feel sure that you are working on the lines that God and human experience both indicate; and when we lay our plans on God's lines, and seek the aid of the Holy Spirit, we are sure of success.

How Love Grows.

Gratitude is seldom a source of love. We are not likely to love those who have done most for us, as we are to love those for whom we have done most. Love grows by serving, not through being served. There is a sad side to this truth, in the fact that those whom we love most dearly, and for whom we are doing most, cannot, in the very nature of things, love us as we love them. But there is always an inspiration in this truth; for it tells us that we are to get our gain from loving, in simply loving. The only way to love aright is to give love freely, hoping nor nothing again. Thus, and thus only, can we be sure of receiving what we hope for.

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GOLD DUST.

Evil, like a rolling stone upon a mountain top,
A child may first set off, a giant cannot stop.
—*French.*

***

"Every hour," "comes with some little fagot of God's will fastened upon its back."—*Faber.*

***

One indulged sin may so cloud the sky that it spreads a mist, so that to see what God is doing is impossible.—*J. Newton, M. A.*

***

Be noble—that is more than wealth;
Do right—that's more than place;
Then in the spirit there is health,
And gladness in the face.
—*George Macdonald.*

***

When Christians cease to find enjoyment and spiritual nourishment in reading the Bible, they are in danger of backsliding.—*Sell.*

***

The devil tempteth not unbelievers and sinners, whom he hath already secured possession of; but faithful and religious devout persons he in various ways tempteth and disquieteth.—*Thos. a'Kempis.*

BOOKS.

Theology of Prayer, as viewed In the Religion of Nature and In the System of Grace. By Rev. B. M. Palmer, D. D., LL. D., Richmond, Va., Presbyterian Committee of Publication—Price $2.00.

To those acquainted with Dr. Palmer's lucid style, the skill with which he prosecutes theological research and the success he attains in unfolding that which was complex and enlightening that which was dark, it would be enough to merely state the authorship of the treatise before us; this at least would fix its merit and determine its great value.

The work is not simply a discussion of the nature, or an analysis of prayer, with a setting forth of the duty and requirements pertaining thereto, but it is a masterly refutation of the objections urged by different classes of skeptics and a presentation of the Relations of Prayer to the Office of the Father, to the Office of the Son, as Revealer of Duty, as Redeemer of men, as Intercessor for His people and as Mediatorial King; also of the Relations of Prayer to the Office of the Spirit, as Inspiring and Illuminating the Word, as the Bond of Union between Christ and His people, as the other Comforter, and as a Seal and Earnest. It is a delightful book in its force and clearness, gotten up in admirable typographical shape, and ought to be in every library.

MAGAZINES.

Vick's Floral Guide for 1894, is very prettily gotten up and contains full information regarding vegetable and flower seed.

W. Atlee Burpee & Co., of Philadelphia and *The Storrs and Harrison Co.*, Painesville, O., have also attractive annuals.

Those who have had from year to year Dr. Geo. F. Pentecost's *Bible Studies* as an aid in the study of the International Lessons, will welcome the edition of 1894; those who desire a comprehensive and well arranged commentary will secure it by ordering the above from the Fleming H. Revell Co., New York.

The Cosmopolitan for January contains among its interesting list of contents an unpublished poem by Whittier, "The Rose Lay on the Ghebir's Shrine;" A Story by Paul Heyse, The Wedding at Capri; Humor: English and American, Agnes Repplier; Our Lady of the James, by Marion Harland: and The Young Man in Business, by Edward W. Bok. The illustrations retain their high standard of excellence. Price 15 cents per copy Cosmopolitan Co., New York.

We offer this magazine as a premium with the N. C. PRESBYTERIAN at a fair rate.

PATRIOTISM IN HOME MISSIONS.

Under the blessing of God this is our country. It is to be the home of our children's children to the latest generation. In the future it is to wield an influence greater perhaps than that of any other country in moulding the future of this world's history. Christians are charged with the duty, and honored with the privilege of *saving* this country for Christ. We say of *saving* it, for every power of evil is assaulting the very foundations of Christianity in this land.

Seventy missionaries are now in the far South and Southwest to whom the Assembly Committee cannot promise one dollar of support until the January contributions reach the Atlanta treasury. Fifteen additional missionaries should at once be added to this force, and thirty church buildings should be erected in 1894. Churches are asked to raise for this missionary work a sum which will average, the church over, seven and a half per cent. of the amount paid by them for pastors salaries, (that is the amount paid by congregations to supply themselves with the preached Word) during the fiscal year which ended with April 1st, 1893. This is a reasonable request. A number of Presbyteries are accepting it as their guide.

The contributions of Sabbath-schools, societies and individuals will be accredited to the Church. Individual contributions from Christian patriots are solicited at onee.

Remit to Assembly's Treasurer, W. A. Powell, Atlanta, Ga. The month of January has nearly passed. Do not delay.

Respectfully,
J. N. CRAIG,
Secretary.

Cash Receipts Synod's Orphan Home. December, 1893.

FOR PRESS FUND.

From T B Womack, 1 subscriber, .50; Charlie Forney 1, .50; Mrs. Emma McDonald 2, $1; D P McKinnon 2, $1; Rev R Martin 9, $4.50; Mrs S R Ellis 1, .50; M C Dellinger 1, .50; Miss Batchelor, $29 80; Advertising, $2.50. Total Press Fund, $40.80.

FOR SUPPORT FUND.

From S. S., Littleton church, $5.50; Statesville church, 40.56; J P Caldwell, 5.00; J F Flack, 5.00; Ladies' Society Steel Creek church, 5.45; Steel Creek church, 33.61; First church, Concord, 17.26; Matthews church, 7.00; First church, Winston, 32.01; Union Collection, Rockingham church, 12.50; Wadesboro church, 6.86; Morven church, 4.05; Goldsboro church, 14.50; Mallard Creek church, 18.18; First church, Salisbury, 51.00; Mooresville church, 24.06; Banks church, 5.00; Cook Memorial church, 1.20; Sugar Creek church, 35.00; Ladies' Benevolent Society, Sugar Creek church, 6.75; Bessie Whitehead, .25; Josie Whitehead, .25; Ashepole church, 20.00; Iona church, 3.00; Durham church, 27.00; T B Womack, 4.50; Roxboro church, 7.55; S S, Roxboro church, 1.25; St Andrew's church, 16.17; First church, Greensboro, 34.21; Dr A R Wilson, 2.00; Alamance church, 15.12; Burlington church, 12.78; Little Brittain church, 5.54; Mrs C Elam, 2.50; Lowell church, 3.62; Clarkton church, 7.56; Waynesville church, 4.50; S S, Sugar Creek church, 11.35, First church, Wilmington, 68.01; Laurinburg church, 39.29; S S, Laurinburg church, 3,71: Mebane church, 9.20; Maxton church, 31.14; S S, Alamance church, 2.64; Bethany church, 3.28; Union Collection, Taylorsville church, 6.60; Lenoir church, 12.71; Hickory church, 6.95; Morganton church, 18.67; Newton church, 6.95; S S, Newton church, 1.05; Gulf church, 7.00; Franklin church, 2.35; Rocky River church, 9.55; Hopewell church, 7.85; Reidsville church, 14.58; S S, Reidsville church, 10.00; Second church, Charlotte, 98.55; Mrs J W Faison's S S Class, Second church, Charlotte, 4.00; First church, Charlotte, 63.86; St Andrew's church (Moore county) 2.00; Laurel Hill church, 28.75; Smyrna church, 6,25; Unity church, 10.30; Monroe church, 26.40; Lincolnton church, 20.00; Mt. Pisgah church, 3.10; Shiloh church, 4.30; Nantahala church, 1.40; Bethpage church, 5.00; Ida Mills church, 7.30; Beulah church, 6.13; J N Correll and family (Edna, Texas,) 5.00; Bethesda church, 20.75; S S, Montpelier church, 1.38; Busy Bee Society, Sugar Creek church, 4.45; Sugar Creek church, 4.00; Paw Creek and Cook's Memorial churches, 6.65; J L H (Fayetteville) 1.00; A T McCallum, 15.00; Mrs H L Freeman, 5.00; Washington church, 37.67; Lexington church, 9.30; S S, Lexington church, 16.45; Ladies' Aid Society, Lexington church, 5.00; Henderson church, 27.17; Burgaw church, 3.00; S S, Burgaw church, 2.00; S S, First church, Salisbury, 6.41; Young People's Society, First church, Concord, 60.01; Dr Geo A Graham, 10.00; L A and Orphanage Society, First church, Charlotte, 10.00; Helping Hands, Milton church, 4.17; Mrs E Mann, 1.00; Centre church, 2.00; S S, Centre church, 1.40; S S, Statesville church, 10.95; New Hope church, 5.73; Jesse Shepherd Pell, (seven months old), 1.00; Milton church, 5.00; Bethpage church, 3.00: Ladies' Society, Steel Creek church, 5.00; Mt. Tabor church, 1.00; Keyser church, 2.80; Lumberton church, 8.12; Carthage church, 13.00; Antioch church, 6.89; Fayetteville church, 33.28; McPherson church, 1.91; Bluff church, 9.50; Midway church, 1.60; D R McIver, .50; Isidore Wallace, 5.00; Miss Kathleen Walker, 1.00; Third Creek and Cleveland churches, 5.85; Elmwood church, 1.59; Third Creek church, 2.00; New Berne church, 34.12; Hopewell and Pleasant Grove churches, (S C), 3.30; Ladies' Missionary Society, Burlington church, 3.45; S S, First church, Greensboro, 1.00: Mrs A Finley's S S Class, 1.00; A Finley, 1.00; S S, Elmwood church, 4.60; Waxhaw church, 2.35; Concord (Iredell) church, 3.26; New Salem church, 1.57; Clio church, 1.53; Midway church, 4.38; Oxford church, 7.25; S S, Taylorsville church, 2.00; Unity church (Mecklenburg Presbytery), 6.75; Shiloh church, 1.60; Kincaid & Bro, 5.00; Poplar Tent church, 10.75; "Children who love the orphans," .75; A Friend, 5.00; S S, Westminster church, 10.00; Mrs M L Potts, 1.00; Olney church, 6.50; Miss Josie Ratliff, 1.00; A Friend, 1.00; Mrs D N Kirkpatrick, .50; A Friend, 1.00; Mrs A L Wright, 5.00; S S, Durham church, 61.34; First church, Asheville, 9.35; Dr W H Wakefield, 2.50; Geo W Watts, 50.00; Master Edwin McCombs, 1.00; "Happy Sailors," (Winston), 10.00; Mallard Creek church, 1.00; King's Daughters, Davidson church, 1.50; Kirkwood School, .80; Walter and Lloyd Lanier, 1.20; Mrs Geo Lanier, .75; Bethany church, .25; Miss Avery, .25; S S, Hickory, 1.90; G E C, 20.00; S S, Jonesboro church, 3.00; S S, Montpelier church, 3.35. Total Support Fund, $1,736.89.

JNO. E. OATES, Treasurer,
Charlotte, N. C.

The Willing Shoulder.

"Why do you not join the church?" said an aged bishop on the frontier many years ago to one who had talked much and loudly of his interest in such matters. "I would, Bishop," was the reply, "if there were not so many bad men in the church. I am waiting to find a perfect church." You will never find it, my young brother," said the bishop, sadly; "for (unless you claim for yourself more than I think you will care to,) when you once have joined it, it will cease to be a perfect church."

And, therefore, brethren, instead of looking for that ideal which our own infirmities make as yet impossible, why will we not bring our shoulders to the task of advancing that fellowship which, despite its human imperfections, has God for its founder, and Christ for its leader and King? For some two thousand years this Divine society has been in the world. What volumes of obloquy have been hurled against it? The sneers which you may hear to-day, if you will, are every one of them at least a thousand years old. And what in all this time has criticism done? What better thing has it given us? What nobler truth has it brought to light? What worthier master can it offer us? I open that letter of Paul's to the church in Philippi and I read:

"Wherefore God hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow." Tell me, O critic and doubter, what name will you write above that name? The world is to-day some twenty centuries older than when Jesus of Nazareth entered it. Search it round from sea to sea, and from shore to shore, ransack the pages of history and the monuments of the past. Gather the philosophers of the old world and the new. Lead forth the teachers who are worthy of our confidence and deserving of our homage, and tell us which one among them all you could bid us to substitute for the Christ of the Gospel?

We hear much in these days of a destructive criticism whose fruits are manifest on every hand. But let us not mistake that which it has destroyed. It has destroyed the faith of the weak and the credulous and the unstable. But against the truth of Christ it has hurled itself in vain. That endures as the Church endures to which he has committed it. And that Church is his body, its future is in his keeping, and its fellowshiping is in his fellowship no less. Come then, my brother, and claim your privilege to share this brotherhood and then to serve your Master in the ranks of his disciples. There is a place for you to fill. There is a work for yon to do. Put your shoulder to the task, and then "call upon the name of the Lord.'—*Bishop Potter.*

Our Guide.

"He shall guide you unto all truth."

It is a beautiful saying of one of our poets when speaking of our birth he says: "Every soul leaves port under sealed orders; we cannot know whither we are going or what we are to do till the time comes for breaking the seal." But I can tell you something more beautiful than this. Every regenerated soul sets out on its voyage with an invisible captain on board, who knows the nature of our sealed orders from the outset and who will shape our entire voyage accordingly if we will only let Him. Only here comes the difficulty.

We insist on directing our course according to our own wisdom. Hence the coast is lined with memorials of such as have "erred from the truth and made shipwreck of the faith." Guiding or guided? Here is the question. Whether we shall make our own plans and choose our own way and then ask the Holy Spirit to prosper us therein; or whether we shall yield ourselves utterly to the Spirit to shape and guide our life according to the divine pattern.

Take this invisible Pilot; give the rudder of your wills into his hand; let him open the sealed orders of providence by which you are to sail. Holy Spirit within us, hast Thou been as it were asleep in the ship because of our drowsiness of unbelief? Awake and take command. We resign to Thee the captaincy of our lives and gladly, reverently, yield to Thee. Guide us withersover Thou wilt, for Thou always guidest according to the will of God.—*Dr. A. Gordon.*

The Everlasting Friend.

Earthly friendships do much to brighten life, says Rev. T, J, Telford, in The Quiver. That man is poor indeed who has no congenial spirit with whom to take fellowship. David found in Jonathan a friend sticking closer than a brother. The prince's timely warning saved the life of the son of Jesse; his love gave the shepherd minstrel courage to bear the bitter troubles of banishment and persecution. But even this friendship, tender and beautiful though it was, lost much of its joy through separation, and it was soon broken off by death. David's lament shows what comfort had come into his life through the dead prince's love. "I am distressed for thee, my brother Jonathan; very pleasant has thou been unto me; thy love to me was wonderful, passing the love of women." It had supplied sympathy in sorrow, and strength to face a rough road of exile and wandering. Such friendships have become the chief joy of many another troubled life. Men have loved to pour out their hearts to a loyal friend, and have felt that the way became brighter and easier to tread because they were not left to bear their load alone.

Yet, however much human friendship may bless our lives, the friendship of Christ brings a peace and joy which no earthly love can bestow. To have the smile of Jesus in our homes, that is, indeed the "chief good." Our lives are bleak and gray till God lifts upon us the light of His countenance. Then follows a change like the dawn of day upon the mountains. All nature is hushed as we wait in breathless expectation for the first gleam of light. At last it comes, bringing sunshine and renewed energy to a slumbering world. The friendship of Jesus thus transforms our lives. The world's best joys grow brighter and better when He stands at our side. Henry Martyn once said that since he knew God after a saving manner, poetry, painting and mucic had gained a charm which they never possessed before. The home at Bethany was transformed by the coming of Jesus, and like joy is offered to all who welcome Him.

Let Self Alone.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plan, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to man.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the Eternal Son humbling himself there for you, and ask yourself, as you gaze fixedly on him, whether he, whose only hope is in that cross of absolute self-sacrifice and self-abasement, can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears: "How can ye believe who receive honor one of another and seek not the honor that cometh from God only?"—*Bishop Wilberforce.*

Always Ready.

There is no time to stop and prepare for the journey of death, even if we could. God demands the last day's labor as well as the first. He seems to say: "Never mind death. I will take care of that. It is to you to take care of life." Just in the right time the hand will be laid on our shoulder, the word whispered in our ear. We must leave the sewing undone, the house unswept, the plow in the furrow, the story untold, the picture unfinished, the song unsung. We may not, perchance, even kiss our loved ones goodby. But let us so strive to live that we may say: "'Yes, Lord, I am ready, always ready; for I need no money or luggage on this journey. My hand is in thine, like a trusting child. I am glad to be nearer to thee, Father, to feel more closely the warmth of thy breast. What I have missed and failed in thou knowest; my poor, feeble, futile efforts to serve thee thou knowest also. There is no prop nor stay but in perfect trust. It is all the cloak or covering I need. I have lived on the river's brink all my life; now I am to cross with the Great Pilot. I thought I knew life here. Oh, no! it was an illusion. Now I am to live, indeed."—*Christian Register.*

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☞For catalogue address,

J. P. MUNROE, M. D.,
Davidson, N. C.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

NORTH CAROLINA.

St. Andrews Church, Wilmington :—This church held its annual congregational meeting Wednesday evening, the 17th. Encouraging and gratifying reports were made from the Session, Deacons, Sabbath-school, Ladies' Foreign Missionary Society, Church Aid Society, King's Daughters, Brotherhood of Andrew and Philip and Church-debt Committee. More than $5,000 was received and disbursed in the year 1893. During the year forty-three members were added, twenty-nine on examination and fourteen by letter making a net gain, after all losses, of twenty-seven. During the year five new elders and five new deacons give a session of nine elders and a board of ten deacons. The church has paid the pastor's salary and all current expenses, leaving a small balance besides giving $1,900 to beneficence and over $800 to church debt. New committees and enlarged plans for the present year were heartily approved. Besides improvements of the lecture-room and helping the poor at home, the different societies have provided for an orphan at Barium Springs, two children in China, one hundred dollars for the work of the Presbyterial Committee and have undertaken the support of Dr. James B. Woods, as a medical missionary in China. One of our members gave one hundred and fifty dollars to Presbyterial Home Missions for the work in Brunswick county. The pastor reported having held meetings in other places, making an average of five per week for the year and making more than a thousand personal visits.

The Synodical Evangelistic Committee :—We see it stated, and no doubt correctly, that this committee assembled in Greensboro last week and elected Rev. Wm. Black, Synodical Evangelist, in place of Rev. E. W. Smith resigned.

Rev. John McCarthy :—The churches of Wilmington on Sabbath last had the pleasure and the profit of hearing Rev. John McCarthy, who has spent twenty-seven years in China as a missionary in connection with the work of the China Inland Mission. He did much during his stay to enlighten our people upon the great work done and doing by the great missionary agency with which he is connected.

[Correspondence of the N C. Presbyterian.]

Graham Street Church, Charlotte :—Last year we received sixty-nine members in Graham Street church, forty-five by examination and twenty-four by letter. Lost by dismissal ten, died three, suspended thirteen. Total twenty-six, which leaves a net gain of twenty-three.

[Correspondence of the N. C. Presbyterian.]

Stevens Church, Mecklenburg Presbytery :—The Rev. R. C. Morrison, of Matthews, was installed pastor of Stevens church on the 13th inst. Rev. S. W. Newell preached the sermon, presided, propounded the questions and delivered the charges to pastor and people.

[Correspondence of the N. C. Presbyterian.]

Davidson Church :—On Sunday, January 7th at Davidson, Dr. Henry Lewis Smith and Dr. Jno. P. Monroe, were installed ruling elders in Davidson College church. And the 14th inst., Dr. W. S. Currell and Mr. Robt. Query were installed as deacons in the same church. Rev. R. G. Pearson begins a meeting at Davidson, on the 4th of February.

[Correspondence of the N. C. Presbyterian.]

Goldsboro :—The members of the Presbyterian church, gave their new pastor Rev. F. W. Faries a reception at the manse, on the evening of Thursday, 4th inst. It was largely attended by other denominations as well as their own, and was much enjoyed by all. One received on profession of faith Sabbath 7th, and received the ordinance of baptism at the evening service.

[Correspondence of the N. C. Presbyterian.]

Acknowledgment :—Rev. R. E. C. Lawson writes: It is customary when special kindnesses have been received to tell it to the brethren. But I am merely going to give you a few notes and if you see fit you may cull an item for the church news column. We had a quiet Christmas here at Alamance, but still I think an especially pleasant one in many respects. On Monday the 25th we had a treat for our Sabbath-school. It was very pleasant and passed off without a jar. It was not a tree, but the gifts—all alike and two hundred and fifty in number were hung in different colored Tarleton bags upon poles rising one above and behind another; with holly and cedar banked below, behind and above. It was very pretty and each bag contained an orange, some candy and raisins. In regard to gifts at the manse, we receive so many, almost every week in the year, that it is hard to single out one for special mention; but there were numbers of good things forthcoming during the holiday seasen. It would be hard to mention all, but among the gifts was the indispensible *Turkey*, pounds of sausage, lard, twenty cans of fruit, jars of jelly, meats, beautiful dried fruit, and in fact almost everything nice for the table. And then there was a beautiful carpet and an excellent study gown, and kind wishes and prayer from loving hearts. During Thanksgiving season the gentlemen had placed about twenty cords of wood in our backyard. God is pouring out spiritual blessing also upon us; proof of which is seen in the earnest and faithful attendance at divine service. One member has been received since last you heard from me, and three more have signified their desire to unite with us. Christmas was saddened by the death of one of our young men. He had been married only seven months.

VIRGINIA.

[Correspondence of the N. C. Presbyterian.]

Makemie Church, Accomac :—Four new members were received into Makemie church, Accomac, yesterday, 14th inst., making thirty-five since the present pastorate began, October 24th. A number of others will unite with us in the near future. At a congregational meeting held yesterday, Messrs. S. L. Ross and R. W. Harding were elected ruling elders; and J. H. Fletcher and E. T. Coleburn deacons. They will be ordained January 21st. On the same day, our new mission chapel two miles from town will be occupied for the first time. Rev. Byron Clark is pastor of the church.

TEXAS.

[Correspondence of the N. C. Presbyterian.]

Second Church, Waco :—On last Sabbath, quarterly communion services were conducted in the Second Presbyterian church, Waco. The pastor, Rev. A. R. Shaw, announced the names of twenty-three members who had been received since the last communion occasion. After a sermon on the Humiliation of Christ, the venerable Dr. Loughridge assisted in the administration of the Lord's Supper. The young People's Society, organized a few weeks ago, is growing at a gratifying rate. The Society sustains organic relation to the session, the constitution is carefully worded and is thoroughly orthodox. The church is nearly free from debt. The session adopted an appropriate resolution expressive of thanks to Mrs. J. H. Sturgis for the gift of a beautiful communion service. The Second church, though young, is active, and begins the work of the new year with fair prospects.

[Correspondence of the N. C. Presbyterian.]

Rev. E. M. Munroe :—At a congregational meeting of the Milford church, on the second Sabbath of January, Rev. E. M. Munroe, who has been supplying the church for twelve months was unanimously elected pastor and a call made for three-fourths of his time at a salary of $900 and a manse, and he will continue to supply Brandon church for one-fourth of his time at a salary of $250 or $300.

[Correspondence of the N. C Presbyterian.]

Orange :—Dr. Marshall writes that he has lately taken part in installing the Rev. M. L. Frierson as pastor at Orange. On that occasion service were continued several days, Dr. Marshall preaching. Some of the good results were the addition of fourteen members—some of them men of great influence in the community. After leaving Orange, Dr. Marshall stopped to preach a few days at Beaumont. Although nearly 86 years of age he is still abundant in Gospel labors.

DOMESTIC.

A new enterprise is that of Trinity church, Boston, which has just opened a pawnshop in opposition to the iniquitous establishments of that class in the city. Money will be loaned on the securities usually required at pawnshops at 4 per cent. If properly managed it can do much good in relieving pressing wants of the necessitous poor.

The Presbytery of Baltimore last week decided to bring to regular formal trial the differences between Rev. David B. Greigg, pastor of the Twelfth Presbyterian church, of Baltimore, and the session of that church. For months the church has been rent by the discord. Some ruling elders have preferred formal charges against the pastor, accusing him of being dictatorial and overbearing, threatening a member of the session and trying to carry the congregation into independency. Mr. Greigg tabled counter charges against the elders who had preferred charges against him.

A rare and curious paper which came into possession of the Presbyterian Board of Missions has been placed in the Lenox Library of New York. It is supposed to be the only copy extant of the Act of Parliament of 1649, in Cromwell's reign, incorporating and chartering the Society for Instituting the Propagation of the Gospel among the Indians of New England. The ancient document is printed in Old English lettering. It names sixteen persons who shall organize the society, and it was evidently intended that the organization should be permanent, for rules are laid down for filling vacancies and for self-perpetuation.

The Independent says: The Supreme Court of Michigan has rendered a decision in a case involving the right to church property between the branches of the United Brethren in Christ. It will be remembered that a few years ago there was a division in that body over the adoption by the General Conference of a revised Constitution and Confession of Faith. A minority withdrew from the General Conference and held a separate General Conference. Since then there have been several cases in the courts in various States involving the legality of the adoption of the Revised Constitution and Confession of Faith. The Supreme Court of Michigan decides in favor of the minority, holding that neither the Constitution nor the Confession of Faith has been lawfully changed. The court was divided, three judges upholding the decision and one dissenting. Decisions in favor of the majority have been pronounced by the Supreme Courts of Indiana and Pennsylvania, and many decisions of lower courts have been given for the same side in those States and in Ohio, Oregon and other States.

From the same paper we get this item: The The Congregational Home Missionary Society reports that the receipts for the first nine months of the current year were $109,000 less than those of the corresponding months of the previous year. This means a decrease of thirty-five per cent. in the receipts thus far, and, should the same rate continue, will bring the society to the close of the financial year, March 31st, with a debt of $75,000. This, of course, prevents any enlargement of work, and makes it doubtful whether the present scale can be continued through another year.

FOREIGN.

American Hebrew: The Montreal Spanish and Portuguese Synagogue was a sight worth seeing Saturday, December 30th, crowded as it was to such an extent that extra seating-room had to be provided. The occasion was the 125th anniversary of its foundation. The Montreal Daily Star gave almost a whole page to a history of the congregation, with illustrations of its many prominent members, who, by their learning or business ability, contributed in their way to the honorable roll of eminent Canadians. The new synagogue, as a building, is unique in this country in its fidelity to the Egyptian architecture, cleverly combined with Jewish symbolism. It is large, well warmed and ventilated. The special services last Sabbath included an address on the past by the Rev. M. de Sola, minister of the congregation, and a sermon, appropriate to the occasion, by the Rev. Dr. H. Pereira Mendes, minister of the Spanish and Portuguese synagogues of this city. The choral services were also noteworthy, showing, as they did, the possibilities of congregational singing.

We clip from the Baltimore Sun the following, dated San Francisco. 18th: The steamship China arrived to-day from China and Japan. By the China it is learned that notwithstanding the recent additions to war junks cruising after the pirates along the coast, the pirates of Fukien and Talchow are still as numerous and as savage as ever. Some junks laden with rice were recently boarded by the pirates near Wenchow, and, after a desperate fight, twenty-five of the crew were killed or seriously wounded. Anonymous and inflammatory placards have recently been posted in the town of Yilin, China, which state that China has everything she needs, and that the missionaries are teaching no new doctrines to the people. The missionaries are therefore not wanted, and an appeal is made calling upon patriots to collect on a designated day to "kill and destroy."

Miss Agnes S. Lewis, the English lady who, with her sister, was so enterprising and deft in securing the copy of the Syriac manuscript of the four Gospels at the Convent of St. Catharine on Mt. Sinai, is endeavoring to raise money to build for the monks there a suitable library room to preserve the treasures of ancient literature which are there, but which are so ill-housed as to be very difficult of consultation.

THE MINUTES OF SYNOD.

[Correspondence of the N. C. Presbyterian.]

Doubtless many are anxiously, and, perhaps, impatiently, looking for the minutes of 1893. But should we be displeased at not receiving these, when those of the past year are not yet paid for? At the meeting of Synod in Tarboro, N. C., the attention of Synod was most earnestly called, by the Finance Committee, to the lamentable condition of the treasury. The Synod realized the full truth of that committee's report, and proceeded to devise ways and means of collecting arrearages, and paying its indebtedness. An earnest injunction was issued to delinquent Presbyteries to make immediate payment of all arrearages; and this appeal appeared *in full* in the official "Abstract." So much in earnest was the Synod, that a *special* committee was appointed in each delinquent Presbytery, whose duty should be to secure prompt response to this appeal, or, if you please, obedience to Synod's injunction. Nearly three months have now passed since the meeting of Synod; one Presbytery (Wilmington) has remitted in full for all dues to Oct. 1st, 1893; another (Fayetteville) has remitted in part, while Orange and Albemarle have made no response to Synod's appeal. Amounts still due to October 1st, 1893, are as follows: Orange $30, Albemarle $25 and Fayetteville $46.80. Total, $101.80.

As already stated there is still a balance unpaid for printing minutes of 1892; the minutes of 1893 are now about ready for distribution, and there is not *one cent* in the treasury. It will not be very long until the Presbyteries will be asked to forward one-half of their assessments for the year 1893–94. Therefore, it is doubly important that these arrearages should be settled before that time. It is freely admitted that these are hard times to raise money; but are not the "times" just as "hard" for the *printer* as for the Presbyteries? Is it right to ask him to advance money for material, labor, postage, &c., and then wait one or two years for re-imbursement? To put it mildly, this sort of procedure is not *business*. As the treasurer of Synod, I would, therefore, make this additional appeal to the committee of each delinquent Presbytery, and urge that the amounts still due be remitted to me *me once*.

J. ALSTON RAMSAY,
Treasurer Synod.

LETTER FROM REIDSVILLE.

[Correspondence of the N. C. Presbyterian.]

Perhaps a few lines from Reidsville may be interesting to your readers, for how are we to keep up with the progress and attainments of our churches in the State unless we get into the papers occasionally?

Our church here was never in better condition, and while at no time has there been spasmodic or special increase, we have what is spiritually better, a steady growth in numbers, usefulness, and we trust, in Christianity. And our pastor, Rev. D. I. Craig, is growing too; growing nearer and dearer to the hearts of his people each year that he adds to the fifteen he has spent here. A man beloved and respected by the entire community, one whose presence is welcomed at every fireside, and whose constant and faithful service for his Master is well known among men.

Sometime ago a movement was inaugurated in our church to remove the old manse from the proximity of a tobacco warehouse, around to Main street and construct a larger house for Mr. Craig just in the rear of the church. Accordingly the necessary funds were subscribed and the old structure removed in a few months; but instead of reconstructing a *cottage*, one suggestion followed another for improvements, until a few days ago when carpenters and painters had put on the finishing touches, our pastor and his family were placed in possession of one of the handsomest residences in Reidsville—nine large rooms, porches and pantries, French windows, side galleries, and everything complete, and modern in design.

It is needless to say the new quarters gave pleasure to its occupants, and Mr. Craig and his good wife gave a grand invitation to the congregation and friends to a housewarming. Last Friday evening was the date, and a pleasant one it proved to all who called at the new manse: Reception hours were from eight until eleven, and a constant stream of callers kept the bell ringing. At the door we were received by Mrs. Craig in her own gracious manner, and ushered to the parlor from whence came sounds of music and pleasant "small talk." Here we were invited to "take the house," and from nursery to garret the gay throng made its way; each cosy room lighted, and a bright fire burning, merry maidens and their beaux, in the stair way, in the halls—all chatting, laughing, and having a good time generally. Here and there were handsome and useful tokens brought along to fill an empty corner, little souvenirs of friendship laid carelessly by, etc., etc. At ten o'clock the dining room and pantry was visited, and proved indeed a popular resort for each changing company. The tables were pretty in their floral trimmings and snowy cloths, and the menu abounding in every thing good. It was a pleasant occasion, full of mutual good will and we were all sorry to say good night.

We expect to have Prof. H. L. Smith with us next Sunday to talk Christian Education and Davidson College.

MEMBER OF REIDSVILLE CHURCH.

ROLL OF HONOR.

Your roll of honor for young children in in Sabbath-schools, who memorize and repeat the names of the books of the Bible, is an excellent thing. It has caused my little folks to take an interest in the matter and the following children are entitled to have their names on the roll:

BOYS.—Wilson Tate, 12 years; Alex. Murphy, 12; John Tull, 11; James Murphy, 10; Edward Erwin, 7; Erwin Moran, 3½.

GIRLS.—Lula Martin, 11 years; Lollie Martin, 11; Leah Howard, 10; May B. Presnell, 10; Addie Erwin, 9; Annie Moran, 9; Nannie Pearson, 8; Mary Moran, 6; Eloise Erwin, 5.

One thing I would like to mention. In our Sabbath-school we take up a collection for the support of the Orphanage at Barium Springs on the third Sabbath of each month. This is an especially deserving charity and should commend itself most particularly to the Presbyterian children in our State. If each Sabbath-school would do likewise Dr. Boyd would never lack for funds.

GEO. P. ERWIN,
Supt. Sabbath-schhool.

Morganton, N. C.

"THE OLD WHITE CHURCH."

[Correspondence of the N. C. Presbyterian.]

The burning of this old house of worshp, December 23rd, 1893, was the removal of the oldest landmark in our Piedmont region.

The town of Lincolnton was laid off into lots in 1785, and the first church was built between 1786 and 1788. It was the property of the "Dutch Presbyterians and Dutch Lutherans"—called the "Dutch Meeting House." The nails used in its construction were forged by hand—(many of them have been picked up since the fire.) Early in this century it was enlarged, weatherboarded and ceiled and has been since called "The Old White Church." During the thirties the Presbyterians left it and organized and built a house of worship of their own. In 1771 two German teachers and ministers came over, Master Gottfried Arndt (or Arends) being one of them. In 1786, he took charge of this church and school and probably served here till 1807, when he died and his body was buried in rear of the church and the enlarged house was built over it and a large soap stone slab was placed in the east end of the church to his memory with the following inscription in German:

"Here lies the body of the late most venerable John Godfried Arends, a faithful evangelical preacher. He died July 9th, A. D., 1887, of consumption of the age 66 years, 6 months and 28 days after he had exercised the office of a preacher with all fidelity, for 32 years. Blessed indeed is he who dies as thou. He comes into the everlasting rest of heaven." On the top of the stone is a large eagle with spreading wings, a star for each of the original thirteen States and words: "*E pluribus unum*." So we infer Mr. Arends espoused the cause of the young Republic, then struggling for independence. Those were stirring times in this section, for only half a dozen years before the erection of this first church the historic battle of Ramsaur's Mill was fought here, in 1780.

Mr. A. Nixon, the thoughtful Superintendent of Public Instruction for Lincoln county, has published an insteresting history of this old church in our county paper. All the early Christians of all creeds worshipped in it and political questions were discussed there by Reid, Manly, Dockery (the elder) and Bragg.

R. Z. J.

Lincolnton, N. C., Jan. 1894.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., Jan. 17, 1894.

The debate on the tariff bill is now in a very interesting stage—the proposal of amendments thereto—but as the final result, as far as the House of Representatives is concerned, is regarded by all as the same—the passing of the bill—Secretary Carlisle's letter to the Senator Voorhees, chairman of the Senate Finance Committee, is attracting more attention from thoughtful people. His estimate that the deficiency will be in excess of $78,000,000 at the close of the present fiscal year is a convincing argument that something should at once be done by Congress and he suggests that the "something" be an amendment to the special resumption act of 1875, providing for an issue of 3 per cent bonds. There is much opposition in Congress to an issue of bonds, and Secretary Carlisle is not sanguine of the adoption of suggestion, but he is fully determined that if Congress does not immediately provide for the necessities of the Treasury he will under authority of the act of 1875, issue enough 4 per cent. bonds to meet the exigency.

There is a feeling of relief, both in and out of Congress, at the present status of the Hawaiian question. Congress can now take its time to consider the matter, without being in fear of getting news by every mail that blood has been shed in the effort to restore the queen. It is regarded as almost certain that Congress will declare in favor of non-interference.

There is scarcely a limit to the good that can be accomplished by one man of courage, particularly when that man occupies an official position. When the gamblers who had been driven out of New Jersey came here to carry on their nefarious calling under the name of horse-racing the local authorities said they were powerless under the laws to prevent it, and the gambling was commenced without their raising any serious objection. Then U. S. District Attorney Birney declared that he would stop it, and with the very laws that the local officials had said would not do it. The gamblers did not believe him, so they decided to go on. He promptly had them arrested and indicted. They employed the finest legal talent that money could get, and unfortunately it can always get the best, and attacked the validity of the indictments in the courts. Yesterday the judge handed down his decision, declaring the indictments valid, and that betting on horse-racing was gambling. This decision practically drives these gamblers out of the District of Columbia and, temporarily at least, destroys the business of the pool rooms in cities throughout the country based upon the races here, although the trials under those indictments will not take place for some weeks. This is a great trumph for moral reform, although it is lessened somewhat by the fear that the gamblers may succeed in their threat of bringing influence to bear upon the President for the removal of this courageous District Attorney, because of his having dared to antagonize them. [Mr. Cleveland we think can be depended on not to do such a thing for such a reason. Ed. N. C. P.]

The greatest public interest is being manifested in the coming series of Moody and Sankey meetings. Many prominent people, among them Vice-President Stevenson, are personally taking part in the preliminary arrangements for them. The first public rehearsal of the grand chorus of 1,500 voices that is to lead the singing was held this week. Interest is added to these meetings by the fact that they will be the last conducted by Mr. Moody for some time, as at their close he goes to London, upon the invitation of English clergymen, including 183 of the Established Church, for a prolonged stay.

The Christian Endeavorers of this District are all busy preparing for their second annual convention which is to be held on Friday and Saturday of this week, but they are not neglecting their work towards the selection of Washington as the meeting place of the international gathering of 1896.

It is not often that a minister delivers the same sermon twice in one day in the same city, but Bishop Paret, of the P. E. church did it last Sunday. This sermon was a powerful arraignment of the efforts that are now being made to have public money appropriated to sectarian schools, and it lost none of its effect from being delivered by a bishop of a church which believe in, and maintains to a considerable extent, parochial schools of its own; but does not seek public funds to do it with. The bishop's text was Matthew xxii: 21. "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."

Are secular nswspapers subsidized to support the liquor interests to any considerable extent? Mrs. Marion Baxter, of Mich., in the course of an address delivered here on "Society as it is," under the auspices of the W. C. T. U., made the distinct charge that in the State of Pennsylvania alone 400 papers had been subsidized to support the liquor interests. Mr. Baxter also reproved the churches for not taking more active measures for the suppression of the liquor traffic.

T

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

February 4.—Beginning of the Hebrew Nation.

Gen. xii. 1-9. Commit vss. 1-3.

Golden Text.—I will bless thee, and make thy name great; and thou shalt be a blessing. Gen. xii. 2.

Topic.—The call of Abram.

I. THE STUDY OF THE LESSON.

First Step. Note the fall of Noah, the curse of Ham, the temporal blessing of Japheth, and the spiritual blessing of Shem. Gen. ix. 18-27. [A better reading of vs. 27 is, "God shall enlarge Japheth. but He (*i. e.*, God) shall dwell in the tents of Shem."]

Note (without reading) the ancestry of the various races outlined in Gen. x. *In general*, (but with notable exceptions) Asiatic races are Shemitic, African Hamitic, and European Japhetic. Consult Map (No. 1, Teacher's Bibles). Note the pride and presumption of the race defeated by the confusion of tongues at Babel, Gen. xi. 1-9.

Note the descent of the chosen line from Shem to Abram, with biographical notes at the close. xi. 10-32. Consult Map for Ur of the Chaldees and Haran.

Second Step. Study carefully the lesson itself and note what it says:

1. As to the command (vs. 1). 2. As to the promise,(vss.2,3.) 3. As to the obedience (vs. 4). 4. His age and companionship (vss. 4, 5). 5. His arrival and progress through the land (vss. 5, 6, 8, 9). 6. The promise renewed and altars built (vss. 7, 8).

Third Step. Write out a summary of the story of the lesson, and compare it with the one below, correcting yours or improving ours.

SUMMARY. *The race having apostatised from God, God calls Abram out from his own country and people to go into a new land and found a new nation promising to bless him, and all the world through him. Abram obeys and at the age of seventy-five years goes out taking his childless wife Sarai, and his nephew Lot. Arriving at the land, then occupied by the Canaanite, God renews the promise and Abram builds an altar, first in the plain of Moreh, and then near Bethel, as he journeyed southward.*

Fourth Step. Note any difficult expressions or questions, consulting your helps. Trace journey (Map No. 3. Oxford) from Haran to Sichem (Shechem) and Bethel.

Fifth Step. Take up the topics of the lesson and study them out in the light of other parts of God's word.

1. The progress of "the promise."
   The "Seed of the woman. Gen. iii. 15.
   Through Seth. Gen. iv. 25, 26.
   Continued through Noah. Gen. viii. 1; Heb. xi. 7.
   Then to Shem. Gen. ix. 26, 27 (See above).
   And now to Abram, Gen. xii. 3; xvii. 7.
   Its spiritual purpose. Rom. iv. 11-13; Gal. iii. 7-9; Heb. xi. 9 (last clause).
2. The faith of Abram.
   He obeyed God's command. Gen. xii. 4, 5; Heb. xi. 8.
   Committing his way unto the Lord. Heb. xi. 8 (last clause); compare Ps. xxxvii. 5.
   Staking his all on the issue, Gen. xii. 5; compare 1 Cor. iv. 11-13.
   With worship and sacrifice, Gen. xii. 7, 8; compare Heb. xi. 4.
   And patiently awaited the promised reward. Gen. xii. 9; Heb. xi. 9, 10. Compare Rev. ii. 10 (last clause).

Sixth Step. The practical lesson to lay to heart is that trust in God's promises involves obedience to God's commands. James ii. 18.

II. TEACHING THE LESSON.

First Step. Bibles closed and lesson papers put away.

Second Step. Question on the connection, topic and Golden Text.

Third Step. Draw out from the class the story of the lesson.

Fourth Step. Open Bibles and question on any points of difficulty, and clear up any difficulties of the class.

Fifth Step. Have a ten minutes Bible reading on the topics suggested by the lesson, having the texts you wish the class to read already noted on a slip of paper.

Sixth Step. Clinch the teaching of the lesson by Catechism Questions 86 and 87.

General. Impress on the scholars that the beginning of the life of faith involves a separation or going out from the world and from sin on the basis of God's promise and in obedience to His command, and that the continuance of the life of faith is merely a constant repetition of the first act. We *come to* Christ and *abide in* Christ.

Teachers' Exchange.

HOW TO INTEREST CHILDREN IN THE BIBLE.

Believing that it is of great importance to interest our scholars in the Book we are studying before we can make any part truly interesting, I adopted this plan with a class of seven boys averaging fourteen years. At the close of the lesson I would give the same question, written on slips of paper, to each boy, requesting him to bring a written answer by next Sunday, to be handed in before the school commenced. A first, a second, and sometimes a third prize was given half-yearly for the best answers. It was astonishing to me to see how quickly the boys became familiar with their Bibles. If possible, let the question be related to the next lesson. The interest aroused repaid me a hundredfold for the no slight work it became to arrange questions sufficiently interesting and enticing.

A. T. W.

With my class of restless boys I find it necessary to make my plan quite adjustable. I study much over some bright, applicable illustration for the lesson, and have some reserve illustrations to retain their attention if it seem to be slipping away. I try to have a few questions that will require some thinking on the part of the boys. I encourage each one to bring a Bible, and can often keep them interested in the lesson by having a verse that applies looked up. I find it a good plan to have a little Bible drill on rapidity in finding verses after the lesson or between times. I use home-made maps of Palestine where I can. I also find helpful a chart made of dress paper tacked to a strip of wood. The simplest outline, and even a word printed with dark crayon, keeps the eyes of the boys employed. An occasional social evening helps the teacher to become acquainted with the class and to gain their confidence.

M. A. C.

—*Golden Rule.*

Prize Questions.

ANSWERS TO QUESTIONS OF JAN. 11.

10. Matt. xxiii. 35.
11. (a) Heb. xi. 4; (b) 1 John iii. 12; (c) Jude 11.
12. The blood of Abel cried for vengeance (Gen. iv. 10); (compare Rev. vi. 10): the blood of Jesus pleads for pardon.

Correct answers (including some that should have been reported last week) have been received as follows:

Beatrice McEachern, Millprong, 10, 11, 12.
Chas. P. Russell, Rockingham 7(a), 8, 10, 11.
Mary McIntire, Wilmington, 7, 8, 9.
J. B. Gill, Statesville, 7, 9.
Bettie Overcash, Statesville, 10, 11, 12.
Carrie E. Claytor, Caldwell Inst., 10, 11.
Flora C. McNeill, Fontcol, 10, 11.
Janie E. Monroe, White Hall, 11.
J. B. Gill, Statesville, 10, 11 (b & c), 12.
Dan R. Johnson, Wilmington, 10, 11, 12.
Willie Arrowood, Laurinburg, 10, 11, 12.
Annie M. Cromartie, Garland, 10, 11, 12.
Lila Lane, Mt. Vernon Springs, 10. 11, 12.
Miriam McFadyen, Clarkton, 10, 11, 12.
Katie Monroe, White Hall, 10, 11, 12.
Isabelle Robeson, Westbrook, 10, 11, 12.
Estelle J. Martin, Dial, 10, 11 (b & c).
Olive Wilson Hopewell, 10, 11.
James A. Whitsett, Greensboro, 10, 11.
Janet McDonald, Ivanhoe, 10, 11, 12.
Jas. P. Sutherland, Laurinburg, 10, 11(b), 12.
Answer from Gulf, with no name signed—10, 11, 12.

[Dr. Hoge is absent from the city. Other answers, if received, will appear next week.]

NEW QUESTIONS.

16. What were the three great proofs of his faith that Abraham gave during his life?
17. How do we become children of Abraham? Give text.
18. Where do you find the first example of intercessory prayer?

HOW TO READ THE BIBLE WITH DELIGHT.

1. Read the Bible as God's personal message to you. (Acts xiii. 26.)
2. Love Jesus Christ.
3. Then you will read the Bible more.
4. As the result of this you will love Jesus Christ more.
5. Be Christlike. "Put ye on the Lord Jesus."
6. Do the truth:—Act out in your daily life the truth you learn. We learn the truth by doing the truth. (James i. 22.)
7. Recognize and use the companionship of Jesus Christ. Blessed privilege! This is ours to posses and enjoy, for He has promised "Lo, I am with you alway" (all the days). See also 1 Chronicle iv. 23. By following these directions you will have an increasing delight in and a deeper understanding of the Bible. (John xiii. 17.)

After reading your Scripture portion, ask yourself these questions: When? Where? Who? and What? The answers will give you the Time, Place, Persons and Lessons to be learned.—*Rev. J. C. Quinn, D. D.*

A young lady, asked by her friend, to explain what is meant by devotional reading of the Bible, made answer, as follows: "Yesterday morning, I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it. To read the Bible with the same motive, is to read it devotionally, and to one who reads it in that spirit, it is, indeed, a love letter.—*The United Presbyterian.*

HIGH SCHOOL OF ORANGE PRESBYTERY.

This school has enrolled this session forty students. Ten counties are represented: Alamance, Caswell, Duplin, Granville, Guilford, Mecklenburg, Orange, Rockingham, Stokes and Wake. Ten towns: Burlington, Chapel Hill, Charlotte, Danbury, Graham, Greensboro, Mebane, Mt. Olive, Raleigh and Reidsville. But for the hard times of course the enrolment would have been much larger.

Scotland Neck Democrat: It is rumored that one-half interest in the Great Falls water power, six miles from Weldon, has been sold to Northern capitalists. This sale insures the erection, in the near future, of two large cotton mills and a hotel.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.

IN EFFECT DECEMBER 3rd, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrivé Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a m,
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11 35 "
Leave Walnut Cove	11 42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9 35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a. m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junctioh with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. E. KYLE,
Gen'l Passenger Agent.

J. W. FRY,
Gen'l Manager.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On Jan. 17th, 1894, at the residence of the bride's father, by the Rev. J. C. Oehler, Mr. W. F. A. HOLLAND, of Charleston, S. C., and Miss CHARLOTTE GATES, of Aiken, S. C.

On Jan. 6th, 1894, at the residence of the bride's mother, in Alfordsville, by Rev. Joseph Evans, Mr. JEFFERSON BRACEY and Miss MARGARET M. SMITH.

Also by the same at the residence of the bride's father in Alfordsville, Mr. J. A. GOODMAN and Miss EMMA BASS.

On Dec. 20th, 1893, at the residence of Mrs. Annie McFadyen, the bride's mother, by Rev. D. Fairly, Mr. CHARLES H. GRAHAM and Miss KATIE A. McFADYEN—both of Cumberland county, N. C.

On Jan. 18th, at Buffalo church, by Rev. J. McL. Seabrook, Rev. S. M. RANKIN and Miss MARY LEE WHARTON—all of Guilford county, N. C.

On Jan. 18th, at the residence of Mr. Samuel D. McLean, by Rev. J. McL. Seabrook, Mr. HENRY R. DONNELL and Miss CARRIE DICK McLEAN—all of Guilford county, N. C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies—&c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

Mrs. BARBARA PATTERSON, died in Columbia, S. C., the 4th of December, 1893. She was born in Edinburgh, Scotland, Dec. 31st, 1820, having thus lived beyond the allotted time being over 70 years at her death. While yet an infant her parents, Capt. and Mrs. Archibald McNair emigrated to America settling in Fayetteville, N. C. Bringing with them the characteristics of their country in the sturdy religious life that has made Scotch Presbyterians the backbone of every community where they have settled. They left it as an heirloom to their young daughter Barbara from whom they were so soon taken. The blessing of the covenant-keeping God followed to keep and to shield the little orphan until she gave her young heart to the Saviour in taking upon herself the vows that had been taken for her. Thus exemplifying the truth, "I will be a God to thee and to thy seed after thee." She united with the Presbyterian church, Rockfish N. C., of which she was a consistent member for over fifty years. In 1841 she was married to Capt. D. G. Patterson, of Atlanta, Ga., and was his devoted companion for forty-two years. She learned the meaning of the words: "I have chosen thee in the furnace of affliction." "Whom the Lord loveth He chasteneth." In her long years of suffering realizing yet further the precious words, "My grace is sufficient for thee" "My strength is made perfect in weakness" until she could say, "not my will but Thine be done," and thus entered upon "the rest that remaineth to the people of God."

She left four sons, two daughters and eleven grand children to mourn her death.

PASTOR.

At his residence, on Dec. 25th, of Bright's disease, Mr. JAMES FRANKLIN JOBE. He was a bright Christian and his death bed testimony and his peaceful hope was beautiful to see.

"Asleep in Jesus! Blessed sleep!"

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

M. Waddington, an eminent French statesman, one of the founders of the French Republic and at one time a prominent member of the cabinet died on 13th inst., and was buried ou Wednesday of last week in the cemetery of Pere la Chaise, Paris. He was known as a Protestant and worshipped in the Episcopal church, whence he was buried.

The College for Women,

COLUMBIA, S. C.

FULL COURSES OF STUDY IN COLLEGIATE, ACADEMIC AND PREPARATORY Departments. Unequalled advantages in the study of Modern Languages; French and German spoken and taught by native teachers. Few Colleges in the South and none in the State have musical departments that can equal that of the South Carolina College for Women. The Instrumental Department has three professors, Prof. M. V. Abell having charge as heretofore. Mr. George P. McCoy, of the Royal High School of Music, Berlin, and Prof. J. B. MacMillan, Violinist. The vocal culture is unequalled in the State. The Art Department maintained at the highest standard of excellence.

Spring Session commences January 27th, 1894. Board and Tuition $100 a Session. Buildings unsurpasssed in comfort and elegance; heated with hot water heaters · bath rooms and first-class sanitary arrangements on every floor.

REV. W. R. ATKINSON, D. D., President.

SECULAR NEWS.

NORTH CAROLINA.

A deposit of mica, promising to develope into commercial importance has been discovered in Buncombe county.

One day last week the British Steamer Leander was cleared for Liverpool by Messrs. Alex. Sprunt & Son, of Wilmington with 10,512 bales of cotton of about 475¼ pounds average, being over 2,600 pounds for each ton of the vessels tonnage. It is the largest cargo that ever left the port.

Dr. Edward Burke Haywood, one of the very foremost physicians and surgeons of the State died at his home in Raleigh last Thursday of pleurisy. He was the first army surgeon appointed in North Carolina during the late war, and was at one time in charge of the general hospitals at Raleigh and Richmond.

Charlotte News: There was probably never a better prospect for a fine wheat crop in this countty. The farmers say that so far as they can tell there is nothing to hurt it. The plants are healthy good stands reported everywhere, and no small bugs or insects to suck the sap out. —— The oat crop is fine looking, though the warm winter seems not to have been beneficial to it. There is a very large acreage of wheat and oats sowed this year.

Newbern Journal: At the extensive dairy farm of Hackburn & Willett, Holstein, Jersey and Guernsey thorough-bred cattle, comprising about 200 head, are the breeds they have and of these about 60 head are milked daily, and about $500 or $600 worth of milk is sold monthly, besides quantities of butter; the butter is fine and readily marketable. Their cattle find a ready sale. They also cultivate considerable hay and they cut about 350 tons last season of the crab grass variety, besides quantities of clover, yielding about 2 to 2½ tons per acre, the crab grass being a second crop. They also have 150 head of hogs, fine bred, 50 head horses and mules, 300 acres in truck and 200 acres of grass.

DOMESTIC.

Said to be forty-one cases of small pox at Glade Springs, Va.

Indians are dying like sheep on the reservation of the Pine Ridge agency.

A Brooklyn man has been awarded by the Circuit Court $5,000 damages against a trolley car company for running over and killing his boy seven years of age.

Col. John L. Branch, who gave the order for firing the first gun of the late war at Fort Sumter, died in Union Springs Ala., on Friday last.

Secretary Carlisle is readily placing his 5 per cent gold bonds. $200,000,000 could be placed instead of $50,000,000. The price offered is as high as $1.20.

The Spreckels Sugar Company have signed a contract to ship about 50,000 tons of raw sugar around Cape Horn at a rate of $2.50 per ton. High railroad rates are said to be the cause of this transaction.

The approaches to Charleston harbor have been so improved that a vessel drawing 21 feet can now pass through the jetty channel at high water. It is expected that 23 feet will be attained.

Sixty-four thousand acres of mineral lands and town sites were sold at a receiver's sale in Chattanooga, Tenn., last week. The whole brought $85,000. The boom town of Kimball was among the property sold. The company booming the property was capitalized at millions, but it did not materialize.

FOREIGN.

It is said that two boys about six years old and bound together by a ligature of flesh after the manner of the Siamese twins are being exhibited at Hongchow, China.

A number of huts located very near each other at the Sierra Majoda mining camps near Escalon, Mexico, were destroyed by fire and several women and children burned to death.

Gladstone who has just passed his 84th birthday is not the oldest member of the British Parliament. Mr C. P. Villiers who has sat for Wolverhampton continuously 58 years is 91. Sir Isaac Holden is 85 years old, but did not enter till 1865. Mr. Gladstone was first returned in 1832 for Newark.

The country on the left bank of the Mekong river, Siam, is being cleared for possessioh of the French. The Siamese troops engaged in the work are pillaging and burning promiscuously.

The entrance to the harbor of Cardenas, West Indies, is being deepened to admit of loading molasses in tank steamers.

The Mexican revolutionists have taken Chihuahua. The inhabitants made no resistance.

WILMINGTON MARKET,

FOR

WEEK ENDING, JAN. 24, 1894.

SPIRITS TURPENTINE: Has ruled steady but rather quiet at 27 cents throughout.

ROSIN: Strained 90 cents and Good Strained 95 cents throughout—closing dull.

CRUDE TURPENTINE: Hard $1.00 throughout; Soft qualities reported $1.60 on Thursday 18th and Friday; since $1.70.

TAR: Receipts taken day by day at 90 cents per barrel.

COTTON: On Thursday 18th, Middling 7¼ cents; Saturday 7⅛; since 7¼—quiet.

TIMBER: We make no report of special change.

The Presbyterian.

FOR THE FAMILY.

JUST BE GLAD.

O heart of mine, we shouldn't worry so!
What we've missed of calm we couldn't have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again, if it blow.

We have erred in that dark hour, we have known,
When the tears fell with the shower, all alone—
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content with his own.

For we know not every morrow can be sad:
So, forgetting all the sorrow we have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years just be glad.

James Whitcomb Riley.

Items for Lady Readers.

Michael Angelo, one of the greatest of European artists, was born in Florence, Italy, in 1475. When he was only a little chap two years old his parents left him to the care of a stone mason's wife, who lived three miles out from Florence. There he began to draw as soon as he could use his hands, and the walls of the stonemason's house were covered with rough charcoal sketches made by the little Michael. His father was determined that he should go into the dry goods business, and when he was old enough put him at school in Florence, but instead of studying he would spend his time in drawing pictures, and every chance he got he was off among the artists in their studios, so it was precious little study they got out of Master Michael. His father and teachers used to beat him well for it, but the beatings did no good. Pretty soon his father found that the boy was determined not to be anything but an artist, so he put him to study art in the studio of Ghirlandalo. This artist had undertaken the job of painting the choir of a church in Florence, and one day when all the painters had gone home, Michael Angelo drew a picture of the scaffolding with all who worked on it so perfectly that his teacher when he saw it said: "This boy understands more than I do myself." Sixty years afterwards, when this sketch was shown to Michael Angelo, he said: "I almost think I knew more art in my young days than I do in my old age."

Although his father had been so opposed to his studying art, yet he could not help being proud after all when his son came home, after spending four years in Rome, and brought enough money with him to start all his brothers in business.

Years and years before a big block of marble had been brought to Florence from Carrara, from which it was intended to carve a statue for one of the churches. None of the artists would undertake the job, until finally Michael Angelo said he would make a statue from it. He was given two years in which to finish the work. Often he would sleep with his clothes on, so as to be ready by daylight to commence his work. Finally it was finished, and the great statue of David was unveiled to the world. The statue weighed 18,000 pounds, and it took forty men four days to drag it by ropes a quarter of a mile to the place where it was to stand.

The pope sent for Michael Angelo to paint the ceiling of the Sistine chapel in Rome, but the artist did not want to undertake it at first, as, he said making statutes was more his profession than painting, but the pope insisted, and Michael Angelo accomplished that which proved the greatest work of his life.

Michael Angelo was a good son to his father. He worked hard so that his father might have every comfort, and when he died, at the age of 90 years, his son gave him a costly burial.

It was not until he was 60 years old that Michael Angelo fell in love, and with Victoria Colonna, a widow and a very brilliant woman, but he never married, and when she died he was almost heart broken. The great sculptor never stopped work or study. When an old man he drew a picture of himself in a cart and wrote underneath it, "Still Learning." His last work was a group of the Virgin and the dead Christ, which he intended to have placed over his own tomb, but it was never entirely finished on account of a flaw in the marble. He died when he was 90 years of age, in 1564. The pope was determined to have him buried in Rome, but his friends knew that his last wish had been to lie in Florence, his old home, so they had his body disguised as a bale of goods, shipped to Florence, where he was buried at night by torchlight. Michael Angelo was ambitious and devoted to his work. He was persevering and allowed nothing to stand in his way. He was, perhaps, stern and cold in his manner, but all little children loved him, and many a time he would stop and make sketches for them on the street. He was great in sculpture, painting and poetry, and, best of all, he was great in character.—*N. O. Picayune.*

Things Useful.

Chocolate Cakes.—Take the whites of three eggs and beat them well, with a half pound of finely powdered sugar, and the third part of a cake of chocolate scraped very fine, drop in small round cakes on writing paper, bake in a slow oven.

To Remove Oil from Carpet.—No matter how large the spot of oil, any carpet or woolen stuff can be cleansed by applying buckwheat plentifully, brushing it into a dustpan after a short time and putting on fresh until the oil has disappeared.

Chocolate Custard.—Boil together one quart of milk, two ounces chocolate, until thoroghly mixed, take from the fire, and add four well-beaten eggs. Flavor with vanilla. Serve very cold.

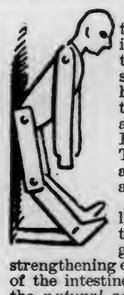
Sweet Biscuit.—Two cups of sugar, two cups of butter, the white of two eggs well-beaten, one-half cup of sour milk, one-half teaspoon of soda, and flour enough to roll. Sprinkle with sugar.

Salted Peanuts.—A few quarts of peanuts, shelled and salted, are good to have on hand. Allow a tablespoonful of butter for each quart of nuts and brown on shallow dishes in a good oven, watching carefully that they do not scorch. Shake fine salt over thickly and throw them in a colander to cool.

Potato Soup.—A quart of milk, six potatoes, one stalk of celery, an onion and a tablespoonful of butter. Boil the potatoes and mash fine, and then add them to the milk in which the onion and celery have been boiled. Season to taste, and add any sweet cream hot that you may have, and the melted butter while it is still on the stove.

Steam Whistles.

The first use of a steam whistle for locomotives has recently been the subject of considerable discussion in technical circles and it is now stated to have been in 1833, when the "Samson," an engine belonging to the Leicester and Swannington Railway Company, ran into a horse and cart loaded with butter and eggs. The engineer had a mouth horn and could not attract the attention of the driver in time to avoid an accident. The manager of the line, Ashlen Bagster, reported the circumstance to George Stephenson and suggested that a steam whistle would be a good means of giving a warning at grade crossings. Such an appliance was at once made by a local musical instrument manufacturer and tried, with such success that all the engines were soon fitted with them. A drawing of this whistle, signed by H. Cabry the company's engine superintendent, and dated May, 1833, shows it to have resembled in outward appearance a fireman trumpet. Steam was admitted through a cock turned by a handle like that on an ordinary water faucet, and as the shaft of this handle is short the whistle was evidently placed on a dome over the rear of the boiler, near the platform on which the engineer stood.—*St. Louis Globe-Democrat.*



YOU CAN'T STAND the big blundering, old-fashioned pill, probably. And there's no reason why you should. You can get better help, and more of it, with things that are easier to take and easier in their ways—Dr. Pierce's Pleasant Pellets. They're the smallest in size, and the *pleasantest* remedy, all the way through.

In every derangement of the liver, stomach, or bowels, these tiny Pellets will give you more good. They have a tonic or strengthening effect on the lining membranes of the intestines. This assists and increases the *natural* action of the bowels, and *permanently cures* Jaundice, Biliousness, Dizziness, Sour Stomach, Indigestion, and consequent stupor or drowsiness.

For breaking up attacks of Colds, Chills, Fevers, Rheumatism, Neuralgia, and kindred derangements resulting from severe exposure, nothing can equal them.

They're *guaranteed* to give satisfaction, in every case, or your money is returned. You pay only for the *good* you get. This is true only of Dr. Pierce's medicines.

What offer could be more business-like?

Do You Want A Teacher?

TEACHER'S EXCHANGE,

Box 378, Richmond, Va.

SUPPLIES COLLEGES
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—o—

Secures Situations for Teachers at moderate cost. Correspondence Solicited

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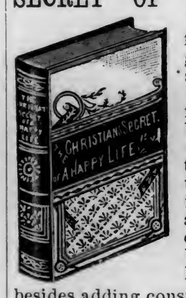
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A WINTER RESORT.

"Aren't you going South?" said the bluebird *to the sparrow.*
"Winter's almost here, and we're clearing up to go.
Not a seed is left on the goldenrod or yarrow,
And I heard the farmer say, 'It feels like snow!'
I can recommend it,—the place to which we're going;
There's a rainy season to be sure; but what of that?
Not a bit of ice, and it never thinks of snowing,
And the fruit so plentiful one can't help getting fat!"

"Yes, I've heard about it," to the bluebird *said the sparrow;*
"And it's quite the fashion to go traveling, I know;
People who don't do it are looked upon as 'narrow.'
Bless you! I don't care! And I'm not afraid of snow.
When it comes the first time I so enjoy my feathers;
After that I'm used to it and do not mind at all.
One can fly about and keep warm so in all weathers;
I've a snuggery too in the ivy on the wall.

"When the seeds are gone—and they're not before December—
I can still find spiders and flies on sunny days;
And I've all the lovely summer to remember;
My old friends are here, and they know my little ways.
Just as soon as ever the ground is frozen tightly,
All those nice kind creatures in the houses throw us crumbs.
One forgets its winter when the sun is shining brightly!
I'm content to stay here and take it as it comes."

—*St. Nicholas.*

[From the Christian Commonwealth.]

The Sale of Crummie, or the Diamond Brooch.

CHAPTER IV.

As both Donald and the farmer were men of sober habits and conversable dispositions, John spent a pleasant evening in their company, and at ten o'clock they proposed, as they were to start homewards early on the following morning, that they should separate. Accordingly, the friends rose to resume their great coats, which they had laid aside at their entrance. After Donald had taken a cordial farewell of the farmer, on turning round to John Martin he was struck with the expression of dismay on his countenance, while he searched with nervous agitation in the pockets of his great coat, for something that he evidently could not find. On his inquiring if he had lost anything, he was much shocked at being told that the pocketbook containing the bank notes he had received for the cow was gone! Loud and sincere were the expressions of regret and sympathy that followed this discovery; and the kind-hearted old soldier, feeling that his own thoughtlessness in detaining his friend standing so long among the crowd at the fair, might have partly led to this catastrophe, mingled words of self-reproach with suggestions and advice as to how he should act, in order if possible, to recover the money. But poor John stood the image of despair, barely hearing a word his friend uttered; and for some minutes so overwhelming were his feelings that he could not speak.

His friend could hardly realize these feelings; for though he must have known, that to a poor man the loss of such a sum was a very serious matter, he was ignorant that it was all he had to depend on for the payment of the arrears of his rent At length John was roused to the necessity of making some exertion, and he mechanically followed his friend, as he heard him propose that he should lose no time in reporting his loss to the police, though at the same time he could not help expressing his fears that such an application would be hopeless. When Donald reflected that the robbery must have taken place at the fair, and that in all probability the thieves were by this time far on their way to the Scottish or English metropolis to share their booty with the gang to which they belonged, he felt that he could hold out very little encouragement to his desponding friend; but saying that while there was even the slightest chance it was a pity to neglect it, he persisted in urging him on onwards to the police office.

On reaching it and stating his case, John was told that nothing could be done that night; but after taking down a description of the pocketbook, and ascertaining the sum it contained, the superintendent promised to set the detectives on the alert as early as possible the following morning. He then asked John if he could give the numbers of the missing notes, and state to what banking company they belonged, adding, that such information was nearly, if not altogether, indispensable to the chance of success in endeavoring to detect the thief. Poor John was sadly perplexed at this question, for he was so ignorant of business, it had never once occurred to him to ascertain such particulars, so that on receiving the notes, he had contented himself with simply counting them over before putting them in his pocketbook. But Donald Fraser, who was a shrewd fellow, and better acquainted with the world, suggested that the person who paid them might perhaps know; and as fortunately he lived within a short distance of the town, John proposed to set out immediately in search of the necessary information. On his friend reminding him that nothing could be done that night, it would be a pity to disturb the man at so late an hour, he agreed to defer his visit till early on the following morning; and promising to call at the police office on his return, and let the superintendent know the result of his inquiries, with a heavy heart he accompanied Donald to the house of his cousin, where the friends were again to pass the night.

[TO BE CONTINUED.]

Lydia's Stint.

PAULINE HAMMOND.

A long time ago, when my grandmother was a little girl, her mother—as did many other mothers of that time—used to give her a stint; that is, a certain amount of work to day. Lydia's—that was grandmother's name—was to spin the bobbin of the spinning wheel full of yarn. Not until she finished her task was she allowed to go out and play.

Lydia thought this very hard, and when she would look out of the window and see the boys at work in the fresh air, it seemed to her that her stint was the very hardest of all, having to stay in the house, listening to the dull hum of the flying wheel.

One day her longing overcame her. It was an ideal day; the scent of lavender and cinnamon roses floated in through the open window, the very breeze that fanned her rosy cheek seemed to whisper, "Come out, come out!"

Suddenly a thought entered her head. Why not wind a cloth on the great bobbin, and then spin enough more yarn to cover it up? In this way her mother, glancing carelessly at the bobbin, would think that it was full, and never give it a second thought. So intent was she in her plan that she noticed not the show in the doorway, nor did she stop to think that her usually merry voice was hushed with the excitement of wrong doing.

It was this silence that made her mother glance in, as she went past the door, and seeing, was struck with horror to see her daughter thus trying to deceive her. Nevertheless, she watched her until she finished, and then walked noiselessly from the doorway.

Lydia, unconscious of impending danger, donned her little yellow Shaker bonnet and ran out to help the boys, who were picking strawberries for supper. Nevertheless, it was with a heavy heart that she entered the house for the evening meal, and many were the anxious glances towards the spinning wheel, which stood in the corner by the fireplace.

"Thee finished thy spinning earlier than usual, Lydia," remarked her mother, warily. She had noticed the stealthy glances and thought a confession of it would soon come.

Lydia only grew furiously red. "Yes, ma'am," she answered, with her two blue eyes fixed resolutely on her plate.

"I'm glad my little daughter's so industrious," was the next blow, dealt by the father; "and quick, too," he added.

Lydia gave a despairing glance at that terrible bobbin, and burst into tears.

"I was'nt quick," she sobbed out. "I wound the bobbin with a piece of cloth, so's not to have so much to do; but I'll never do it again as long's as I live, truly."

It came out in little bursts, but they all knew what it meant very well.

"Lydia," her father said sternly, "go to thy room, and to bed immediately I am disappointed in thee."

Poor, little Lydia stumbled up to her tiny bed room under the eaves, and obediently went to bed but not to sleep. Her sobbing had ceased, and to all appearances she was asleep, but Lydia was not. She heard first the boys and then her parents ascend the stairs, on their way to bed. Her mother came last, paused a moment at Lydia's door, and thinking the child asleep, went in and leaning over the bed, kissed her refractory little daughter's wet cheek very tenderly and softly.

This was too much for Lydia. She flung her arms round her mother's neck and cried, "O dearest mother, wilt thou not forgive me? I cannot sleep till thou sayest yes."

Her mother smiled to herself a little and said: "Yes, Lydia, I do forgive thee, but be more thoughtful in the future."

The mother stooped and kissed her again, then left the room. Lydia cuddled down and was soon in slumberland. She had been forgiven.—*Agriculturist.*



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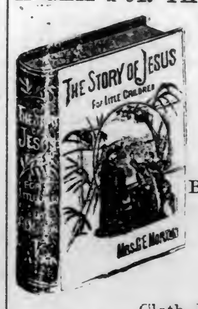
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On May 22d. 1892, Mr. Morrow writes : "I am still having the most wonderful success with the Electropoise."

SAY SOES.

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Do good with what thou hast, or it will do thee no good.

THE MOST GORGEOUS TREASURES OF ARABIA.

What a splendid picture it brought before your mind! You read the glowing descriptions of the secret treasures which the genii of the ring spread before Aladdin's gaze. You perused this favorite story of yours in "Arabian Nights" when a boy, and your imagination pictured brilliantly for you everything that the words suggested.

That was when you were a boy. To-day, possibly, you are unable to do it. Shall we tell you the reason why ? Most probably because your liver is sluggish, and as a consequence you suffer from sick headache dizziness, and constipation. Do you want to cure all these troubles permanently, make your liver active, your imagination lively, and in general enjoy things as you did when a boy? All you have to do is to use Dr. Pierce's Pleasant Pellets, purely vegetable, perfectly harmless, the smallest and easiest to take, and they are the cheapest because they are guaranteed to give satisfaction, or your money is returned. What more can you ask ?

In the face of the constant assertion that there is no drunkeness in France owing to the large use of wine, statistics show that alcoholic insanity has doubled in fifteen years, and the number of persons who have been placed under restraint on account of it has increased twenty-five per cent. in the last three years.

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Joy, and temperance, and repose slam the door on the doctor's nose.—*Longfellow.*

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If you are a poor sleeper, not only do not forget to put on your night-cap, but on retiring also take a night-cap of Horsford's Acid Phosphate, to make assurance doubly sure.

Col. Wm. P. Craighill has been elected president of the American Society of Civil Engineers.

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1894.



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ATLANTIC COAST LINE.

Wilmington & Weldon Railroad & Branches and Florence Railroad.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No. 23 Daily.	No. 35 Daily.	No. 41 Daily	*†No. 501, N. Y. and Fla. Special.
Lv Weldon	A. M. 11 47	P. M. 9 51	A. M. ...	A. M. 12 02
ArR Mount	12 55	10 45	.....	.....
Ar Tarboro	P. M. 2 35	.....	.....	.....
Le Tarboro	12 07	.....	.....	.....
LvR Mount	P. M. 12 55	P. M. 10 45	A. M. 6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	2 45	.....	.....	.....
Lv F'y'ville	4 25	1 15	.....	4 00
ArFlorence	7 05	3 27	.....	6 15

	No. 47 Daily.			
Lv Wilson	P. M. 2 05	.....	A. M. 6 35	.....
LvGoldsbo'	3 00	.....	7 20	.....
LvM'gnolia	4 13	.....	8 29	.....
Ar Wilm'tn	5 50	.....	10 00	.....

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily	*†No. 500, N. Y. and Fla. Special.
LvFlorence	A. M. 7 30	P M 7 05	.....	P. M. 11 50
Lv F'y'ville	10 27	9 20	.....	2 23
Lv Selma	12 10	.....	.....	.....
Ar Wilson	1 05	11 18	.....	4 30

	No. 48 Daily			
Lv Wilm'tn	A. M. 9 00	.....	P M 7 00	.....
LvM'gnolia	10 40	.....	8 37	.....
LvGoldsbo'	12 00	.....	9 48	.....
Ar Wilson	12 50	.....	10 35	.....

	No. 78 Daily.	No. 14 Daily.		
Lv Wilson	P M 1 15	P. M. 11 23	P. M. 10 40	.....
ArR Mount	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	.....	.....
Lv Tarboro	12 54	.....	.....	.....
LvR Mount	2 07	12 05	....	.....
Ar Weldon	3 18	12 56	...	6 01
	P. M.	A. M.	A. M.	A. M.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50 ; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m ; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9 30 a m, arrive Tarboro 10 25 a m, and 11 45 p m.

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m : arrive at Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

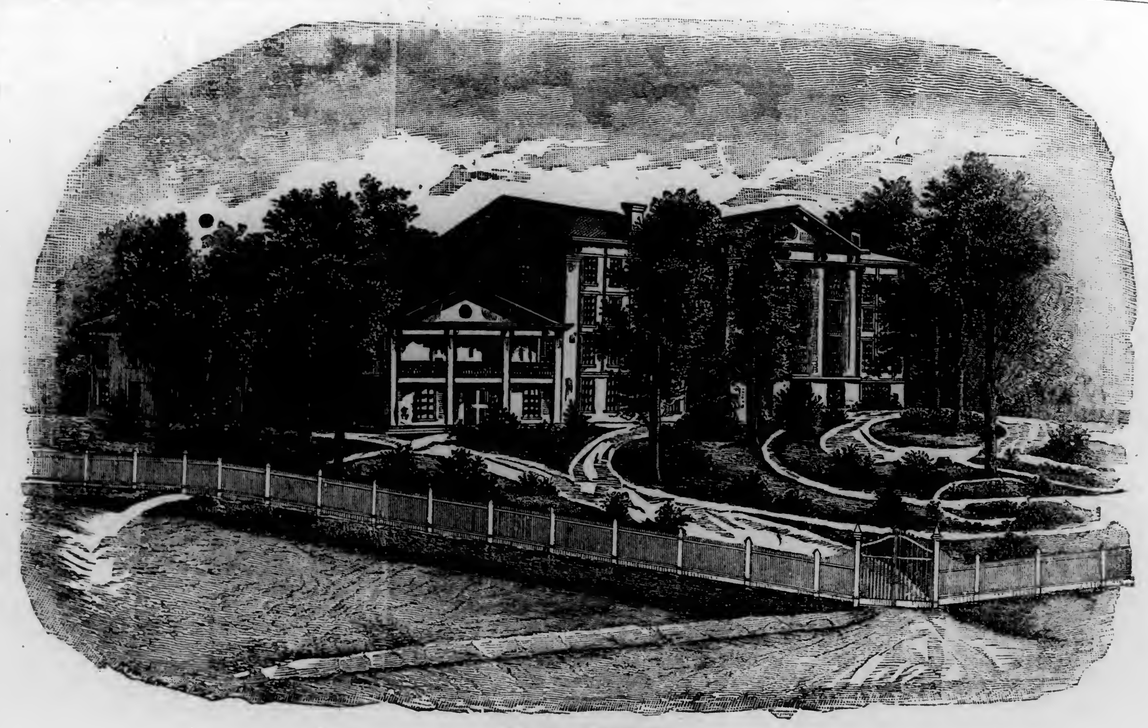
Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m ; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7 20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk, daily except Sunday.

JOHN F. DIVINE,
General Sup't.

J. R. KENLY Gen'l Manager.
T. M. EMERSON. Traffic Manager.



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Condensed Schedule.

TRAINS GOING SOUTH.

Dated Jan. 11, 1894.	No. 55	No. 58	
Leave Wilmington	P. M. *3 20		.....
Leave Marion	6 11		.....
Arrive Florence	6 50		.....
	No. 50		.....
Leave Florence	P. M. *7 10	A. M. * 7 45	.....
Arrive Sumter	8 28	9 20	.....
		No. 52	.....
Leave Sumter	P. M. 8 28	A. M. *9 58	.....
Arrive Columbia	10 00	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
Leave Columbia	A. M. *4 30	P. M. *4 20	.....
Arrive Sumter	5 57	5 35	.....
		No. 59	.....
Leave Sumter	A. M. 5 57	P. M. * 5 45	.....
Arrive Florence	A. M. 7 15	6 55	.....
	No. 56	.....	.....
Leave Florence	A M. *7 40	..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	.....

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 00 p. m., arriving at Hartsville 8 04 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday

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The Presbyterian.

AT $2.50 PER ANNUM.

Registered in the Post Office at Wilmington as Second Class Mail Matter.

THURSDAY, FEB. 1, '94.

JOHN McLAURIN, - - EDITOR.
CONTRIBUTING EDITORS:
REV. PEYTON H. HOGE, D. D.
REV. WALTER W. MOORE, D. D.
REV. ALEX. D. McCLURE.

THE CHINA INLAND MISSION.

Our beloved Church ought to take special interest in this Mission because one of its first members, Rev. JOHN McCARTHY, received our first missionaries to their work in China and has ever since, with a wide work of his own, been a helper and friend to our missionaries. He was lately in many of our churches in Virginia at the request of our young men soon to go out. At Charlottesville his work was particularly blessed. He was the guest of the parents of Dr. EDGAR WOODS whom he knows well in China and was with the younger son Dr. JAMES B. WOODS who is just going out. He knows the other son Rev. Dr. HENRY M. WOODS quite as well. Through letters of their sister and the younger brother a visit was secured for this section. He began at Goldsboro and daily meetings are being held by him in different parts of the State. He went out as one of the first twenty-five persons who began the work of this Mission in 1866. So he and his wife have been identified with the Mission ever since and their children have grown up about them and shared their love and labours. In 1875 Mr. McCARTHY with one native minister and two bearers of burdens travelled three thousand miles in opening the way for workers in the eleven inland provinces where there was then no Protestant Missionary. They travelled the first one thousand miles by boat on the Yang Tse Kiang river and the remaining two thousand miles on foot into Burmah. Following that pioneer journey, stations have been opened and occupied in all but one of the inland provinces. There are now 594 missionaries and 324 native helpers working in 106 regular stations and 104 out stations where no missionaries reside. There are 4,000 members of the churches organized by these missionaries.

THE CHINA INLAND MISSION

owes its origin to the missionary zeal and prayers of Rev. J. HUDSON TAYLOR, M. R. C. S. He is a native of England, born of parents, who consecrated him in infancy to mission work in China, though he did not know of it until he had been many years in China. Before going out Mr. TAYLOR had studied medicine and made blessed proof of GOD'S grace and faithfulness. He went to China in 1853 as a medical missionary under the auspices of the Chinese Evangelization Society. He resigned from that society in 1857 and in 1860 returned to England because of failure of health. On his voyage home his prayer was that his return might be over-ruled for good and that at least five missionaries might be raised up for the province of Chehkiang. In 1862 the first sailed and in 1865 four others. By this time continued thought and prayer about the destitutions of China had deepened into resolution to attempt yet greater things. The result was the formation of this mission. It was desired not to divert men or means from existing missionary agencies and that anything projected should be to regions beyond and by means besides what was already in service. The great need appeared in this that in 1865 there were only ninety-seven Protestant missionaries to the hundreds of millions of people in China, and all these were in ten or eleven ports along the sea-board in the six maritime provinces except one at Hang-Kow in the Central province—Hu-peh. The other eleven provinces were without a resident Protestant missionary. With the purpose of commencing missionary labor in these interior provinces, with from 100 to 150 millions of population, the China Inland Mission was formed—with what result the foregoing figures show. Three new rules were fixed:

1. *That duly qualified candidates for missionary labor should be accepted without restriction as to denomination, provided there was soundness in the faith in all fundamental truths.*

The confusion and conflict feared by some has not come and each missionary organizes churches under that form of government he holds or prefers.

2. *That all who went out as missionaries should go in dependence upon God for temporal supplies, with the clear understanding that the mission did not guarantee any income whatever; and knowing that, as the mission would not go into debt, it could only minister to those connected with it as the funds sent in from time to time might allow.*

The mission has never wanted for funds and more than once large numbers of recruits have gone forth in answer to prayer. It was Mr. TAYLOR who refused money with the plea: "Brethren do not give me money unless you give me missionaries to use it." Many, like Mr. ORR-EWING, of Scotland, have placed themselves and their means in the service of the MASTER in this Mission while the whole Church has received a new illustration of the text: "Have faith in GOD."

3. *That there should not be any collections or personal solicitations of money.*

The temptation to set aside this rule has often been presented and as often refused. The receipts for amounts received and the use made of these have been made by members so that only the donor and the treasurer could know who gave, and so as to avoid the temptation to rivalry in giving, or giving for the praise of men. In a busy life as the general director of this mission under its American, Australian and British branches Mr. TAYLOR edits *China's Millions*, the monthly organ of the Mission. He writes spiritual articles for the several numbers. Those now current are rich and suggestive. Out of these have been issued a little book of spiritual sweetness entitled, "Days of Blessing in Inland China." He has also prepared a book, "China's Spiritual Needs and Claims." Either of these may be had of the Mission Office, 632 Church street, Toronto, Canada. On the title page of "*China's Millions*," at the head of bamboo frame pieces holding the map of China are these words: EBENEZER and JEHOVAH-JIREH. The one saying, "hitherto hath the Lord helped us," and the other, putting a platform for faith, saying: "The Lord will provide," are not only the mottoes of this mission, but a suggestive message to all of us to be thankful for GOD'S blessing in the past and to put our unfaltering trust in Him for the future.

SAYS THE ST. LOUIS PRESBYTERIAN:

"Now and then we meet with items of Church news from our Arkansas churches, in other papers, which have never been sent to us. There is no objection to their publication in any of the papers besides this, provided they are sent to us also. Please give us the advantage of such contributions and help the paper which the Synod has adopted as its medium of communication."

We clip this because we suffer from precisely that which troubles our contemporary. No doubt friends suppose that we will see the items in exchanges and copy them, but there are several contingences liable to intervene. We may not exchange with the papers containing the items, or we may not scan the paper containing the news, or we may overlook it, or for some other reason we may fail to get the intelligence and then the loss is to our readers, and, possibly the dissatisfaction to those who might have greatly obliged us by dropping a postal direct to us. There are other reasons not necessary to name, but in any view of the matter items direct, aside from being more certainly correct, are very much to be preferred. We beg our friends to remember us in this regard.

HERE AND THERE.

THE MISSIONARY FOR FEBRUARY comes to us in a new suit of Presbyterian "True Blue," and an unusually interesting list of contents. The sketch of Dr. KENNETH MACKENZIE is only one of a number of interesting sketches. The illustrations too are of a fine order and admirably serve, as designed, to illustrate the text. The frontispiece shows us the Presbyterian Missionaries in Korea. The last picture of the Girls School in Hangchow accompanies the "Story of AH-VONG; one of the girls in the Hangchow School."

THE BIRMINGHAM CONFERENCE ON the Subject of Negro Evangelization does not seem to have elicited much interest in either the Northern or Southern Church, thus far. It really amounts, it would seem, so far as the Southern Church is concerned to little more than a suggestion of utter abandonment of the work it has been doing; for the Northern Church will absolutely control and direct and it can hardly be supposed the Southern Church, so lukewarm now, will be excited to greater zeal under the changed condition of affairs. In fact as said above it is very like to utter abandonment.

THAT THE PAPERS HAVE SAID nothing is probably because they have no better plan to suggest. Our Southern Church, it must be confessed, and for our part we are sorry to have to confess it, has not shown any great interest in the work of Negro Evangelization, and those having it in immediate charge seem to despair of ever bringing them up to the full measure of duty, or even approximately thereto, and so make the proposition of the Birmingham Conference. If any of our ministers have ought to say pro or con of the proposed scheme we will be glad to hear from them. Dr. PALMER in the Southwestern Presbyterian gives his views very plainly. We publish them elsewhere.

ANOTHER SUBJECT NOT CONNECTED with the question of Co-operation in Colored Evangelization, but cousin-german to it, is that of the union of churches (Northern and Southern) within the bounds of the Synods in which they are located. This is not quite as broad a question just now as the first, but tends doubtless, in the view of some of its promoters, to even broader results, or to the broadest results more directly and much sooner in point of time. In Tennessee it was proposed last fall that the churches connected with the two Assemblies should be united in one body. The progress of the matter discloses that the Northern Churches favor the union of the two Assemblies. but will form no other union. The matter in Texas has developed fully. The Northern Church intimated through one of its Presbyteries that the question of Synodical union was desirable. The Southern Synod of Texas appointed a Committee of Conference and the Northern Synod did the same. The committees met early in last month and lo! the Northern Synod suggests organic union of the Assemblies, by declaring that no other union is practicable. The Southern Synod made the following courteous reply:

"Our Synod expressly limits its proposition to an equitable union of the Presbyterians of Texas, as is contemplated in the action of Trinity Presbytery, in response to which our action was taken, and we are assured that our Synod had no intention whatever of opening the question of organic union between the two Assemblies and conferred on us no power or authority to do so. The only course left to us, therefore, is to make the following proposal, which we recommend to the Synod appointing us to make to the Synod of Texas, United States of America, a standing offer of union on the following just and liberal terms, to-wit: That the two Synods combine into one on the basis of the Confession of Faith, and book of Church Order and Discipline; that Presbyterial lines be rearranged by the united body in accordance with the constitution of the Church and convenience of ministers and congregatinos; that this union leave intact all pastoral relations, the existence of all organized churches and all rights of property vested in existing congregations, except as said parties shall freely choose to modify them; and this proposition we make in all heartiness and Christian cordiality to you.

"R. L. DABNEY,
"W. K. MARSHALL,
"S. B. CAMPBELL,
"W. N. SCOTT,
"JOSEPHUS JOHNSON."

THE MATTER OF SYNODICAL UNION may be said to have ended, leaving one to wonder why it was begun if so soon it was to be done. The truth is, the Northern Church would like to revive the question of union of the two Assemblies, and the Southern Church, especially after the knowledge acquired during the past two years, has tenfold better reason than before to decline being involved in the turmoil and trouble from which our good sister is not yet extricated. We believe Dr. DABNEY has voiced Southern sentiment when he says:

"Southern Presbyterians occupying the territory of the late Confederate States were compelled thirty-three years ago to assume a position of ecclesiastical independence (not of antagonism or hostility). The reasons demanding it were weighty and absolutely impractice and all subsequent events have only added to their weight. The same differences of principles, the same practical reasons necessitating our separate independence, still subsist. The marvelous growth and success of our Church in the South in consequence of this independence and in spite of the calamities and depression of our people, point out more plainly than ever our right and duty of remaining independent. I know of no intelligent Southern Presbyterian minister or layman who is not more fixed in this conviction to-day than in previous years.

THE INTERIOR, (CHICAGO), SAYS:

The Catholics ought to be satisfied with the United States, free schools and all. Here is a statement by the Inter Ocean of their holdings in this city. They fill the offices of the mayor, chief of police, chief of fire department, post master, State's attorney, clerk's of the circuit, probate, and superior courts, a number of the judges, forty-five of the sixty-eight aldermen, sixty-seven per cent. of the school teachers, eighty per cent. of the fire department, ninety per cent. of the police force, and nearly all the candidates for possible future places. Now if anybody says that a minority sect gets all these plums and preferences without a secrect organization working incessantly and ubiquitously to that end, then we must admit that Americans import, and do not produce, their supply of brains.

TWO MOST SIGNIFICANT INCIDENTS occurred last week in the political world of Europe. On last Friday BISMARCK the "Iron Chancellor," visited Berlin and was publicly, even ostentatiously, received and welcomed by Emperor WILLIAM. The people on the line of the route from Friedrichsruhe to the Imperial Palace were mad with joy. Prince HENRY of Prussia received the great statesman and the Emperor welcomed him with a cordial embrace and a kiss. The desire for reconciliation may have originated from political stress with the Emperor, but it doubtless met with joyous welcome from one whose lifelong principle has been imperialism, and who must have fretted under the enforced antagonism to his nature under which for years he has been living. The Italian ambassador referred to the reconciliation as an historical event of the first magnitude.

ANOTHER INCIDENT IS THE EXPULSION of one the socialist deputies by force from the French Chamber of Deputies. The recent house-to-house search for anarchists could hardly have failed to inflame the socialist deputies in the chamber—to the number of fifty—and they must have chafed at their lack of power to prevent the measures taken by the government. On last Saturday, in a discussion of the subject of search, reference which displeased the socialists was made by a speaker to a socialist member. At once a cry was raised of "Vive la Commune." The President of the chamber demanded from a prominent offender the withdrawal of the cry and was met with defiance. For awhile the uproar caused a suspension of all business, but the President remained firm, and the chamber adopted a vote of censure against the refractory member and ordered his expulsion, which was effected by the military guard. The other socialist members then left in a body.

FOREIGN MISSIONS.

APPOINTMENTS.

Jan. 21st, Third Creek—23rd, Milton—25th, Leakesville—28th, Wentworth—30th, Graham—Feb. 1st, Burlington—Feb. 4th, Stoney Creek—Feb. 6th, Mt. Airy—Feb. 8th, Mocksville—Feb. 11th, Buffalo.

Life or Death in the Monthly Concert.

In an article, last week, we endeavored to point out the importance, nay the necessity, of a *revival* of this valuable institution.

We promised to return to the subject again and offer some suggestions, which might be helpful. In redeeming that promise, we shall borrow many thoughts, as we have borrowed the title of this article, from a valuable contribution, on this subject, by one of the District Secretaries of the American Board.

The missionary meetings do not enjoy the reputation of being especially interesting. Why this is so we will not now stop to discuss, but we are perfectly confident in saying that, with a little test, prudence and forethought, they can be made interesting, instructive and inspiring, *more so* than any other meetings of the Church.

Do not lay the burden of this meeting upon the pastor. Few pastors have the time for the details of such work, and it may be far better for others to do it.

There should be a committee to prepare for the Concert. The benefits, mental and spiritual, to be derived, by those on the Committee are many and rich. The wise pastor is glad to afford such opportunities, of Christian culture among his people.

The selection of this committee may be made annually by the church, or by the several organizations, of the church, where such exist. Ordinarily it will be found most desirable to have upon it an earnest, broad-minded man, with fair intelligence on missionary objects, methods, and literature, then a good active representative from the Ladies' Society, and some one to represent the younger people of the Church.

The fixed purpose and aim should be nothing less than the broad culture of the Church on missionary intelligence.

An opportunity is offered, each month, to bring before the whole Church the work of Christ's kingdom, in its length and breadth.

Different people have special interests, in different branches of the Church's work, some in Home Missions, some in Sabbath-schools, and others in Christian Endeavor, etc.; but the duty of *this Committee* is *larger*, to keep a steady hand on the lines and, in the course of the year, present the great phases of Christian missions, leading the people, now by one turn, now by another, even to a broader and truer missionary spirit.

To reach this goal, *praying* and planning go hand in hand. Difficulties and perplexity will arise in the Committee over the details of a live missionary meeting—but the reward is sure.

One committee, after experience, suggested the following:

ELEMENTS OF DEATH.

1. The reading of "articles," one after another.
2. Several parts at *great* length.
3. Much recital of naked facts and figures.
4. The formal handling of the program by the pastor.

A lifeless calling of the parts will make the parts lifeless.

ELEMENTS OF LIFE.

1. The exact opposite of the last element of death. It is well to pass the program to the pastor some days before the meeting, that he may make it his own and be in sympathy with the subject. A bare announcement of parts, or reading from the paper as if for the first time, ill befits the occasion. It is in the pastor's power to create respect for an otherwise torpid concert.
2. A well defined object, or topic, around which all the other parts will gather.
3. Something to appeal to the emotional nature, such as touching stories of a missionary life, or poetry and music that have a missionary meaning.
4. Those who take part should stand and speak distinctly.
5. Let the parts be taken *briefly* though the heavens fall. Let there be variety, with more talking from the heart than reading from a book.
6. Let it never be forgotten that this a *Concert of Prayer, and make it so.*

Hints. Variety may be secured by using blackboard diagrams, five minute map exercise, "chalk talks," Bible reading, led by one of the people, five minutes talks upon subjects assigned, letters from missionaries, sketches of lives of recently deceased missionaries, imaginary journeys to the field, and all blended with many *brief* and *definite* prayers.

The Presbyterian.

THE VOICE IN THE STORM.

Not always under calm and sunny skies
The Lord doth meet us though we seek him there,
Eager to hear him talk of lilies fair
And utter parables that make men wise;
Nor do we find the One whose word we prize
Always at feasts, though he doth love to share
Our social joys and when we feasts prepare
'Tis he with better wine our want supplies;
But sometimes on the wings of storm he comes,
In the deep midnight of our black despair,
'Mid raging waves and winds that never cease;
When the helm fails us, and the cold benumbs
Our helpless hands—then, as we lift our prayer
He speaks, and lo! our hearts are filled with peace.

—*Springfield Republican.*

[For the N. C. Presbyterian.]

UNION THEOLOGICAL SEMINARY IN VIRGINIA.

BY PROF. W. W. MOORE.

III. TWO DECADES OF DEPRESSION, 1831–1851.

In November, 1831, the Rev. George A. Baxter, D. D., succeeded Dr. Rice as Professor of Systematic Theology, and in April. 1834, the Rev. Benjamin M. Smith was appointed Assistant Instructor, a position which he held for four years. No man except the founder has ever done so much for this institution as Dr. Smith; we shall speak at length of his services when we come to the time of his permanent connection with the Seminary twenty years later. In 1835 the Rev. Stephen Taylor, D. D., was elected Professor of Ecclesiastical History and Polity, being the first incumbent of that chair.

The faculty was an able one, but the hand of Rice was no longer on the helm, the country was just entering upon a period of industrial depression, and the Church was trembling on the verge of a controversy which was destined to split it asunder. The number of students declined; in 1835 there were only twenty. On the issue before the Assembly of 1837 the Faculty divided, Dr. Baxter espousing the cause of the Old School and Drs. Goodrich and Taylor that of the New. "The students almost unanimously determined to leave the institution unless something was done to remedy this state of things." In April, 1838, the Faculty called the attention of the Board to the small number of students (Nineteen—nine in the Senior Class, eight in the Middle, and two in the Junior), stating that they expected a still smaller number in the next session (and in fact there were only 13). Thereupon the Board requested Professors Goodrich and Taylor to resign their positions, stating that on the one hand their views alienated the support of the Old School friends of the Seminary, and on the other did not secure the support of the New School element. To supply the vacancies thus made the Board elected the Rev. Samuel L. Graham, D. D., Professor of Ecclesiastical History and Polity; and appointed the Rev. Francis S. Sampson Assistant Instructor, a position which he held for ten years, winning golden opinions on every hand for nobility of character, fervor of piety, fulness of learning, and skill in teaching. In 1849 Dr. Sampson was made Professor of Oriental Literature, and occupied this chair during the remaining five years of his life.

In the meantime Dr. Baxter died (1841), and was succeeded in the chair of Systematic Theology by the Rev. Samuel B. Wilson, D. D. (*nomen clarum et venerabile*), who spent the rest of his life, twenty-eight years, in the service of the Seminary.

During all these years, for the reasons already referred to, the number of students was small. The total attendance from 1823 to 1850 was indeed 250. But in 1850–'51 there were only twelve, in 1851–'52 only eleven, and in 1852–'53 the same number. In that year, however, there were eight in the Junior Class, which gave reason to hope that the point of lowest depression had been reached and that thenceforth there would be a more encouraging attendance. And so it proved.

AN EXCHANGE OF WORK.

[Correspondence of the N. C. Presbyterian.]

MESSRS. EDITORS:—As committees in Tennessee and Texas have been appointed to confer about the meeting of the Northern and Southern Synods in these States, and as nothing practical has grown out of it, it has occurred to me to suggest that instead of attempts at union, the two Assemblies agree to an exchange of work as follows:

1. Let the Southern Church agree to turn over the management of the Colored Evangelistic work entirely to the Northern Church. At the same time let the Southern Assembly still require its churches to make an annual collection for the Colored Evangelistic cause, to be sent to our Atlanta Committee of Home Missions, and by them turned over to the Board of Missions for Freedmen of the Northern Church.

2. Let the Northern Church turn over all its churches and ministers in Southern States to the Southern Church, and let the Northern Board of Home Missions be instructed to appropriate for Home Missions in the South at least as large a sum as they now appropriate for Home Mission work in the South (and larger if in the judgment of the Board it be expedient), and let the Northern Board of Home Missions turn over this fund to be disbursed by the Atlanta Home Mission Committee of the Southern Church.

Some of the advantages of this exchange of work would be:

A more economical use of Northern money in promoting Home Mission work in the South, as, in many instances, a Northern and a Southern Church in a small town could be consolidated, and make one self-supporting Church.

2. Our Northern brethren, seeing that the Home Missionary work in the Southern States is too large for the ability of the Southern Church, very naturally wish to aid in advancing the Presbyterian Church in the South, and wish to share in the good work. They are conscientious in desiring to do this. By this plan their conscience may be satisfied, for they would be contributing of their money (and men too), for this very purpose and placing their money in the hands of a Southern Committee of Home Missions, who are well acquainted with the work of the South and where the money is likely to be spent to the best advantage to accomplish the wishes of the contributors.

3. The Colored Evangelistic work would be likely to be prosecuted more vigorously, and efficiently, and economically, if turned over entirely to the Northern Church. Tuskaloosa Institute would not be needed, or, if retained, could be strengthened. Our Colored Evangelistic Committee would not be needed. And the office expense of administering a large fund is much less in proportion than that necessary to administer a small fund (such as our Colored Evangelistic Fund now is.)

4. Prejudice would be eliminated to a large extent, both in the management of the Colored Evangelistic work, and in the management of Home Missionary work.

Would it not be well for our brethren, both North and South, to consider this whole matter, and see if some action in this direction by the two Assemblies, next May cannot be taken?

This is an age when economies must be closely studied. In railroading, merchandizing, and the management of machinery, economy must be closely applied, so as to eliminate all intermediate and unnecessary office and expenses. So the Church may learn a lesson of economy also, and, perhaps, in the direction I have suggested, may cut down expenses considerably, and be able to raise larger funds and reach better results.

Fraternally yours,
S. F. TENNEY.

God's Kindness.

"We love him because he first loved us." Here is the starting point of love's race. This is the rippling rill which afterwards swells into a river, the torch with which the pile of piety is kindled. The emancipated spirit loves the Saviour for the freedom which he has conferred upon it; it beholds the agony with which the priceless gift was purchased, and it adores the bleeding sufferer for the pains which he so generously endured. On taking a survey of our whole life, we see that the kindness of God has run all through it like a silver thread.

BROKEN CISTERNS WHICH CAN HOLD NO WATER.

[Correspondence of the N. C. Presbyterian.]

It is curious to note the various efforts of the self-righteous to reform the world. These efforts seem particularly rife just at present. In England, there is Gen. Booth with his costly scheme for raising the submerged tenth. In South Africa, a philanthropic German has established a community whose chief advantage is access to free land. And in Australia, arise a people who are called "New Australia" and who follow their teacher William Lane to the rich, unoccupied land of South America to realize their utopia. Much as we long to see the dawn of the promised millenium, we see but broken cisterns in all these schemes. There is too much human invention about them—and too little faith in that fountain of living water, God's own Word. Like the Brook Farmers of New England they are all too self-righteous. If combined genius and learning and honesty of purpose could have ensured success, the experiment at Brook Farm ought not to have been so total a failure, as to call forth Carlyle's sharp sarcasm upon their "trying to reform the world by growing onions." Had his joke made it beans instead of onions, he would have brought it nearer the Boston ideal. The New Australia colony have, as one of their fundamental rules that "women are the equals of men." And that sentiment alone is a bit of worm-eaten timber which will eventually wreck their ship. It is in direct contradiction to God's Word which places woman in subjection to man from Genesis to Revelations. And the South African experiment will fail also, because they offer free land. Land is *not* free, never—it was never meant to be free; it belongs to God alone; and God has ordained that every citizen shall have the use of a citizen's share of the land during his life-time and then it is to descend to His Son; (or sons, if the double portion of the first-born does not include the whole.) Of course as the population increases, the citizen's share must be readjusted (say every 50th year) and grow smaller and smaller every jubilee, until the population require more room, and they must colonize and begin again the same system.

Every law of God is perfect and brings its own reward. And man-made law is always going to result in failure; total failure for two reasons: they have forsaken God, the fountain of living water, and hewn out for themselves cisterns; broken cisterns which can hold no water. Even when partially obeyed, the laws of God produce wonderfully successful results. The Mormons organized their political system upon that of the Hebrews as ordained by God; and behold the difference between them and the ill-starred Brook Farmers.

Then look at the swarming millions who profess the faith of Islam. To what is it owing but to that outside frame which Mahomet copied from the early Christians. They, the Mahometans, claim that the four great pillars of their ecclesiastical structure are prayer; fasting, alms and cleanliness. They saw the primitive custom of daily prayer preceded by daily ablutions; daily almsgiving and daily self-sacrifice for the poor. And upon these foundations, they planted a religion which, with all its errors, has wonderfully improved the pagan world.

What right had the Romish Church to abolish these safe guards? A convert who comes to the hour of prayer, having his body washed with pure water, is not likely to forget his religion. And a convert who gives up a portion of his daily luxuries in order to contribute to the daily ministrations of his brother saints, (rich or poor) is not likely to forget that one of the pillars of his faith is self-sacrifice. The only sin recorded of Dives is that he fared sumptuously every day. To fare sumptuously while our brethren (the body of Christ) are suffering for food is a sin; a very great sin; yet what multitudes of so-called Christians do it. "For he that eatheth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body") (the Church of His saints). And so we no longer have any Agapæ (feasts of love) nor Eucharists (feasts of thanksgiving. We merely have memorial services in reference to the death of our Lord. It was not so when the apostles ordained the first deacons for the daily ministrations. Will no faithful messenger of the God of hosts teach us the truth?

H. M. I.

"THE VOICE OF THE LORD IS UPON THE WATERS."

[Correspondence of the N. C. Presbyterian.]

It is in the still small voices that God generally speaks to His children, but there are times when in His infinite wisdom He calls in louder tones, because, "My people doth not know, Israel will not consider."

And surely He is speaking in trumpet tones to us now not only in the flames of burning cities, or in financial calamities, or yet in pestilence, but His voice is heard on the waters, calling to our land to-day.

Oh, that His people would consider! Oh, that we might turn an obedient ear to this Voice that we might see what He means by the judgments that are abroad on the land.

"The Lord doth not afflict willingly (or, as the margin beautifully expresses it, grieve from His heart) the children of men," but He must chasten those He loves, "else were they bastards and not sons."

And the questions must arise in mind and heart of the thoughtful: What have we done, that God's judgments should fall so heavily upon our country? What does God mean to tell us? What object lesson is there in flames, and storms and financial troubles?

With all humility, we would submit the following suggestions:

As a Christian people are we not violating God's express commands by permitting the presence of Pagan worship on American soil?

1. Are we not as a nation breaking openly and deliberately the Fourth commandment?

5. Are we not seeking first the things of this world, rather than the kingdom of God and His righteousness?

The rich man who Christ condemns in the twelfth chapter of Luke was one who "lays up treasure to himself and is not rich toward God."

2. Are we not as Christians, silently acquiescing in the breaking of God's laws, when we do not protest against their violation?

3. Have Christians, especially in the South and West, not kept a cowardly silence in reference to the lawlessness that stalks abroad in the land?

Have not many Christians encouraged mob-law, if not by their participation in the diabolical deeds perpetrated in the name of justice, at least by not protesting against them, and putting a stop to them by every means in their power?

Have we not robbed God by not bringing our tithes into His store-house?

6. Have we not mocked Him by praying: "Thy kingdom come" and *living*: Let self be advanced?

The sin of idolatry was the sin that brought destruction on God's ancient people, and the violation of the Fourth commandment added sorrows. And through all the years of the declining prosperity of God's people He still pleads with them, promising to keep covenant with them if they would repent, cast out their idols, and keep His commandments.

"Now all these things happened unto them for ensamples, or types, *and they are written for our admonition upon whom the ends of the world have come.*"

Thank God! there may be individuals who can answer an honest "no" to most of the above questions.

In Israel's darkest days God could say: "Yet have I reserved to myself seven thousand men who have bowed the knee to the image of Baal."

"Even so at this present time also, there is a remnant according to the election of grace."

But may God help us from self-deception in this matter, and may He save our country from the fate of Israel!

S.

Give Systematically.

Giving should be systematic as well as spiritual. Order is never a foe to spirituality. Irregularity in giving is as dangerous to the grace as irregularity in prayer. There are no go as you-please methods in the kingdom of heaven. The attempt to leave giving to such methods in the Church has opened the door for the rabble of the world, in a vain endeavor to supplement Christian deliquency by worldly devices to raise money. We might as well ask the world to do our praying for us when Christians neglect their closets, as to ask it to do our giving for us, when Christians withhold their offerings. The only system of giving in the New Testament is a laying aside in store week by week on the Lord's day as the Lord has prospered, so as always to be ready on call. Open an account with the Lord into which you place His gifts and from which you distribute His bounty, and you will find Christian giving as delightful as Christian prayer.—*Christian Intelligencer.*

A Nut Saved Him.

A nut once saved the life of a German count. A plot had been laid to murder him, and the murderer lay hid in his castle through the day. Before going to bed he drew some things from the pocket, and a nut fell on the floor, which he did not notice. That night the murderer entered the bedroom, but stepped on the nut, which, in breaking, cracked loud enough to waken the count, and the murderer fled.

Who would say that all this was by mere accident? In God's providence the man might have stepped just beside the nut, or the count have picked it up, or he might not have let it fall, or one of a dozen other things might have been; but we know what was, and was not by chance. All things are in God's hands. —*Christian Witness.*

Suffer Little Children to Come.

Parents are often in doubt about allowing their children to make a profession of religion at an early age, and may withhold them from church-membership because, as they allege, "they do not understand." But often these same children have a clearer perception of the relation of God's children to him than the parents have. The power of children to understand essential truth is often clearer than in older people. De Quincy put the matter plainly when he said; "I maintain steadfastly that into all the elementary feelings of man, children look with more searching gaze than adults. Children have a *specific power of contemplating truth* that disappears as they enter the world. Children, upon elementary paths which require no knowledge of the world to unravel, tread more firmly than men, and, according to one immortal ode, are in far closer communion with God."—*Christian Intelligencer.*

Reputation.

A man's reputation, like his coat, may be soiled without touching the man himself, since the reputation is not the character, any more than the sleeve is the arm it envelops. The character can be soiled only by what the man himself does, while the reputation may have mud thrown upon it by any wretch unmanly enough to want to injure the standing of another. We are to see that our motives are pure, our principles honorable, and our outward life governed by them, and then to go about our duty calmly, confident that in the end they who unjustly seek to injure us will do us no harm.

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JOINT HEIRS.

There came a precious meaning
Into the Word to-day—
A waft of sweetness from the land
That is not far away,
A thought so pure, so high, so strong,
That in my lonely lot
I kept the measure of a song,
And bore me free from spot.

Joint heirs with Christ the Blessed,
The Father's only Son,
So lifted into equal place
With that Beloved One.
So given rights to sonship
Before the Father's face,
So made the heir of all things,
By heaven's most royal grace.

Not as the younger children
Who forth from home may fare,
But as the first-born of the line
The birthright I shall share.
In the presence of the Father,
Uplifted by the Son,
I shall be loved as Christ is loved
And dwell near to His throne.

Dear thought that bids me cherish
To-day the hidden name
Which will be mine when Jesus
His own shall come to claim;
Dear hope that casts its glory,
A charm o'er daily care,
And gives me joy and freedom
Oft as I kneel in prayer.

Joint heir with Christ the Blessed,
The Christ-life mind to live,
And every day some sacrifice
Of my own will to give,
Some trial to endure for Him,
Some brother's load to ease,
Or in the quiet home routine
Some little child to please.

Joint heir with Christ in heaven,
Joint heir with Christ on earth,
Made equal in the Father's sight,
Divinely dowered in birth.
A waft of precious meaning
Comes floating from that word,
A harp note from the ceaseless strain,
By saints and angels heard.

—*Mrs. M. E. Sangster.*

Presbyterianism Tolerant.

In the religious world there has always existed much confusion of thought and beliefs. Hence denominations, sects, and parties have arisen to divide the great catholic body, the Church. This diversity comes from the imperfeceion of man's knowledge, his peculiar mental characteristics, and the bias of associations and education. Uniformity of belief, by some most devoutly wished for and urged, does not seem to be attainable nor practicable.

Identity of belief is not consistent with the law of progress. The Great Creator has shown no tendency to preserve uniformty in His works. All around us we observe infinite variety and diversity. No two things are identical in every feature and outline. No two leaves of the same tree, no two flowers of the same plant are just alike in every part. Even the innumerable grains of sand on the seashore, under the microscope present a variety of outline, as great as the mountains and hills around us.

If such diversity indicates the wisdom of the Divine Creator, may we not expect the same in mental characteristics, modes of thought, and forms of expression?

A distinctive principle of Presbyterianism is the right of the individual to think and speak after his own way. With the Bible as his guide, he must follow the dictates of his own conscience and reason, and the light within him, as he must answer to God. That conviction of personal responsibility to the Great Judge of all, made him capable of the highest endurance and self-denial, yea, even a martyr's death. For this liberty he was willing to sacrifice comfort, position, and all earthly reward. Such was the spirit of the Reformers, the Puritans of England, and the Pilgrim Fathers of Holland. Plymouth Rock stands to-day as the symbol of this personal right and liberty divinely accorded to every man.

When the Christian comes into a larger freedom of the truth his heart extends a greater charity towards brethren who may not agree with him. He loves the truth, but he loves his brother more, and sympathizes with him, even while their thoughts and convictions may differ. The liberty which he claims for himself, in all justice, and reason, he accords to his brethren of other views and conclusions.

The well-equipped Presbyterian Christian has a clearly defined Creed. He finds great help from it. But he rests on the solid rock of Bible truth. The standards of his Church are to his mind the best expression, so far as he knows, of the substance of Christian doctrine. But his final appeal is to the Bible. Creeds are fallible and subject to revision, but the Bible is as unchangeable as the Author Himself. But thus equipped and settled in his convictions of truth, he is qualified then to embrace, in all due regard and charity, his brethren whose creed and modes of thought do not harmonize with his own.

Such tolerance, however, is not indifference. It does not extend to the enemies of the evangelical truth—to the caviler and the destroyer of truth and morality, nor to the man who sees in all religions equal merit, and therefore pronounces all good in their place. To none of these is there a claim for such charity. But to the earnest, reverent seeker of truth from the great source and fountain of truth—the Word of God, to the great evangelical body of Christians, is our plea for all forbearance and charity towards views different from our own, and yet not essential to the Christian system.

It is to the honor of the Church that on all the vital truths of Christianity she stands a unit. The Bible is the common platform. And now, as never before, her various branches are coming to recognize this unity in all the essentials in one another. The acrimony of controversy has passed away. More emphasis is placed upon the character of the work being done in building up Christ's Kingdom and saving men. There is, likewise, a growing spirit of co-operation in Christian work, union services and united efforts are the error of the day. The great army is closing ranks and keeping step. They together give origin to the "Blended strain from which issues the perfect music, which utters the perfect truth."

In the Presbyterian fold there is observed a growing tolerance toward inquiry and criticism. Less than a score of years ago, no minister in the Church would dare question the truth of any article of her Creed. To-day some of the conservative challenge certain alleged defects and shortcomings of that Confession.

More liberty is given to inquire and test human formulas of doctrine by the teachings of the Bible. That means progress, and is the only true attitude of mind to receive greater truth. Nor can this spirit of inquiry be arrested by any voice or decree of a Church Court. To the devout inquirer, seeking the truth in love, and with reverence for the services of it, we may safely trust the issues.

Upon private members the Presbyterian system lays no formulated Creed. He is not supposed to know or understand so condensed a system of doctrine as our Confession of Faith. He is only asked to receive such truths as are regarded by the Evangelical Church as essential to Christian experience and Christian love.

This trends towards a broader charity is demonstrated in our Church, in her large and undenominational spirit in certain lines of Christian work. Denominationalism is necessary for organization, co-operation, and efficiency in the work. But the Presbyterian Church has always lent a willing hand in support of the undenominational enterprises of the American Bible Society, the Tract Society, and Sunday-school Union. Through these and other channels, large streams of benevolence have flowed, showing her devotion to the great common cause of building up the kingdom of our common Lord. The spirit of *comity* and Christian union has always received the hearty support of the Presbyterian Church. She pleads for Christian union and co-operation in the great common cause—she asks a halt in the unseemly rivalry of Churches that crowd in upon one another, in the new and sparse districts of our country, to their injury, if not to their destruction.

So the spirit of Christian union and fellowship is working out itself in this closer coming together of brethren of different branches of Christ's Church. In this growing unity the Saviour's prayer is being answered. All hail the day of its fulfilment!—*Rev. S. M. Glenn, in Philadelphia Presbyterian.*

The Yielded Life.

"Lord, what wilt thou have me to do?"

Jesus of Nazareth has again conquered, and Saul of Tarsus has found his Master. The proud Pharisee is in the dust, humbled, penitent and submissive. He surrenders his self life, and Jesus becomes Lord of his heart. He yields up his own plans that Jesus may rule in his life. This is essential. There must be no reserve, or Paul will fail of the high place God has planned for him, and the "chosen vessel" will be spoiled.

Jesus must have entire management of the life that would receive of his fullness. It is here that we fail, and self is the source of our weakness. We cherish *our* plans, and do *our* pleasure, and blunder. The complete Christian life is found in a hearty, unreserved yielding to the Master's plan.

Once the disciples were in danger of shipwreck because *they* were managing the vessel. They awakened Jesus, and let *him* take command, and immediately there was a calm and perfect safety.

They once toiled with the oar till past midnight, and made no headway toward the desired land. Then they saw Jesus walking on the waters, and welcomed him aboard. And when he had taken charge of the boat they quickly reached the shore.

They dragged their nets throughout the whole night and caught no fish. But in the morning, when they reached land, Jesus drew near. He entered the boat as Commander. "Launch out into the deep; let down your nets," he said. They obeyed, and drew up so great a catch that the nets broke.

We have tried to be holy and helpful, and have been humiliated by our weaknesses and failures. Is there not a more excellent way? Why not let Jesus take complete control, and do in us what we have failed to do? Acknowledge him as our King, who has absolute right to do with us as he pleases. Be willing that self be crucified, and that Jesus be enthroned in our hearts. Be willing to have our plans set aside, "bringing into captivity every thought to the obedience of Christ."

Invite Jesus to occupy your whole being as Lord of the house, and be thou his bond-servant. Commit every care to him. Receive everything needed from him. The blessed Lord will assume the responsibility for the success of the life which is fully yielded to him.—*Rev. Charles A. Oliver.*

A Newspaper Item.

We read in the paper the other day an incident replete with shame and horror. A man had lost one of his legs in some railroad accident. As soon as he was able he journeyed to the company's headquarters and received $150 as reimbusement. It was in his mind to secure with this money a winter's supply of household goods for his wife and children. But instead, he "laid it out" in sport and drink. Every cent was thus squandered. When soberness returned he realized his weakness and his criminality, and taking a dose of strychnine he ended his days.

This tale though no more painful than hundreds of others in the liquor annals of to-day, has been haunting us ever since we read it, and our imagination has suggested the features of the picture. We think we see the man as he leaves the railroad office. In the rooms of the large corporation there has been shown him an official consideration and a sense of justice, and perhaps along with that there was also some manifestation of kindly sympathy in his misfortune. Perhaps he had never been "made so much of" before. The $150 is a large sum in his eyes. On his moderate standard of outlays it will go very far. Then there arises in his mind a noble thought—his thought of home. The money shall avail for the wife and children as well as for himself. How glad they will be to see such an amount, and how much of home comfort it will represent in their eyes! The poor man is proud and happy as he thinks of their gladness.

Now we see him out on the streets. What know the people there of his bright visions? What interest have they in the wife and children waiting eagerly his return? He is a stranger on these streets, and his thoughts are with his home. Pursuing his course, his way leads him by a saloon. Soon he passes another. In fact, the way seems lined with them. Fumes from the open doors strike his nostrils. At length he stops at one and takes a look within. It is an inviting scene to his eye—the cordial bar-keeper, the bottles drawn up in battle-array, the loungers, the cozy chairs. Well; he will celebrate his good fortune of money by taking a drink. The liquor is good to his taste, and with his well filled purse he thinks he can afford another. Now, maudlin with liquor, he boastfully displays his money, and instantly is attended with a bevy of boon companions. We need not imagine the further stages. His better feelings of a few hours past, his visions of home and dependent ones, his responsibility as a husband and father, the wants of the coming winter, all these unselfish and manly thoughts are gone. He makes a fool of himself, a beast, a despicable creature, and a criminal before the bar of an outraged domestic hearth. At length appetite sated, the debauch over, the money all gone, there comes remorse and self-loathing. His reason, or his despair, tells him such a life is not worth living, and in reckless resolve he ends it forever. Oh, the wickedness and ignominy and the self-incurred responsibility of such a horror! And oh, the flagrant, crying iniquity of the saloons which line our streets as decoys to hell. The $150 has changed owners, the bottles are refilled, and the portals of death stand ready for another victim.—*Mid-Continent.*

Pearls From Thomas a-Kempis.

"A certain woman," says a-Kempis in a "Sermon to Novices," "who loves those things which are God's, used to visit frequently the church, and to hear freely the preaching of the Word of God.

"Once, when coming out of the church, she was asked what good she had retained out of the sermon. Answering briefly, she said: 'I know not how to tell you much; but I heard well and retained this, that I am unwilling to sin.' She answered well and prudently, as she had carried with her the fruit of a good discourse, that she would sin no more. Hence our Saviour says in the Gospels to the devout woman: 'Happy are they who hear the Word of God and keep it.'"

"Study at first," he writes in his "Garden of Roses," "to learn humbly and to perform little things, and God will give thee greater things to understand more quickly if it would be useful to thee. He who knows and reads many things, if he does not do what he has known and learnt, departs empty and hungry from a full table."

"Our own curiosity," he declares in *Doctrinal Juvenum*," "often hinders us in the reading of the Scriptures when we wish to understand and discuss, where we should simply pass on. If you wish to drink profitably read humbly, simply and faithfully, nor even wish for the name of learning. Ask freely and hear quickly the words of the saints, let not the parables of the elders displease thee, for they were not produced without cause."

"Whatever things are written in the Old and New Covenant," says Thomas a-Kempis in the "Valley of Lilies," "are written to teach our souls that we may serve God faithfully by hating evil, and by cleaving to God, our highest happiness, with a pure heart, whole and perfect here and hereafter."

Forget.

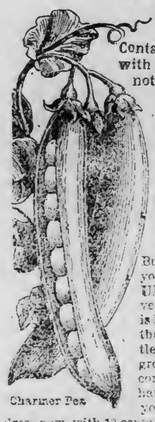
If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you ever heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause that provoked it. Forget the peculiarities of your friends, and only remember the good points that make you fond of them. Forget all personal quarrels or histories that you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life: they will come, but they will grow larger as you remember them, and constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things that are lovely and lovable.—*Lutheran Observer.*

True Piety.

The piety that Christ smiles upon is a piety that will stand a pinch and face a storm; that would rather eat an honest crust than fare sumptuously on unholy gains; that gladly gives up its couch of ease to sally on its mission among the outcasts; that sets its Puritan face like a flint against fashionable sins. We talk glibly about "taking up the cross," but a cross is intended for somebody's crucifixion. On Calvary's cross we know full well who bled away His precious life. On our cross self is to be the victim. Paul, the heroic, was emphasizing this fact when he commanded Christians to mortify their members which are upon the earth. The American revision of the New Testament hits the sense of this passage more accurately: "Put to death your own members," etc. Loyalty to Christ often demands the plucking out of the right eye and the amputation of the right arm. The sublime glory of Abraham's offering really was that he was willing to thrust the knife through the very heart of self. O, it is not the taking up, it is the giving up, that makes a strong, athletic, heroic Christian.—*Rev. Theodore L. Cuyler, D.D.*

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1894


Charmer Pea

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The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address :

Rev. M. R. Kirkpatrick, from Wadeshoro, N. C., to Blackstock, S. C.

SUPPORT OF INDIVIDUAL MISSIONARIES AS SPECIAL OBJECTS.

Of our missionaries now in the field fifty-three are supported in whole or in part, as special objects, by separate churches, groups of churches, missionary societies or individuals.

There is a larger number for whom no such provision has been made, who are supported out of the general fund of our treasury. We will send a list of those, on application, to any church, missionary society, or person desiring to engage in this special object work. From this list a selection may be made of any one, whose support, either in whole or in part, they may wish to undertake.

On notice of such selection being sent to the Foreign Mission office, the missionary will be notified of the fact, and the parties contributing will be put in correspondence with him or her, as the case may be.

Our experience is that this plan of work always increases the churches' interest in missions, and as a rule contributions are increased ; sometimes as much as two or three fold. We will be glad to hear from enough churches to take up all the names now on our roll, and will be glad to correspond with any church on the subject, and furnish all information that may be desired.

S. H. CHESTER.
Acting Secretary.

NORTH CAROLINA.

Rev. Alfred T. Graham makes an urgent call in another column to which attention is invited.

[Correspondence of the N. C. Presbyterian.]

Churches in Wilmington Presbytery :—I am gratified to be able to state the Lord continues to bless us within the bounds of my work. Our new church in Smith's township, in this county, wil soon be ready for occupation. We have recently received one member at Harmony, one at Stanford, two at Hebron and one within the bounds of the Chinquepin church - all persons of mature years. J. D. STANFORD.

Kenansville, Jan. 21st, 1894.

Items from Gaston county :

[Correspondence of the N. C. Presbyterian.]

Lowell :—At our first quarterly communion at Lowell on first Sabbath of January, we had two additions. Bro. J. W. Siler, a favorite with our people, was with us, and did work for the Master. The annual report showed that this church paid to all causes of the Church about $9 per member.

New Hope :—On second Sabbath we held our first quarterly communion at New Hope. Our expected brother, to our regret, failed to come. Had two additions. Our annual report even though the times are pressing, and we have lost by removals, was much better than our last. To God be all the praise.

From this church the following Sunday-scholars have memorized and recited the catechism and received Bibles, viz :

Mary Craig, Myrtle Bradley, Florence Hoffman, Emma Rankin, Emma Harrison, Nona Harrison, Carrie McKee, Cora Lewis, Mary Bradley, Mary Hoffman, Cevetus Hoffman.

The following children at Lowell have done the same :

Erwin Robinson, Irene Hamilton, Jasper Hand. Two of these are boys and thirteen are girls. With well drilled catechism-girls I think there is hope for the church.

Belmont :—On third Sabbath we had our communion at Belmont. Bro. Williamson was with us on the week days. He gave us well digested sermons. Owing to the weather, roads and the sickness of a number of our family our congregations were small. We deferred our annual report till our next appointment, and we are confident that this report as a whole will be the best in the history of this young church.

Hope for Gaston County Presbyterianism :—For the first time in a number of years all of our church are supplied with regular preaching of the Word, and so far as I know these men are acceptable to their people. I don't think we have a single schism or contentious feud in any of our thirteen or fourteen churches. We hope soon to form a ministerial association to look after our interests throughout the county, and do as much evangelistic work as we can consistently with our pastoral duties. By the help of the Lord we hope to do this year great things for our God. R. A. M.

Correspondence of the N. C. Presbyterian.]

Rutherfordton :—The church at Rutherdton, made vacant by the resignation of Rev G. A. Sparrow, has tendered an invitation to Rev. G. A. Hough, of Brittain, to serve them for half time till spring meeting of Presbytery with a view of making the arrangements permanent.

[Correspondence of the N C. Presbyterian.]

Acknowledgment :—Rev. S. W. Newell writes : The manse has been invaded again—this time by the people of our little church at Newell and our hearts are as full of grateful pleasure as our pantry is full of the "good things" which our kind friends have brought.

[Correspondence of the N. C. Presbyterian.]

Mecklenburg Presbytery :—On 23d January dissolved pastoral relation at Wadesboro and Morven and transfeired the pastor, Rev. M.R. Kirkpatrick to Bethel Presbytery at his own request.

VIRGINIA.

Union Revival Meetings :—Meetings properly called "revival" meetings, have been held for something over four weeks in Tabb-Street Presbyterian church, Petersburg- Dr. Rosebro's. The church has been filled to overflowing and about one hundred and firty persons have professed faith in Christ and united with some evangelical church.

These meetings are properly styled "Union" meetings. Methodists, Baptists and Presbyterians heartily unite in them and work together in delightful harmony. A committee of three ministers, from the denominations named have the conduct of the meetings and decide where services shall be held each week, who is to preach and when.

GEORGIA.

[Correspondence of the N. C. Presbyterian]

Savannah :—At the January communion in the First Presbyterian church, Rev. L. C. Vass, D. D.. pastor, nine persons had been received by the session ; four on profession and five by certificate.

[Correspondence of the N. C. Presbyterian.]

Rev. W. A. Nisbet :—The Second Presbyterian church in Savannah, has given a unanimous call to Rev. W. A. Nisbet, of Cedartown, Ga., to become its pastor.

TENNESSEE.

[Correspondence of the N. C. Presbyterian.]

Bolivar :—On last Sunday the Presbyterian church of Bolivar, enjoyed its third quarterly celebration of the Lord's Supper since the beginning of the present pastorate. During the last quarter thirteen were received into the church on examination, and three by letter. At the Thursday evening prayer-meeting of last week, a congregational meeting was held for the purpose of electing one more elder and deacon, which resulted in the election of Mr. J. T. Roberts as elder, and Mr. Geo. T. Ingram as deacon. Bro. Roberts was already a ruling elder, having been ordained as such by the session of the Laurinburg church in the Presbytery of Fayetteville. From that church he was dismissed to Bethesda church in the same Presbytery, in which he was again elected and installed to serve in the capacity of ruling elder, and from which he was dismissed to this church only a few months ago.

DOMESTIC.

Baltimore Sun : The trial of Rev. David B. Greigg, pastor of the Twelfth Presbyterian church, who was charged by certain members of his church session with acting in a manner unbecoming a minister and with a violation of the government and discipline of the Presbyterian Church, came to an abrupt end before the Baltimore Presbytery on Thursday by Mr. Gregg entering a qualified plea of guilty. To the charge of conduct unbecoming a minister there were five specifications, stating that Mr. Gregg threatened violence to members of the congregation and session ; that he said certain persons would have to leave the church, and that he disturbed the peace of the church by calling on some young men to throw one of the elders out. Mr. Greigg admitted that this was all true, but said the provocation had been great. The specifications to the second charge were to the effect that he usurped power not his in attempting to govern the church without the session ; that he called a meeting of the congregation without proper authority and took part in its illegal action, which consisted in part of the election of three elders, and that he refused to call a meeting of the session when requested to do so by a majority of its members, and at a subsequent meeting of the session refused to entertain certain resolutions. In pleading guilty to the second charge Mr. Greigg said the action complained of had taken place after consultation and with the advice of prominent clergymen, without intention of violating the law of the Church and with the conviction that he was right. A third charge, that of violating his ordination vows, was thrown out by Presbytery. The verdict of the Presbytery was that it was unnecessary to censure Mr. Greigg further than to counsel him to endeavor to heal existing breaches in the church to avoid occasions of offense in the future. It also passed a resolution requesting all parties to the case to forget past grievances and be peaceable in future.

The three ruling elders it is understood will transfer their membership to other churches. [The result would seem to be a settlement that will hardly settle.]

In 1853 a Mrs. Davey conveyed property on 166th street, New York city, to the Roman Catholic Church authorities with the condition that in a reasonable time a house of worship should be built and consecrated on the land. A few days ago the courts on an ejectment suit brought against Archbishop Corrigan turned the property over to the plaintiff. The land is now worth $60,000.

A CALL.

[Correspondence of the N. C. Presbyterian.]

Is not this an unmistakable call from God to the churches of our Synod ?

DEAR BRETHREN IN CHRIST :—Do you know that Rev. J. W. Moore and his sister have applied to the Assembly's Committee to be sent to the mission field in Japan, and have been informed that there is no money with which to send them ? Let us stop and think what this means !

It will be remembered that Rev. Mr. Moore returned from Japan several months since on account of the illness of his devoted wife. Since his return to this country, God has indeed led him through deep waters. First, his infant child was taken into the arms of the Good Shepherd and safely folded above. And, in a little while, the mother was called to follow her beloved into the Saviour's presence. And now in the midst of these storms of life the heart of Mr. Moore in its loneliness and grief turns to the benighted heathen across the sea, whom he loves so much and for whose salvation he has already labored with such earnest success.

One obstacle, however, seemed to lay in the way of the accomplishment of his heart's desire. God had left him one dear little child—his solace in his bereavement and the one remaining link with the happy past. But what could he do ? It was too much to give up this little one and leave her behind in this country and yet he could not carry him in his tender years back with him to the mission field.

God preciously solved this problem for him by making his sister willing to give herself to the work. This seemed to remove the hindrances completely and gladly and confidently did these two young servants of Christ ask the Executive Committee to send them at once to Japan. But alas ! they were doomed to a very sore disappointment for the answer came back from Nashville that the funds did not allow the committee to authorize their departure.

What is the significance of this reply to the Christian people of our Synod ? Is it not a *distinct* and *solemn* call to us, brethren, to come up to the help of the Lord in this matter and supply the necessary funds to enable *our* missionaries to go on their way rejoicing ?

This will appear the more emphatic too when we recall this fact : We have only *two male* missionaries for the Synod of North Carolina, Rev. John Davis and Rev. J. W. Moore. One of these is at home in the Providence of God and to-day, earnestly urges the Church to send him back to this field of labor. Brethren of this noble Synod, will we allow this brother to call to us in vain ? Is not this God's voice and can we thus allow it to be unheeded ? God forbid ! Are there not some consecrated men and women who will feel moved by this appeal to furnish the means for this brother and sister to go forth to the Master's service *at once* ? Or cannot our churches by united, earnest effort raise the salaries of these two missionaries and bid them go forward without delay upon this journey ? I have this proposition to make : Let us forwith raise an *emergency* fund of $1,800 to defray the travelling expenses and furnish the necessary outfit of these servants of God and *support them for one* year in Japan. I say for one year only, because by the end of that time the Assembly's Committee will be able, doubtless, to put them upon their books ?

Who then will respond to this call ? We are abundantly able to do this thing. May God give us a willing mind to do our duty when His call is so clear and so urgent.

Will not the people of God in our Synod send to me *immediately*, sufficient names and pledges to secure the payment of this amount ? Let us act quickly brethren, "for the King's business requireth haste."

Yours in the Master's name,
ALFRED T. GRAHAM,
Agt. For. Mis. in the Synod of N. C.
Davidson College, N. C., Jan. 18th, 1894.

MANSE UNION CHURCH, GASTON COUNTY, N. C.

[Correspondence of the N. C. Presbyterian.]

TO THE N. C. PRESBYTERIAN :—It is with pleasure we have read in the recent issues of your paper so many notices from the brethren of the ministry of the kindness, hospitality and substantial evidences of the love of their people, but we are sure that none of these can exceed what has been done for the pastor at Union and Olney churches in Gaston county. Since taking charge of this field the good people have shown a spirit of *love*, kindness and generous appreciation of their pastor that is indeed refreshing. Pantry, barn, stable, poultry-house have all been kept filled while the good ladies of the congregations have determined that we shall not *get cold*. We doubt if any other brother ever had as many pretty quilts, &c., given him by his people. Personally we are not much of an advocate for giving publicity to these things between pastor and people, but since it is the custom we fall into line assured that no people ever deserved it more than these, and we hereby acknowledge all these courtesies and hold them out to other churches that they may "go and do likewise."

Surely they will receive their reward, and we pray that the coming year may not only be one of great temporal but spiritual prosperity.

The second Sabbath at Olney was our regularly quarterly communion and services were held from Thursday until and including Sunday, while the attendance was good. Each day it was large on Saturday and quite large on Sunday. It does the minister's heart good to preach to such large serious and attentive congregations and cheers him in his work. Only one person was added to the church, but the season was enjoyed by all. Saturday, the 20th, we attended services in Bro. McAlister's church in South Carolina (Bethel) and heard an excellent sermon from Rev. B. P. Reed, of Kershaw, S. C He is a good preacher, a wonderfully ready talker and a *better beggar* for Home Missions. In Bro. McAllister we found an old school and class-mate which makes it pleasant as we are only five miles apart. If Bro. Miller and Smith in this county can carry out their project for work, &c., the better parts of old Mecklenburg will have to pick up and brush up. First Sunday in February is our communion season at Union.

From the Southwestern Presbyterian.

THE BIRMINGHAM CONFERENCE ON THE SUBJECT OF NEGRO EVANGELIZATION.

MR. EDITOR :—The text of the report adopted by the joint committee of the Northern and Southern branches of the Presbyterian Church, as to the future management of the colored work, is before your readers through the columns of your valuable journal. In reference to which let the following facts be carefully noted :

1. That the Southern Church is required to yield its opposition to the system of Boards, against which it has earnestly contended since its organization in 1861—its leading men warmly resisting the policy in the undivided Church, long before the late war. It is now arranged for us that we deliberately recede from our declared principles on this subject ; and re-adopt the system which we have long since rejected, as being foreign to the Constitution and government of the Presbyterian Church.

2. Not only so : but this Board is to be constituted of persons who belong to distinct bodies, having no ecclesiastical relations ; and its operations are to be subject to the review and control of courts which do not recognize the same authority. Can such an anomaly be seriously proposed for adoption ? Or is the suggestion made with a secret purpose to effect, surreptitiously, a fusion of the two bodies into one ?

3. This Board is to consist of twenty-two members ; of whom fifteen are to belong to the Northern Branch, and seven only to the Southern Branch ; thus binding us hand and foot, by a majority against us of two to one, in submission to a body distinct and foreign to us.

4. This Board, in which we are in a hopeless minority, is a corporate society, holding property and to which bequests are made ; and by this Board all monies are to be disbursed in the work of Colored Evangelization.

5. This Board is to have its seat at Pittsburg—a place far removed from us, and where our influence will scarcely ever penetrate.

6. We are thus to be delivered over, body and soul, to the Northern Board of Missions for Freedmen—giving them full jurisdiction over us in a matter more intricate than any other, and in which our people are peculiarly jealous of foreign interference—a matter which involves the most difficult social problems, and in which our interest are most vitally concerned.

If it is the design of this report to inaugurate a movement looking to the unification of the two Churches, it has simply blundered into a movement to arouse the fiercest antagonism that can be engendered.

Yours truly,
B. M. PALMER.

BEWARE OF RABBI SERGIUS.

[Correspondence of the N. C. Presbyterian.]

In July, 1893, Savannah, Ga., was afflicted with one Rabbi John Sergius, Ben Israel. He said he was a Christian Jew by inheritance, being descended from Jews who were converted at Pentecost in Jerusalem, or in India by the Apostle Thomas. He affirmed that there were many thousand Christian Jews in India, and that he was the pastor of a large but very poor congregation and Sabbath-school of Jews in the province of Travancore, on the Malabar coast in Madras Presidency The rabbi was accompanied by his wife and three children ; the former was said to have been a Zanana missionary of an English Missionary Society Assistance was asked for himself and his work.

ENDORSEMENTS.

Numerous complimentary letters were shown from clergymen for whom he had lectured or preached, and who took up collections for him and his work. He also offered to exhibit his church court's endorsement from India. Several ministers in Savannah were thus induced to let him address their congregations, and to give him a collection. His historic statements, however, differed from those of reliable historians and travelers. Other circumstances, too, aroused suspicion that he was not what he professed to be. Inquiries were made of great Missionary Boards, and of persons who had commended him ; but all failed to give light as to who the man was

A letter of inquiry was then written by Rev. L. C. Vass, D. D., pastor of the First Presbyterian church in Savannah, to Rev. S. Mateer, a Missionary of the London Missionary Society in Trevandrum, Travancore District, Southern India, Asia, as Sergius hailed from that region. Recently the following reply has been received.

THE RABBI UNMASKED.

TREVANDRUM, Oct. 7th, 1893.

"DEAR DR. VASS :—Your letter comes to me, as Mr. Mateer is in England. Never having heard of any Christian Jews in the L. M. S., or Southern part of Travancore, I sent it on to Dr. Hodges, C. M. S., (*i. e.* Church Missionary Society), Bishop of Travancore. His Secretary writes me for him : "Sergius is a gross impostor, for there are no Christian Jews in Travancore." The Venerable Archdeacon Koshi, D. D., a native gentleman of long experience of this land, says : "I have never head of such a person as Sergius, or of a Jewish Christian congregation in Travancore. The whole story appears to be a black species of imposture,"

This is to my mind conclusive ; that is, if his reference to Travancore is correct. This, of course, is but a very small part of India ; and we should know the name of the place where his schools are, to be quite sure. * * * I am sorry I cannot send you better news, but you will be able to deal with the matter all right I trust. * * *

Yours most sincerely,
HAROLD J. WILLS, M. A.,
Lay Missionary,
L. M. S.,
(London Missionary Society.)

On Sunday, December 31st, 1893, Rabbi Sergius is reported to have preached in the Baptist church in New Bern, N. C. He also lectured in the Y. M. C. A. Hall. In both places collections were taken up for his work, according to the report in the New Bern Journal ; as he says his local church has *six missions*, his denomination has *three hundred and sixty missionaries* at work !

But the foregoing letter, and all the circumstances surrounding this man, seem clearly to indicate that he is an impostor, getting money under false colors. The American Israelite, edited by the distinguished Rabbi Wise, of Cincinnati. Ohio, denounces him as an "Oriental scamp ;" says, "the story that Mr. Sergius tells altogether lacks probability, and we have no doubt he is laughing in his sleeve at the fine harvest he is reaping from his dupes."

Sergius is a man of low stature, stout, with dark and long hair and whiskers. His address is plausible, his manners unctuous, and his English very broken and indistinct. He says he came by way of Vancouver, through British America. He left Savannah ostensibly for the World's Fair ; leaving his wife and children in a small house on Second Avenue. Finally they disappeared, and have perhaps joined him in his tramps.

Let all beware of this man and the letters he has from persons in this country, who know nothing of him, except what he says about himself. It takes a goodly sum of money for a man to travel over two continents, and the Pacific Ocean, with a wife and three children. Not much would remain for the six missions, the orphans he pleads for and the three hundred and sixty missionaries, if they existed.

Savannah, Ga., Jan. 25th, 1894.

[For the N. C. Presbyterian.]

LIGHT ON THE CHURCH ERECTION PROBLEMS.

BY REV. W. P. MC CORKLE.

My last "mail" in the N. C. PRESBYTERIAN has brought some help. Rev. P. H. Dalton of Mocksville, sends $3.00 as the contributions of himself and wife—a dollar for each of my three churches. Bro. Thos. W. Dixon, of Rutherfordton, handed me $1.00 for the Waco church. May God bless these dear friends, and reward them a thousand fold. Bro. Dalton exhorts me to "keep on wailing," and reminds me that in former years he lifted up his voice in behalf of the churches of High Point, Jamestown and Tarboro, and succeeded in securing neat and comfortable churches at all these points. I shall take his advice. Bro. Campbell, let us "cry aloud, and spare not." We need help, "and that right early."

Here is how the account stands with Waco church :

Contributed by	Presbytery.....	$ 50 00
"	" Shelby church.....	14 00
"	" Mrs. Elam.....	2 00
"	" Rev. and Mrs. P. H. Dalton.....	1 00
"	" Bro. T. W. Dixon..	1 00
Total.....		$ 68 00

This amount, with local subcriptions, has enabled the committee to put the house under cover. The flooring is ready, and will be laid as soon as the weather will permit. Sash, blinds and doors have been paid for and are ready to be placed. But there is not a dollar in the treasury to buy other necessary materials—such as laths, bench-timber, lime and nails—and to pay for the work that is next to be done. Who else will give us more light on our problem, by sending a contribution for this church.

WILMINGTON P. ESBYTERY.

The collections in the Presbytery this month are for Presbyterial Home Missions. We have two men in the field whose support is almost entirely derived from this collection, while others are in part dependent upon it. Without this fund five counties and about fifteen churches would be deprived of the preaching of the Word by our Church. Cards have been sent to the churches naming the amount each church is apportioned. A determined effort in each church to raise this amount will enable us to carry on this work for the Lord.

PEYTON H. HOGE,
Chairman.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

February 11.—God's Covenant with Abram.

Gen. xvii. 1-9. Commit vss. 7, 8.

Golden Text.—He believed in the Lord; and he counted it to him for righteousness. Gen. xv. 6.

Topic.—God's everlasting covenant.

I. THE STUDY OF THE LESSON.

First Step. Note the four stages of the promise to Abram before this lesson; (1.) When commanded to go into the land (xii. 1-3); (2.) When he had come into the land (xii. 7); (3.) When Lot had chosen the country of the plain (xiii 14-18, read whole chapter); (4.) When he had defeated Chedorlaomer (chapters. xiv. and xv). Consider reason for each of the last two revelations. In chapter xvi. we see how Sarai presumptuously tried to *help out* the Lord in the fulfilment of His promise, and the unhappy results of the experiment. These events and the increasing satisfaction of Abraham in Ishmael (xvii. 18) were the occasion of this the fifth stage of the promise.

Second Step. Study the text of the lesson itself and note what it says as to:

1. God revealing Himself, vss 1, 3.
2. The everlasting covenant, promising (a) a numerous and powerful offspring, vss. 2, 4, 6; (b) an assured dwelling, vs. 8; (c) a covenant God, vss. 7, 8.
3. The witness of the new name, vs. 5.
4. The Divine requirements, vss. 1, 9.

Third Step. Write out a summary of the lesson, and compare it with the one below, correcting yours or improving ours:

SUMMARY. [*Thirteen years after the birth of Ishmael* (vs. 25)] *when Abram was ninety-nine years old, God appeared to him and declaring His own omnipotence required from him a perfect walk. To His reverent servant He revealed the nature of the everlasting covenant He was about to make, assuring him of a numerous and powerful seed, of a secure possession of Canaan, and of God to be His God, and the God of His seed. As a token of its fulfilment He changed his name to Abraham, and in turn required Abraham and his seed to fulfil the conditions of the covenant.*

Fourth Step. Take up any points needing explanation and consult your helps.—for example:

Many nations, vs. 4—Properly, as in the margin, "a multitude of nations." The text of Gen. xxviii. 3 uses this expression of Jacob, but there the margin is correct, "an asssembly of nations" and the same is true of the two other places where the expression is used. Jacob was the father only of one confederated people. Abraham of many distinct peoples, both literally (vs. 20, xxv. 1-4; xxvi. 9) and spiritually (Rom. v. 11, 16, 17.)

Abram—Abraham, vs. 5. Ab-ram, *high father*, was the name given at birth, with the optimism common in the giving of Oriental names. Ab-raham, *father of a great multitude*, was deliberately given by God to signify a certain event.

Fifth Step. Take up the topics suggested by the lesson and trace them through the Bible. Most good, perhaps, will be gotten by giving all your time to the one topic of God's covenant relations to His people, brought out in vss. 7 and 8. Attention to the context will bring out fidelity and protecting care on God's part and His expectation and demand for trust and obedience on the part of His people. This topic runs through the whole Bible.

A covenant people and a covenant God.

The covenant with Abraham—a fulfilment of the blessing of Shem. Gen. ix. 26, 27. (See reading of last verse give Jan 18.)

The covenant renewed to Isaac (Gen. xxvi. 3-5), and to Jacob (Gen. xxviii. 13-15).

Confirmed to Moses, Ex. iii, 6, 7, 12.

Embodied in legislation, Ex. xxix. 43-46, Lev xxvi. 11, 12.

Repeated in view of the captivity, Jer. xxxi. 33; xxxii. 38-40; Hos. i. 9, 10.

And during the captivity, Ez. xi. 20; xxxvi. 25-28; xxxvii. 26, 27.

And after the restoration, Zech. viii. 8; xiii. 9.

In view of the coming Christ, Mal. iii. 6, (See context, especially vs. 1)

Enlarged to the Gentiles in Christ, Eph. ii. 11-22, Gal. iii. 14, 29; 2 Cor. vi. 16-18.

Consummated in glory, Rev. xxi. 2-4.

Sixth Step. Appropriate the practical teachings of the lesson. The leading idea is brought out in vs. 1. God being what He is we do not have to help out His plans by doubtful or sinful expedients (as Abraham had done in the matter of Hagar) but only to walk before him with a perfect heart. To us, as brought out in the Bible Reading is the same covenant promise, "I will be a God to thee." Having these promises, let us cleanse ourselves, etc., 2 Cor. vii. 1. Note preceding verses.

II. TEACHING THE LESSON.

First Step. Close Bibles and put away Lesson Papers.

Second Step. Question on the connection, Topic and Golden Text.

Third Step. Draw out the story of the lesson from the class.

Fourth Step. Open Bibles and question on difficult points, and answer questions from the class.

Fifth Step. Have a ten minutes Bible reading on the topic given, drawing out of the context what God is to His people, and what His people must be to Him.

Sixth Step. Apply Catechism, Questions 3, 20 and 42.

Prize Questions.

Some of those sending in answers seem to think that *all* questions must be answered by a reference to a text, and nothing more. When a name is called for it should be given in the answer though it is found in the reference. Then the reference should be given to sustain the answer. We have not yet counted this against any one, but will have to do so in the future. In several cases, however, a text was given that mentioned the name, but did not prove the point. This we had to count as a mistake. Several answers to 11 gave Lamech and Noah. The reference to Enoch is so distinct that by comparison it excludes all others, especially as Noah was referred to under a different term in the next question.

ANSWERS TO QUESTIONS OF JAN. 18.

13. (a) Matt. xxiv. 37-39; (b) Luke xvii. 26, 27.
(Although the sayings are so similar, these were two different occasions).
14. Enoch. Jude 14.
15 Noah. 2 Pet. ii. 5.

Correct answers (including some that should have been reported last week) have been received as follows:

Charles E. McMillan, Wilmington, 10, 11, 13, 14, 15.
Lila Lane, Mt. Vernon Springs, 13, 14, 15.
Susie Williams, Reidsville, 13, 15.
Janie E. Monroe, White Hall, 13, 14, 15.
Bettie Overcash, Statesville, 13, 14, 15.
Beatrice McEachern,* Millprong, 13, 14, 15.
Willie Arrowood, Laurinburg, 13, 14, 15.
Mary Knox Johnston, Lincolnton; 13, 14, 15.
Isabelle Robeson, Westbrook, 13, 14, 15.
Anna Bell, Hillsboro, 13(a), 14 15.
Jas. P. Sutherland, Laurinburg, 13, 14, 15.
Janet M Donald, Ivanhoe, 13, 15.
Flora C. McNeill, Fontcol, 13, 15.
D. R. Johnson, Wilmington, 13, 14, 15.
Fannie Bouchelle, Patterson, 13, 14, 15.
May Bouchelle, Patterson, 13, 14, 15.
Nellie Steele, Patterson, 13 14, 15.
Ada Coffey, Patterson, 13, 14, 15.
Mary M. Darroch, Paolia, 13, 14, 15.
Estelle McIver,† Gulf, 10, 11, 12, 13, 14, 15.
Katie Monroe, White Hall, 13, 14, 15.
Annie M. Cromartie, Garland, 13, 14, 15.
Carrie E. Claytor, Caldwell Inst., 13, 14, 15.
J. B. Gill, Statesville, 13, 15.
Katie Hassell, Godwin, 13(a), 14, 15.
Miriam McFadyen, Clarkton, 13, 14, 15.
Chas. P. Russell, Rockingham 13, 14(a), 15(a).
Olive Wilson, Hopewell, 13, 14(a), 15(a).
Jas. A. Whitsett, Greensboro, 13, 15.

*12 should have been omitted after this name last week.

†10, 11, and 12 were acknowledged anonymously last week.

(Note. In last week's paper 12 should be omitted after the name of Beatrice McEachern. The name from Gulf is given in this week's paper with some other answers that were not gotten in on account of the editor's absence.)

NEW QUESTIONS.

19. What two great peoples living in the earth now are known to be the descendants of Abraham?
20. What three great religions have come from the descendants of Abraham?
21. What one great fact is recognized by all three?

(Note. You cannot answer these questions from the Bible, but if you study them out from histories, lesson papers, etc, they will help you to understand the Bible lesson.)

Teachers' Exchange.

One thing that children dislike exceedingly is monotony. One thing that they especially like is surprise. So while we give a routine for teachers to follow as the normal type of how a lesson is to be taught, such variety as their ingenuity can suggest in carrying out the plan is very desirable. Now and then it would be a good thing to have the scholars prepare essays or "compositions" on some subject connected with the lesson. They might either be read in the class instead of a recitation, or read at some special meeting at the teacher's house, or handed in to the teacher to be corrected and returned to the scholar. We suggest this just now because Abraham is such a splendid subject. How he looms up above all the men of his time, simply because he lived for God and for spiritual things instead of for those things that the rest of mankind lived and died seeking. Dr. McLaren (*S. S. Times*) sums up the lessons of his life to us:

To possess God is only possible on condition of yielding ourselves to Him. When we give ourselves up, in heart, mind and will, to be His, He is ours. When we cease to be our own we get God for ours. The self centred man is poor; he neither owns himself nor anything besides in any deep sense. When we lose ourselves in God, we find ourselves, and being content to have nothing, and not even to be our own masters or owners, we possess ourselves more truly than ever, and have God for our portion, and in Him "all things are ours."

NOTICE!

We are sorry to see it stated in the last Home Missionary that there is a serious shortage in the *Invalid Fund*. Presbyteries have asked that aid be given for thirty-six ministers, aged, infirm or sick, and for 105 families of ininisters deceased. Among these are a number of widows elderly and infirm, while a number of others have families of small children. Many of these deceased ministers were very useful, greatly beloved and honored among us in their day. The whole amount needed for year July 1893 to July 1894, is about $16,500. Receipts to January 1st, were not quite $9.000. The second installments should be paid within the next sixty days. In many cases this aid constitutes all the cash income, and in a number of other cases it is all the income of any sort, which these friends receive. The last two applications for aid were for two old ministers near the four-score line or beyond it, both of them having been honored and very useful men, for more than fifty years, both now about penniless and infirm.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.

IN EFFECT DECEMBER 3rd, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m,
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11 35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9 35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

W. E. KYLE,
Gen'l Passenger Agent.

J. W. FRY,
Gen'l Manager.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

SAY SOES.

Admiral Avellan, of Russia, got £14,000 worth of presents while in France. Besides this, the French troops presented arms to him quite frequently. He has received over a thousand letters from French women, each of whom wants a lock of his hair.

Any sudden change in the condition of the atmosphere is certain to bring its harvest of coughs and colds. These, if suffered to run on, are likely to terminate in consumption; but they may be readily cured by Dr. Bull's Cough Syrup.

For whipped cream put the cream in a bowl, and with a whisk whip it smartly. It is better to whip at one side of the basin and the froth will collect at the other. Common cream whips quite well. If cream is to be whipped for the top of fruit or a trifle it is better to add a little sugar, and lift off the froth as it gathers on to the top of a sieve with a plate under it Whatever milk drops on the plate can be put back in the basin and whipped again.

You can never tell what a slight cold may lead to; it is best, therefore, to give yourself the benefit of the doubt, and cure it as soon as possible with Ayer's Cherry Pectoral. A day's delay, sometimes an hour's delay, may result in serious consequences.

To acquire a bright and smooth skin.—Take tepid baths and use a harsh towel; plenty of air and exercise. Oat meal rubbed into the skin, after it has been washed with soap and water, will give smoothness and brilliancy to the skin.

A "Run-Down"

and "used-up" feeling is the first warning that your liver isn't doing its work. And, with a torpid liver and the impure blood that follows it, you're an easy prey to all sorts of ailments. That is the time to take Dr. Pierce's Golden Medical Discovery. As an appetizing, restorative tonic, to repel disease and build up the needed flesh and strength, there's nothing to equal it. It rouses every organ into healthful action, purifies and enriches the blood, braces up the whole system, and restores health and vigor.

$500 is offered, by the proprietors of Dr. Sage's Catarrh Remedy, for an incurable case of Catarrh. Their remedy perfectly and permanently cures the worst cases.

The remedy for round shoulders, "chicken breasts," curved spines and writers' cramp, or scriveners' palsy is upright penmanship. This has been demonstrated over and again by both medical and educational experts.

THE THROAT AND ITS AILMENTS.—This is the title of a little book published by the *Physicians' Remedy Co.*, of Cincinnati, which they are offering free to all who suffer with throat diseases of any kind. Address them as above care of P. O. Box 23 N. Cincinnati, O.

The Best Men Wanted.

"Yes, sir; we want some good men, men of first-class character and ability to represent us. Among our representatives are many of the noblest and best men in America, and parties of that stamp can always find a splendid business opportunity at our establishment." That is the way Mr. B. F. Johnson of the firm B. F. Johnson & Co., Richmond, Va., stated the case in reference to their adve tisement in this paper.

Bethlehem Evangelical Lutheran church in St. Louis, Mo., was destroyed by fire on Wednesday of last week. The church was dedicated on 29th October last. It cost $75,000 and was the largest and finest Lutheran church in the West.

For Weak Nerves

Use Horsford's Acid Phosphate.

It is particularly useful in making weak nerves strong, as it contains necessary elements of nutrition for the nervous system, obtained from natural sources.

To Church and Sunday School Treasurers of Orange Presbytery.

[Correspondence of the N. C. Presbyterian.]

I notice in December receipts to the Orphans' Home support, from sixteen churches and Sunday-schools, the total sum $266 00 was sent in December, which did not go through my hands, and while the Presbytery pays this sum, she gets no credit for the same, and will not in the yearly report of contributions, unless these parties furnish me duplicate receipts for the same to file in Treasurer's Book. The Orphans' Home, as I now understand it, is put as much under the care of the Presbyteries and the Synod, and claims the same place in the contributions, as any other objects of the Church, hence it seems but right and proper that every church and Sunday-school should see that their contributions should go through the Presbytery's Treasurer so that they should have their proper credits in the yearly reports.

W. S. MOORE,
Treasurer Orange Presbytery.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On January 24th, 1894, in the Presbyterian church, Lincolnton. N. C., by the pastor, Mr. JNO. M. GASTON, of Gaston county, N. C., and Miss ANNIE E. FORD, of Lincolnton.

On January 17th, 1894, in Mecklenburg county, N. C, at the home of the bride, by Rev. Jonas Barclay, Mr. G. B. WHITLEY and Miss CALEDONIA HUNTER.

On November 22d, 1893, at the residence of John G. Smith, Esq., in Albertson Township, Duplin county, by Rev. J. D. Stanford, Mr. MOSES WESTBROOK and Miss LELA SMITH, daughter of J. G. Smith, Esq.

On November 22d, 1893, in Albertson, Township, Duplin county, by Rev. J. D. Stanford, Mr. AMES JONES and Miss MINNIE KENNEDY, daughter of the late Robert Kennedy.

On December 20th, 1893, in Albertson Township, Duplin county, at the residence of Marion Simmons, Esq., by Rev. J. D. Stanford, Mr ED. DAILY, of Wayne county and Miss WILLIE SIMMONS, daughter of Marion Simmons, Esq.

On January 17th, 1894, at the residence of the bride's father, Mr. JOHN ABERNATHY and Miss EFFIE WILSON, were united in marriage by Rev. Chalmers Moore.

WILMINGTON MARKET,

FOR

WEEK ENDING, JAN. 31, 1894.

SPIRITS TURPENTINE: Steady at 27½ cents until Tuesday when sales were made at 27¾ cents.

ROSIN: Strained 90 cents and Good Strained 95 cents—steady at close.

CRUDE TURPENTINE: Hard $1.05 and Soft qualities $1.70 throughout.

TAR: Receipts taken day by day at 95 cents per barrel.

TIMBER: Goes off briskly at fair prices.

COTTON: Thursday of last week 7¼ cents Middling; Friday and until Tuesday 7 5-16; on Tuesday 7⅜ cents, firm.

SEEDS! WORLD'S FAIR MEDAL AND DIPLOMA.

Tested & Proven THE BEST.

My exhibit of Seeds and Garden Vegetables was awarded several Premiums and a Special Diploma by Piedmont Exposition Judges in 1891. Incouraged by this success, I sent a collection of Seeds to the World's Fair, and was awarded Medal and Diploma for best collection there. This is high endorsement, for the Seed met in competition those great seed houses of this country, but mine got there beautifully. I have had experience with the various seeds offered the farmers, and my judgment says the collection below is the best. The collection is a choice selection of Garden Vegetable Seeds, and is gotten up with the idea of establishing a seed business 28 papers (extra large) of choice Vegetable Seed; 1 package containing 200 Annuals (Flower); 1 package my Cotton, "King's Improved;" 1 package of my Corn, "King's Improved"—all postpaid for $1.00. Circulars telling all about my Seed free.

Address, T. J. KING, Richmond, Va.

The College for Women,

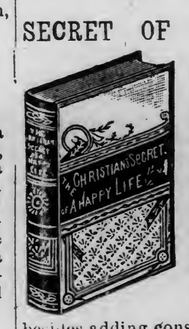
COLUMBIA, S. C.,

FULL COURSES OF STUDY IN COLLEGIATE, ACADEMIC AND PREPARATORY Departments. Unequalled advantages in the study of Modern Languages; French and German spoken and taught by native teachers. Few Colleges in the South and none in the State have musical departments that can equal that of the South Carolina College for Women. The Instrumental Department has three professors, Prof. M. V. Abell having charge as heretofore. Mr. George P. McCoy, of the Royal High School of Music, Berlin, and Prof. J. B. MacMillan, Violinist. The vocal culture is unequalled in the State. The Art Department maintained at the highest standard of excellence.

Spring Session commences January 27th, 1894. Board and Tuition $100 a Session. Buildings unsurpasssed in comfort and elegance; heated with hot water heaters · bath rooms and first-class sanitary arrangements on every floor.

REV. W. R. ATKINSON, D. D., President.

THE CHRISTIAN'S SECRET OF A HAPPY LIFE.



This Work, the demand for which has been so great as to wear out two sets of plates, has now been put in entirely new form. The book having become an accepted classic in devotional literature, it was thought wise to issue this new edition in a compact form, and in a variety of bindings. Occasion has also been taken by the author to thoroughly revise the whole work besides adding considerable new matter.

Few Books of a Religious Character have been accorded such Hearty and Universal Endorsement from all Denominations.

"To commend this work would seem almost superfluous; and yet to young Christians who may not know it, we cannot refrain from saying, Buy this book, and keep it with your Bible for constant study, until you have thoroughly mastered, in your own experience, the 'secret' of which it tells. It will transform the dark days of your life as it has transformed those of thousands before you, into days of heavenly light." *New York Evangelist.*

Standard Edition." 12mo., 240 pages as follows:

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We will send No. 02 free to any one sending us a new subscriber with $2.00—or send No. 03 for $2.25. To any one sending us $2.75 we will credit a year's subscription and send No. 02—or for $3.00 give a year's subscription and No. 03.

The Presbyterian.

FOR THE FAMILY.

HOUSEHOLD WORDS.

Be still, my soul; the Lord is on thy side;
Bear patiently the cross of grief and pain;
Leave to thy God to order and to provide;
In every change He faithful will remain,
Be still, my soul; thy best, thy heavenly Friend
Through thorny ways leads to a joyful end.

Be still, my soul; thy God doth undertake
To guide the future as He has the past,
Thy hope, thy confidence let nothing shake;
All now mysterious shall be bright at last.
Be still my soul; the waves and winds shall know
His voice who ruled them while He dwelt below.

Be still, my soul; the hour is hastening on
When we shall be forever with the Lord:
When disappointment, grief and fear are gone,
Sorrow forgot, love's purest joys restored.
Be still, my soul; when change and tears are past
All safe and blessed, we shall meet at last.

—*G. rman.*

Items for Lady Readers.

DEATH OF "A. L. O. E."

The Indian mail last week brought news of the death of Miss Tucker, better known to the world under the initials of A. L. O. E For years she has lived in India, the unassuming head of one of the simplest and best examples of a missionary community in our great Indian Empire. She left England some eighteen years ago, being then a somewhat old lady, for her self-imposed task of devoting the remainder of her life to the spread of the truth of Christianity; and now, when her age has exceeded the allotted "three-score and ten,' she has passed away and been buried among the people she loved.

THE SCENE OF HER LABOURS

is a town in the northern Punjaub, some forty miles from Amritsar, the great centre of the Sikh religion, famous for its Golden Temple and its valuable "Grunth," the Scriptures of the Sikh. Batals, a small station on a branch line, running from Amritsar to the base of the Dalhousie Hills, is but little known to the ordinary traveller, but it was here that Miss Tucker lived for so many years, devoting all the proceeds of her pen to the benefits of the mission, and doing no small amount of work herself, even up to the last, in visiting zenanas in the city and villages around, and in setting an example of a beautiful and most unselfish life. To native Christian lads she was always familiarly known as "Auntie," and many are the boys now grown into useful citizens, and occupying responsible posts under the Government, who owe much of their success in life to

HER EARLY INFLUENCE

and subsequent interest in them. Her house, christened by her "Gruft auf Tag," as it was there she hoped to pass the "sunset" of her life, was always open to them, and at all times and seasons the sweetness and graciousness of her advice was to be had when sought. It was she whom the old Batala boys returned from all parts of the Punjaub to visit; it was she who wrote their songs for them at their breakings up, their anniversaries, or the great Curch festivals; it was she, as they well knew, who sympathised with them as European has rarely sympathised with Asiatic. But her influence was most felt in the immediate vicinity of her home and amongst those who worked rectly under her, for her zenana work bore comparatively little fruit. It was a plucky task for a fragile, delicately-nurtured woman to undertake to learn the peasant language of the Punjaub when over fifty years of age; but this effort was small in comparison with the courage required to go amongst

BIGOTED AND IGNORANT WOMEN,

whose husbands and men-folk had instructed them in all the most telling arguments in favour of their own religion, whether Mahommedan or Hindu. However, Miss Tucker's courage never wavered. Undaunted by rebuff at one zenana she would wend her way to some more congenial house, well shaded from the rays of a tropical sun by a large white umbrella, padded in accordance with her own orders with a thick layer of cotton-wool. When entrance was granted a native charpoy (string bed) was dusted for Miss Tucker to sit upon, and there, surrounded by a small crowd of women squatting on the floor around, she was wont to show the Biblical pictures talk a little, and end up with a hymn, sung in Punjaubi to a monotonous native melody easily caught up by her listeners. Generally while thus occupied the crowd grew and increased, fed by the inmates of neighboring zenanas, whom curiosity impelled. But even although she was respectfully and intelligently listened to, Miss Tucker rarely gained a declared convert from among the women, the influence of their men folk being too strong for them. Many, she always trusted, were converts at heart, but afraid of the consequences should they declare themselves. Thus her sympathies and labors never flagged in spite of so little outward show, and she has died as she wished, amongst the dark people she loved so well, and now lies buried, native fashion, on a charpoy, with no coffin, in the cemetery at Batala, leaving many hundreds in England and India to mourn her loss.—*Pall-Mall Gazette.*

Things Useful.

The simplest icing for cake is made of the unbeaten white of the egg mixed with a cup of powdered sugar and the juice of half a lemon.

In severe paroxysms of coughing, from whatever cause, a tablespoon of glycerine in hot milk or cream will give speedy relief.

Mix fine sawdust with glue to a stiff paste for filling nail-holes or cracks, and the patch will hardly be describable, especially if the sawdust is of the same wood that is mended.

Quick Flannel Cakes.—Rub one teaspoonful of butter into a pint of flour until it is well mixed; add one teaspoonful of salt; beat the yolks of two eggs very light, and pour upon them, stirring all the while, two cups of milk; add this to the flour and beat until smooth; beat the whites of the eggs to a stiff froth, and when ready to bake the cakes add the whites to the batter, with two teaspoonfuls of baking powder. Bake on a hot griddle.

Chinese Eggs.—Take six hard-boiled eggs and cut the whites into strips, leaving the yolks whole. Mix one-tablespoonful of butter with one of flour and add half pint of beef stock. Stir until boiling. Add one-half teaspoonful of salt, one-quarter teaspoonful of black pepper, and the whites of the eggs. When hot add yolks. Serve on squares of toast, one yolk capping each square.

A good furniture polish may be made by putting equal parts of spirits of wine, vinegar and olive oil in a large bottle and shaking thoroughly every day for a week, when it will be ready for use. This polish should be applied to the furniture with a soft woolen cloth and thoroughly rubbed in. If the furniture is very dirty it may be rubbed clean with a woolen cloth dipped in kerosene.



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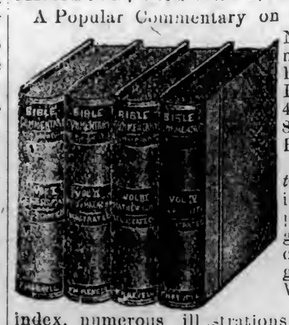
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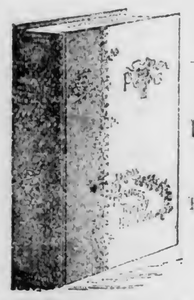
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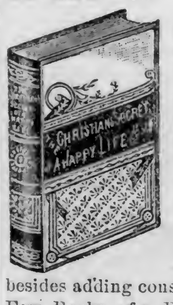
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A TALK WITH MOLLY.

When Molly came home from the party to-night—
The party was out at nine—
There were traces of tears in her bright blue eyes
That looked mournfully up to mine.

For some one had said, she whispered to me
With her face on my shoulder hid,
Some one had said—there were sobs in her voice—
That they didn't like something she did.

So I took my little girl up on my knee—
I am old and exceedingly wise—
And I said: "My dear, now listen to me;
Just listen, and dry your eyes.

"This world is a difficult world, indeed,
And people are hard to suit,
And the man who plays on the violin
Is a bore to the man with the flute.

And I myself have often thought
How very much better 'twould be,
If every one of the folks that I know
Would only agree with me.

"But since they will not, the very best way
To make this world look bright,
Is never to mind what people say,
But do what you think is right."

St. Nicholas.

[From the Christian Commonwealth.]

The Sale of Crummie, or the Diamond Brooch.

CHAPTER V.

As the reader will easily believe the recollection of poor John's loss pressed too heavily on his mind to admit of his enjoying much sleep; as he got up between three and four o'clock on the following morning, feeling that it would be of consequence to be at the police office when it should be open at six. He was sure that the urgency of the case would sufficiently excuse his disturbing the person on whom he had to call, at so early an hour. Besides, he was thankful to make the necessary exertion, in hope of being able in some measure to divert his mind from his misfortune, for to remain inactive in his present circumstances was intolerable. But, as he traversed the dark and silent streets, in spite of his endeavors to avoid doing so, he could not help dwelling on his loss; for he could scarcely allow himself to hope that there might be a chance of recovering the money, and he pictured to himself what his situation, and that of his wife and children, might be in the event of his landlord's proving as unrelenting as he feared he would be, if he failed to pay his rent. The thought of their being ejected from their cottage, and turned out, houseless and destitute, on the lone hillside, presented itself to his mind, and he sighed mournfully, as he felt how extremely forlorn their situation would be in such a case, for he had no near relative or friend to whom he could apply for assistance, and as we have seen, poor John had not the strong faith, nor hopeful trust in God, with which his wife was blessed.

While these gloomy thoughts were passing through his mind, his way led across the principal street of D—opposite to a large, handsome building, before which three lamps were dimly burning; and within a few paces of the pavement, where the snow had been cleared away, he was struck with observing some bright object on the ground, glittering and glancing in the uncertain light. He stooped down to examine it, and found that it was a large brooch, composed of some kind of shining stones, of great size and brilliancy. As the reader may suppose, John, had no personal knowledge of precious stones, but he had heard his mother—who in early life had been a servant in the family of the great feudal proprietor whose tenant he was—expatiate on the beauty and value of the duchess's diamonds, and it struck him, that the trinket he had found might be something of the same kind. He turned it round and round in his hand, and saw that the back of it was of gold, but he in vain sought for any trace of a name, which might lead to a discovery of its owner. Presently, a strong temptation assailed him—what if he were to set off immediately for Edinburgh, and offer it for sale? Though he had not the slightest idea of its real value, yet, he was certain it would bring a much larger sum than that which he had lost, and what an infinite relief it would be to his mind, if he could by any means procure that! But the next moment he repelled the temptation; for the thought of what Marion would say if he told her—and he must do so to account for his absence—was immediately followed by one still more solemn, and he asked himself the question—"How can I do this great wickedness, and sin against God?" For to sell what did not belong to himself, he at once saw would be an act of dishonesty; and come what might, he never could bring himself to stoop to that! So he resolved rather, on his return from his errand, to take it to the police office, tell how and where he had found it, and beg the superintendent to take the necessary steps to discover its owner. Happy, blessed resolve! At any time, when assailed by temptations, let yours, reader, ever be a similar one! So, with a heart lightened of half its load, in consequence of his successful resistance of this temptation, John proceeded on his way, holding the brooch firmly in his hand.

But alas! on reaching the house of the man to whom he had sold the cow, he met with a sad disappointment; for he found, that for any information he could give him regarding the notes, his chance of recovering them was as remote as ever, for he had himself just received them for some stock he had been selling, a few minutes before he had paid them to John, and he had never examined them, nor did he know the persons who had given them to him! So, with his spirits again sunk to the lowest pitch, John retraced his steps to the police office. It was about a quarter past six o'clock when he reached it, and just as he entered a servant in livery came out and mounted a horse which stood at the door, and as he was riding off, John heard the superintendent desire him to tell his lady that her orders would be attended to immediately. Then turning to John, whom he did not at first recognize, he asked—"Well, my man, what may your business be?"

John reminded him of his having called at the office on the previous night about the money that had been stolen from him; and then, in despairing accents, he related the result of his application that morning.

"That is sad pity," was the reply, "for as I said last night, I fear your only chance of recovering the money would depend upon your being able to obtain the information I wanted. But cheer up, my man," he added kindly, as he observed poor John's despairing look, "it is just possible that the thief may yet be traced; let me have your name and address, and I will see what can be done for you." And as he seated himself at a writing-desk, for the purpose of taking them down, John thanked him gratefully; but on seeing him still linger, after they were written, the superintendent asked—if there was anything else he could do for him?

[TO BE CONTINUED.]

Monkeys in India.

Once upon a time when I was in India, I was staying at a place called Seringham. It was an island surrounded by two rivers,—one the Coleroon, the other the Cavery.

In this dry season we could walk very nearly across the rivers, excepting just where the stream ran, and there we had to cross over in round basket boats covered with skin of some animal.

The first night the children and I were very tired, and soon went to bed. I woke up quickly, feeling that something was in the room. Then I heard a sound as of some one drinking water I sat up in bed, and what do you think I saw? A large monkey helping himself out of the water-jug.

I threw one slipper, then the other, at him. He quietly picked them up, and walked away with them. I called the ayah to run after the monkey, but she was too frightened. The next morning she came to me, saying, "Oh! please, ma'am, some thief has been to my box, and taken all my jaggery."

Jaggery, you must know, is the sugar the natives eat, made from the juice of the palmyra trees, and is a horrid brown mess to look at.

I went to look at the place where the ayah kept it, and found the cord had been untied from the box, and the jaggery taken away.

I gave the ayah a little money and told her to buy some more, and tie the box up well.

The next morning she found the box open and the jaggery gone again. So we watched and saw a monkey come, untie the cord, and help himself. The next morning, going into my bedroom, I found another monkey on my dressing-table with the violet powder all spilled out of the box. He was powdering his own baby monkey with the powder-puff. The monkeys were so impudent we did not know what to do with them. I tried to poison some of them, by spreading the poison on some bread and butter; but the monkeys were so cunning that they rubbed the poison off against the trunk of the trees, and then ate up the bread. So that was no good. At last a friend of ours shot a few of these troublesome and unwelcome visitors; and after that they left us in peace for a little while.—*Mrs. F. F. Smith, in Our Little Ones and the Nursery.*

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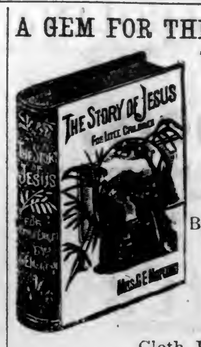
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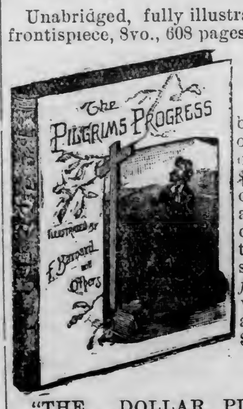
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SECULAR NEWS.

NORTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Peace Institute has commenced the second term under most encouraging circumstances. New students have been coming in, and with quite a number engaged for this week, numbers will be greatly increased. Everything is progressing with earnestness and enthusiasm. The girls are bright and studious—vigorous in their work in every department, and full of energy in everything they undertake. Physical culture attracts much attention, and gives pleasant and beneficial exercise during the winter season—outdoor exercise is freely taken in walks and games when the weather will permit. The present year is considered one of the best and most prosperous—having the patronage and cordial support of many of the most influential families in this and other States.

Kaolin is being discovered in different places in North Carolina. Some of the finest quality and practically inexhaustible in quantity was discovered two feet below the surface and running down thirty feet or more.

The Weldon News tells us that the farmers of that section have killed a great deal of pork this season. Some think enough to feed the entire population of the county one year.

The Goldsboro Headlight says wheat is looking remarkably well, and a larger acreage was planted last fall than heretofore. Experiments of farmers in raising stock have been very satisfactory.

A man by the name of Walker raised this year the first bale of cotton ever raised in McDowell county.

DOMESTIC.

Five deaths from accidental burning from clothes catching fire or otherwise in Alabama last week.

Some fiend placed a stick of dynamite in a smoking car stove on the Missouri, Kanzas and Texas railroad at San Marcos, Texas. The explosion took place as the train was leaving that place. Two passengers were instantly killed and six other seriously injured.

The weather on Thursday of last week was unprecedentedly severe in the South and Southwest. The mercury fell to 13 at Calhoun, La., the same at Port Gibson, Miss.; at Oxford, to 3; at Kosciusko ice was formed 2 inches thick. Fruit trees have been killed and garden truck destroyed in some places. From Houston, comes the report that in south and southwest Texas there was a fall of temperature in some places of from 20 to 60 degrees in twelve hours. Fruit trees and early vegetables killed or badly injured and thousand of cattle on the prairies perished. At Dallas they had sleet, snow and ice and the temperature fell to zero on the hills and from 2 to 4 in the city. At San Antonio fruit trees in bloom and strawberries ripening were badly damaged.

FOREIGN.

The latest news from Brazil is that the insurgents forbid United States vessels to go to the Rio wharves and Admiral Benham threatens to fire into the Brazilian vessels undertaking to prevent it. Both sides prepared for war.

The Khedive of Egypt made some strictures upon the British officers in command of the Egyptian army and was compelled to make a humiliating retraction. The hostility of the Khedive to Great Britain may lead to his deposition in favor of his brother Mehemet Ali.

The Effects of LaGrippe.

My. Dear Sir.—I gladly give you my opinion of the Electropoise. I consider it Science's Best Gift to Man. It has been of such wonderful bonefit to me that I feel as if I could not say too much in its favor. A very severe attack of Grippe in the winter of 1890 left me with a shattered nervous system and almost no digestive power at all, and for eighteen months people in Hades had as much fun and as good a time as I did. I tried Allopathic, Homeopathic and "jam of the fence" remedies all to no good. The Electropoise has made me almost myself again, and I believe will eventually make me a better man. It has been used on every member of my household of seven children from the youngest up to their mother (who is also a convert) with marked beneficial results; so much so, that I have not paid one penny for drugs since it entered my house, the first of last March. I have recommended it to many who have taken my advice and I have never known of any one to regret having done so. It is the most economical physician on earth. I would not be without one under any circumstances.

Yours truly,
JAS. D. McNEILL.

Office of Merchant Mill,
Jas. D. McNeill, Prop.
Fayetteville, N. C.; Aug. 16, 1892.

Dec. 13th, 1894, Mr. McNeill writes us, the the continued use of the Electropoise, increases my confidence in its power to cure.

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TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No. 33 Daily.	No. 35 Daily.	No. 41 Daily	*†No. 501, N. Y. and Fla. Special.
	A. M.	P. M.	A. M.	A. M.
Lv Weldon	11 47	9 51	...	12 02
ArR Mount	12 55	10 45	.....	.....
	P. M.			
Ar Tarboro	2 35	.....	.....	.....
Le Tarboro	12 07	.....	.....	.....
	P. M.	P. M.	A. M.	
LvR Mount	12 55	10 45	6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	2 45	.....	.....	.....
Lv F'y'ville	4 25	1 15	.....	4 00
ArFlorence	7 05	3 27	.....	6 15

	No. 47 Daily.		
	P. M.	.....	A. M.
Lv Wilson	2 05	.....	6 35
LvGoldsbo'	3 00	.....	7 20
LvM'gnolia	4 13	.....	8 29
Ar Wilm'tn	5 50	.....	10 00

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily	*†No. 500, N. Y. and Fla. Special.
	A. M.	P M		P. M.
LyFlorence	7 30	7 05	.....	11 50
Lv F'y'ville	10 27	9 20	.....	2 23
Lv Selma	12 10	.....	.....	.....
Ar Wilson	1 05	11 18	.....	4 30

	No. 48 Daily		
	A. M.	.....	P M
Lv Wilm'tn	9 00	.....	7 00
LvM'gnolia	10 40	.....	8 37
LvGoldsbo'	12 00	.....	9 48
Ar Wilson	12 50	.....	10 35

	No. 72 Daily.	No. 14 Daily.		
	P M	P. M.	P. M.	
Lv Wilson	1 15	11 23	10 40	.....
ArR Mount	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	.....	.....
Lv Tarboro	12 54	.....	.....	.....
LvR Mount	2 07	12 05	...	.....
Ar Weldon	3 18	12 56	...	6 01
	P. M.	A. M.	A. M	A. M.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leave Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9 30 a m, arrive Tarboro 10 25 a m, and 11 45 p m.

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

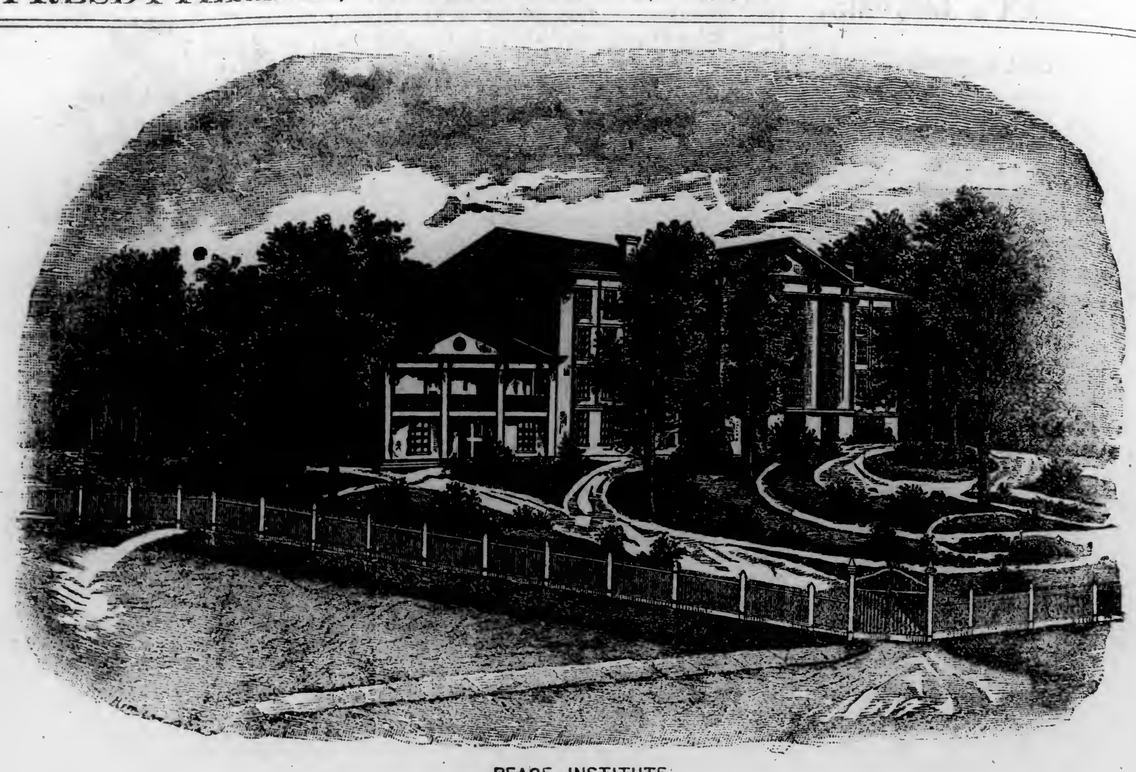
Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

Trains on Latta Branch Florence R R leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7 20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norfolk daily and all points North via Norfolk, daily except Sunday.

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Wilmington, Columbia & Augusta R. R.
Condensed Schedule.

TRAINS GOING SOUTH.

Dated Jan. 11, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington	*3 20		.....
			.....
Leave Marion	6 11		.....
Arrive Florence	6 50		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	*7 10	* 7 45	.....
Arrive Sumter	8 28	9 20	.....
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 28	*9 53	.....
Arrive Columbia	10 00	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.		
	A. M.	P. M.	...	.
Leave Columbia	*4 30	*4 20	.....	
Arrive Sumter	5 57	5 35	.....	
		No. 59	.....	
	A. M.	P. M.	.....	
Leave Sumter	5 57	* 5 45	.....	
	A. M.		.....	
Arrive Florence	7 15	6 55	.....	
	No. 56	.....	.....	
	A M.	.....	.....	
Leave Florence	*7 40	..	..	.....
Leave Marion	8 23	.....	.....	
Arrive Wilmington	11 10	.....	...	..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 00 p. m., arriving at Hartsville 8 04 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday.

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THURSDAY, FEB. 8, '94.

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CONTRIBUTING EDITORS:
REV. PEYTON H. HOGE, D. D.
REV. WALTER W. MOORE, D. D.
REV. ALEX. D. McCLURE.

THE RAINBOW.

The earth was filled with violence and God sent the flood to destroy the race except the one family of NOAH, the preacher of righteousness. When the flood was passed NOAH and his family would naturally dread a return of such floods as would seriously interfere with sowing and reaping if not frequently destroying multitudes. The GOD of mercy and of justice who had visited the earth with the flood for sin would graciously prevent any return of the flood of waters. As a pledge and sign of His promise He set His bow in the clouds. It is not essential to the truth here stated to show that this bow had never appeared before. It is however natural to suppose it had and that GOD now set it apart as a token of His mercy and a reminder of His covenant never again to destroy the earth with a flood of water.

In the first chapter of Ezekiel there is a vision of the throne and the glory of the LORD, with the likeness of a man on the throne. It is the throne of the universe and the SON of MAN—seated to govern and treat with men, and the rainbow appeared round about as a pledge and promise of the constancy and protection and faithfulness of the LORD of glory in this government.

In the vision of the Revelation this bow appears twice. In the tenth chapter in the midst of darkness and terror of GOD's wrath the rainbow sign of peace and security shines forth. In the fourth chapter in the vision of the throne of GOD ALMIGHTY where worshippers bow and adore and praise, the rainbow appears behind the throne and round about the throne, like an emerald. It arises and spans the retreating storm of earth's sorrows and conflicts with an assurance that the sin, sorrow and suffering are driven away and shall never return. If we think of the arch only as a bow we can follow the thought of some older interpreters, that it is unstrung and there are no arrows as these have been received as weapons of just punishment in the heart of CHRIST. Now the bow of justice and the bow of malignant persecution are unstrung and merged into the bow of Heavenly security. It is the bow of peace. Justice is satisfied. No weapon that is formed shall henceforth prevail against the redeemed. They are safe in the regions of perpetual peace. In the background are war and storm and judgment. Against this dark background stands the throne of GOD, and about that throne the bow of promise renews the pledge of GOD that darkness is forever past in that Land of Day and destruction is driven away. Remembering that it is not merely a bow unstrung, but a reproduction of the rainbow of the flood in the midst of Heaven, we see it is not merely the arch with which we are familiar, but a complete circle, as a symbol of eternity and of the completed glory of GOD and, with its seven prismatic colors, of the harmony of all GOD's attributes in judgment past, in storm and flood driven away, in His throne established in righteousness and peace. Righteousness and judgment are the establishment of that Throne, hence clouds and darkness; but now henceforth it is the throne of grace, of covenanted mercy and reconciliation and of peace abiding and eternal. Here is the rainbow symbol of seven prismatic colors of the one white light of the eternal perfections of GOD. This is the harmony of Exodus xxxiv: 6–8.

This sign in which GOD pledged Himself to NOAH and all generations of men to the end of time and which He set in Heaven as a pledge of eternal prosperity and peace, as a natural phenomenon is far more significant than we sometimes think. In pledging Himself to its recurrence GOD pledged the continuance and rule of the laws of nature involved in its reproduction, and declared Himself in it the GOD of nature in controlling the laws He has set and the GOD of grace in keeping the covenant He has made.

Any complete analysis of its contents and exposition of its meaning and factors would carry us into the intricacies of Higher Mathematics and involve the intricacies and demonstrations of Calculus. The result is the harmonious interplay of a multitude of the laws of nature, some of which we may suggest. Both gravity and gravitation are involved in the gathering and position of the clouds, in the size and shape of each descending globule and the curve of the descending rain. The laws of light are involved in the absorption, reflection, refraction and transmission of the solar rays while they are polarized and shot forth in every possible angle and velocity. Each drop of water is a resultant of chemical affinity and molecular forces and whatever modifying conditions combined in form and transparency. The angles of incidence and reflection are related in the most exact geometrical proportion. Then the powers and laws of vision and the relation and service of these to the mental perception come in to complete the wonderful faithfulness of GOD on the side of nature. Seeing this sign and symbol in any appreciation of all involved in its reproduction, no man would have dared prophecy its frequent, recurrence. Only He who established the laws and controls the forces could do so, and He only on condition of His own purpose and promise to secure it. In this view it is the more wonderful as a sign of GOD's pledge and a symbol of His faithfulness.

Transferred to the visions of heavenly glory and worship and blessing, it teaches many beautiful and comforting lessons. It is the symbol of the unceasing calm after the storms of life. Our lives are here, even on the floods, tossed and driven in storms. There they cease forever and GOD places Himself and His established throne between the storm and the saints. There shall be no more storms. The tears, pains and groans of earth are passed forever. The complete circle, symbol of eternity and infinity may assure us of peace, perfect and unbroken through all eternity. The diversity blending in unity may fitly suggest harmony in heaven. There will be no doleful monotony. There will be no discord. All tastes and dispositions and occupations, shall have their unity in the throne of GOD and their harmony in glad allegiance to the King with cheerful and ready obedience to His commands. The emerald light, symbol of life, and color, grateful in landscape view or forest foliage may well suggest the absence of death and decay, restful pleasure to the eye, pure things for the heavenly resident and perpetual joy in "fields of living green." The thought of another, that the most beautiful things of earth are preserved in heaven, like the precious stones in the foundation and the gates, the tree of life, and the rainbow round about the throne may well cheer us as in age we lose our earlier relish for transitory things, or as we lose one by one the beautiful things of earth.

This rainbow is formed in heaven from the light of the throne of GOD. There is no temple in heaven. It is all temple before the throne. There is no light of the sun. They need no candle "for the LORD GOD giveth them light and the LAMB is the light thereof." This rainbow is the reflection of the rays of the glory of GOD in the REDEEMER shot through the shadows and showers of of the storms of earth anished now and forever.

WE HAVE IN HAND ANOTHER installment of Dr. MOORE's sketch of Union Theological Seminary. We could not get in this week, but will appear in our next issue.

HERE AND THERE.

NO MORE IMPORTANT MATTER CAN BE brought to public attention than that of the selection of Literature for Children. The article on this subject on our second page by JOHN HABBERTON will amply repay its readers in both pleasure and profit.

NEW LIGHT IS BREAKING UPON THE the proposition of the Birmingham Conference. We have seen it stated that while the Conference was in session, having before it simply the best mode of co-operation of the two Assemblies in the matter of Colored Evangelization, one of the members of the Southern Committee addressed the meeting in favor of "organic union" between the two Assemblies; and while the committee, were in Birmingham, at the request of the pastors of that section (some of them we suppose, members of the committee and others, perhaps,) a mass meeting was held in the First church, Birmingham, in order that the "visiting brethren from the North" should discuss the subject of Organic Union. These facts go far towards justifying the suggestion or hint rather of Dr. PALMER, that the report is intended "to inaugurate a movement looking to the unification of the two churches" and to convince of the correctness of his conclusion that "it has simply bluudered into a movement to arouse the fiercest antagonisms that can be engendered."

THE NORTHERN COMMITTEE IT MIGHT be supposed had simply captured the Southerners, but the incidents above stated seem to indicate that the Southern Committee went over without the formality of even a request. That those appointed by the Southern Assembly for a specific duty should propose entire surrender of this important branch of the work of the Church seems strange enough, but that, going entirely apart from and far beyond this, they should use the favoring circumstances to inaugurate a movement sure to produce discord in the Church, and we very much fear, utterly palsy the work they have in hand, excites the profoundest astonishment. Even if the Northern Committee had proposed the union of the two Assemblies, the proper action for the Southerners would have been to decline exceedlng their instructions. As it is the Committee of Conference on Colored Evangelization does not show well in comparison with the Texan Committee on Synodical Co-operation between the Northern and Southern Churches.

THE VIEWS OF THE NORTHERN PAPERS as representing the Northern Church are interesting. The Mid-Continent thinks the report and the harmonious action of the two committees suggests the practicability of a wider scope in joint relations.

The Presbyterian Journal regards the report as a "long stride towards organic union and suggests very forcibly: "If the Southern Church is prepared to adopt this agreement there can be no excuse before GOD for delaying complete organic reunion." The Journal further says: "It is significant that the idea of a separate Colored Presbyterian Church, which was embraced in the Southern action appointing the committee, quietly drops out the recommendations, not being even referred to."

ON THIS MATTER OF THE STATUS OF colored churches, the Interior is very decided thus:

"The Northern Assembly will not permit the color line to be drawn on the Church. Our colored Presbyteries stand on equality with their white brethren, and are entertained and sit at table with them. No distinction on account of color is recognized. Neither Assembly can favor independent colored Presbyteries. Much more than white Presbyteries do the colored Presbyteries need the supervision of the higher courts. Our people will not give money to the founding of associations which are peculiarly liable to run off into fanaticisms and errors. There is but one solution that we can see, and that is that the colored Presbyteries shall be attached to the Northern Assembly—in other words, that the policy of our Board shall remain unchanged. Our Assembly would not listen to a proposition to take a new departure which should set up a racial caste in the Church—and as little to a proposition to bar the doors at the color line; and as little to a scheme of hybrid independency."

Is the Southern Committee prepared to go that far?

THE PHILADELPHIA PRESBYTERIAN which understands the whole question with all the difficulties involved as well probably, if not better, than any other Northern paper, would like co-operation or even organic union, but we do not discern anything like hopefulness in its very mild and very sensible remarks on the subject.

The Presbyterian Messenger sees a good many difficulties in the way—rather a good many reasons why the plan proposed may not be desirable. It does not see how friccion can well be avoided with the variance of views on the color, line, if both churches are to be satisfied. If, it says, this work is to be done "by one of these Boards rather than the other, the other Board, that has no voice in the management, will be merely nominal and only valuable for the purpose of creating friction."

And further:

The Northern Assembly is now spending nearly two hundred thousand dollars annually on this work; the Southern Assembly probably eight or nine thousand dollars. There is no friction that interferes at all with the progress of the work as it is at present organized. Why should the Church North run the risk of introducing an element that might produce friction without any reasonable prospect of an increase in contributions?

OF COURSE IF THE PROPOSED PLAN OF co-operation in the matter of Colored Evangelization is designed simply as a wedge to the introduction of organic union the matter is very greatly simplified, but why should the Northern Church wish to embroil the Southern Church, which has been going on peacefully and successfully, in the discords which now afflict our Northern brethren, and above all why should any persons or parties in the Southern Church desire to become thus embroiled?

THE STATE OF MISSISSIPPI IS LARGELY under the influence of prohibition laws, and the effect upon public morals is aptly illustrated by the following from the correspondent at Jackson of the N. O. Picayune. The reference is to the hotly contested contest in the Legislature for the position of U. S. Senator:

Let it be said to the moral grandeur of the commonwealth that the barrooms are no factor in this contest. Despite the late hours of the caucus, there has been no drinking to speak of. And this is no dress-parade, Sunday-clothes condition. It is the result of the public sentiment of the State which has gradually, but steadily, pressed forward to its present high plane. The press of the State has announced that in the future drunkards and men supported by that ilk shall know public preferment no more forever.

WE NOT INFREQUENTLY RECEIVE commendations of the new departments recently added to our paper. Usually they are from friends at home. But the following is from a brother in Alabama, who never forgets the N. C. PRESBYTERIAN, we copy with special pleasure:

I send you by this mail a copy of the Alabama Presbyterian, the new organ of the Synod. The great work accomplished by your paper for Presbyterianism in North Carolina has been an incentive to us to undertake the enterprise. Presbyterianism is aggressive just now in the Synod and we are hoping for great things in the next few years. Let me congratulate you on the addition to your paper of the Sabbath-school and Foreign Missionary departments—they are a real acquisition.

FOREIGN MISSIONS.

Conducted by

Rev. T. R. Sampson, Asheville, N. C., Secretary for Foreign Missions of Synod.

Food for Reflection from India.

Our Church carries on no mission work in India. This fact, no doubt, has led many of our people to neglect to inform themselves, as to the condition of the people, or the work done by others, there—and consequently they take less interest in, and fail to keep pace with, if not to appreciate altogether, the momentous changes which are taking place, in our own day, in that most interesting mission field of the world.

China is the *greatest* and, at present, most difficult field, possibly, although there many of the greatest difficulties, which confronted the missionary, are gradually disappearing.

But India has always presented a greater variety of problems, as well as a kind of fascination, for the missionary; and if the difficulties seem fewer, now, it is only because *so many* have been overcome. It is simply delightful to contemplate the possibilities of the immediate future, for Christ's kingdom, in that wonderful land.

No one, who knows the obstacles, which still present themselves, will think of making small of them, but the future is big with promise to those who can read it. These convictions are not based simply upon personal observation, or even the representations of the missionary reports, and enthusiastic missionary speeches. A recent number of the London Times has a column and half, on Indian affairs which is written with *no Christian prejudice*, certainly, and yet it is one of the most remarkable evidences of what *Christian civilization* has been able to accomplish, that has come under our notice. The article has for its subject the Meeting of the Indian National Congress, lately held at Lahore, which was attended by over ten hundred delegates, and presided over by Mr. Naoroji, the first Indian who has held a seat in the House of Commons.

In his opening address the President emphasized the fact, that the expansion of the legislative councils had introduced a representative element into the government of the country—and most of those who had gained admission to the councils were members of the Congress.

He also claimed that electors had made *no differences of creed* but had honestly endeavored to secure the best available men for the duties. He then quoted Sir Bartle Treves' declaration that "wherever he went he had found the best exponents of the policy of the English government and the most able co-adjutors, in adjusting that policy to the peculiarities of the natives of India, among educated natives."

The correspondent of the Times then adds; "If we cannot unreservedly accept the inferences, which Mr. Naoroji draws, we admit the skill with which he leads up to his conclusions." One of these conclusions is—"that the thinking and educated men of *all classes* and *creeds* were becoming the leaders of the people." "Is it true, continues this thoughtful correspondent, that a new India has thus suddenly grown up in our hands? The India of antiquity was the India of the supremacy of caste; the India of modern history was the India of the supremacy of race; the India of but yesterday, was the India of the supremacy of status; the India of all times has been the India of the supremacy of force. Is it possible that the India of to-day is an India of the supremacy of education?

"Great Britian might well be proud of her work in India if the state of things which Mr. Naoroji pictures had been realized.

"When the hardships of caste, the cruelties of custom, the turbulent ambitions of the warlike races and the fanatical hatred of crowds and sects are things of the past; when the weak are safe from the strong and when education and intelligence do actually take the place of oppression and force, among the Indian peoples, then perhaps the British government may chant its Nunc Dimittis."

That time *naturally* this political writer thinks has not yet come.

But even he is forced to confess, "*British* rule and *Western Education* are doing much to bring it about. The many movements *moral* and political, now stirring the life of the Indian peoples are doing *still* more.

"Those movements are the direct results of the enfranchisement of thought, the individual security and the freedom of speech and opinion which *British* rule has secured for India.

"Among such movements the Indian National Congress holds a foremost place. But it is from the fact that it is only one of *many* and that it is the product, not of an isolated agitation, but of a *general social* awakening, that it derives its true significance."

For the general purposes of our article we might substitute the word *Christian* for "British", "*Western*" and "*moral*," and only be doing justice to the *source* from which *all that is best in those movements is derived*.

A source which the correspondent never, for one moment, recognizes. This makes his testimony only the more remarkable.

The Presbyterian.

THE BELL OF THE ANGELS.

There has come to my mind a legend, a thing
I had half forgot,
And whether I read it or dreamed it, ah well,
it matters not.
It is said in heaven at twilight a great bell
softly swings,
And man may listen and hearken to the won-
drous music that rings,
If he put from his heart's inner chamber all
the passion, pain and strife,
Heartache and weary longing that throb in
the pulse of life—
If he thrust from his soul all hatred, all
thoughts of wicked things,
He can hear in the holy twilight how the bell
of the angels rings.
And I think there lies in this legend, if we
open our eyes to see,
Somewhat of an inner meaning, my friend, to
you and to me.
Let us look in our hearts and question: Can
pure thoughts enter in
To a soul if it be already the dwelling of
thoughts of sin?
So, then, let us ponder a little—let us look in
our hearts and see
If the twilight bell of the angels could ring
for us—you and me.

Atlanta Constitution.

THE JERUSALEM CHRISTIAN UNION MISSION.

(Correspondence of the N. C. Presbyterian.)

After finishing the round of the Rev. D. M. Stearns' 15 Bible classes, the Rev. A. Ben-Oliel with his wife and daughter spent a pleasant Sunday by the invitation of the Rev. J. Edmonsons at Belvidere, N. J., where he preached in the morning at the Second Presbyterian church, addressed a crowded Sunday-school at the First Presbyterian church in the afternoon and a large mixed audience in the evening at the Methodist Episcopal church. Mrs. and Miss Ben-Oliel also addressed a gathering on Saturday evening at the Rev. Edmonson's and the Sunday-schools on Sunday.

Then they went to Brooklyn where Mrs. and Miss B. were invited to address several ladies' meetings, and Mr. Ben-Oliel preached at the Baptist church of the Revs. Hull and Greenwood, besides addressing a gathering of young men and women.

While at Brooklyn we had the joy of hearing that one of the Jerusalem converts had succeeded, after the fruitless efforts during the past year in getting to England, where he is studying English steadily and is desirous of coming to this country if some theological and missionary college can be found willing to educate him for the Master's service. His family are sorely tempting him to return, offering him any money he likes to ask, but he says his desire is to glorify the Messiah Jesus, thanking God every day for having brought him to the light.

At Boston Rev. A. Ben-Oliel preached at the Congregational church at Somerville and also at Lynn, and on Dec. 30th, conducted the noon prayer-meeting at the Evangelistic Hall.

On Sunday he preached, by request of the Rev. I. J. Lancing at Park Street church, although that minister had announced his own subject in the papers before he met him, and in the evening at the church of the Rev. J. A. Gordon, D. D., where we had the joy of witnessing the baptism of a Jew. Both on Saturday and Sunday afternoons he addressed large gatherings of Jews brought together by local missionaries and Christian friends. We also addressed two branches of the Y. M. C. A.

At Pittsburg, though suffering a severe cold, Mr. Ben-Oliel preached or addressed the congregations of seven different Presbyterian churches, through the kind exertions of Dr. Ferson in making the appointments beforehand.

He is now resting a few days at Philadelphia having preached at Bishop Nicholson's Reformed Episcopal church on Sunday, Jan. 21st, on "Prophecy Actually Fulfilling in Jerusalem and the Holy Land" and to Jews and Christians in the same Church on Wednesday evening on "Has Messiah Come and who is He," proved from the Old Testament.

On Sunday, the 11th of February, he is announced to be at Scranton and from thence he will D. V., proceed by Binghampton and Elmira to Syracuse in all of which places Miss Ben-Oliel has been addressing gatherings of the Y. M. C. A. King's Daughters and working up a great interest in the Jerusalem Mission.

We should like to see our friends in North Carolina, Toronto, Canada, &c., but we go only where the Lord calls by the voice of His people and earnestly request their prayers for our guidance and success in our arduous undertaking, viz: to raise the much needed funds for carrying on the mission and for building an evangelistic hall in the city of Jerusalem to be used for Christian union work among Jews and others, and for English services for the numerous non-Episcopal visitors who yearly flock to Jerusalem in greater numbers, and for whom there is no other place of worship than the Upper Room in the missionary's own hired house.

In many places we have been warmly welcomed by those who have been in Jerusalem and worshipped with us there, they express the warmest interest in our mission to this country and heartily wish us Godspeed.

We are longing to go back to our work, among the dear Lord's ancient people in the city He wept over and are only waiting until He sends us the needed means to carry it on by the hands of His own devoted stewards.

AGNES BEN-OLIEL.

Philadelphia, Jan. 27th, 1894.

LITERATURE FOR CHILDREN.

BY JOHN HABBERTON.

Author of "Helen's Babies," "All He Knew," Etc.

If there is any truth in the saying that "The child is father of the man," the greater literary minds of our country should busy themselves principally in devising reading matter for boys and girls. Certainly children, as a class, read more than adults; they more thoroughly absorb what they read, and they give it more thought afterward than their fathers and mothers can give to literature or anything else but the battle of life. Their tastes may differ, like those of older people, but of literature which they like they will consume an enormous amount, often seeming to care more for quantity than quality. In well-meaning conclaves of teachers and other adults one may sometimes hear the question, "What will the children read?" but hundreds of thousands of parents might truthfully answer with another question—"What *won't* the children read?" The habit of "looking over" any print that chances to catch their eye seems common to children who like to read. I have seen scores of village children, of as many grades as are usually found in a country town, pore over the pages of a newspaper lying on the counter of a shop to which they had been sent on errands; it seemed to matter little which page of the paper lay uppermost—foreign news, court reports, editorials or advertisements. They longed to read something, apparently merely for the sake of reading, and the columns of the paper supplied it. It seemed to me at the time that the moments thus spent were as good as thrown away, but I can not forget that some of those same children reached prominent positions early in life, through a display of intelligence for which the very imperfect village school could not claim the credit. They read all the better books in the local Sunday-school libraries, carefully eschewing those made specially for children, and many of them attended the Sunday-schools of two different denominations so as to draw from two different libraries; they also borrowed all they could from private book-shelves, and although scarcely any of them digested all the literature they swallowed, in which respect they were very like grown people, they nevertheless acquired a fair general education at an age, for which many authors write books painfully barren of ideas—write under the impression that literature for children should be of very light mental calibre, lest it should otherwise-weary young readers.

What I was compelled to believe, in those days, about the reading habits of children, has since been confirmed again and again, by observing general assortments of half-grown boys and girls elsewhere, and it convinced me that much time was wasted by authors in trying to bring material and moral truths down to juvenile comprehension. I think no one will deny that most children who are old enough to read at all are also intelligent enough to catch the meaning of most of the conversation they chance to hear between adults. Woe betide parents and relations who imagine it safe to talk freely before children about any thing which they do not wish repeated—talk freely before children who seem too young to understand or take any interest in what is being said within their hearing. Whole shelves of big scrap-books might be filled with stories of what came of such misplaced confidence, and even then the greater part would remain untold. The little ones can repeat stories quite as correctly as their elders, though that may not be saying much, and they seldom miss the point of a story, either. If they can comprehend ordinary conversation, why, not the diction of a book?

The experience of most persons who have had much to do with children, outside of institutions for the feeble-minded, will support me in the assertion that most books in which children take no interest do not repel the little ones by the greatness and quantity of their ideas, but through ponderous and confusing verbiage: in this respect, again the little ones are not unlike their parents. Clearness of statement will bring the great majority of subjects of adult interest within the understanding of ordinary children. Not all portions of the common version of the Bible is in the simplest English, yet who is there that does not know children who have read with much interest, and with need of little or no more explanation than grown people, the historical books of the Old Testament, the Psalms and Proverbs, the four Gospels, and the Acts of the Apostles? Indeed, the Book of Revelation seems to trouble them less than it does some adults, for imagination is a mental plant of early growth. I know many men and women who think Sir Walter Scott's novels terribly heavy and "long winded," but quite as many others have told me that they began Scott before they were ten years of age, and kept at it, with great delight, until the entire series was finished. Longfellow's "Evangeline," when found in school libraries, is usually thumbed to significant shabbiness, and not only by the larger children. Tennyson's "Idyls of the King" is not far behind it in popularity; while many collections of verse manufactured expressly for children's use are undisturbed; the reason need not long be sought. Longfellow and Tennyson, refined and scholarly though they were, maintained the simplicity and clearness of diction peculiar to writers who have something to say and have thought much before attempting to say it, while the well-meaning persons who tried to write down to the supposed level of the children were sure to be either stilted or verbose in diction, and lamentably lacking in ideas.

A larger illustration may be found in the "School District Library" of three hundred volumes, selected nearly half a century ago for use in the State of New York, and still to be found in hundreds of towns. It was intended that these books should be at the service of adults as well as children, and that they should have some educational value, so nearly all were of the class known as "solid;" certainly if such a lot were selected at the present day there would be a general complaint, by purveyors of juvenile literature, that it would be heavy beyond endurance. Yet these books were in incessant demand, and they were quite as popular among children of ten or twelve years as with the larger boys and girls. It is true that none of the volumes were very large, and that writers, "hard to read" were excluded, but that a set of three hundred solid books became popular with the general run of school children of the State should serve as an effective denial of the statement, now persistently made, that children won't read books that are not light or "bright."

The popularity of this old library with a generation of the same blood as our own, and fully as wide-awake, should also silence the statement that children like fiction—stories, and little else. It is contrary to human nature not to like stories, whether for instruction or edification, but the men and women who know children best know also that it is only in approaching adult years that the mind insists upon confining itself to a single literary groove. The most experienced caterers to juvenile taste are the makers of the most widely circulated periodicals for boys and girls—the editors of the *Youth's Companion*, *Harper's Young People*, *St. Nicholas*, *etc.*, but none of these ever fill a number with fiction; as a rule, fiction is seldom half of the contents, the remaining space being occupied by biographies, sketches of travel, short articles about birds, plants, animals, minerals, and many wonders, of nature, art and science. Many weeklies and monthlies have been started for the purpose of giving children their fill of stories, and they succeeded so well that apparently the children wanted no more, for most of these periodicals died for lack of support. The man or woman who can tell or read stories may always be sure of a large retaining of children, but none of the little hearers disappear if the subject is changed to some department of natural history, art or science, provided what is said is well and clearly said. When interest lags, the fault will be in the telling, not in the subject. Some years ago the principal of a large public school in the city of San Francisco told me that the most popular study in his school was geometry, and that many of the pupils who followed it were only ten years of age. I expressed astonishment, remembering that when I was at school the student of geometry ranked as a "big boy," and even then he seldom seemed to like the work, but my informant said, "Well, geometry is as simple as elementary arithmetic, and a great deal more interesting, if you teach it simply, but I had to write a special text-book to make it so."

The purpose of all that has been said above is to urge that in the selection of books for children, whether at home, at school, or in the Sunday-school, the prospective readers should be credited higher intelligence than they now seem suspected of. Stories, whether called fiction or by any other name, should not be excluded, for there is no better means of making children acquainted with the customs, manners and motives of humanity at large. The poorest stories for this or any other purpose, however, are the majority of those made specially for and about children. There are honorable exceptions, hundreds of them, but on the shelves with these should be the best tales, written for adults, which deal less with love than with the play of motives and characters upon one another. There should be liberal selections from the great mass of books of travel, care being taken to exclude such works as are merely geographical. In recent years the literature of natural history has been wonderfully enriched, and scores of books may be selected which cannot fail to please boys and girls. Biographies do not necessarily bore children, and there are histories which are not tiresome, for historians began sometime ago to comprehend that mere dates and names do not make the story of a nation interesting. Even classical history which young people used to find as dry as an old almanac and as dreadful as Fox's "Book of Martyrs," has been made deeply interesting by some recent writers who have kept young readers in mind. Children will also read much poetry, if it is really good and such authors are selected as waste fewest words.

With such a range of material from which to select, there is no possible reason why children should be compelled to find their own reading matter, and fall into the habit, even more deplorable in youth than among adults, of confining themselves to weak and vicious fiction. Early absorption of prose fiction, most of which deals only with love and its counterfeits, is a sorry preparation for adult life, and a terrible handicapping of the better qualities that are born in children. Yet between this kind of reading matter and the goody-goody stuff which is issued in immense quantity, the child will almost always choose the former, for it has at least the merit of interest, or, as an omnivorous little reader once said to me, "All the interesting hasn't been left out."

In reply to questioners of the class that can not leave one extreme without hurrying to the other, and who will therefore ask, why, if I am right, children should not at once be supplied direct from ther parents' libraries, I would repeat the old saw that "You may lead a horse to the water, but you can't make drink." Most family libraries came together partly through accident and partly through special tastes or needs. Children, however, are not expected to select or decide for themselves regarding any of the other necessities of their lives; their minds are plastic and receptive, so as much care should be exercised in selecting their reading matter from the great mass as in feeding and clothing their bodies and in shaping their morals and manners. If the home library is what it should be, some books may be found in it which will interest the children from a very early age—so early that they cannot read for themselves, but must be read to. But the variety, distinctness, for which children long can seldom be found in any family's chance collection of books; it must be carefully sought, but it is well worth looking for, for of all the unconscious influences of child-life, there is none, except the example of parents, that has more lasting effect than the contents of the books which children read. In reply to another possible question I would say that the selections from adult libraries are not suggested as substitutes for the really good books written specially for children, but additions.

The Little Loaf.

In the time of the famine a rich man permitted the poorest children of the city to come to his house, and said to them; "There stands a crate full of bread. Each of you may take a loaf from it, and you may come every day until God sends better time."

The children at once surrounded the basket, striving and quarreling over the bread, because each desired to obtain the finest; and they finally went off without a word of thanks.

Only Franziska, a clean, but poorly clad little girl, remained standing at a distance, then took the smallest of the loaves left in the basket, kissed her hand gratefully to the man, and went quietly and becomingly home.

On the next day the children were equally ill-mannered, and Franziska this time had a loaf which was scarcely half as large, as the others; but when she reached home and her mother broke the bread there fell out quite a number of new silver pieces. The mother was frightened, and said: "Take the money back at once, for it certainly got into the bread by accident."

Franziska did as she was bid, but the benevolent man said to her: "No, no, it was not an accident. I had the silver baked in the smallest loaf in order to reward thee, thou good child. Ever remain as peace-loving and satisfied."

He who would rather have a smaller loaf than a quarrel about a greater will always bring a blessing to the home, even though no gold is baked in the bread.—*Reformed Messenger.*

Good Advice.

"Don't be laughed out of your money or your prayers." A great and distinguished English admiral, who rose to a very high station as the effect of his meritorious exertions, used to be very fond of relating that, on first leaving an humble lodging to join his ship as a midshipman, his kind-hearted landlady presented him with a Bible and a guinea, saying, "May God bless you and prosper you, my dear lad; and as long as you live never suffer yourself to be laughed out of your money or your prayers." The young sailor carefully followed the landlady's advice through life; and he had reason to rejoice that he did follow it.

A Clock out of order shows it on the face. When the human machine goes wrong, the physiognomy tells tales. If you do not *look* well, take

Beecham's Pills

(Worth a Guinea a Box.)

(Tasteless)

25 cents a box

Wire Railing and Ornamental Wire Works.

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Manufacture Wire Railing for Cemeteries, Balconies, &c., Sieves, Fender, Cages, Sand and Coal Screens, Woven Wire, &.
Also. Iron Bedteads Chairs Settees, &c.

DIABETES,
RHEUMATISM,
INDIGESTION
AND TORPID LIVER.

Mr. L. W. Andrews, of Greensboro, suffered for *thirty years* with this quartet of diseases. His experience with the Electropoise is given in a letter, which is republished in this paper. The unimpeachable *Home Testimony* offered, proves conclusively that the Electropoise deserves the attention of every sufferer. Book Free.
(*Next week, Judge Walter Clark's letter.*")

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"Cures when all else fails."

GOLD DUST.

There is no velvet so soft as a mother's lap, no star so lovely as her smile, no music so melodious as her voice, no rose so fragrant as the memory of her love.—*Dr. Thain Davidson.*

***

'Tis less to conquer than to make wars cease,
And without fighting awe the world to peace.

***

A glance, not a blow; a look of directing love that at once heartens to duty, and tells duty. We must be very near Him to catch that look—and very much in sympathy with Him to understand it—but when we do, we must be swift to obey.—*A Maclaren.*

***

It is not the goal, but the course, which makes us happy.—*Jean Paul Richter.*

***

Let none of you treat his brother in a way he himself would dislike to be treated.—*Sabean Book of the Law.*

***

A moral, sensible and well-bred man
Will not affront me and no other can.
—*Cowper.*

MAGAZINES.

The Eclectic Magazine of foreign literature for February has quite an interesting table of well selected contents as usual. Its high standard is kept up. Published by E. R. Pelton, 144 8th St., New York. Price $5.00 per annum.

The Curtis Publishing Company, Philadelphia, for one dollar a year sends out again its daintily illustrated *Ladies' Home Journal* with an attractive table of contents.

BOOKS.

The Gospel in Genesis. Many of our readers will remember Rev. S. C. Alexander the author of "The Stone Kingdom," who lived for several years on Black River. He has since published a work on "The Covenant and its Seals." We have received this new book from his pen and published by J. T. Smith, of St. Louis. The work is constructed by the use of questions and answers to bring out the salient points of the first book of the Bible. The main purpose of the book is given in the title while the author makes a study of the whole book in its archeology and ethnology as well as its prophecy. The style is plain and the writing clear. Some topics like that of the lost ten tribes or the curse on Canaan are given more than ordinary attention. The author has given us, a work thoughtful and quite readable in a small compass and convenient form in cloth pp. 257, chapters xxi. Price $1.00. Copies may be had from the author, Prattsville, Ala.

BENEFICIARY EDUCATION.

[Correspondence of the N. C. Presbyterian.]

MESSRS. EDITORS:—In the Synod of South Carolina last October, Rev. B. P. Reid, chairman of Synod's Committee on Education, presented an able report which I believe was unanimouly adopted. The whole report is worthy of being re-published, but I make only a few extracts intended to show why the Central Committee does not receive enough money to pay the appropriations of the candidates recommended to them for aid.

1. The increase in the number seeking aid is twice the increase of the whole number, and the percentage of increase in the number seeking aid is more than five times that of the contributions from which they are to be aided. Some fifty-one from this Synod will ask aid from the Memphis Committee for the coming year. The humiliating fact still confronts our Synod, that while during the last ecclesiastical year, we have drawn from the Assembly's Committee $3,377, we have contributed to that treasury only $1,548, that is to say, no matter what we have done independently of the Committee, the great Synod of South Carolina is a candidate for aid at the door of her sister Synods, three-fourths of whom are weaker than herself for a sum far in excess of her entire contributions to the cause of Education.

Surely, brethren, our zeal to contribute to the Assembly's Committee ought to bear some proportion to our zeal to send them applications for aid. Looking now at the Presbyteries separately as to contributions and applications to the Central Committee we find that Bethel Presbytery with twelve caddidates asked aid for six, and gave $501 or $84 each; Enoree with seventeen candidates asked aid for fourteen, and gave $204 or $14 each; Harmony with nine candidates asked aid for six, and gave $199 or $33 each; Pee Dee with three candidates asked aid for three, and gave $91, or $30 each; South Carolina with five candidates asked aid for three, and gave $264, or $88 each; Charleston with eleven candidates, asked aid for eleven, and gave $186, or $17 each. Charleston Presbytery spent most of its education contributions independently of the Central Committee. The average contribution per member from this Synod to the Assembly's treasury is 8 cents.

The above Messrs. Editors, tells the the whole story. And let it be remembered that this is the utterance of the Synod itself. Would that other Synods had been as thorough and as candid in their treatment of this subject. It is simply astonishing that the deficit of the Central Committee was no greater. If this one Synod had paid into our treasury as much as it received our deficit would have been less by $1,829. And if the Synod of North Carolina also had paid into treasury as much as it received we should have had barely any deficit at all. The simple truth is, that many Presbyteries do not do what they promised to do when they recommended their candidates for aid, try to make diligent efforts to secure contributions from all their churches, or if these efforts are made, the money is sent directly to the candidates and not to our treasury. While the Church should welcome the discussion of any defects in our system or any errors in its administration, care should be taken to stimulate the churches to more liberal contributions. The way to injure any cause is to prophesy evil of it.

HAS THE WORK BEEN A SUCCESS?

In 1880 there were 145 candidates; in 1893 there were 427 candidates; in 1880 the contributions were $11,145; in 1893 the contributions were $22,238. In the last two years there has been a net increase of eighty-five ministers, while there have been fifty-nine deaths. This shows that there were in the two years 144 ordinations. Is the Church prepared to change a system that produces such fruits? The report of the Synod of North Carolina closes as follows: "Let us remember that our system of Beneficiary Education is no experiment, but it is the result of the acknowledged obligation of our Church to secure and maintain for herself a gifted and pious ministry, together with her experience during a century of her history in this country. It has given us many good and great men, all down the line of history. Read the past and the present, and see how the life of our Church is bound up with this system. When our membership refuse to support it, they are guilty of disloyalty to the Church, and when Presbyteries fail to exercise due care in the administration of the system, they are guilty of criminal negligence, which strikes at the very vitals of the Church. Let us realize the perils of the hour. By a careful obedience to the advice of our highest Court we can rally our churches to the cause; and now let us do it."

E. M. RICHARDSON,
Secretary.

Above Our Thoughts.

The man who should attempt to measure all celestial distances with a two-foot rule, or who should seek to investigate the mysteries of space by the aid of a tape measure, would only be laughed at for his folly. And yet such a man would be quite as wise as those who think to comprehend the things of God by the unaided powers of the human mind. "I cannot comprehend heaven," said one man to a Christian. "Did you suppose you could?" was the reply; that would be a poor heaven that we could comprehend now." When blind men come to be regarded as judges of paintings; when deaf men are reckoned skilful in music; when dumb men become famed for eloquence, then we may expect that poor, ignorant, erring, short-sighted mortals can comprehend the glory of our God.

The Apostle says: "When I was a child, I spake as a child, I thought as a child; I understood as a child." Our present life is child life; and a condition of glory which we could comprehend would be no more adapted to our real needs hereafter than the play house of a child would be fit for his dwelling in the maturity of his manhood.

The present, in the midst of which we dwell, is often beyond our comprehension. We, in our bodies and minds are mysterious to ourselves and to all mankind. The world is full of unsolved problems and riddles, which we cannot unfold. There are many men whose wisdom in some directions is far beyond our own powers of comprehension. What, then, shall we say of a poor, blind, ignorant mortal, who thinks to comprehend not only man but God. We must learn our littleness before we ever can become great, and in learning our littleness we prepare for the greatness which only God can bestow.—*The Armory.*

Personal Faith.

What a change would come over our whole lives were we—from this hour to the final close—men and women of faith in the highest sense! Vast possibilities of usefulness, hitherto unknown, would open before us. We would then live no longer under the control of mere conventional standards. Efforts for God and humanity would no more be paralyzed by depression and fitful impulse. Divine promises would continually come to us with all the force of a fresh spiritual revelation. Though immersed in the details of ordinary life, we should feel every moment that we were on our way to a higher destiny. Crosses and losses would be to us the means of a more intimate fellowship with God, and our conviction of the reality of the Gospel would be to us an ever-growing stimulus in the path of duty.

But let us not make any mistake at this point. Such a faith would not always insure an even path for our feet. The victory of faith can only be where there is something to overcome, some struggle, some combat, some burden to litt for the Master. The assurance that we shall have tribulation in this world is not fully understood by many. Our faith does not annihilate our foes; it only makes us conquerors over them. Enemies will still rise up along life's pathway before us, plotting evil against us, seeking in every possible way to destroy our trust, and leaving no stone unturned to hinder our progress. "The devil goeth about like a roaring lion;" he is not yet consigned to his dark abode. The battle still rages. Let us not, therefore, be tempted to think that because there is struggle we are not men and women of faith. "This is the victory that overcometh the world, even our faith."

Economy.

It is strange, considering what vital interests are affected by it, that so little attention is paid to the education of youth in the handling of money. The main thought that most Christian parents have concerning the relation of their children to wealth is to "bring them up" and leave them a fortune During their minority the bills are referred to the parents and the money supplied to the boys and girls is understood to be for "pin money," that is for such things as please the fancy and attract the eye. Until the boy or girl arrives at an age when he becomes necessary to earn and save, the average American youth knows no more about the proper use of money than as if he or she had been dropped from the moon. How can one associate that with self-restraint which has hitherto been supplied only for purpose of indulgence?

Many a marriage is "a failure" just because the earlier years of the young married couple constituted a training wholly in the wrong direction. The girl has never been taught to live within an allowance; the young lover with the natural hopefulness of youth gets trusted for a diamond ring with which to seal the engagement, and will "see" the tailor who made his wedding suit "later." And so they are launched upon the sea of matrimony amid splendors they cannot afford, loaded with debts they cannot pay; and nothing but death or the grace of God can now save them from a life of mutual recrimination and heartburnings. No reasoning, no argument, no exhibition of the household budget will move one hair's breadth the wife who when she wants money has only one thing to say and that she "must have it." No kindly or angry admonition will check the young husband who piles debt upon dept in order to meet demands as unreasonable as they are unsatiable. Care wakes with them in the morning and goes to bed with them at night. It takes but a few months to wear off the bloom of their first married life, and with increasing years come increasing entanglements but not increasing wisdom. It is a sorrowful story, told a million times over in our American homes in each generation, all because the little craft was thrust out to sea without a pilot, a chart, a compass or a helm. The first lesson for the heads of the new household to learn is that which they may never have wisdom or grace to master, that embraced in the apostolic warning to "Owe no man anything but to love one another"—*Interior.*

The Growth of Character.

Character grows for the most part insensibly, as the life grows at first. Now and then it gets notable impulses which we can mark, but commonly it grows imperceptibly, like our bodies. The influences around us are self-registering. Our spirits, like the winds, unconsciously write their story in all its fulness on the anemometer—life; slowly in light airs, quickly in storms, all goes down. Little by little the whole comes in the end. Single acts may show character, but they seldom form it, though some are supreme and ruling. It grows ring by ring, and the twig of this year becomes the bough of next. Our habits are another name for it, and they grow like the grass. The man's face lies behind the boy's, but it comes out only after a round of winters and summer.—*Dr. Geikie.*

As Lights in the World.

I remember of hearing of a blind man who sat by the wayside with a lantern near him. When he was asked what he had a lantern for, as he could not see the light, he said it was that people should not stumble over him. I believe more people stumble over the inconsistencies of professed Christians than any other cause. What is doing more harm to the cause of Christ than all the skepticism in the world is this cold, dead formalism, this conformity to the world, this professing what we do not possess. The eyes of the world are upon us. I think it was George Fox who said every Quaker ought to light up the country for ten miles around him. If we were all brightly shining for the Master, those about us would soon be reached, and there would be a shout of praise going to heaven.—*D. L. Moody.*

The Argument of the Life.

'When I was young," said a good old man, "I did not care for the concerns of eternity, and was very different from what I afterwards became. Aye, there was an infidel once as used to come and argue with me about religion, and one day I turned to him and said, 'You knew me as I used to be before I gave my heart to God; now tell me, was I a better man then, nay, was I half as good a man as I have been since'? And the sceptic had not a word to say.' There was no answering this plain argument. The sceptic knew what a sad, sinful young man this old man had been before he was brought to Christ and made a new creature in him, and he could not deny the change that had been wrought in him. A changed life is indeed one of the hardest arguments for an infidel to answer. There he sees power of God unto salvation.

The Beauty of a Holy Life.

A holy life is made up of a number of small things—little words, not eloquent speeches or sermons; little deeds, not miracles or battles: nor one great act of mighty martyrdom, make up the true Christian life. The little constant sunbeams, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not "waters of the river, great and many," rushing down in noisy torents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh; the avoidance of such little things as those goes far to make up, at least, the negative beauty of a holy life.

What They Say.

Wine and Spirit Gazette:

This paper utters this wail which will be to all who desire suppression of the liquor traffic, encouraging:

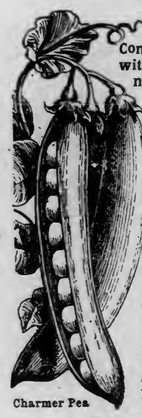
There are many men still in business in this city (Boston) who can remember when the sale of liquor was practically as free as the pursuit of any other lawful business. * * To-day the traffic is absolutely outlawed in half a dozen States; local option excludes it from large portions of other States; high license curtails the profits it yields elsewhere, while wherever permitted—mark the word *permitted*—it is weighted down by exactions and restrictions of the most galling and oppressive character. Indeed, every effort is made to rob the business of any claim to respectability, and to brand those who follow it as criminals, or, at least, men of no standing in the community.

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J. P. MUNROE, M. D.,
Davidson, N. C.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address :

Rev. J. M. Plowden, from Augusta, Ga., to Eatonton, Ga.

Rev. J. M. Grier, from Davidson, N. C., to Caldwell's, Mecklenburg county, N. C.

FOREIGN MISSION RECEIPTS FOR JANUARY.

The receipts for January 1893 were $12,615.90. The receipts for January 1894 were $12,566.92, a decrease of $48.98. This is not a very large decrease, but what we are working for is an increase of $25,000 by the 1st of April.

This little falling off brings down our gain for the year to $6,841.13. We are not very happy over this report, still we are not discouraged. Presbyterians sometimes lag by the way, but they are a great people to come in at the last. This is all that is guaranteed by their doctrine of final perseverance One brother sympathized with us so much in our desire for an increase over last January that when he mailed us a check for $364.00 he sent us a telegram to let us know that it was coming. But it was delayed in the mails and did not get in on time. It is here, however, this morning, February 1st, to give us a good send off for the new month.

Some of the remittances received during the month were accompanined by a statement that they had been in the hands of Church Treasurers for several months. It is time now for these sleeping treasurers to wake up in order that the work their churches have done for missions may receive acknowledgement in our annual report.

I wish to repeat here what I have stated before, that a subscription to "The Missionary" is practically a contribution to the cause. "The Missionary" is paid for out of our general treasury, and the money sent for it goes into the general treasury. If we could have a thousand new subscribers between now and the 1st of April it would be a thousand dollars added to the treasury receipts to be reported for the year.

Praying again that God's blessing may abide upon all lovers and helpers of this work, I remain,

Fraternally,

S. H. CHESTER.
Acting Secretary.

The following appointments for February have been made by Rev. T. R. Sampson, Secretary for Foreign Missions of the Synod of North Carolina :

February 18th—Franklin, near Salisbury.
" 21st—Graham St. Charlotte.
" 25th—Williams Memorial, near Charlotte.
" 28th—Lincolnton.
March 4th—Mulberry

NORTH CAROLINA.

Rev. Joseph Evans :—It is cause for congratulation that this brother has accepted an invitation to supply the churches of Clinton Warsaw, Duplin Road and Rockfish in Wilmington Presbytery. All the vacancies in Wilmington Presbytery have now been filled.

[Correspondence of the N. C. Presbyterian.]

Called Meeting of Fayetteville Presbytery : The constitutional requirements having been complied with, I hereby call a meeting of Fayetteville Presbytery to be held at Spout Springs, on Thursday the 15th of Feb. 1894, at 12 o'clock m., to attend to the following items of business :

1st. To hear from Pittsboro church respecting the resignation of Rev. W. F. Thom as pastor, to dissolve his pastoral relation to that church should the way be clear, and to make any needful changes in his field.

2d. To organize a church at Spout Springs should the way be clear.

3rd. To take steps for the ordination of Licentiate S. M. Rankin, should the way be clear, and for installing him as pastor of the churches to which he is called.

4th. To dissolve pastoral relation between Rev. J. Evans and his present churches, and dismiss him to Wilmington Presbytery if the way be clear.

W. B. ARROWOOD,
Moderator Fayetteville Presbytery.
Laurinburg, N. C., Feb. 2d, 1894,

[Correspondence of the N. C. Presbyterian.]

Fayetteville Presbytery :—The Presbytery of Fayetteville in *pro re nata* meeting at Jonesboro the 30th and 31st of January transacted the following business :

Candidate S. M. Rankin was received from Orange Presbytery and licensed a probationer for the holy ministry, and calls for his pastoral services by Philadelphus, Red Springs and Antioch churches were read and placed in his hands. The pastoral relations between Rev. D. M. McIver and St. Andrews, Mt. Pisgah, and White Hill churches were dissolved and he was dismissed to the Presbytery of Orange. A call from Euphronia church for one-fourth of Rev. W. F. Thom's time was placed in his hands and he asked Presbytery to dissolve his pastoral relation with Pittsboro church to accept the same. Pittsboro church was cited to show cause why the relation should not be dissolved.

P. R. LAW,
Stated Clerk.

February 1st, 1894.

VIRGINIA.

Presbytery of Norfolk :—On 31st ult., Rev. H. T. Darnall and Rev. W. A. Slaymaker were received. Mr. Darnall takes pastoral charge of the church at Hampton and Mr. Slaymaker of Armstrong Memorial church at Berkeley.

Amelia :—Nineteen persons have been added recently on profession. Rev. L. A. McLean, Synodical Evangelist has been working faithfully in this field.

Rocky Spring :—The work of grace here under preaching of Rev. J. H. H. Winifree is remarkable. Thirty-one have united with the Presbyterian church on profession and others will join other churches.

ALABAMA.

[Correspondence of the N. C. Presbyterian.]

Rev. Robert M. Latimer :—Has assumed charge of the churches of Carrollton, Oak Grove, and Pleasant Ridge in Tuscaloosa Presbytery. His thanks are due the good people for kindness shown.

[Correspondence of the N. C. Presbyterian.]

From a friend we have the following items :

Montgomery :—At the quarterly communion service of the Central church seven members were received; four on profession of faith and three by letter. The new organ, built by Messrs. Mason and Rich, of Worcester, Mass., at a cost of $1,500, has been shipped and will soon be in place. It is the first organ of its kind to be built with an extended key-board, the organ proper being built in the rear of the pulpit and the key-board in the choir alcove to the right. Rev. J H. McCarthy, of the China Inland Mission will be in the city, February 18th, and will preach in the morning at the Central church, and at the First Baptist church at night. He will address the Women's Foreign Missionary Societies of the city on Monday afternoon in the lecture room of the Central church. We hope to make this a grand rallying week for Foreign Missions.

Home Missions in South Alabama Presbytery :—At a special meeting of the Home Mission Committee in the pastor's study of the Central church on January 22d, the committee revised the schedule of collections for the year, practically retaining the schedule sent down by the General Assembly. The committee call for $1,350 for its Home Mission work for the coming year. Every vacant field in the Presbytery is put under the charge of some member of the committee with instructions to correspond with the churches and endeavor to get them to call a pastor at once. By this means it is hoped that in a few months there will not be a vacant church in our bonds.

MISSISSIPPI.

[Correspondence of the N. C. Presbyterian.]

Starkville :—Yesterday, 28th ult., Rev. Dr. H. R. Raymond, pastor writes: Our session received fourteen members on examination. This blessed result follows a series of meetings at the Methodist church in which the different pastors cordially co-operated.

LOUISIANA.

Rev. Dr. Thomas R. Markham :—This brother, pastor of LaFayette Presbyterian church, New Orleans, has been quite sick first from an attack of grip and since from quite a severe relapse. It is good news received through the Picayune that he is now a great deal better.

TEXAS.

[Correspondence of the N. C. Presbyterian.]

Rev. S. B. Campbell, D. D. :—Has taken charge of the church of Lancaster and the City Park church in Dallas, giving each one half his time. His home will continue to be as at present, in Lancaster.

KENTUCKY.

[Correspondence of the N. C. Presbyterian.]

Paducah :—An exceedingly interesting and profitable series of services which were continued two weeks and a half at the Second Presbyterian church of this city, of which Rev. S. L. Grigsby is pastor, were brought to a close Wednesday evening, January 24th. Rev. William Thorn, of Tiptonville, Tenn., who assisted the pastor, preached the Word "in demonstration of the Spirit and of power" to the comfort and edification of the large audiences which daily filled the capacious auditorium of the church, and to the hopeful conversion of about twenty-five persons, who professed faith in our Lord Jesus Christ. Bro. Thom has endeared himself to our people by his earnest preaching and evident consecration of life. Already there have been eight accessions to our church as a result of the meeting, and we hope to receive others of those who have made professions. About ninety persons have been received during the past year in this church.

DOMESTIC.

The Catholic missionaries are making steady progress among the negroes of the South. It is stated that there are about 160,000 negro Catholics in the United States; there are 21 sisterhoods teaching in 108 schools over 8,000 negro children. Four communities are especially devoted to the negroes. The Sisters of St. Francis, from England; the Sisters of the Holy Ghost, San Antonio, Texas; the Sisters of the Blessed Sacrament, Mother Katherine Drexel's community; and the Mission Helpers, of Baltimore.

Rev. Dr. John B. Newton, of Richmond, has been elected assistant bishop of the Episcopal diocese of Virginia. He was educated for the practice of medicine and was a surgeon in the Confederate army. He has been one of the most prominent clergymen in the diocese, and has taken great interest, and been specially helpful in the matter of colored evangelization.

The question of making women eligible in the Cumberland Presbyterian Church to the offices of ruling elder or deacon has been before the Presbyteries Only one-third of Presbyteries have voted thus far and the interest is very small. In the matter of change of name even less interest is taken. Only one Synod, Pennsylvania, has approved the proposed change; three Synods and twelve Presbyteries oppose it.

The Strossa Roman Catholic, Cincinnati, O., was destroyed by fire on Wednesday of last week. Loss $50,000.

FOREIGN.

It will interest the friends of the Bible to know that the National Bible Society of Scotland has struck out a new departure of the greatest interest and significance in connection with Bible circulation in China. This is the production of the Gospel of St. Mark in Chinese, with short notes calculated to make the narrative intelligible to the Chinese. This departure has received the approval of many missionaries.

Father Joseph Vincenteni, of the Roman Catholic Order of St. Charles Borromeo, has been sent from Rome to look after the Italian Roman Catholics coming in such numbers to this country. He arrived in New York last week, and is looking over the ground preparatory to entering upon his work.

The Pope wrote an autograph letter to the Czar in behalf of the Roman Catholics of Russia and has received in reply assurance that peace towards these religionists shall be observed throughout the empire.

The returns of the Welsh Presbyterian churches for the past year, as issued in the official diary, show that in England and Wales there are 1,282 churches connected with that body, of which 204 now conduct their service in the English language. The total church membership is said to be 139,648 (an increase of 2,283), and in addition 292,638 adherents, who are not communicants. There are 192-004 in the Sunday-schools, and 706 ordained preachers, of whom 482 have pastorates. The chapel debts are reported to be £280,489.

POUNDED BUT NOT HURT.

Last Tuesday night, the first in our new home, the members of Red Springs and Antioch congregations gaveus a good pounding. We often read of such things but no correct idea of how pleasant they are can be formed except by those who have learned by personal experience. Being beginners at house-keeping we needed a great many articles of both furniture and food and our friends, the pounders, supplied nearly every demand for both. Some fifteen necessary articles of furniture were given us, and an abundance of provisions of all kind. In the way of meat alone, besides sausage and other things of that kind, *twelve* nice hams were left in our possession. Nor did our friends forget our horse, but filled our little barn with corn and fodder. We do thank these people from the very depth of our hearts for thus remembering our needs, and for this token of esteem. May God's richest blessing be upon both pastor and people helping us all to labor together for the upbuilding of His kingdom.

S. M. RANKIN.
Red Springs, N. C., Jan. 27th, 1894.

A GENEROUS DONATION.

[Correspondence of the N C. Presbyterian.]

I have not seen a notice in the N. C. PRESBYTERIAN of the generosity of Messrs. J. Van Lindly and J. A. Young to the Orphans' Home. Last fall I laid before these gentlemen, the claims of the institution. They are both of other persuasions and churches than ours, yet Mr. Lindly said he would donate one hundred, each, apple and peach trees. When "Our Fatherless Ones," acknowledged receipts of them, it stated he even did better, sending other varieties and some fifty varieties of roses also. This orchard is to be known *perpetually*, as the Van Lindly orchard, and the other one by Mr. Young, as the Greensboro Nurseries' (as per acknowledgment to me by Rev. Boyd the superintendent.) This was fifty apple and fifty peach trees. It is but right and justly due to these men that our churches and our people should know these facts, and more particularly so, as they are not of our denomination.

No one can estimate what an amount of good these trees—more than three hundred—will be to this institution when they get to bearing.

I write that you may make extracts as you like, and in the hope that others may be induced to imitate such generosity.

Respectfully,

W. S. MOORE.
Greensboro, N. C., January 30th.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., Jan. 18, 1894.

Representative Morse, of Massachusetts, speaking of the resolution introduced in the House of Representatives by himself and in the Senate by Senator Frye, providing for a Constitutional amendment recognizing God and the Divinity of Jesus Christ, said: "It is a remarkable fact that neither the Constitution nor the Declaration of Independence have a direct reference to Divine power. A movement was made ten years ago to secure a suitable amendment to the Constitution, and quite an agitation ensued, but it was not successful. The present movement was inaugurated by influential gentlemen in Pittsburg and Baltimore. The amendment, if agreed to by Congress, would, of course, have to be referred to the States for ratification, but that formality would be quickly complied with, as the Christian element in the various States has a controlling influence. The amendment is, I believe, acceptable to all religious denominations."

Senator Kyle has introduced, by request, a bill requiring the United States officials to be temperate. The idea is all right, but it would be better to substitute for the somewhat complicated and clumsy preamble and three sections of this bill one with a single section, simply adding to the oath which every official takes upon assuming office the words—"and I solemnly swear to abstain from the use of intoxicating liquor as a beverage while I remain in the employ of the government." The great good that would be accomplished by such a law may not be so apparent elsewhere as in Washington, where there are so many intemperate government employes, men whose families suffer for lack of the money they spend in rumshops. But, aside from its moral effect, would it not be a good move from a common sense, business point of view to compel all officials to abstain from the use of intoxicating liquor ?

The most interesting event of the week in the Senate was the short speech made by Senator Sherman in favor of the right of Secretary Carlisle to issue bonds. It is all too rare in Congress for a political opponent of an administration to make a speech endorsing any act of that administration. It was this fact that gave unusual force to Mr. Sherman's language, coming, as it did, just after the failure of the attempt of the Knights of Labor to get an injunction from the Supreme Court of the District of Columbia to prevent the issue of bonds to-morrow, in accordance with Secretary Carlisle's announcement. Mr. Sherman said: "The Secretary of the Treasury has full power to sell bonds to maintain the gold reserve. It is his duty to do so. This is the first time in fifteen long years that any one has denied that power. It never has been disputed before. It is almost unpatriotic to question this power at a time when the revenues of the government are insufficient to meet the expenditures. It is a question that should be above partisan discussion. I feel like standing up for the honor of the country and for the power of the Secretary of the Treasury." Before concluding he said: "I regard the credit of the United States government as safe in the hands of Grover Cleveland and John G. Carlisle as if it was in the hands of a Republican."

The debate over the tariff bill with its income tax amendment is drawing to a close in the House of Representatives. The final vote will be taken to-morrow, and it is considered certain that the bill will pass.

The news from Brazil aroused keenest interest, but no excitement, here. The administration and members of Congress who know him have every confidence in the discretion and conservatism of Admiral Benham, who is in command of the American vessels in Brazilian waters. His instructions were to protect American interests, and the feeling is general here that whatever he has done has been done solely with that end in view.

The most prominent official in Washington who teaches a Sunday-school class is Justice Brewer, of U. S. Supreme Court He has a large Bible-class of adults and he never misses a Sunday when he is in the city, unless compelled by sickness to do so. He is said to give the same study and care to preparing for the lesson that he does to preparing an opinion upon an important legal case, and those who have had the pleasure of listening to his Bible talks to his class speak in the highest terms of his ability as an expounder of the Scriptures.

Everything appears to be moving auspiciously in the preparations for the Moody and Sankey meetings. The great chorus of 1,500 voices is actively rehearsing. This week a series of union meetings are being held in a number of our churches, preparatory to the great revival. and public interest is being manifested to an unusual extent. Great things are expected, and many prayers are being offered in behalf of the expectations. T.

SECULAR NEWS.

NORTH CAROLINA.

The property of the Street Car Company in Raleigh will be sold under decree of the U. S. District Court.

Williamston Sun: Vast tracts of timber are being sold in the county. At the present rate it does not look as if it will take long to exhaust the supply.

The Baptist Orphanage at Thomasville now has one hundred and thirty orphans under its care. There are on file applications for fifty more than can be accommodated. The financial condition of the orphanage is good.

Newbern Journal: A correspondent writes us from Bachelor of a most singular occurrence in which an oyster was found containing twenty pearls. At an oyster roast being given at the home of Mr. B. B. Brooks, one of the young ladies present was so fortunate as to get the one that proved to be jewel-laden. By actual count it contained twenty-pearls.

Charlotte Observer: "One good sign of the prosperous condition of the farmers in this section," said Mr. H. C. Irwin the other day, "is that they all raise, not only enough meat to supply home consumption but also enough to supply this market. Formerly when I was in the meat business I had to send to Atlanta for all my pork. Now we have it offered right at our doors, as fine as can be bought anywhere."

DOMESTIC.

By a recent decision of the postoffice authorities at Washington letter carriers are exempt from military duty.

On Monday last a fire occurred in Savannah, Ga., in which over $300,000 worth of property was destroyed.

Judge Monroe of the Civil District Court of Louisiana has given a decision which puts a quietus on the attempts to evade the law for the suppression of lotteries in that State. Parties who have been violating the law are amenable to criminal prosecution.

Efforts will be made to prevent the establishment of the Louisiana Lottery in Florida under the guise of an agency for the company in Honduras. Florida authorities resist the establishment and U. S. Senator Pasco will invoke the national authority if necessary.

A fire in Cincinnati, O., destroyed the Avondale street railway car sheds and property. Loss estimated at $175,000.

Geo. W. Childs, editor and proprietor of the Public Ledger, of Philadelphia, died at his home in that city early last Saturday morning. He was 65 years of age. He commenced life as clerk in a bookstore; at 21 he was the head of a book publishing firm which proved successful in business. Thirty years ago he purchased the Ledger, then an unremunerativeenterprise, and made it the most profitable business enterprise of the kind in Philadelphia. The property left by him is estimated at $2,000,000. Mr. Childs was a philanthropist and was noted for the munificence of his benefactions as well as for the sound judgment with which they were bestowed. He was a special friend to the printers.

FOREIGN.

The news of the seizure of a British tug at Rio Janeiro, by order of President Peixoto on a charge of smuggling dynamite to the insurgents is the only startling incident from Brazil up to time of writing.

The Provisional Government of Hawaii on 17th ult., celebrated the first anniversary of its establishment. The speeches were all in favor of annexation to the United States—or failing that to maintain a republic at all hazards. There was considerable enthusiasm.

A fierce gale at Vera Cruz, Mexico, damaged shipping to the extent of several thousand dollars.

An earthquake destroyed the town of Kutschan, Persia, a town of 20,000 inhabitants. Ten thousand dead bodies were recovered. Fifty thousand cattle were destroyed at the same time.

Five men were destroyed at or near Liverpool, Nova Scotia, by the stranding of the schooner Gertie E. Foster, of Gloucester, Mess.

SAY SOES.

Professor Alexander Graham Bell, the distinguished inventor of the telephone, has been grappling with aerial locomotion for some months past in Nova Scotia, and like all the other experimenters in that science, he is very hopeful of success.

Carpenters, and other mechanics, who are so apt to fall from scaffolds and dislocate a limb, will please remember that there is nothing so good for inflammation as Salvation Oil, the greatest cure for sprains and bruises.

To Break up a Cold.—For breaking up a cold there is nothing better than hot lemonade taken upon retiring. This is made by putting the juice of two lemons in a pint of hot water. Boil one minute. Sweeten to taste and drink as hot as possible.

"You are old, my dear grandma," the little girl said
As she lay by the fire with Dolly.
"For as white as the snow are the hairs on your head—
Yet you always look rosy and jolly.

"Pray tell me, dear grandma, the reason of this
Why you always look healthy and spritely,
Why you never are pale when you give me a kiss
Why you take such long walks morn and nightly !"

"The reason, my darling," her grandma replied
"Is simple, it needs no description.
I've always been well, for I keep by my side
A bottle of Pierce's Prescription."

All ages, and all conditions of womanhood will find just the help that woman needs in Dr. Pierce's Favorite Prescription. That's matter that's *guaranteed*. If it can't be done, then the medicine costs you nothing—its makers don't want your money.

For all derangements, irregularities and weaknesses peculiar to the sex, "Favorite Prescription" is the *only* remedy so certain that it can be *guaranteed*. If it fails to benefit or cure, you have your money back

Dr. Sage's Catarrh Remedy positively *cures* catarrh.

The best way to boil an egg is to have a saucepan with plenty of hot water—the eggs, must always be completely covered. Put in the eggs, put on the lid of the saucepan, remove from the fire altogether, and let it stand in a hot place for five minutes. The eggs are beautifully set in this way, neither too hard nor too soft.

Ayer's Hair Vigor keeps the scalp free from dandruff, prevents the hair from becoming dry and harsh, and makes it flexible and glossy. All the elements that nature requires, to make the hair abundant and beautiful, are supplied by this admirable preparation.

Red pepper is considered by physicians to be much more wholesome than either black or white pepper.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

February 11.—God's Judgment on Sodom.

Gen. xviii. 22-33. Commit vss. 23-26.

Golden Text.—Shall not the Judge of all the earth do right? Gen. xviii. 25.

Topic.—Abraham's prayer for Sodom.

I. THE STUDY OF THE LESSON.

First Step. Note how Lot came to be in Sodom (ch. xiii). Read the rescue of Lot by Abraham (ch. xiv). Locate the Oaks of Mamre (the true rendering—it was not a *plain*) on the map (xiii. 18). Find Elam, and trace the route of the Kings. This will show that the vale of Siddim was not at the south but at the Northern end of the Dead Sea, as Hazezon-tama is the same as Engedi which is located beyond question on the middle of the western shore of the Dead Sea, and they *passed* it going from Kadesh to the vale of Siddim. This is confirmed by the description of Lot's choice (xiii. 10, 11) and by Abraham's route in pursuit (xiv. 14, 15) passing between Salem and Sodom (xiv. 17, 18) on his return to Mamre—(Locate Dan and Salem on the map.). Archeological discovery has thrown much light on this whole chapter—identifying the names, and showing even earlier invasions of Palestine from Babylonia for the purpose of keeping open the caravan route from Egypt.

Read the early part of chap. xviii, and note Abraham's visitors (vs. 2 compared with vss. 16, 17, 22 and xix. 1); his hospitality (vss. 3-8); the promise given him (vss. 9-14); the reason for communicating his purpose about Sodom to Abraham (vss. 17-19). Abraham had a representative capacity given him as the source of blessing for all nations and so must know why God destroyed one of them; and as Abraham was to instruct his descendants in righteousness he must know that this overthrow of the cities had a moral purpose and was not an accidental convulsion of nature.

Second Step. Study the lesson itself for its teachings on the following points:

(1). Abraham's attitude, vss. 22, 23.
(2). His arguments, vss. 23-25.
(3). His progressive appeals, vss. 28-32.
(4). His humility and reverence, vss. 27, 30-32.
(5). The Lord's gracious and extending mercy, vss. 26, 28-32.
(6). The close ot opportunity, vs. 33.

Third Step. Write a summary of the lesson and compare it with the one below:

When His two companions went on their errand to Sodom, the Lord remained with Abraham still standing before him. Abraham drew near and pressing the distinction between right and wrong and appealing to the character of God, he urges the deliverance of Sodom if there be fifty righteous men found there. With many expressions of his own unworthiness and of reverence for God, he continues to urge his appeal until God has promised that he would spare the city for the sake of ten rightcous men, when the interview closes.

Fourth Step. Consider any questions of difficulty, consulting your helps.

The men, vs. 22. Evidently, the angels (xix. 1, 10, 16) Note that the Lord, though appearing the superior of the others from the first (vs. 3) is also called is also called a man (vss. 1, 2.) For other instances of similar usage see Gen. xxxii. 24-34; Judges xiii. 9, 10. Compare Ezek. i. 26, 28.

Sixth Step. Take up topics suggested and study them in the light of other parts of God's Word.

1. *Intercessory prayer. Conditions of success.*
   a. Righteousness before God, vs. 19; Ps. lxvi. 18; Jas. v. 16.
   b. Personal effort and sacrifice. (Abraham fought for Sodom as well as prayed, xiv. 15). Compare Moses (Ex. xxxii. 32); Paul (Eph. iii. 13, 14; Rom. ix. 3 and x. 1); Christ (Luke xxiii. 33, 34).
   c. Zeal for God's honour, vs. 25. Daniel ix. 17-19.
   d. Confession and humility, vs. 27; Daniel ix. 5-8.
   e. Importunity, vss. 20-32; Luke xi. 8; xviii 1.
   f. Expectancy of results, xix. 27, 28. Mark xi. 23.
2. *Sowing and Reaping.*

The title of the lesson and the whole background of the narrative require a consideration of the doom of Sodom in relation to Lot and Abraham It is best studied under the above aspect (Gal. vi. 7, 8.)

a. The men of Sodom—
   Sowed wickedness Gen. xiii. 13; xviii. 20.
   Reaped destruction, Gen, xix. 24, 25; Luke xiii. 3, 5; Matt. xi. 24.
b. Lot—
   Sowed selfishness (Gen. xiii. 10, 11), compromise with evil (Gen. xiii. 12, 13), neglect of God's altar. (Compare Gen. xiii. 18—"Abraham built—did Lot?).
   Reaped trouble (Gen. xiv. 12), and—that warning unheeded—loss of influence in his household (xix. 14), loss of children (xix 15), loss of wife (xix. 26), loss of property (xix. 25), corruption in his own heart (xix. 8) and in his children xix. 32.) 1 Cor. iii. 15; 1 Peter iv. 17, 18,
c. Abraham—
   Sowed generosity (Gen. xiii. 9); magnanimity (xiv. 14), unworldliness (xiv. 22, 23), worship of God (xiii. 8), righteousness (xv. 6; xviii. 19.)
   Reaped a royal inheritance (xiii. 14, 15), the protection (xv. 1), the friendship (Is. xli. 8; Jas. ii. 23) and confidence (xviii. 17. John xv. 15). of God, and became a fountain of spiritual blessing to all the earth (xviii 18.)

Sixth Step. Prayerfully consider the personal application of the above outlined lesson. Another truth tacitly assumed in Abraham's prayer and God's answer is the value of the righteous in preserving the world from destruction (Matt. v. 13). The way in which Abraham's prayer was answered, even though the condition was not met, should be meditated upon (xix. 16, 22).

II. TEACHING THE LESSON.

The various "steps" should now be familiar to the teachers following this course. For younger classes the lesson on sowing and reaping is the most important. For young and mixed classes be careful to avoid reference to the revolting corruptions in the family of Lot.

Prize Questions.

ANSWERS TO QUESTIONS OF JAN. 25.

16. (a) Leaving his country at God's command, Gen. iii. 1-5; Heb. xi. 8.
   (b) Accepting the promise of a son, Gen. xv. 5, 6; Rom. iv. 3, 18-21.
   (Most of the answers refer to Heb xi. 9; we tried to make it plain that it was single, definite acts of faith that we intended, but as it was difficult to frame the question, and as the chapter in Hebrews three times says of Abraham. "By faith" he did so and so, we accept this as a proper answer.)
   (c) Offering up Isaac, Gen. xxii. 12, Heb. xi. 17-19.
17. By faith, Rom. iv. 16; Gal. iii. 7.
18. Abraham's prayer for Sodom. Gen. Gen. xviii. 23-32.
   (The question was raised whether xvii. 18 was not the proper answer. That is rather awish than a prayer, though we could not count it a mistake.)

Successful answers were sent as follows:

Estelle J. Martin, Dial, 13, 14, 15.
J. B. Gill, Statesville, 16, 17, 18.
Bettie Overcash, Statesville, 16, 17, 18.
Willie Arrowood, Laurinburg, 16, 17, 18.
Jas. P. Sutherland, Laurinburg, 16, 17, 18.
Isabelle Robeson, Westbrook, 16, 17.
Lizzie May Northrop, Wilmington, 16, 17, 18.
D. R. Johnson, Wilmington, 16, 17, 18.
Flora C. McNeill, Fontcol, 16, 17, 18.
Fannie Bouchelle, Patterson, 16, 17, 18.
May Bouchelle, Patterson, 16, 17, 18.
Ada Coffey, Patterson, 16, 17, 18.
Anna Bell, Hillsboro, 16, 17, 18.
Mary M. Darroch, Paolia, 16, 17, 18.
Janet McDonald, Ivanhoe, 16, 17, 18.
Olive Wilson, Hopewell, 16, 18.
Lila Lane, Mt. Vernon Springs, 16, 17, 18.
Estelle McIver, Gulf, 16, 17, 18.
Katie Monroe, White Hall, 16, 17, 18.
Miriam McFadyen, Clarkton, 16, 17, 18.
W. M. Cumming, (T.) Wilmington, 16, 17, 18.
Chas. E. McMillan, Wilmington, 16, 17, 18.
A. M. Cromartie, Garland, 16, 17, 18.
Thos. O. Coppedge, Cedar Rock, 16, 17, 18.
Robbie McIntyre, Wilmington, 16, 17, 18.
Mary McIntyre, Wilmington, 16, 17, 18.
Jas. A. Whitsett, Greensboro, 16, (a & c) 17.

NEW QUESTIONS.

22. What beautiful N. T. expression inculcating hospitality is based upon the incidents of this chapter (Gen. xviii.)?
23. In what places does our Lord speak of Sodom?
24. What other reference does our Lord make to the events of chapter xix?

Teachers' Exchange.

A SUPERINTENDENT CAN RETARD THE WORK OF HIS SCHOOL BY

Fussing,
Banging his bell,
Not being prompt,
Making long speeches,
Having squeaky boots,
Not having a teachers' meeting,
Failing to pray for his school,
Not knowing where the lesson is,
Coming without a prepared programme,
Forgetting the names of his scholars,
Failing to have records properly kept,
Granting the whim of every scholar,
Failing to greet his scholars pleasantly
Always having the same kind of programme,
Not knowing his scholars on week days,
Attending theaters and other places of evil,
Permitting classes to be disturbed during lesson study.—*Kentucky S. S. Union.*

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On Jan. 17th, by Rev. A. McFadyen, Mr. JOHN K. BROWN and Miss MAGGIE McKAY, daughter of Mr. J. Lloyd McKay—all of Columbus county.

On Jan. 24th, in Asheville, N. C., by the Rev. L. H. Baldwin, pastor of the South Side Presbyterian church, assisted by the Rev. R. F. Campbell, of the First Presbyterian church, Mr. ARTHUR G. McDOWELL of Asheville, and Miss EMMA PLEASANTS, daughter of the officiating minister.

On Jan. 31st, at the home of the bride's mother, near Hightowers, Caswell county, N. C., by Rev. R. W. Culbertson, Mr WM. H. BROWNING and Miss SALLIE B. SMITH.

WILMINGTON MARKET,

FOR

WEEK ENDING, FEB. 7th, 1894.

SPIRITS TURPENTINE: Steady at 28½ cents until Tuesday (6th) when sales were made at 29 cents.

ROSIN: Strained firm at 90 cents and Good Strained 95 cents throughout.

CRUDE TURPENTINE: Hard $1.05 and Soft qualities $1.70 throughout.

TAR: Taken on receipt at 90 cents until Monday last when price fell to 85 cents.

COTTON: Middling 7 7-16 on Thursday, (1st); since 7⅜.

TIMBER: Good timber is in fair demand but market has been well supplied with poor qualities, which are not taken so readily.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, take
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.

IN EFFECT DECEMBER 3rd. 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1 43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11 35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9 35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

W. E. KYLE,
Gen'l Passenger Agent.

J. W. FRY,
Gen'l Manager.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junctioh with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies—&c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

At Tar Heel on the 16th of January last in the 77th year of her age. Mrs. ALMIRA BROWN LOVE, relict of the late T. D. Love and mother of the lamented Maj. T. D. Love. Early in life she accepted the Saviour and made Him her companion until the end Beloved in life for her many noble qualities of head and heart she is renowned in death. Beth Car church's loss is her eternal gain. The memory of the just is blessed.

PASTOR.

The session of the First Presbyterian church, Salisbury, N. C., desire to place on record the following testimonial of respect to the memory of our late brother, Dr. J. J SUMMERELL.

Joseph John Summerell was born in Halifax county, N. C., Nov. 1st, 1819, and died in Salisbury, N. C., December 17th, 1893, age seventy-four years, one month and sixteen days. In 1842 he graduated at the University of North Carolina and in 1844 took his degree in Medicine at the University of Pennsylvania. The same year he was married to Ellen H., daughter of Dr. Elisha Mitchell of the University of North Carolina and settled in Salisbury where he continued to reside till he died. For nearly fifty years he devoted himself to the practice of his chosen profession, in which he was eminently successful, enjoying the confidence of the community and the respect and honor of his medical brethren throughout the State. For a number of years he was Superintendent of Health for Rowan county, and physician for the County Home. When the N. C. State Medical Society was formed he became a member, and in 1862 was elected President of that distinguished body. Being warmly attached to his chosen profession he by constant study kept himself acquainted with the new discoveries in medicine and surgery and was a faithful reader of medical literature.

As a man he was straightforward and conscientious and having the courage of his convictions was not afraid to express an honest opinon when he deemed it his duty to do so.

On the 1st of April 1847 he connected himself with the First Presbyterian church, Salisbury, N. C., and in 1852 was ordained a deacon, and after serving the church most efficiently for fourteen years in this capacity, he was elected ruling elder in 1866, and for twenty-seven years faithfully discharged the duties of his office and was present at the last regular meeting of the session before his death. He often represented his church in the meetings of Presbytery and Synod and was a delegate to both of these bodies in the fall of 1893. He also represented his Presbytery in the General Assembly.

In view of the long and faithful service of our brother, be it therefore,

Resolved 1st. That we deeply feel the loss we have sustained in the removal of our departed brother, and bow in humble submission to the will of our Heavenly Father who does not willingly afflict the children of men.

2d. That we emulate his many Christian virtues, his faithful attendance on the services of the sanctuary, his zeal for the welfare of the Master's cause and his earnest prayers for the success and growth of the Church.

3rd. That we mourn the loss of his wise counsels and active labors as a member of the session and cherish pleasant memories of the many harmonious meetings we have held as co-laborers in the Lord's vineyard.

4th. That this memorial tribute be entered on our sessional records and a page be set apart on which shall be inscribed his name and date of his birth and death, and that a copy of these resolutions be furnished the family of the deceased and sent to the N. C. PRESBYTERIAN for publication.

O. D. DAVIS,
E. B. NEAVE,
Committee.

MRS. THOS. G. HYMAN.

IN MEMORIAM.

On Wednesday evening, March 1st, 1893, in the First Presbyterian church of Greensboro, I solemnized the marriage of Mr. Thos. G. Hyman, of Goldsboro, and Miss Elizabeth Gretter Sloan, daughter of Thos. J. Sloan, and grand daughter of Rev Jno. A. Gretter, deceased, first pastor of this church. Our church was crowded to almost its utmost capacity, and bright eyes and radiant faces and loving hearts rained benedictions over the happy pair, as young and hopeful they left the church united and blest. All felt that God had given him one of our best and sweetest girls, and we thanked God that her young husband was well worthy of her, and thus:

"Across the threshold led,
And every Tear kissed off as soon as shed,
His house she entered there to be a Light
Shining within, though all without were night;
A guardian-angel o'er his life presiding,
Doubling his Pleasure, and his Cares dividing!"

And now, looking back, how like an evanescent dream or vision does it all appear!

"Oh death! thou severest every tie, the strongest and the nearest;
At thy dread call the stoutest fall, the loveliest and the dearest."

On Wednesday of last week, Jan. 24th, 1894, a telegram from Goldsboro announced that Mrs. Thos. G. Hyman, our bright, sweet "Bessie" and only in her 23d year, had been called away by her Saviour's summons, and leaving a little daughter only ten days old. I may not say all I feel like saying of this young Christian wife, so soon translated.

"Bessie" was received into the First Presbyterian church, of Greensboro, being one thirty who appeared before the session—on Saturday March 19th, 1887, and on the next day with eight others, she was baptized. She was an unusually bright and cheerful girl, of a friendly and cordial disposition, self-sacrificing, and ever ready to help others. Her deft and skillful fingers decorated with taste and beauty whatever she touched. Her presence was sunlight in every circle she entered, for she was beloved indeed, and welcomed by everybody who knew her. Her death has thrown a shadow over Greensboro, over our church and over her home and kindred here, but oh, how much more over her young husband's heart and home, and that too, of his father's in Goldsboro, where she was welcomed, and "dear as an own daughter and tenderly loved and nurtured as such," and where too she died.

When during her brief sickness some mention was made of the uncertainties and possibilities of her condition, she readily understood it, and expressed herself as prepared and ready—that her peace was made with God, and that her trust was in Jesus Christ, her Saviour.

The sudden and unexpected announcement of her death spread sorrow and gloom throughout our town and is deeply lamented by all; and knowing, as we do, her bright, vivacious and warm-hearted character and social and Christian worth, we sympathize here most tenderly with the bereaved ones in Goldsboro, and we earnestly invoke upon the young and desolate husband and his little motherless babe, and upon his dear father's household, who mourn and are bereaved with him, the special and promised grace of the Holy Ghost, "the Comforter," and of that God and Saviour who pities as a father, who "knoweth our frame, and remembereth that we are dust," who is "the Father of mercies and the God of all comfort."

"Bessie was buried in Goldsboro, the funeral being held in the Presbyterian church there, and conducted by the Rev. Mr. Farries, who repeated the following lines, favorite verses of the dear departed:

"And if sometimes commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink,
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace!
And you shall shortly know that lengthened breath
Is not the sweetest gift God sends His friend,
And that sometimes, the sable pall of death
Conceals the fairest boon His love can send.
If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key!
But not to-day. Then be content, poor heart!
God's plans like lilies pure and white unfold.
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold,
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think that we will say, 'God knew the best'!"

Several tender and beautiful tributes have already appeared in both the Goldsboro and Greensboro papers. From the latter I transcribe two stanzas expressive of the feeling and love of one of her most intimate associates:

Oh yes! the light is breaking,
She's only gone before
And waiting on the shining sands
That guild the farther shore,—
Waiting as oft she waited
In the happy hours gone by,
For me to walk in the twilight
As the stars came in the sky.

I think beyond the sunset,
Beyond the "gates ajar,"
When I shall cross the river,
I shall see her from afar,
Shall see her crowned with glory
Where dreams unfailing flow,
With outstretched hands of greeting
As in the long ago.

J. HENRY SMITH.

Greensboro, N. C., Jan. 29th, 1894.

At his home in Stokes county, Dec. 6th, 1893, Mr. THOMAS MARTIN, in his 82d year. He was an excellent man, had many friends and few if any enemies, was for years a member of the church, one of its best supporters, and best attendants. He loved the cause of true religion and his example and influence were in that direction. He leaves a Christian wife, who will sadly miss him, and a host of friends who will ever revere his memory.

Called Home Jan. 27th, 1894, Miss EUPHROSINE ELIZABETH FRONTIS, in the 52d year of her age. She must be one of those who 'come out of great tribulation" as she was a constant sufferer from childhood never seeing a well day. "Blessed are the dead who die in the Lord." Her father was the Rev. Stephen Frontis of sainted memory. A devoted sister, her constant companion, and Dr. D. B. Frontis a half brother mourn their loss.

A FRIEND.

For General Debility.
Use Horsford's Acid Phosphate.
Dr. R. D. Fairex, New Orleans, La., says: "I have almost universally seen good effects produced by it in diseases of the male organs of generation, general debility and pulmonary diseases."

The Presbyterian.

FOR THE FAMILY.

TWO LITTLE HANDS.

Once on a summer day divine,
Two little hands fell into mine;
How pink they were! how frail and fine,
Each one a crumpled velvet ball,
So soft and so absurdly small,
Ah, me! to hold within them all
Life's tangled and mysterious skein,
The mingled threads of joy and pain
Whose hidden ends we seek in vain.

O! fast the years have fled away;
Two little hands, at work or play,
Still bide with me the life long day;
Now on some wilful mischief bent,
And now to loving service lent,
Now folded—sleepy and content—
The dimpled fingers curled, like those
Sweet jealous leaves that cling and close
About the red heart of a rose.

I kiss them with a passionate sigh;
The quick fears spring, I scarce know why
In thinking of the by and by!
How will they build, these little hands?
Upon the treacherous, shifting sands?
Or where the Rock Eternal stands?
And will they fashion, strong and true,
The work that they shall find to do?
Dear little hands, if I but knew!

Could I but see the veiled fate,
Behind your barred and hidden gate!
Yet trusting this, my love must wait!
O! when perplexed no more by these
Tear-blinded ways, my wanderings cease
In the sweet valleys of His peace;
Beyond the dark, some heavenly sign,
Some clew, however faint and fine,
Shall guide these little hands to mine!

—*National Presbyterian.*

Items for Lady Readers.

An English lady, Miss Agnes S. Lewis, through whose enterprise the Syriac manuscript of the four Gospels was secured from the Convent of St. Catharine, on Mt. Sinai, is now trying to raise money to build a suitable library room to preserve the treasures of ancient literature which are there. They are now very poorly preserved and difficult of consultation.

Madam Carnot, wife of the President of France, is not a young woman, for she is a grandmother. But there are times when she seems not more than twenty-five years old. There is not a wrinkle on her serene face, nor a thread of silver in her black hair, and her dark eyes are as brilliant as those of a young girl. She is well read and well informed on the subjects of the day. No French woman understands better than Madam Carnot the political situation of Europe. She speaks English fluently. Before her husband's election to the Presidency Madame Carnot was known only as a good wife and mother, devoted to the interests of her husband and the education of her children. Her home was simple, and neither she nor her husband cared much for society.

Miss Dorothea Klumpke, a native of San Francisco, passed on December 12th her examination before the Faculty of Science, Paris, for the degree of Doctor of Mathematics. Her thesis, which is said to have elicited the highest praise, is entitled "A Contribution to the Study of the Rings of Saturn." She is the first female graduate in the department of mathematics at the Sorbonne. At the graduating of this young lady there was perfect silence; and this must be accepted as complimentary, for when only a year ago Mdlle Chauvin, a young French lady, graduated, she was almost actually mobbed by a howling horde of law students. Miss Klumpke is not the only one of her family who has distinguished herself, for a few years back a sister of hers graduated in medicine.—

Miss Elizabeth Palmer Peabody, the elebrated educator and authoress, died on January 4th, at her home in Jamaica Plain, Mass. She was one of the advanced educators of the century, and was directly concerned in the introduction of the kindergarten system in this country, and has been foremost in all educational reforms, especially in that of establishing new and important methods in the existing school system. She was born in Billerica, Mass., May 16th, 1804, the daughter of Nathaniel Peabody, a physician. Her sister Sophia became the wife of Nathaniel Hawthorne, the novelist, and another sister, Mary, married Horace Mann, who founded the school for the deaf and dumb. Miss Peabody's writings were mainly in the line of educational work. She was a woman of great culture and foremost in all works of reform.

The will of Mrs. Harriet Hayden, colored, who died recently in Boston, bequeathed her estate, valued at between $4,000 and $5,000, to Harvard College to found, in memory of her son, a scholarship for the benefit of poor and deserving colored students. By the terms of the will a medical course to be preferred.

Things Useful.

Boil two roots of celery until soft; also six potatoes, which should not floury. Let them cool, then slice them as thinly as you would cucumbers. Grate a little onion and lay at the bottom of the salad bowl, then put a layer of potatoes and a layer of celery alternately until you have used all. Mix a little salt, two spoonfuls of vinegar and four spoonfuls of oil, and pour gently and gradually over the vegetables. Garnish with small olives.

In buying whalebones for a waist, select those that are flexible rather than those that are stiff. The former bend to the shape, yet hold the waist in position, while the latter are apt to snap or break. If a bone becomes very much bent, do not throw it away as worthless, but hold it close to the fire or lamp chimney, and the heat will straighten it out as good as new. Hold the bent or curved side towards the heart. It is best to buy bone by the yard and cut lengths to suit. You can buy casing or covering for them for about five cents a yard.

Use as many oranges as are required. Cut off the top of the fruit carefully and take out the pulp without breaking the skin. Then make a jelly from the orange and replace it in the skin. Gently lay over the top again. A pretty and original dish is the result.

Almond Taffy.—Boil together half a pint of water and a pound of brown sugar for ten minutes. Blanch and slice through the middle one and one half ounces of almonds. Stir them in the syrup with two ounces of butter. Let the mixture boil hard for ten minutes. Pour on a well-buttered dish to thickness of half an inch.

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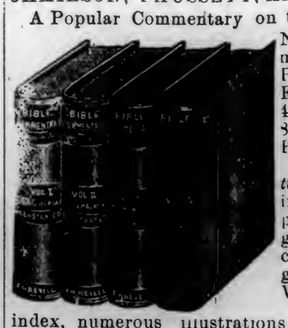
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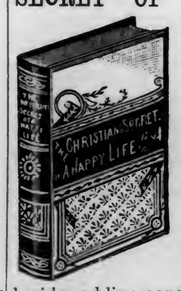
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Before I go to rest.
It is thy little child
That cometh to be blest.

Forgive me all my sin.
And let me sleep this night
In safety and in peace
Until the morning light.

Lord, help me every day
To love thee more and more,
And try to do thy will
Much better than before.

Now look upon me, Lord,
Ere I lay down to rest.
It is thy little child
That cometh to be blest.

—*Presbyterian.*

[From the Christian Commonwealth.]

The Sale of Crummie, or the Diamond Brooch.

CHAPTER 6.

"Yes, sir," replied John, "here is something I found in the street this morning, and I've brought it to you, as I think you may be able to find out the owner;" and as he laid the diamond brooch on the desk, he proceeded to relate how and where he had got it.

The superintendent uttered such an exclamation, which made all the policemen who happened to be in the office at once flock round John, to see what could have occasioned it.

"Well, I declare," continued the superintendent, "a little ago I was thinking what an unfortunate fellow you were; and now, I must congratulate you on your extreme good luck."

"Yes, if so be that this is really the brooch we are in search of! said one of the policeman.

"There's little chance of two such being lost in one night," replied the superintendent, laughing; "indeed, I question if there is one like this in all Scotland," he added, taking up the brooch and examining it. "Besides, this answers the description exactly, and was found in the very place. Look here," he continued, turning to John, and he pointed as he spoke to a placard which one of his men had just been fastening to the door.—"Just before you came in, we received this notice, and I was about to send off a copy of it, to be printed and posted up in the streets; I little expected to be so soon saved from requiring to do so!"

John obeyed, and proceeded to read the announcement of the loss of a very valuable diamond brooch, which had been dropped that morning, between two and three o'clock, by a lady on her way from the assembly-rooms, where a ball had been held the night before. It then went on to describe the brooch, and to state that "any one finding it, and bringing it to the address given, would receive the reward of—50*l*."

When John had read the above, he stood like one bewildered, and hardly believing the evidence of his eye-sight; for, in his simplicity, when he determined honestly to bring the brooch to the police office, the idea of reward never once crossed his mind; so that the revulsion occasioned in it, by this sudden transition from utter hopelessness to extreme happiness, was so strong that he could scarcely command his feelings so as to avoid bursting into tears.

"What ails you, my man?" exclaimed the superintendent, observing his emotion; "you seem to take your good fortune in rather an unusual manner!"

"Oh, sir! if you did but know all, you would not wonder at my feeling overwhelmed," replied John. "The loss I met with yesterday left me penniless; and now—to think of my good fortune in chancing upon such a sum of money, and all for nothing too!"

"I can assure you, the lady who lost the brooch won't think it nothing. Why, man, do you know it is of immense value? and might bring—I can't tell how much money; and being such a rich prize for any one who might find it, I do believe she considered it ten chances to one that she would ever see it again. Her servant, whom you met leaving the office as you came in, had been to the assembly-rooms to search inside and about the doors, before coming here, as he said his lady was in a sad way about it, when she missed it; for besides its great value, it was the gift of an esteemed friend. It was fortunate indeed for you, that you chanced to be there before him. And now, you'd better lose no time in taking it to her. Here, Tom," addressing one of his men, "take this honest fellow along with you to Beech-Wood, and be sure to tell Mrs. Montgomery, that he never once calculated on receiving any reward, when he brought the brooch to me. Go along, my man, and I promise you, that you won't have to complain of your reception." And John departed with his escort, accordingly.

While he was on his way, we may inform our readers, that the brooch he had found had been given to Mrs. Montgomery by a Russian princess, to whom she had been introduced in early life when she resided with her father in St. Petersburg, where he held an official situation at the court of the emperor. Mrs. Montgomery had first attracted the notice of the princess by her extreme beauty, and then, on discovering the amiability of her disposition, she become exceedingly attached to her. This attachment had been strengthened, by the circumstance of the young lady having gone to assist in nursing a beloved and only child of the princess in a dangerous and protracted illnes; and in token of her gratitude she had presented her with the costly brooch, when she left Russia on her marriage with Mr. Montgomery, who was a rich merchant of D——, but connected in business with that country. Hence the high value she set on the brooch, her distress at losing it, and the large reward offered in hopes of recovering it.

And now, instead of accompanying John to the beautiful villla of this lady in the neighborhood of D——, we shall return to Marion, whom we left three days ago—"troubled yet not distressed, perplexed, but not in despair, cast down, but not forsaken," in her lonely cottage in the Highland glen.

[TO BE CONTINUED.]

Dixie's Six Cents.

A short time ago a pale-faced little girl walked hurriedly into a book-store in Annasburg, and said to the man serving at the counter; "Please, sir, I want a book that's got 'Suffer little children to come unto Me' in it; and how much is it sir? and I am in a great hurry."

The shopman bent down and dusted his specks. "And suppose I haven't the book you want; what then, my dear?"

"Oh, sir, I shall be sorry; I want it so!" and the little voice trembled at there being a chance of disappointment.

The kind shopman took the thin hand of his small customer in his own. "Will you be so very sad without the book? and why are you in such a hurry?"

"Well, sir, you see, I went to school one Sunday when Mrs. West, who takes care of me, was away; and teacher read about a good Shepherd who said those words; and about a beautiful place where he takes care of his children, and I want to go there. I'm so tired of being where there's nobody to care for a little girl like me, only Mrs. West, who says I'd be better dead than alive."

"But why are you in such a hurry?"

"My cough's getting so bad now, sir, and I want to know him before I die; it'ud be so strange to see him and not know him. Besides, if Mrs. West knew I was here she'd take away the six cents I've saved, running messages, to buy the book with, so I'm in a hurry to get served."

The bookseller wiped his glasses very vigorously this time, and lifting a book from off the shelf, he said: "I'll find the words you want, my little girl; come and listen."

Then he read the words of the loving Saviour (Luke xviii: 16)—get your Bibles and find the place, children—and told her how this good Shepherd had got a home all light and love prepared for those who love Him and serve Him.

"O how lovely!" was the half breathless exclamation of the eager little buyer. "And he says, 'Come.' I'll go to him. How long do you think it may be, sir, before I can see him?"

"Not long, perhaps," said the shopkeeper, turning away his head. "You shall keep the six cents, and come here every day, while I read to you some more out of this book."

Thanking him, the small child hurried away. To-morrow came, and another morrow, and many days passed. But the little girl never came to hear about Jesus again. One day a loud-voiced, untidy woman ran into the shop, saying: "Dixie's dead! Dixie's dead! She died rambling about a good Shepherd, and she said you was to have these six cents for the mission box at school. As I don't like to keep dead men's money, here it is," and she ran out of the shop. The cents went into the box, and when the story of Dixie was told, so many followed her example with their cents that at the end of the year "Dixie's cents," as they were called, were found to be sufficient to send out a missionary to China to bring stranger-sheep to the good Shepherd.

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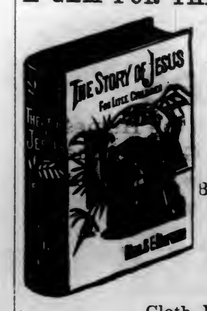
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Talmage :

As a father in a garden stoops to kiss a child the shadow of his body falls upon it. So many of the dark misfortunes of our life are not God going away from us, but our Heavenly Father stooping down to give us the kiss of His infinite and everlasting love.

Brandywine flouring mills destroyed at Wilmington, Del., by fire last Saturday. Loss over $150,000.

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Yours truly,

L. W. ANDREWS,
Greensboro, N. C., May 24th, '93.

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NORTH CAROLINA,

BLADEN COUNTY,

SUPERIOR COURT,

SPRING TERM, 1894.

B. G. Worth and D. G. Worth, Partners trading as Worth & Worth, vs. Charles Chancey

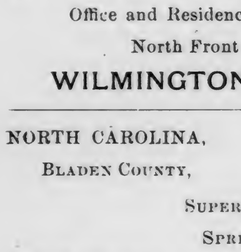
This is a civil action brought by the Plaintiffs to recover from the Defendant the sum of Nine hundred and seventy-five dollars with interest thereon and to foreclose a Mortgage made by said Defendant to the Plaintiffs on the 6th day of June, 1887, to secure said indebtedness, and it appearing that the defendant is a non-resident of the State of North Carolina, but has property therein, and this Court having jurisdiction of the subject matter of this action; and it appearing further that a summons has been issued against the Defendant which has been returned "not to be found," and that the said Defendant after due diligence cannot be found within the State—

It is therefore ordered, That a notice be published once a week for four weeks in the NORTH CAROLINA PRESBYTERIAN, a newspaper published in the City of Wilmington, N. C., notifying the said Defendant to appear at a court to be held in and for the County of Bladen at the Court House in Elizabethtown, N. C., on Tuesday, after the third Monday in March, 1894, and answer or demur to the complaint in this action.

Done at office in Elizabethtown, N. C., Feb. 3d, 1894.

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Condensed Schedule.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No. 23 Daily.	No. 35 Daily.	No. 41 Daily	*†No. 501, N. Y. and Fla. Special.
	A. M.	P. M.	A. M.	A. M.
Lv Weldon	11 47	9 51	...	12 02
ArR Mount	12 55	10 45	.....	.....
	P. M.			
Ar Tarboro	2 35	.....	.....	... ..
Le Tarboro	12 07	.....	.....	.....
	P. M.	P. M.	A. M.	
LvR Mount	12 55	10 45	6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	2 45	.....	.....	....
Lv F'y'ville	4 25	1 15	.....	4 00
ArFlorence	7 05	3 27	.....	6 15
	No. 47 Daily.			
	P. M.	.....	A. M.	
Lv Wilson	2 05	.....	6 35	
LvGoldsbo'	3 00	.....	7 20	.. ..
LvM'gnolia	4 13	.....	8 29	... ...
Ar Wilm'tn	5 50	.....	10 00	.....

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily	*‡No. 500, N. Y. and Fla. Special.
	A. M.	P M		P. M.
LvFlorence	7 30	7 05	.....	11 50
Lv F'y'ville	10 27	9 20	.....	2 23
Lv Selma	12 10	.....	.....	.....
Ar Wilson	1 05	11 18	.....	4 30
	No. 48 Daily			
	A. M.	.....	P M	.....
Lv Wilm'tn	9 00	.....	7 00	.....
LvM'gnolia	10 40	.....	8 37	.....
LvGoldsbo'	12 00	.....	9 48	.....
Ar Wilson	12 50	.....	10 35	.....
	No. 78 Daily.	No. 14 Daily.		
	P M	P. M.	P. M.	
Lv Wilson	1 15	11 23	10 40	.....
ArR Mount	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	.....	.....
Lv Tarboro	12 54	.....	.....	.....
LvR Mount	2 07	12 05	...	.....
Ar Weldon	3 18	12 56	... ..	6 01
	P. M.	A. M.	A. M.	A. M.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leave Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50 ; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m ; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9 30 a m, arrive Tarboro 10 25 a m, and 11 45 p m.

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m : arrive at Goldsboro 9 30 a m.

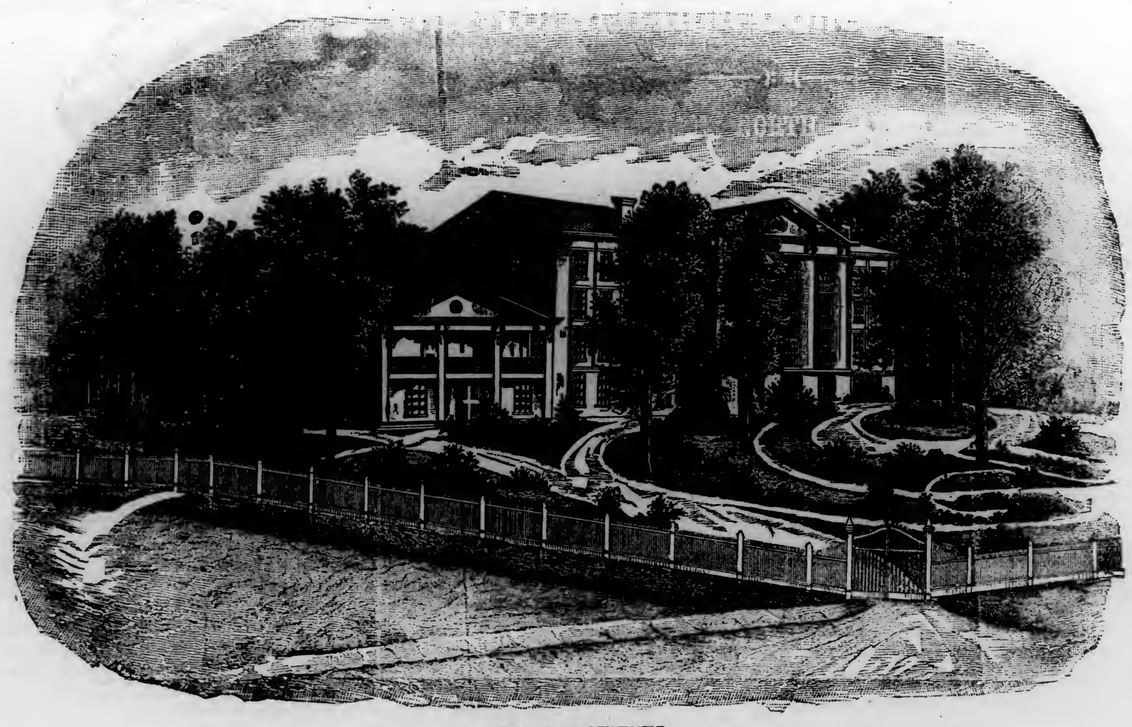
Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m ; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7 20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norfolk daily and all points North via Norfolk. daily except Sunday.

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Wilmington, Columbia & Augusta R. R.
Condensed Schedule.

TRAINS GOING SOUTH.

Dated Jan. 11, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington	*3 20		.....
			.....
Leave Marion	6 11		.....
Arrive Florence	6 50		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	*7 10	* 7 45	.....
Arrive Sumter	8 28	9 20	... ..
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 28	*9 53	.....
Arrive Columbia	10 00	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	... ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 57	5 35	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter	5 57	* 5 45	.....
	A. M.		.....
Arrive Florence	7 15	6 55	.....
	No. 56		.....
	A M.		.....
Leave Florence	*7 40		.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 00 p. m., arriving at Hartsville 8 04 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday

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The Presbyterian.

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THURSDAY, FEB. 15, '94.

JOHN McLAURIN, - - EDITOR.
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REV. ALEX. D. McCLURE.

THE RECHABITES.

In our city there is a lodge, called a tent, of temperance reformers and this is one of many in this country under the jurisdiction of a supreme lodge or high tent of Rechabites. The order is founded on the record and references of the thirty-fifth chapter of JEREMIAH. The people referred to in that chapter take their name from RECHAB a descendant of HOBAB the Kenite, father-in-law of MOSES. These Kenites had come in and settled in the territory of Judah. They come into prominence for obeying the command of their father, JONADAB, not to drink wine. To make sure of this for them they were not to build houses nor cultivate fields and vineyards. Thus their name and their distinction in history have different sources. They take their name from RECHAB which is said to mean a rider and may refer to their nomadic life or to the association of JONADAB with JEHU who rode swiftly. At any rate their ancestor was not the same as JONADAB, but one of his forefathers. When JEHU was zealous and rode swiftly in the destruction of BAAL, as a great reformer, he found JEHONADAB and, proving themselves in sympathy, took him into his chariot and into the plan to destroy all the promoters and priests of the worship of BAAL. They were confederate when the priests of BAAL were gathered and slain in the temple of their worship.

This JONADAB commanded his descendants, men women and children, not to drink wine, and gave other commands to secure this one more effectually. This is clear from the fact that in the beginning of the reign of JEHOIAKIM they went into the city and pitched their black tents in the open spaces of Jerusalem for fear of NEBUCHADNEZZAR—and from the further fact that in the room of the temple they refused to drink wine offered them because their father had commanded. This test was made as an illustration to rebuke Israel for their disobedience of GOD'S commands. The prophet JEREMIAH was instructed from the LORD to bring the Rechabites into the room of the Temple and set wine before them and invite them to drink before witnesses. Their refusal, which GOD foreknew, was made a text for the prophet to rebuke Israel. Israel had reasonable requirements of GOD'S law and these commandments were from the living GOD. They had not obeyed. The Rechabites had received commandments from their ancestor with arbitrary particulars, and their author was long since dead. They had kept these. The LORD instructed His prophet to make this comparison and administer this rebuke; and added a prophecy, as a promise, that this people should not want a man to stand before Him forever.

We see, from this a fact fully illustrated in general history and in our times, that men are more careful to obey commaandments imposed by their fellowmen, and are more zealous in institutions of human origin than are many nominal Christians to do promptly and thoroughly what CHRIST commands. MAHOMET, of no good character himself, gave laws to fanatical followers in a religious body which he founded. With his cry on their lips, his successors call hordes of devotees to war and to tyranny and plunder, while nominal Christians refuse to obey the peaceful command of CHRIST to give His gospel to every creature. The followers of the false prophet will risk starvation and disease while they breed pestilence and court death on man-imposed pilgrimages to places of obligation and sacredness, while nominal Christians will not go at CHRIST'S command to feed the hungry and to visit the fatherless and the widow in their affliction. At the call of the muezzin the Moslem worshipper, no matter where he is or who sees, will fall down and repeat the formulas of his man-made prayer while the nominal Christian neglects the call of CHRIST to turn aside and speak to the FATHER in the closet place of secret prayer or to have a spiritual feast of communion with CHRIST in the blessed help and guidance of the HOLY GHOST.

The seven times sworn member of the Jesuit order will obey without question or hesitation the commands of his superior, in this most perfect human organization of the world, though such commands have been to the dread of kings and a very pest that must often be expelled from civil governments, while the nominal follower of CHRIST will not do what the MASTER commands to further the interest of civil government and the common good if it is unpleasant to him personally. Monkish orders, man-made and in disobedience of the Scriptures they profess to teach and hold, by their traditions command to abstain from meats which GOD has given and other things sanctified by the Word of GOD and prayer and their members obey, while nominal Christians will take and delight in what GOD forbids as dangerous and deadly. Members of secret societies will obey the commands of their man-made fraternities that keep them from occasions and opportunities to worship and serve GOD All this is like the faithfulness of the Rechabites to the commands of their father. They are warnings against obeying man rather than GOD in any man-made order or institution. At the same time they show the help human institutions and laws may be and should be in obedience to GOD and for our own good and the service due our fellow-men.

The Rechabites are still in existence. In the sixty-first psalm the Septuagint translation refers to one of them and in the third chapter of Nehemiah as well as the second chapter of First Chronicles there are names of this people as found among the Levites. The Rechabites, in part at least, were adopted into the tribe of LEVI, and on that account probably could go into the Temple, and this may be part of the meaning of the phrase "a man to stand before the LORD." Their general preservation to the end of time is certainly another part of the meaning. This was so far a prophecy of JEREMIAH, and in its fulfillment to our day may well confirm our faith in the fulfillment of all prophecy and in the truth of GOD'S Word of which these prophecies are an important part. KITTO, the conservative author of several helpful volumes of notes of the Scriptures, after all considerations, allows that they still exist, supposed by many to be Jews, but, when challenged, claiming to be Arabs, still holding their descent from RECHAB and keeping the commandments of JONADAB their father. They dwell in tents all parts of the year they can do so, and they drink no wine. From the first century in connection with the martyrdom of JAMES the Just to the last half of our present century there are reliable references to this people. They are now said to be 60,000 in number around Mecca where they must have lived many centuries.

They are thus a fulfillment of prophecy and an illustration of the truth that wine is not necessary to health and prosperity. They are a standing rebuke to our modern travellers and the continental wine-bibbers, whom they imitate, in saying that travellers in Southern Europe and the East must use wine. This last has been disproven over and over again. We simply reassert in this connection the personal proof made by men of authority that it is not necessary or well to use wine in those countries. Bishop COLEMAN told me that once in Switzerland in the same hotel with a duke of Southern Europe, he took a walk before breakfast every morning which the genial duke proposed to share. The bishop took a drink from a clear spring by the road-side, saying this is my morning draught and the object of my morning walk. The duke was surprised that the bishop did not drink wine, did not find it necessary, and when from a first trial the duke drank water instead of wine he afterwards said he had often passed, but never had seen the spring, as he thought water was unhealthy.

HERE AND THERE.

OUR READERS HAVE IN OUR PRESENT issue a continuation of the interesting history of Union Theological Seminary by Prof. W. W. MOORE. We also tender them to-day an article on Church Life in Germany by Count A. BERNSTOFF, of Berlin. These articles will be found on our second page.

NOW HERE COMES REV. DR. LAMPMANN—the name has a German look—who stirred Newark Presbytery into unwonted liveliness last week by a resolution or two denouncing the Northern Assembly for its action in the recent BRIGGS case, and even going back to the days of ALBERT BARNES in the workings of his wrath. It does not appear that the Presbytery agreed with him and it is rumored that he will leave the Presbyterian Church.

So every now and then some one feels it incumbent upon him to rise and protest and this gives him the notoriety which seems indispensable to a first-class send off, or rather go off.

THE PAROCHIAL SCHOOLS ARE UNABLE to accommodate all of the children of Roman Catholic parents in Pittsburg, Pa., and so a number of nuns have applied for examination looking to appointment as teachers in the public schools. The State superintendent of schools has directed that there is no bar to the employment of these nuns if they apply in their family names and not as "sisters" belonging to any particular church organization. Of course they cannot be excluded from the privilege of teaching simply because they are Roman Catholics, but there is always a suspicion, certainly not ill founded, that Roman Catholic devotees such as "sisters" will employ their talents and their opportunities in proselytism, and indeed are expected by their superiors and directors of the hierarchy to do so.

IN NOTHING PERHAPS HAS GREATER progress been made within the past few years than in the science of hygiene and the practical work of sanitation, and the debt of gratitude the public owe to those, mainly physicians, of course, who interest themselves to the extent of great personal sacrifice of time and talent and means can never be adequately repaid. North Carolina especially is very largely indebted to her noble sons of the medical fraternity for their disinterested and enlightened zeal in the direction indicated.

IN THE POPULOUS CITIES OF OUR LAND especially in the marts of trade and in the provision markets, the Boards of Health looking after the adulteration of food are doing a wondrous amount of good and the laws to make efficient their efforts are specially wise and beneficent. A new principle or method of adulteration has of late been in vogue; the adulteration of molasses, the pure product of the cane, with poisonous chemicals to give it a brighter and more attractive look. It seems that diabolism has no limits to its exercise when impelled by the greed of gain. It is gratifying to know that the Board of Health of New Orleans will spare no pains to bring to grief those who in utter recklessness of human health, or even human life, engage in the vicious practice indicated above.

The man who does not find heaven in this world will stand a poor chance of ever finding it in any other.

THE EVANGELIZATION OF THE NEGRO—CO-OPERATION WITH THE NORTHERN CHURCH.

[Correspondence of the N. C. Presbyterian.]

"Our Southern Church," says a late issue of N. C. PRESBYTERIAN, "has not shown any great interest in the work of Negro Evangelization, and those having it in immediate charge seem to despair of ever bringing them up to the full measure of duty."

We offer two suggestions which, it may be, will help to account for this want of interest in Negro Evangelization.

1. The multiplicity of causes which appeal to the sympathy and aid of our Church, and which tend to overshadow and exclude work in behalf of the colored race.

2. The religious isolation of the negro.

By a law of nature we feel most interest in those who are most nearly related to us, and are one with us. The different evangelical churches work, each in its own sphere, and feel not that interest in the members, enterprises and aims of another denomination that is felt for the members, enterprises and objects which are peculiarly their own. This feeling extends even to the work which the several churches do among the heathen abroad.

There is just as truly a line of separation between Presbyterians and the negro churches as there is between Presbyterians and Methodists, Baptists and other evangelical churches, and socially even more so. Accepting this state of isolation of the negro as a fact which we cannot reverse, nor control, is there a remedy for the apathy or want of interest in his evangelization?

If there is, it does not strike us that it is in co-operation with the Northern Church; nor in turning over, as has been suggested, "the management of the Colored Evangelistic work entirely to the Northern Church." Were this suggestion adopted and executed, the natural result would be a decreased and decreasing interest in the work, and it would be hard for the General Assembly to compel contributions to a work which to us would be practically dead.

If, on the other hand, we agree to cooperate with the Northern Church, on the basis which has been proposed, we do not see that anything will be gained. Because, while we should retain a joint control of the work, it will be as if we had none, by virtue of the overwhelming majority in the Board. Our people would not contentedly submit to this arrangement, or, at least, ought not to, unless they became so completely indifferent to the work as not to care whether it survived or perished. The natural result of the proposed co-operation would be sooner or later, the death of the work, in so far as we are concerned. How many contributions and how much would our people give to the work, if assured that their money would be disbursed at the sovereign will and pleasure of the majority? If little is given now, less would be given then.

Has the Southern Presbyterian Church a divinely appointed mission to evangelize the negro race? If so, and they insist on their present attitude of isolation and independency of our Church, with their own churches and ministers, schools and teachers, then, so far as appears to us, we must evangelize them through the medium of ministers and teachers, trained and equipped by means of our providing.

This then brings us right to the door of the Tuscaloosa Institute, or similar institutions, as the means which we must utilize: and, therefore, the support, or abandonment of these means signifies the life or death of Negro Evangelization by the Southern Church. If the work is to prosper, our ministers and people must put their shoulders to the wheel, and by united effort sustain and encourage those who, amid so much that is adverse, are struggling for the good of the negro race in our Southern land.

L.

FOREIGN MISSIONS.

Conducted by
Rev. T. R. Sampson, Asheville, N. C., Secretary for Foreign Missions of Synod.

Nuggets From Many Mines.

To know the *facts* of modern missions is the necessary condition of intelligent interest.

Knowledge does not always kindle zeal, but zeal is according to knowledge, and will not exist without it.

A fire may be fanned with wind, but it must be fed with fuel; and facts are the fuel of this sacred flame.

The chief end for which the Church ought to exist, for which individual members ought to live, is the evangelization of the world.

An evangelistic or missionary church is a spiritually flourishing church. A church which drops the evangelistic or missionary character speedily lapses into superannuation and decay.

That plea, "There are heathen enough at home; let us convert them before we go to China," sounds more cheap and shameful every day. It makes the imperfections of unchristianity, at home, an excuse for not doing our work abroad. It is a plea for exemption and indulgence on the ground of our own neglect and sin. It is like the murderer of his father asking the judge have pity on his orphanhood. Even those who make such a plea must feel how unheroic it is.

India has fifty millions of Mohamedans—a larger number than are found in the Turkish Empire, and far more free to embrace Christianity. Who will go to work for them?

The *women of India* must be evangelized by women. Ten times the present number of such workers could not overtake the task.

Ministers should be students of missions, authorities on missions and leaders in missions. Christianity is missionary, progressive, world embracing. If it ceased to be missionary it would cease to exist.

Reducing missionary contributions is drawing missionary blood.

The Church sends to-day the blessing of an enlarged heart, a tenderer consciousness of her duty to the unenlightened and perishing, a more unselfish devotion to the Master's service, a more winsome sympathy with those who suffer, a more self-denying readiness to help others to a better life.

"I am a convert to missions through seeing missions and the need for them. Some years ago I took no interest whatever, in the condition of the heathen. I had heard much ridicule cast upon Christian missions, and perhaps had imbibed some of the unhallowed spirit; but the missionaries by their lives and character, and by the work they are doing, wherever I have seen them, have produced in my mind such a change and such an enthusiasm, in favor of Christian missions, that I cannot go anywhere without speaking of them and trying to influence, in their favor, others who may be as indifferent as I was before I went among heathen countries."

This is the personal testimony of Isabella Bird Bishop, who has done so much already, and is still devoting her wealth, her time and her brilliant literary gifts to this work, in all its branches.

Yet she is one of "the prisoners of Christ"—having been all her life a suffering feeble woman. Her *will* has triumphed over all difficulties until she has become not only a brilliant writer, but one of the most *renowned travellers!*

The Missionary Review for February gives the following facts: Shanghai, the chief port of China, has the largest Sunday-schools in that country and the largest mission press of the world. In the latter are seven hand-pressess and two machine-presses. The demand for type made a type foundry necessary. There are fonts for English, Greek, Korean, Japanese, the literary, Mandarin, and Mongolian dialects, and five local dialects. Electrotyping and stereotyping are done, and over 25,000,000 pages are issued annually.

The Presbyterian.

SPIN CHEERFULLY.

Spin cheerfully,
Not tearfully,
Though wearily you plod;
Spin carefully,
Spin prayerfully,
But leave the thread with God.

The shuttles of His purpose move
To carry out His own design.
Seek not too soon to disapprove
His work, nor yet assign
Dark motives, when with silent dread
You view each sombre fold;
For lo, within each darker thread
There twines a thread of gold.

Spin cheerfully,
Not tearfully,
He knows the way you plod;
Spin carefully,
Spin prayerfully,
But leave the thread with God.

—*Exchange.*

[For the N. C. Presbyterian.]

UNION THEOLOGICAL SEMINARY IN VIRGINIA.

BY PROF. W. W. MOORE.

IV. A DECADE OF ALTERNATING PROGRESS AND DECLINE, 1851–1861.

Dr. Graham died in 1851 and Dr. Sampson in 1854. In 1853 the Rev. Robert L. Dabney, D. D., was elected Professor of Ecclesiastical History and Polity, and in 1854 the Rev. Benjamin M. Smith, D. D., was elected Professor of Oriental Literature. The increase in the number of students which had set in during 1852 continued still 1854–'55, when there were twenty-eight; then for several years it fell off, until 1858'–59, when there were only eighteen. But in the next year it went up with a bound to twice that number, and in 1860–'61 there were thirty-nine, about the same number that had been enrolled in the last year of Dr. Rice's life, thirty years before. But at no time before the war, so far as records show, were there as many as forty students in attendance during a single year. That is to say, the largest attendance in any year before the war was but little more than half as large as the present annual average attendance. Of the one thousand candidates who have been trained in this Seminary only about one third were enrolled during the first half of the seventy years which we celebrate, the remaining two-thirds having been enrolled since 1860.

In 1856, the Board, having completed the endowment of a fourth professorship, that of Biblical Literature and the Interpretation of the New Testament, elected to this chair the Rev. Wm. J. Hoge, pastor of the Westminster Church, Baltimore. Dr. Hoge occupied this position for three years, from 1856 to 1859, when he resigned it to accept a co-pastorate with Dr. Spring in New York City, leaving behind him a memory like the fragrance of costly oil.

In 1860 the Rev. Thomas E. Peck, pastor of the Central church, Baltimore, was elected Professor of Ecclesiastical History and Polity, Dr. Dabney having been made Adjunct Professor of Systematic Theology.

The endowment at this time amounted to about $100,000, and the Library contained about 5,000 volumes. In 1856 the institution had acquired the Marshall property—(Since known variously as the "Thornton House," the "Mess Hall," and "Westminster Hall," its present name)—at a cost of $5,500; and in 1858 the residence in the West End, recently occupied by the late Dr. Peck, was erected, with its outhouses, at a cost of $6,650.

V. DURING THE WAR, 1861–1865.

The prosperity of the institution was rudely checked by the great conflict into which the country was plunged in 1861. In the autumn of that year the number of students fell to 22, and in the following Spring the Faculty's report states "Of the students enrolled, the Board will find present at this time only the following, viz.: Messrs. Wharey, Barnett, Flournoy, and T. M. McCorkle, all of whom were in the service of their country, were made prisoners at Rich Mountain last summer, were released on parole, and have not been exchanged. The remainder left the Seminary in February and March under the urgent call of the government for more troops, and are all, or nearly all, now in the army."

At the same meeting, May 12th, 1862, it was "Resolved, that under the circumstances of deep solemnity now surrounding our country, the Board of Directors will engage in special prayer to Almighty God, that it may please Him to spread over our cause His sheltering wing, that He may have under His holy keeping the beloved professor and brethren who have gone from the Seminary to the army, and, in His own good time and way, vindicate our righteous cause and bless us with an enduring peace." And the Board then proceeded to observe a season of prayer.

But the days grew darker instead of brighter. On the 30th of Augut, 1862, Hugh A. White, one of the most promising students in the institution, was killed in battle at the head of his company. In 1863 only three members of the Board attended the annual meeting. On the 21st of July, during the discussion of a resolution to transfer the Seminary to the General Assembly, "the Board on motion took a recess of half an hour to unite with the Christians of the neighborhood in their daily prayer meeting for our country." There was no meeting of the Board in the Spring of 1864. In December of that year, however, the Board held a special meeting for the purpose of making some provision for the sustentation of the professors and "taking some steps to preserve the buildings of the Seminary from the injury inevitably resulting from their continuing vacant, and with a view to do all in the power of the Board to relieve the wants of those made houseless by the war." The records of this meeting contain various indications of the distress of the time. For example, "It was resolved that for the purpose of making comfortable provision for the support of Rev. Dr. Wilson, and also of Mrs. Dr. Rice, our Agent, Rev. S. J. Price, is hereby instructed to make special and immediate application to such persons as he may deem advisable, for donations of money and provisions; and that Messrs. C. C. Read, C. C. Locket, and F. N. Watkins, of Farmville, be a committee to receive and make distribution of these donations, to such extent as may be deemed necessary to their proper maintenance."

"It was resolved that until farther ordered, the professors shall be left to their own discretion as to any engagements for labour elsewhere, which they may deem it expedient to make, provided they make such arrangements as they may agree upon among themselves, for the instruction of any students who may come to the institution."

"It was resolved that the Agent, Rev. S. J. Price be allowed a salary of three thousand dollars($3,000) per annum, and that he be allowed to collect the same if he desires it, in provisions." It is hardly necessary to remind the reader of the fact that this salary was not so munificent as those figures would at first suggest, as not long after men were known to pay $500 for a pair of boots.

In 1864–'65 only one student attended, Mr. Wm. L. Bailey, now Stated Supply of Oxford church, Lexington Presbytery.

General Lee surrendered at Appomattox on the 9th of April, 1865. Dr. Peck, in his report that year as Intendant, informs the Board that the United States soldiers visited the premises on the 7th and 11th of April, but did no damage to the property of the institution.

On Monday, May 8th, 1865, "at the hour appointed by the constitution, divine service was celebrated in the Chapel of Union Theological Seminary, Prince Edward. The sermon was preached by the Rev. William Henry Foote, D. D., First Vice-President of the Board of Directors [and the only member present] from Isaiah 35:10: "*And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.*" Then the exercises of the Seminary were adjourned to recommence on the second Thursday in September, 1865. [Dr. Foote died in November 1869, after a service of more than thirty years as a Director.]

[For the N. C. Presbyterian.]

CHURCH LIFE AND WORK IN GERMANY.

BY COUNT A. BERNSTORFF, OF BERLIN.

Germany does not generally enjoy the reputation of a religious country, but though there is, alas, some truth in this judgment, there is undoubtedly more religious life than comes superficially to the notice of the traveler, or than might be inferred from the life of the emigrants who when leaving their homes too often wish to throw off all religious restraint. Germany is after all the birthland of the reformation, and this fact has impressed a stamp on our country which is still felt now after three and one-half centuries. The Luther jubilee in 1883 and the reopening of the newly restored church at Wittenberg on the 31st of October, 1892, were received with general popular enthusiasm, and show how deep a root Luther's Reformation has in our country. What we value in the German reformation is its purely spontaneous and spiritual character. For Luther it was just simply the struggle of conscience convinced of sin and not finding peace in the acts prescribed by the Church of Rome. The doctrines of the Reformation soon spread through Germany, but a hard contest had to be fought against Pope and Emperor, which only terminated in 1648 with the peace of Westphalia, when a thirty years' war had devastated our country and impoverished it for centuries. This threw the Church of the Reformation into the hands of those German princes who had espoused the cause of the new faith, and gave it the character of a State-church up to the present day. This is undeniably a source of weakness for our churches, it brought a foreign—a political—element into a movement which originally was purely religious. If the heathen Germans were forced into baptism by the sword of Charlemagne, the Christian Germans of the 16th and 17th centuries were at least accustomed to be led by their sovereigns in religious matters. Therefore the voluntary principle has not made its way so quickly as in England and the United States. Another danger was that the Lutheran clergy were always rather inclined to watch over "pure doctrine," and therefore to polemise severely on dogmatical questions. This was especially the case in the 17th century, and we cannot wonder that under these circumstances the infidel movement of the 18th century swept away much of the old religious traditions. Nevertheless a deep religious feeling remained in the people, and the "pietist" movement found many adherents. August Hermann Freeke with his practical faith, and Spener with his small gatherings (conventicles) for the deepening of religious life, are too well known to need further mention here. They are only quoted as representatives of a movement which has impressed a character on religious life in Germany. They were for Germany what John Wesley was for England, with the one exception, that the German movement was less aggressive. The common features were that all stress was laid on life, and not on doctrine. Orthodox divines are apt to look down on the pietist movement; they say that the want of a clear doctrinal position made it unable to resist the attack of rationalism. It is true that toward the end of the last century the cold blast of rationalism blew all over Germany and invaded the pulpits. It was the time when nothing but dry moral sermons were preached. But it is decidedly due to the pietist movement that a great amount of true religious life remained in the people even during the time when no real spiritual food was offered from the pulpits. During the wars of liberty, when Germany rose up to throw of the yoke of Napoleon I., the religious revival began, which has continued up to the present day. Though the State-church system is an element of weakness, it cannot be denied that it has also some advantages. It gives the church a voice in public life, it enables the Church to throw a net over the whole population, it makes it possible to generalize religious instructions; where all this is done without spiritual life, as a mere form, it has little or no value, but when life comes into these institutions it turns the whole country into a mission field, subject to religious influence. There is no house in a town and no hamlet in the country which does not belong to a parish and can claim the help of the pastor. All over the country the Church spires point to heaven and are a mute but eloquent testimony that man lives not upon bread alone. It must also be recognized that the State has paid great attention to the scientific education of the clergy. As our pastors have to pass through our higher schools and then to attend a university, they stand on an intellectual level with the best educated classes. But is our Church living? Can we speak of Church life? Life very truly comes before work; where there is no life, work itself is dead. Yes, thank God, we have a living Church within the Church.

In the following observations I shall limit myself to the Protestant national churches. Almost one-third of Germany is Catholic, and this disruption of the nation is a national calamity, but spiritually the emulation between the two rival churches also contributes to increase religious life. The Catholic Church is perhaps nowhere so flourishing as in Germany, and the Protestant Church asserts itself most in those parts of our country where it is a minority among a Catholic majority. The dissenting bodies are not numerous in Germany, and their influence on the life of the nation is very small. The national or State churches are divided into a number of churches, and according to the political frontiers in Germany, and even where these frontiers were pulled down in 1866, the church barriers have not been taken away. The Church in Hanover is for instance very much afraid of her neighbor in the old Prussian provinces, because there the Lutherans and the Calvinists have been molded into one united "Evangelical" Church, a procedure which our Hanoverian friends don't wish to see repeated in their province. But notwithstanding these barriers and petty differences the same spirit prevails very nearly in all the Protestant churches of Germany. The type is decidedly Lutheran, though more or less strong. For more than three centuries the work of these Churches has almost exclusively consisted in preaching. The laity took little or not part, they were nothing more than the congregations, to which the sermons were addressed. If this preaching came from men filled with the Holy Ghost, if Christ was truly preached, then of course blessings followed and souls were brought to God. Where this was not the case it was no more than doing mechanically the daily round of church business, and dead congregations were the necessary consequence. Fortunately we have at the present moment a large number of clergymen who have experienced the grace of God in their hearts and who give the message they have received from God. Certainly all pastors are not so, but where has that ever been the case? We have also infidel preachers, and such as are orthodox but spiritually dead—but the true preachers of Christ are not wanting. The moral and intellectual standard of the clergy is a high one. The students of theology receive their education at the universities, though the latter are purely State institutions, and our churches have no influence whatever in the training of their future ministers; it is after all at these universities that the great religious problems, as far as theory is concerned, are fought out. In theological science our nation has always been ahead of others, and though often our professors teach things which are not a good preparation for the future ministry, nobody would really curtail the liberty of science. The students have to wind themselves through the labyrinth of different theological views, and those who are spiritually alive have generally received their impression in practical life. The old feud between orthodox and liberal theology goes on—and the contest is even very hot at present—it is even often carried into the congregations, for instance by raising objections against the use of the Apostles Creed in divine service. The greatest fame at present accompanies the Rietschel theology, which proves very attractive to young men, and enrols many of our young ministers. It is not only difficult to understand this school, it is still more difficult to describe it in a few words. It is superior to the old rationalism, and is defended by many able men, but it cannot claim to stand on the Bible. The supernatural birth of Christ and His eternal pre-existence are not admitted, His resurrection is considered indifferent—the atonement finds no room. Many people think this new theology will bring another era of rationalism over Germany, but for that the real life in our churches is already too strong.

The practical mission work done in our churches is not officially the work of the Church. Foreign and Home Missions are all in the hands of free agencies. All efforts to bring them into organic connection with the churches have hitherto failed—we must say fortunately. Liberty is essential in these things. Nevertheless these works can truly be called works of the Church, because they are in the hands of the living members of the churches, who though anxious to maintain their liberty from interference of State-appointed consistories, yet mean to work for their Church. A number of foreign missionary societies are spreading the Gospel in China, India, South and East Africa, etc., and although the annual contributions toward Foreign Mission work are not so large as in the United States and in England, yet an increasing interest is felt, and the new colonial policy of Germany will help a little in this line. The Home Mission work is very various. Men like Fleidner and Wichern need hardly be mentioned, they are sufficiently known all over the world. The former enabled young women to dedicate themselves entirely to the service of the Lord in hospitals, infant classes, parish work. The existing number of deaconesses. institutions is not sufficient to supply the demand. The latter reminded Christians of their duty to reclaim the lost members of the churches and of society.

He gave the impulse to train single men, generally out of the working classes, into a brotherhood, which provides workers for the reformatories, wanderers homes, city missions, and similar institutions. The very fact that these men are taken out of the people, makes them welcome in the houses of the poor. The characteristic features of these first efforts of Home Missions were that they chiefly aimed at regaining the morally lost and at training a number of men and women to do this work. But one element was missing which we have at present. The general duty of every Christian to work for the Master is now being more recognized, and also the necessity of bringing the Gospel to the nominally Christian, but in truth quite indifferent masses. The Sunday-schools, brought here in 1863 by the indefatigable W. A. Woodruff from Brooklyn, and which are now spreading rapidly, gave the first impulse in that line. The Young Men's Christian Associations, started afresh recently on the American principle, have assisted in the same direction. The general secretaries are laymen, and the work done in the Association is practically mission work—conversiou of the young men to Christ, the avowed aim. Direct evangelistic work is also done now. At the impulse given by the late Professor Christlieb at Bonn, a training school for evangelists has been started, and a number of young men this Johanneum at Barmen every year to enter into fruitful work. The introduction of a synodal constitution in our churches has also done something to take from our churches the character they have had too long of being pastors-churches. But the chief help came from the fact that a number of devoted laymen are now boldly taking up the work for Christ. Our churches have many difficulties to contend with—the increasing materialism and atheism in the masses, the indifference in the middle classes, the want of sufficient independence from the State. Yet there is no reason to look with alarm into the future. The Lord has his faithful servants, every clergyman in Germany; vital and true religion increases, and the unavoidable struggle will only help to develop the spiritual power of the churches.

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NORTH CAROLINA

SUPREME COURT.

WALTER CLARK

ASSOCIATE JUSTICE.

ATLANTIC ELECTROPOISE COMPANY,
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Raleigh. N. C., January 26th, 1894.

Dear Sir :—We have found the Electropoise very valuable—especially for children. I got one last May and I am sure I have saved three times its cost already in doctor's and drug store bills. From my experience with it, and observation, I can safely recommend it.

Yours truly,

WALTER CLARK.



"Cures when all else fails."

OVER AGAINST BETHANY.

Droop the weary eyelids down,
Quails the flesh when clouds are high?
Let us climb yon mountain's crown
Over against Bethany.

Should we plead as once before—
If perchance the Lord will tell—
Wilt Thou at this time restore
The kingdom unto Israel?

Toil thy sowers, night and day,
Satan tempts, and men deride;
Foes unseen frequent our way—
Help us, O Thou crucified!

Hush! His answer cleaves the cloud—
Not for you to know the hour.
But—and love the gift allowed—
Ye shall prove the Spirit's power.

Weary not, but send my name
To the world's remotest bound;
Prove the baptism of flame—
As the Christ by faith is found.

Gather sheaves, while high and clear,
Manhood's sun is in your sky;
Comes thy hour of sun-down near—
Night shall find a Bethany.

Oft the soul in clouds of praise,
Soars in bliss to fields of light;
Heaven-given peace the heart can raise
Far from dreams of earthly night.

Comes the day when grief shall end;
Joyous soul from earth bonds free,
Death hath lent thee wings—ascend!
Thou hast found thy Bethany.

—*Mid-Continent.*

MAGAZINES.

The American Agriculturist, by Orange Judd Co., New York. at $1 50 a year is a magazine that should be in every household.

McClure's Magazine for February is at hand. Contents carefully selected and well illustrated.

We have received from Anson D. F. Randolph & Co., New York, a little book of ninety-four pages titled *The First Communion, Before, At, After*, by Dr. Booth. It is in narrative form, a well written and helpful guide to the Lord's Supper. Price 40 cents.

The Real Stonewall Jackson is the title of a most interesting character sketch, by the late Gen, D. H. Hill, in February *Century*, Ellen Gosse contributes a valuable paper on the Methods of Work of Laurens Alma-Tadema; this article is enhanced by illustrations by the subject of the sketch, Harry Fenn, Malcom Fraser and F. L. M. Pope; Mary Hallock Foote gives one of her popular stories of western life; C'oeur d'Alene; Lincoln's Gettysburg Address; A Romance of the Faith, depicting ancient Chaldean life; The Spinner by Nicolaes Maes, with a sketch of the Old Dutch Master, by Timothy Cole; The Tramp at Home; and Criticism of Culture, by J R. Lowell, are also enteresting contributions. The departments, Topics of the Time, Open Detters and In Lighter Vein, contain papers by Walter Camp, W. Lewis Fraser, Edgar Faucett, Richard W. Gilder, Ratcliffe Hicks and others. The Century Co., New York. $4 a year.

February *Cosmopolitan* is a highly interesting number. Esther Singleton contributes Perfume Worship in All Ages; W. D. Howells in his Altrurian Papers gives the Aspects and Impressions of a Plutocratic City: The Design of Thought, a serial by Armand Palacio Valdes, is begun in this number. A Rejected Manuscript, The Designing and Building of a Warship, Indian Wars and Warriors, and Gliding Flight, are among other excellent other articles. The Cosmopolitan, New York. $1.50 per year.

"LIVING LINKS."

[Correspondence of the N. C. Presbyterian.]

One of the most striking chapters in Dr. Pierson's great book "The Crisis of Missions," is headed: "Living Links," and, lest there should be any one so unfortunate as not to have read it, we will briefly state that his idea is that a great lack in our churches is the lack of what he calls "living links" between them and the foreign field—that is any direct communication and contact with a definite field. This contact he believes necessary to the increase both of knowledge and zeal.

He says it is well to be so disinterested as to pour liberally into the mission treasury without tracing these streams to their terminus. It is well to be disinterested, but the danger just now is of being uninterested, and he goes on to say: "We are deeply persuaded that such living links between the home churches and the mission fields are means of grace."

To this chapter, and these suggestive words of Dr. Pierson, one missionary society, at least, is indebted for a plan which it has taken as a part of this year's program of work, and with the earnest prayer that God may make it indeed a means of grace to the members.

The plan is this: That a committee of correspondence be formed to be called "The Living Links" whose duty it shall be to correspond with some one at each of our mission stations. And by skillful arrangements—selecting several correspondents where there are a large number of missionaries, as in China, Japan, and South America, and by remembering to write ahead of time, and expressly to state the object of the letters, to be able to read a letter from each mission, as the month comes round for the study of that part of the field.

In this way they hope, not only to show their living personal interest in their brave sisters who are toiling in the far-off portions of God's vineyard, but to become better informed as to the work, and so to be able to pray and to give more intelligently.

The committee must necessarily be large, not only because we have now so many mission stations, but because, the larger the corresponding committee, the more links will there be in that golden chain of prayerful interest which is to bind us together in Christ.

The object of this article is simply to carry out the apostle's injunction, "to consider one another, to provoke unto love and to good works."

Of course it remains to be seen how successfully the plan may be carried out, but one cannot doubt that it will touch a responsive chord in the hearts of those, who, while thousands of miles away, will be cheered by the knowledge that they are being thought of and prayed for as missionaries in the missionary meetings at home.

With God's blessing they will be "living links" indeed.

A. L. O. S.

SUGGESTIONS TO SYNODICAL AND PRESBYTERIAL CHAIRMEN OF FOREIGN MISSIONS.

[Correspondence of the N. C. Presbyterian.]

A wide-awake Synodical Agent of Foreign Missions makes the following suggestions, which seem to us to be eminently practical and which we commend to the careful consideration of all our Synodical and Presbyterial Chairmen. Writing to the Secretary he says:

"I am going to urge our Presbyterial Chairmen of Foreign Missions to do two things:

1st. "To have an *elder* appointed in each session as Chairman of the Sessional Committee of Foreign Missions, through whom the Chairman of the Presbyterial Committee can get into immediate contact with the congregation; and to get him, if the congregation be large, to appoint sub-chairmen in the several wards or neighborhoods. In this way the desires of the Central Committee at Nashville can be impressed on the thousand integers that make up the Church."

2nd. "To tabulate a number of statistics, (1.) Of the Synods and their relative contributions on the *average per member* basis. (2.) The same as to the several Presbyteries in the Synods. (3.) The same as to the respective churches in their own Presbyteries."

The statistics are to be sent to the Chairman of each Sessional Committee of Foreign Missions, the general result of them being stated as follows: "Synod of———stands *fifth* in the matter of average contributions per member; your Presbytery ranks *third* in the Synod: your church ranks *fourth* in the Presbytery, having given only so much per member to Foreign Missions last year. Let us all pull up and do better."

By this array of figures each church will see how *all* are doing and *itself* in particular. "It will require labor on the part of the Presbyterial Chairman; but labor well directed and in the noblest of causes."

If the chairmen will adopt this scheme, or some similar one, and work it up thoroughly in all the Synods and Presbyteries between now and the first of May they will help us thereby to solve some problems that now confront us.

S. H. CHESTER,
Acting Secretary.

Should Sermons be Short?

Yes. Certainly. All sermons ought to be short. But the question arises, what is meant by shortness as applied to a sermon? We once heard a sermon that was exactly ten minutes long, and the first criticism that sprang to our lips was that it was exactly ten minutes too long. The sermon was not worth calling a sermon at all, and it would have been much better both for preachers and hearer if it had never been put in manuscript and never been delivered in public. On the other hand, we once heard from a great preacher a sermon that was within five minutes of two hours in length, and it appeared all too short. It was a splendid outpouring of a human spirit on one of the grandest themes of Scripture, and the whole time was well occupied. The fact is that the questions of the length of a sermon is one that cannot possibly be settled by the hands of a clock. So it is with every part of the service of public worship. Take the praise portion. There is a sort of singing that is tender and artistic and you cannot get too much of it. A congregation will gladly have at least four items of such praise in one diet of worship, and each of the four prolonged and occupying a good deal of time. On the other hand, there is singing that is neither tender nor artistic, and by the consent of all the less we have of it the better. Two or three verses of a psalm rendered in the latter style appear to suffice. Again, the hands of a clock do not truly give a solution of the question of length. The same remark applies to prayers in public worship. Five minutes, we are told, is about the maximum time that should be allotted to prayer. Quite too long for some prayers, we affirm; but also quite too short for others. Dr. Dykes, of London, often occupied twenty minutes in one of his sanctuary prayers; but no worshipper of God ever thought that there was one sentence too much, or that the grand act of devotion should have been curtailed one second. The same remarks apply to reading. Some men read in such a way that the longest chapter looks short; others in such a way that the very shortest looks long. Sermons belong to the very same category. A good sermon is never too long; a bad sermon is never too short. Before we can speak of quantity we must look to quality.

But the popular cry nowadays is—"Give us short sermons!" There is in this cry an element of force and sincerity. There is also in it an element of foolishness. It is worth while to disentangle the sincerity from the folly. Take the folly first. There are in all our congregations a certain proportion of people who do not care for the Gospel at all. Why they come to church is just one of those secrets of human nature which we will not attempt to probe. They clamour for ritual. The music must be up to date. The prayers must be brief, varied, and more or less liturgical. The Scirptures must be read elocutionally, and the sermons must be neat, crisp, elegant, and, above all things, they must not exceed twenty-five minutes in delivery. The people cry out for short sermons. Now, if any unfortunate minister yields to this clamour he will pay for it dearly. First of all, he will cool off all the devout people of his congregation; and then, secondly, when the art-folk get their way, their next cry will be for more ritual and still shorter sermons. The Gospel will soon be rooted out altogether, and the pulpit will shrivel into one attenuated lean and intolerable impertinence, which will exist only on sufferance, and be retained only as a weekly tribute to respectability. That is the element of folly which we find in the popular cry for short sermons. But there is also an element of sincerity. The fact is that in our current life everything must now be done swiftly, rapidly, and with haste. All the week round it is so. The whole work of the world is now done on the principle—"Short, sharp, decisive." When we go into the sanctuary we expect something at least of the same spirit. Audiences are far more on the alert than they used to be. So are preachers, or so they ought to be. The whole service now lasts at the very most an hour and a half, instead of two hours and a half as it used to do. An earnest minister can hardly hold out beyond thirty-minutes at white heat. An earnest congregation can hardly listen longer. It is a swift business, and if the congregation and preacher go into it with their might, both will be quite exhausted in that time. In more leisurely times all parties moved more slowly. But now the feeling is that the King's business requireth haste. The widespread desire amongst good people for short sermons is natural and inevitable. All ministers who are not asleep during the week will respond to it and are responding to it. They diligently prepare for it. They prune down words and ideas; they take just as much doctrine as can be clearly presented in that brief compass of time, and edge their exhortations in such a way that they are able to reach heart and conscience in direct methods, and perhaps quite as much of Gospel instruction finds its way into the hearts of the hearers in the short as in a past generation found its way in a long sermon. This is the element of sincerity which enters into the general cry for short sermons.

It is often quite overlooked that the sermon is quite as much the work of the congregation as of the minister. The true preacher prepares for the pulpit every idea that he intends to utter. But when he goes into the pulpit it is his audience that kindles everything into a fire. Given a dull, dead, drowsy audience, and there can be no first-rate preaching. A great preacher will throw fire upon his audience, and arouse them first. But inferior preachers succumb, and they are compelled to go through the sermon without the fire at all. Given, on the other hand, an eager, spiritual audience, and already the sermon is half preached. Like a piece of coal thrown into a fiery furnace, it is turned into flame in an instant, and the preacher becomes eloquent in spite of himself. It is in this white heat that sermons are never too long. It is not the hands of the clock that declare the length, it is the living spirit of preacher and congregation. We believe that as a general rule both preachers and people should aim at brevity. Both ought to prepare themselves for it before they go to the sanctuary. The one should seek the tongue of fire, which is as the pen of a ready writer; and the other should seek the ear that is swift to hear. The result will be a mutual delight and satisfaction.—*Belfast Witness.*

This Life Not All.

Never mind how hard it may be to climb. The slope of the valley of trouble is ever upward. Never mind how dark the shadow of death which stretches athwart it. If there were no sun there would be no shadow; presently the sun will be right overhead, and there will be no shadow then. Never mind how black it may look ahead, or how frowning the rock. From between their narrowest gorge you may see, if you will, the guide whom God has sent you, and that Angel of Hope will light up all the darkness, and will only fade away when she is lost in the seven-fold brightness of that upper land, whereof our "God himself is Sun and Moon"—the true Canaan, to whose everlasting mountains the steep way of life has climbed at last through valleys of trouble, and of weeping, and of the shadow of death.—*Alexander Maclaren, D. D.*

"Slow to Speak."

Scarcely do you hear the ungracious word before your more ungracious answer rushes to your lips. And does it pause there? Do the faithful lips keep the door shut and prevent its egress? Probably not. You must "answer again." And your answer provokes a rejoinder. Every word on either side is a fresh fagot for the flames. And presently, where there were only a few embers, not enough to light a candle, there is now a conflagration. Peradventure it may die down as suddenly as it sprang up; but it is more likely to last, and as it burns on it may spread into a huge prairie fire. And all this because you would not heed the caution—be "slow to speak." This is one of the various rules the Scriptures give us for avoiding anger and strife, none of which can be of any radical and permanent efficacy unless the grand motor, the heart, be brought under the power of Divine love.—*H. Boardman.*

What One Wants to Hear.

When I go to the house of God I do not want amusement. I want the doctrine which is according to godliness. I want to hear of the remedy against the harassing of my guilt and the disorders of my affections. I want to be led from weariness and disappointment to that goodness that filleth the hungry soul. I want to have a light on the mystery of providence, to be taught how the judgments of the Lord are right; how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of that Lord Jesus, "who his own self bears our sins in his own body on the tree." Tell me of his intercession for the transgressors as their "Advocate with the Father." Tell me of his chastenings, their necessity, their use. Tell me of his presence, and sympathy, and love. Tell me of the virtues as growing out of his cross, and nurtured by his grace. Tell me the glory reflected on his name by the obedience of faith. Tell me of vanquished death, of the purified grave, of a blessed resurrection, of life everlasting, and my bosom warms. This is Gospel; these are glad tidings to me as a sufferer. because glad to me as a sinner.—*Dr. Mason.*

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APPLES, ORANGES, RAISINS, NUTS, &c

R. W. HICKS,

Wilmington, N. C.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address :

Rev. R. L. Moser, from Hatton, Mo., to Mexico, Mo.

Rev. T. D. Cartledge, from Jefferson, Ga., to Waynesboro, Ga.

Rev. G. T. Thompson, from Lawson, Mo., to Franklin, Ky.

NORTH CAROLINA.

An account of the exercises attending the opening and dedication of the new halls attached to the First Presbyterian church, Wilmington, will be found in another column.

]Correspondence of the N. C. Presbyterian.]

Rev. Colin Shaw :—It will be welcome news to the many friends of this brother that he is rapidly recovering from confinement on account of sickness of several weeks. He preached at Mt. Zion church on last Sunday.

[Correspondence of the N. C. Presbyterian.]

Shearer Chapel, Cabarrus County :—At Shearer chapel, on the first Sabbath in this month, three persons were received on profession of faith into the Presbyterian church at large.

[Correspondence of the N. C. Presbyterian.]

Important Meeting of the Synod's Evangelistic Committee :—The committee met at the call of the superintendent in Greensboro, Jan. 16th, 1894. There were present the Superintendent Rev. Egbert W. Smith, and Rev. Drs. H. G. Hill, P. H. Hoge and W. D. Morton, Rev. Messrs. D. I. Craig, C. A. Munroe and T. A. Wharton, and Elders Messrs. B. F. Hall and J. M. Rogers.

Some preliminary business having been disposed of, the committee decided, after full discussion, to elect an active superintendent for the ensuing year. Special prayer was offered for divine guidance and a ballot was taken in which Rev. William Black received all the votes, and was declared elected. The salary was fixed at $1,600, to include travelling expenses.

Rev. E. W. Smith was by vote requested to sit and act with the Executive Committee during this Synodical year.

It is with heartfelt pleasure that I announce to the Committee and the Synod, that Bro. Black, having considered the matter prayerfully for three weeks, has at length written me that he accepts the position and will enter upon its duties the 15th of this month. All who know the importance of this office, and the extraordinary qualifications for it that Bro. Black possesses by his business training as a lawyer and his spiritual power as preacher and worker, will hail the announcement of his acceptance with feelings of relief and joy and hope.

EGBERT W. SMITH.

[Correspondence of the N C. Presbyterian.]

Davidson :—Rev. R. G. Pearson began his services in the Presbyterian church of Davidson. His preaching has been with great power and already has been blessed to a number of souls. X. X.

SOUTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Interesting Services in the Presbyterian Church, Greenwood :—More than one year ago South Carolina Presbytery took our pastor from us, and put him inlo the evangelistic field. It was only a few months ago that the congregation came together on a man suitable for the place. Rev. J. E. Fogartie was elected the pastor and the installation service was appointed for the first Sabbath in February. A commission had been appointed to conduct the services. Rev. J. L. Wilson was to preach the sermon, Rev. J. O. Lindsay to charge the pastor, and Rev. W. T. Matthews to charge the people.

It was found on Sabbath morning that Mr. Matthews was the only member of the commission present. While we regretted at the outset that the commission was not complete, yet the services were unique ; all we could wish them to be. The sermon and the charge to the pastor were of a high order, appropriate and impressive. But the charge to the people was extremely striking and original, so much so that efforts have been made to secure its publication.

Every pastor and every congregation of every denomination ought to read it. It was a striking coincidence that the former pastor who had found it so hard to yield to the wishes of his Presbytery, to give up his church and undertake the evangelistic work, should be called upon to induct his successor into the pastorate of a congregation, many of whom had entertained the hope that the way might be opened up for his return as their pastor. Both he and his former people were touched by the scene. One criticism was made on the services, instead of making for his successor the wish that his ministry might be *more* greatly blessed than his own had been, it was said "he should have said, *as* greatly blessed. This is our wish and prayer for our new pastor, for we know of no man who is more worthy to wear the mantle of the Rev. W. T. Matthews.

R. P. BLAKE.

Feb. 9th, 1894.

VIRGINIA.

Grace Street Church, Richmond :—Seven additions on profession and eight by letter on 4th inst. Rev. Dr. J. Y. Fair, pastor.

Gordonsville :—Four received on profession of faith since last communion. Rev. R. B. Eggleston, pastor.

Petersburg :—Union services, in Tabb street church had been continued up to last accounts, with very deep interest. Nineteen additions were made to that church on Sunday, 4th inst.

Loch Willow Church :—Nine united with this church as one happy result of a two weeks meeting at Buffalo Gap ; sermons preached by Rev. F. J. Brooke.

Church of the Covenant, Richmond :—Rev. J.C. Stewart, pastor. Five additions by letter.

Third Church, Richmond :—Five additions on profession. Rev. J. P. Gammon, pastor, was assisted by Rev. A. A. Little in special services.

Concord Church :—Seven additions since last communion. Rev. E. M. Craig, pastor.

KENTUCKY.

First Church, Lexington :—Meeting closed on 26th ult., in this, Dr. Bartlett's, church. Elder J. H. Hopper conducted the services, mainly. Ten united by letter and forty-five on profession of faith.

MISSISSIPPI.

Dr. Joseph B. Stratton:—Who on 31st December completed his semicentennial service as pastor of the Presbyterian church at Natchez—as was noted at that time—has on account of failing health and advancing years, much to the regret of his congregation resigned the pastorate to take effect as soon as his successor is chosen. This is Dr. Stratton's only pastorate. He is in the 79th year of his life.

Pass Christian :—Three additions recently. Rev. J. D. Mooney, pastor.

LOUISIANA.

Memorial Church, New Orleans :—Three additions on examination.

Canal Street Church, New Orleans :—On Sabbath, 4th inst., six additions to membership—two on profession and four by letter.

WEST VIRGINIA.

Huntington :—Sixteen received on examination since last October 1st, and twenty-one by letter. Congregations large and increasing. Rev. Newton Donaldson, pastor.

TENNESSEE.

Cleveland :—A blessed meeting. Rev. J.H. Morrison assisted by Mr. Wm. Goddard. Fourteen received into the church on profession.

MISSOURI.

Grand Avenue Church, St. Louis :—Since previous communion season seven have been admitted to this church on profession and four by letter. Rev. Dr. J. F. Cannon, pastor.

DOMESTIC.

W. J. Corbett, a Roman Catholic priest, sued his Bishop Thomas Bonacum in the Nebraska court for libel in suspending the priest and giving publicity to the act. The charge was dismissed on the following grounds: First—That there is no evidence to prove that the alleged libel was ever published in Lancaster county. Second—There is no evidence to prove that the word "suspended" is libelous. Third—That the ecclesiastic law introduced by the State shows that the Bishop had authority to suspend Father Corbett. That the said article and its publication was privileged. The prosecutor is now in trouble.

In St. Paul's church, Brooklyn, the oldest Roman Catholic church in Brooklyn last week the pastor was attacked by the priest, an Irishman who was to assist him in celebrating the mass. The attacking priest was a stalwart man and knocked the other about fearfully. For awhile the spectators were dazed, but at last they rushed in to the rescue. The trouble was entirely unsuspected by the pastor. His assailiant was probably out of his mind from some cause ; possibly insane from brooding over what at least he conceived to be a conspiracy between the pastor and the bishop, of which he was to be the victim.

Market Square Presbyterian church, Harrisburg, Pa., on 11th inst,, elebrated its centennial anniversary. Exercises continue all this week. The pastor has several preachers of eminence assisting him.

It is proposed to subdivide the existing Episcopal dioceses of the State of New York so as to make one, two or even more of them. The late Federal Council as reported by a correspondent of the Baltimore Sun agreed to Bishop Potter's proposition "that a committee be appointed, consisting of the bishops of the State, five presbyters and five laymen, to consider the expediency and practicability or such a redistribution of the territory of the State of New York into six or more dioceses as shall effectually promote the work of the Church and the continued usefulness and efficiency of its episcopate."

FIRST PRESBYTERIAN CHURCH, WILMINGTON, N. C.

It is a little over a year since the congregation of this church decided to remove the old lecture room, and replace it with a more commodious structure. They had in hand a fund provided by the will of the late George Chadbourn, an elder of the church for over thirty years, to be used in the erection of a Hall for the social use of the young people, as a memorial of his wife, Mrs. Abbie E. Chadbourn. The congregation resolved to combine with this Hall a new Sunday-school building to occupy the lower story, and raised a subscription for this purpose. A description of the building is found in our Sunday-school column. In addition to the points mentioned there, it may be added that on the lower floor the pastor has a delightful office, while up-stairs over the Bible-class rooms are a kitchen and sewing room for the ladies. The building has water throughout and is lighted with gas. The Primary room has four beautiful memorial windows of children, a fine piano was given to the Sunday-school in memory of one of our beloved members, and the pastor's office was furnished in memory of another.

On Friday evening last the

ABBIE E. CHADBOURN MEMORIAL HALL

was formally opened with appropriate exercises. After some opening music, Mr. James H. Chadbourn, Jr., Chairman of the Building Committee and Executor of his father, the donor, in a brief speech presented the key to Col. John D. Taylor, paying a cordial tribute to all who had contributed to the success of the enterprise. Col. Taylor in response alluded feelingly to Mr. and Mrs. Chadbourn, and then presented the key to the pastor to use the building for the ends for which it was designed. The pastor, Dr. Hoge, then responded, narrating the inception of the idea in Mr. Chadbourn's mind, and setting forth the ends for which the Hall was designed : to provide wholesome recreation for the young people of the Church, to promote sociability in the congregation, and to form a centre of Christian work and activity. He then committed the building to the care of Almighty God, and invoked His blessing upon it. The rest of the evening was spent in social enjoyment, with music and recitations, while refreshments were served in the parlor by the ladies.

On Sunday morning the

ANNIVERSARY HALL

was dedicated to the worship of God.

The class rooms were all thrown into the main room, and seats were placed in the whole available space. The central block of seats were reserved for the Sunday-school, while the sides and rear and adjoining rooms were occupied by the congregation, the Immanuel chapel school occupying the primary room. At 11 o'clock the Sunday-school, headed by the choir and church officers, and led by the pastor and Rev. W. E. Boies, the son of the first pastor of the church, marched in from the church, where they had assembled, singing the processional hymn,

"Onward, Christian Solders,"

and having made the circuit of the room filed into their seats before the singing was concluded. All remained standing while the Twenty-Fourth Psalm was read responsively by the pastor and school, at the conclusion of which all joined in the Doxology. A few verses from Psalm 122 were then read responsively before the opening prayer which was made by Rev. Mr. Boies, concluding with the Lord's prayer, in which the school joined. This was followed by the hymn,

"Hallelujah, Fairest Morning,"

after which the school repeated the Ten Commandments and the Apostles' Creed. The pastor than read 1 Chron. xxix. 1–13, and announced the subscribers to the building, and the different memorials that had been contributed, and asked for a contribution of $300 for Sunday-school furniture. (The amount was realized.) A blessing was asked upon the offering and the consecration hymn was sung,

"Saviour, blessed Saviour."

The pastor's address which followed was on 2 Timothy iii. 15, "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through the faith which is in Christ Jesus."

The address spoke of the great value set upon education, and how the best minds in the world were engaged in studying the best methods of education. True scientific methods must be employed from the very beginning if we would reach the best results. Education must be adapted to the end in view, and the end that concerns character, salvation—that has reference to the spiritual nature and to eternity, can only be reached through education in the Word of God. Only the characters built upon that Word could be called *holy*, only the nations instructed in that Word could be termed *enlightened*. We had put up this building because we believed the Bible was the book for the future as well as the past, and that a subject of such transcendent importance should be taught under the best possible conditions and with the best possible facilities. This was to be a Bible school where teachers and scholars had the Word of God in their hands and together searched the Scriptures ; the advanced and primary classes shut off in rooms to themselves, and the intermediate classes grouped in convenient circles, while classes of adults could be formed in the parlors above. Emphasis was laid upon the necessity of instructing the heart as well as the mind, as whatever our intellectual knowledge of the Bible we were not wise unto salvation except through faith in Christ Jesus. Jesus was the key to the spiritual treasures of the Bible.

The building was then solemnly dedicated to the worship of God in prayer by the pastor. A few verses read responsively gathered up the significance of the service, which closed with singing the hymn,

"How sweet is the Bible,"

followed by the Benediction.

HEAR THE CALL AND HEED IT.

[Correspondence of the N. C. Presbyterian.]

MESSRS. EDITORS :—I have just finished reading in the N. C. PRESBYTERIAN of Feb. 1st, Rev. A. T. Graham's urgent "call" in behalf of Rev. J. W. Moore. God grant the necessary means may be speedily forthcoming for the return of this consecrated man of God to his adopted home. When on earth our Saviour told His sorrowing disciples : "Come ye yourselves apart, *and rest awhile*." Does He not still give this loving invitation to His children? Has Jesus not said to this, our young, afflicted missionary, leave your loved work and come ye (*with Me*, not go) to the "quiet resting place" of your own home, and there, "pass under the rod?" Yes—

"But, out of the presses of pain,
Cometh the soul's *best wine* ;
And the eyes that have shed no rain,
Can give but little shine."

Yet, while resting, Mr. Moore has not been idle, but has gone about His Master's business in the home land : been always ready to talk on missions whenever asked. Wish I could tell you of Mr. M.'s three interesting lectures to our people about Japan. Once on Sabbath in C —— church to a large appreciative congregation of old and young, and again the following Monday evening Mr. Moore with Rev Dr. McGilvary, of Siam, held an enthusiastic missionary meeting, chiefly of young persons, at the home of one of the elders of said church. Such a delightful meeting it was! A touching and impressive scene. The faithful veteran missionary—with snowy locks, telling his audience, after thirty-five years of mission work, that if he had one hundred lives he would live them all as a missionary—and the youthful warrior just putting on his armor to battle against heathendom, anxious to leave home and friends, to again preach to the Godless Japanese. The auditors plied the missionaries, the missionaries plied each other, with questions concerning Siam and Japan.

Mr. Moore met with our "Young People's Missionary Band" at a recent "praise service," donning the native costume, sleeves and all. At this meeting all the members unanimously and enthusiastically voted for their annual contribution of $35 or $40 to be given hereafter for Mr. Moore's support, (*when* he gets back to Japan) the $20 now on hand to be sent as a small beginning towards the requisite amount for his return expenses. Mr. Graham asks for $1,800 for Mr. Moore and his sister who wants to be a missionary, and tells us the Synod too of North Carolina has only *one male* missionary in foreign lands! the second, detained here, for want of funds! Christians, ought this to be? Who will come up to the help of the Lord? Will not some one suggest plans by which this money can be raised, over and above the regular donations to missions?

Why might not the pretty little "mite boxes" furnished *free* by our committee, be used as "self-denial boxes," to gather gifts for this good cause?

A LOVER OF MISSIONS.

CLOVER.

[Correspondence of the N. C. Presbyterian.]

MESSRS. EDITORS.—I want to tell you something about what the Little Peoples' Missionary Society of Clover is doing. There are fifty-four members and they contributed $25.32 last year. Our pastor and his beloved wife, Rev. and Mrs. S. H. Hay, take great interest in both the societies, and are good workers and great helpers. At the first regular meeting of each year members are given five cents each for trust money, to be used in making more money for their Master, as is taught in the parable of the talents. Some used it to buy seeds to plant, such as peanuts, onion sets, &c., some in raising chickens, &c. Two returned $1 each, (Carrie Jackson and Starr Stacy), others 85 cents, 62 cents, 50 cents, &c., or over $12 trust money, and over $25 in all. I think returning ten to twenty fold deserves credit, and it greatly pleased the pastor to be able to make such a response. It is hoped they will do still better this year. I hope you will suggest some similar plans or better ones to every church.

The Associate Reformed Presbyterian church near here gave out one pint of cotton seed to its little missionary workers last winter, and offered a prize for the largest yield from one pint, and one little girl made over two hundred pounds of seed cotton, and a bushel of seed made over six hundred pounds lint for their society.

The Baptists gave out mite boxes covered with printed statistics, about missions, need of money, &c., and got little workers to canvass the town, &c., for money. If you know of better plans I trust you will advise the people of them.

The church here on the last third Sabbath lost two members by removal, (moved to Gastonia) and gained three members—the colporteur, wife and daughter, who moved here recently.

We have forty-nine pupils and are getting on nicely. The Sunday-school here adopted Gospel Hymns No, 5 and 6 last Sabbath. There are about one hundred and twenty-five Sunday-school pupils, and eighty-three were present last Sunday.

Rev. Mr. Kirkpatrick who recently moved from Wadesboro to Blackstock, S. C., was the next to the last Presbyterian minister here, and was greatly beloved.

Clover, S. C., Feb. 6th, 1894.

ROLL OF HONOR.

Please publish on your roll of honor, the names of Bessie Knox, age 19; and Susie Knox, age 11, who have committed and recited perfectly the books of the Bible.

S. L. CATHEY,
Superintendent of Caldwell Sunday-school.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., Feb. 7, 1894.

President Cleveland has by a most unexpected act of executive clemency deeply grieved and to a certain extent discouraged that element of our people which is constantly struggling in the cause of moral reform. For thirty years one family has maintained one of the lowest liquor saloons in Washington. In addition to a constant violation of the liquor license laws, members of this family have been guilty of murder—the wife of the man who has just been pardoned killed a policeman who was trying to arrest her—and of burglary. Two years ago a license was refused to this dive, but it continued to do business without one Last spring the place was raided by the police and a case made against its proprietor, He was heavily fined, but he continued his illegal business. Several months later another raid was made and it was only after a most desperate fight, in which the women of the family, including the one who had once killed a policemen, participated, that the police succeeded in arresting the proprietor. Again he was convicted, and sentenced to six months in the work house and to pay a fine of $500. His term expired a few days ago and in order to escape payment of the fine he applied to the President for a pardon, alleging persecution and brutal treament of his wife by the police as reasons why it should be granted. Although the judge, jury and prosecuting attorney in the case opposed the pardon it was recommended by the Pardon Clerk of the Department of Justice and granted by the President, on condition that a fine of $100, be paid. How the people of Washington regard this pardon my be judged from the following extract from a leading editorial in the Evening Star, the most influential and most conservative newspaper we have: "President Cleveland suffers from unsound advisers. His latest error—and so far as Washington is concerned, the most serious one—was the pardoning of John Shea, convicted of selling liquor without a license.

"The offense for which John Shea was sent to prison and fined is one with which no decent citizen has any sympathy, and the police officers who are actively engaged in trying to stamp it out deserve all commendation and support. In New York the police are being investigated and held up to public reprobation because of their connivance with and inactivity against the prototypes of the Sheas in that city. In Washington the Executive 'rebukes' by the exercise of the pardoning power police activity against this class of law-breakers. In championing the Sheas the President slaps in the face the moral sentiment of this city."

A petition is now being signed at the store of a native Armenian, in this city, asking President Cleveland to use his good offices to ameliorate the condition of the Armenians (of whom there are more than 8,000 living in the United States) in their native land, and to secure three reforms. First, a governor who is not a Mohammedan; second, courts in which Christians shall stand on an equal footing with Mohammedans; third, the spending of at least a part of the revenues collected in Armenia in that country.

The Senate to-day passed the bill for the repeal of the Federal election laws. The House of Representatives has been discussing the Hawaiian question since it passed the tariff bill last week. It was intended to have taken a vote yesterday afternoon on the resolution reported by the majority of the committee of Foreign Affairs, condemning the action of ex-Minister Stevens, approving the policy of the present administration, and declaring against annexation, but, owing to the refusal of the minority to vote to help make a quorum and the absence of members on the majority side of the chamber who for reasons of their own do not desire to vote either for or against the resolution, "no quorum" has prevented a vote up to this time.

The Senate Finance Committee, which now has charge of the tariff bill, has decided to grant no hearings on the bill. While this has disappointed those who wished to be heard it will result in getting the bill before the Senate much earlier than would have been possible had hearings been granted.

Messrs. Moody and Sanky arrived in Washington to-day and the first of the series of meetings will be held to-night. The pastors of the evangelical churches have signed a petition to the business men of Washington, asking that, during the four weeks these meetings are to be held, they will close their places of business daily, except Saturday, at 5.30 p. m., in order that they and their employes may be afforded "an opportunity of sharing in the benefits which it is devoutly to be hoped will be secured." It is expected that most of the merchants will accede to this request.

It was announced this week that 25 employes of the U. S. Pension Bureau had been discharged for habitual drunkenness. Still there are misguided people who ask "why agitate the temperance question?" T.

SUNDAY SCHOOL DEPARTME.NT

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

February 25.—Trial of Abraham's Faith.

Gen. xxii. 1-13. Commit vss. 11-13.

Golden Text.—By faith Abraham, when he was tried, offered up Isaac. Heb. xi. 17.

Topic.—Abraham offering Isaac.

I. THE STUDY OF THE LESSON.

First Step. On the connection, note the fulfilment of God's promise in the birth of Isaac (xxi. 1–5); the centering of Abraham's hopes in Isaac by the expulsion of Ishmael (xxi. 9–21); his residence at Beersheba (xxi. 22–34). Locate on the map.

Second Step. Read over the lesson carefully until the points of the story are well fixed in your mind.

Third Step. Write out a summary of the lesson and compare it with the one below:

SUMMARY. *While Abraham was residing at Beersheba God tested him by commanding him to offer up his only and well-beloved son Isaac as a burnt offering. He promptly obeyed and persevered in his journey until on the third day he arrived at the mountain of Moriah. Leaving the servants, he proceeded with Isaac and the instruments of sacrifice. To Isaac's question as to the victim, he replied that God would provide it. When all the arrangements were complete, and Isaac was bound and the knife raised, the voice of God arrested his arm, and expressing Himself satisfied with a sacrifice in spirit, God provided a substitute by showing Abraham a ram caught in a thicket, which he offered in Isaac's stead.*

Fourth Step. Take up difficult terms and other questions requiring solution or explanation, and get all the light you can from your "helps."

Vs. 1. *Did Tempt.* R. V. properly renders *proved.*

Vs. 2. *Thy son, thine only son, whom thou lovest, even Isaac.* This is the order of the original and gives the true climax.

Moriah. The name is only found elsewhere in the Scriptures in 2 Chron iii. 1. Jewish tradition identifies the two. The distance (three days journey with an ass) is in favour of the identification while the significance of the event is much enhanced thereby. The only things urged against it are (1) that the temple site is not a high mountain, and (2) that it would have been just by Melchizedek's city of Salem, while the account seems to call for a lonely place. With regard to (1), it was sufficiently conspicuous for a threshing-floor, showing that in its natural state it was a prominent point, and with regard to (2) it was not included in the walls of the city even in David's time (compare 1 Chron. xxi. 15–27). Trace journey on map.

Offer him for a burnt offering. Human sacrifices were practiced both by the Canaanites and Babylonians. A father was then considered to have absolute rights over his son, the only government being paternal. Abraham therefore would not have the shock to his moral sense that we would have. At the same time God would not command what was intrinsically wrong, and Abraham recognized that God was the author of life and had a right to set its limit, and his constant communications with God enabled him to know to a certainty that God had spoken. By the sequel God was to show that he took no delight in human sacrifice, but in the surrender of the will to Himself for a life of service.

Vs. 5. *The lad.* Old enough to carry the wood (vs. 6), and to hold intelligent conversation with his father (vss. 7, 8).

Vs. 8. *God will provide.* An answer to satisfy Isaac for the time, but at the same time an expression of abiding faith that God would make it all right, with a prophetic reference to the coming deliverer, which the sequel made plainer even to Abraham himself (vss. 13, 14; John viii. 56; i. 29).

Fifth Step. Study the topics suggested by the lesson with all the light thrown on them by God's Word.

1. *The testing of Abraham.*
   (a) Why?
   For himself, James i. 2–4, 12.
   An example for others. Rom. iv. 23–25; Heb. xi. 17 with xii. 1.
   (b) Requirements.
   Supreme Devotion. xxii. 2, 12; Heb. xi. 26; Acts xxi. 13; Matt. xxvi. 39.
   Supreme confidence. Heb. xi. 17, 18; xi. 27; 2 Tim. i. 12; Matt. xxvii. 43.
   (c) Supporting considerations.
   God's promises. xv. 1; xvii. 7; 19; xxi. 12
   Their miraculous fulfilment. xviii. 13,14; xxi. 1–3; Rom. iv. 17–21; Heb. xi. 19.
   (d) The Test endured.
   By readiness to hear, xxii. 1, compare iii. 8.
   By prompt (vs. 3), patient (vs. 3), thorough (vs. 6), unquestioning (vs. 8) and unflinching (vss. 9, 10) obedience. Compare Luke ii. 49; John iv. 34.
   And (on Isaac's part) by patient submission; vs. 9; Is. liii. 7; Job xiii. 15; John x. 18; xviii. 11.
2. *Moriah and Calvary.*
   The Father giving His son. xxii. 2; John iii. 16.
   The Son giving Himself, xxii. 9; Ps. xl. 7; John vi. 51.
   A substitute for Isaac. xxii. 8, 13; John i. 29.
   But none for Christ. John xix. 17, 18, 30.

Sixth Step. Lay to heart the practical lessons of the narrative. Note that while Abraham *hoped* for the deliverance or restoration of Isaac (Heb. xi. 19) his *trust* was not in this hope but in God. Hope is the fruit of faith, but when particular hopes are disappointed, God still remains our abiding confidence (Heb. xi. 11). "Jehovah Jireh," the Lord will provide. Take also Rom. xii. 1 as the practical fruit of the lesson, and our Lord's solemn words in Mark viii 34, 35.

II. TEACHING THE LESSON.

In following the different steps give abundant time for the Bible Reading, and impress especially these lessons:

1. When our hearts are right with God we hear His voice gladly and without fear (vs. 1), and obey His commands promptly (vs. 2 etc).
2. When we obey God's commands, God always provides a way out of every difficulty; vs. 14 should be included in the lesson, and Jehovah Jireh should be translated to conform to vs. 8, "Jehovah will provide."
3. God takes no delight in the death of the sinner, but has provided a substitute. Ezek. xxxiii. 11; John i. 29. Shorter Catechism. Qu. 20, 21.

Prize Questions.

ANSWERS TO QUESTIONS OF FEB. 1.

19. Jews and Arabs.
20. Judaism, Christianity, Mahometanism.
21. The unity of God.

Correct answers were received as follows:

Miriam McFadyen, Clarkton, 16, 17, 18, 19, 20, 21.
Susie Williams, Reidsville, 16, 17, 18.
Isabelle Robeson, Westbrook, 19, 20, 21.
W. M. Cumming, (T.) Wilmington, 19, 20, 21.
BeatriceT. McEachern, Millprong, 19, 20, 21.
Chas. E. McMillan, Wilmington, 19, 20, 21.
Jas. A. Whitsett, Greensboro, 19, 20, 21.
Bettie Overcash, Statesville, 19, 20, 21.
Chas. P. Russell, Rockingham 19, 20, 21.
Janet McDonald, Ivanhoe, 19, 20, 21.
Annie M. Cromartie, Garland, 19, 20.
Fannie Bouchelle, Patterson, 19, 20, 21.
May Bouchelle, Patterson, 19, 20, 21.
Nellie Steele, Patterson, 19 20, 21.
Bertha Steele, Patterson. 19, 30, 21
Ada Coffey, Patterson, 19, 20, 21.
Willie Arrowood, Laurinburg, 19, 20, 21.
Flora C. McNeill, Fontcol, 19, 20, 21.
D. R. Johnson, Wilmington, 19, 20, 21.
Estelle McIver, Gulf, 19, 20, 21.
Thos. O. Coppedge, Cedar Rock, 19, 20.
Lila Lane, Mt. Vernon Springs, 19. 20.
Jas. P. Sutherland, Laurinburg, 19, 20.
Anna Bell, Hillsboro, 19, 20.
Mary M. Darroch, Paolia, 19, 20(a).

(Several answers to No. 21 had to be ruled out for missing the precise point; such as "a covenant-keeping God," "the Fatherhood of God," they worship the same God and *believe in the same Saviour.*" The last is spoiled by the last sentence which is not true, while Mahometans hardly think of God as a Father, and do not lay emphasis upon the "covenant." The answer "Blessing through Abraham" was ruled out because it can hardly be called a "doctrine.")

NEW QUESTIONS.

25. What Israelitish father did sacrifice his child?
21. Why was that sacrifice not an act of "faith"?
27. Give a N. T. verse (not quoted in the "study of the lesson" above) that shows God's love for us as Gen. xxii. 12 shows Abraham's love for God.

Teachers' Exchange.

NEW SUNDAY SCHOOL BUILDING.

A number of our churches in the State, in building new churches, have been mindful in their plans of the Sunday-school and have provided modern and well-arranged rooms for this work. In some we fear that the *size* of the room has been too much reduced in the effort to make the Sunday-school room combine with the church in one audience room. Still with this drawback, they are an unspeakable advance over the old arrangement by which scholars were taught in *pews.* The First church, Wilmington, has just completed a Sunday-school hall that we suppose has no superior in our Southern Church except that in Augusta. It is entirely separate from the church, though connected with it by two vestibules. The main room is 42 feet wide by 60 long, and is divided into six terraces each seven inches above the other. The entrances from the church are on the lowest terrace, in the centre of which is the raised platform for the superintendent. The rear, or highest terrace is at present reserved for visitors and on the intermediate four the classes are arranged. Each teacher has a table and the class occupies a circle of chairs around it. It is the work of a moment to shift the chairs so that all can face the superintendent.

To the superintendent's left are a line of four Bible class rooms and the Library; on the other side of the Hall is a Primary Room, (20x30 feet). These are connected with the main room by sliding sashes that let through the light but cut off the view and the sound. The main light of the Hall comes from ten windows in the curved wall at the rear, opening out on the wide lot east of the building. There are parlors up-stairs that can be used for adult Bible classes, and a small room for a teachers' library and study. A large Hall up-stairs the duplicate in size of the main Sunday-school Hall, while not directly connected with the Sunday-school, is chiefly intended for the use of the young people of the church. It was provided by the will of the late George Chadbourn as a Memorial of his wife, both veteran Sunday-school workers and deeply interested in everything that concerned the welfare of the young. The lower hall was built by subscription, and is called "Anniversary Hall" as it grew out of the seventy-fifth anniversary of the church, celebrated in December, 1892. An account of the Dedication will be found in another column.

P. P. P.

[Correspondence of the N. C. Presbyterian.]

This has no reference to Potassium, Pokeroot, &c., nor to Parson's Pellets. But it means that certain Pocket-books are empty—and that the Greenville church needs Plastering ($60), Pewing ($130), and Painting ($70) before we can enjoy the use of the building. Brethren, is the Lord's cause to languish on the threshold of completion? If there comes help to the amount of $100—I promise that this is my very last appearance in these columns for this needy and worthy place. The town of Greenville alone has given $759, a most noble response to our call. So help given now will be given to those who have helped themselves. Please do quickly what is urgently needed, for I am coming again soon in the interest of Parmele, as soon as we can get *pews* into the Greenville church.

J N. H. SUMMERELL,
Pitt's Presbyterian Preacher, Tarboro, N. C.
February 10th, 1894.

Orange Presbytery Called.

According to the Book of Church Order, Orange Presbytery is hereby called to meet in the lecture room of the First Presbyterian church Greensboro, N. C., Friday, February 23rd, 1894, at 11 a. m., to attend to the following business:

1. To act upon a call from the Durham church for Rev. S. B. Turnbull, of East Hanover Presbytery.
2. To consider the resignation of Rev. D. I. Craig, Agent of Presbyterial Home Missions, and elect his successor if the way be clear.

J. McL. SEABROOK.
Moderator.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.

IN EFFECT DECEMBER 3rd, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11 35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9 35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

W. E. KYLE,
Gen'l Passenger Agent.
J. W. FRY,
Gen'l Manager.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junctioh with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies—&c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

Entered into rest January 15th, 1894, MARGARET JANE, wife of Elder D. Johnson, aged fifty-two years. Early in life she joined Buffalo church, later she moved her membership to St Andrews church. She was a consistent member, an earnest worker and a devoted Christian. "I know whom I have believed."

About 3 o'clock Sunday morning, January 28th, 1894, the ransomed spirit of Mrs. SUSAN WILSON, passed to its final reward. Mrs. Wilson whose maiden name was Clark, was married in 1859 to Dr. Isaac Wilson to whose children she became a real mother.

In the year 1859 she moved her membership to the Hopewell Presbyterian church, of which she continued to the day of her death a consistent member. While her health permitted, her place in the sanctuary was never vacant. She entered most heartily into all its plans for the promotion of Christ's kingdom. Of the Ladies' Missionary Society she was a zealous member, and contributed liberally of her means to send the gospel to the heathen, a cause that always lay near her heart.

The last years of her life were days of bodily affliction; these she bore without a murmur. Meekness, gentleness and patience were distinguishing traits of her character. The trust that had supported her in the affliction of life did not desert her in the hour of death. To her pastor who asked her a few hours before her death, if she could still trust the Saviour whom she had so long trusted, she answered, "yes."

Mrs. Wilson reached the advanced age of 77 years, 11 months and 15 days, which was exactly the age of her husband when he died. She leaves behind a large family of step children and step-grand children who mourn her loss as if she had been their own mother.

PASTOR.

WHEREAS, God in His mysterious providence has removed from our midst, our dear sister Mrs. M. JOHNSON, a zealous member of this society and one greatly beloved by us all, therefore,

Resolved 1st, That we bow in humble submission to our kind heavenly Father in this bereavement, realizing that our loss is her eternal gain.

2nd. That we cherish the memory of her many virtues and will strive to emulate her sterling Christian character, sweetened by suffering and strengthened by an ever abiding faith in her crucified Redeemer.

3rd. That we extend our sincerest sympathies to the family of our departed sister and pray that He who wept over the grave of Lazarus may comfort them, giving them the garment of praise for the spirit of heaviness.

4th. That a page in our minutes be inscribed to her memory and a copy of these resolutions be sent to the bereaved family and to the N. C. PRESBYTERIAN for publication.

Miss JANIE MALLOY,
Miss MAGGIE MCEACHERN,
Mrs. MINNIE STAMPS, Pres. } Com'ittee.

MRS. SOUTHERLAND AND MRS. YOUNG.

The Presbyterian church and community at Henderson, N. C., has been called to mourn the loss of two beloved ladies—mother and daughter.

Mrs. S. C. SOUTHERLAND, after a lingering illness passed away January 14th, 1894. When a little orphan girl Sarah Wortham was brought from Tennessee, her native State, and placed in the care of relatives in North Carolina. Here she grew to maturity and was united in marriage to Mr. Solon Southerland of Warren county, N. C. Mrs. Southerland was possessed of many excellent traits of character. With a sound, practical judgment she was remarkably enterprising, energetic and industrious. For years she successfully discharged the duties of housekeeper and matron in a large establishment at her husband's home. In the latter part of her life she removed to Henderson where several years before her death she became a member of the Presbyterian church—and until life closed continued an active and consistent communicant. Her open sincere manners, her cordial and affectionate nature, and her generous hospitality, won for her a large circle of true and devoted friends and when God called her from the earthly to the heavenly service, deep sorrow in her loss filled the hearts of many in different parts of the State where she was known. She fell asleep on a Sabbath morning in sound of the bell which had so often called her to the house of God, and where within the hour her brethren in the Lord had been praying for their suffering sister. Mrs. Southerland left a family of six children. Three sons and three daughters, five of whom were heads of families.

MRS. ANNIE YOUNG.

When the tidings of Mrs. Southerland's rapid decline reached this faithful daughter, they found her, too feeble to go to her mother's bedside. Her frequent former visits often made in great weakness and pain, had finally been forbidden by her physician; she survived her mother, but ten days, and on the 24th of January she too fell asleep in Jesus. Gifted with remarkable attractions of mind and person Annie Southerland in the bloom of her young womanhood gave her hand in marriage to Mr. J. R. Young, of Henderson, and for eighteen years she faithfully strove to make his life happy. Soon after her marriage she became a member of the church which her husband has long served as a most active and useful ruling elder. Mrs. Young's life was shadowed by afflictions mental and physical, of unusual severity. God was steadily polishing the stone for his temple. Years of suffering, and the loss of three dear children were sanctified by her heavenly Father in chastening and developing a character of deep humility and rare spiritual beauty. Her hospitable home, her skilful hands and her generous purse were gratefully placed at the service of the church she loved, and under severe suffering and heavy sorrow she still turned from her own trials to the Master's work. Devoted to her husband, to her five little children, beyond all to her dear Redeemer, she toiled and testified to the end. And when God's righteous will with her, here was served, He advanced her into the ranks of an eternal and perfect service. The heart of our community was stirred to its depths when hundreds came to mourn her sepulture, for she had won many friends. As they revert to her painful sufferings, it is passing sweet to reflect that "There remaineth therefore a *rest* to the people of God."

SECULAR NEWS.

NORTH CAROLINA.

Gold fever is said to be prevalent in Union county. Men are hunting around everywhere for gold—this is the report—and not without success, so that many are living better and have more spare money than ever before.

Goldsboro Argus? From the reports that come to us from sections of the country, we are persuaded that at no time since the war have the farmers been better prepared for a new crop year than they are at present. They are reported to have corn in abundance, and are as a general thing killing enough home fattened meat to do them the entire year, and a great many will have meat to sell. Such is the condition of the farming element, as a whole, in this section.

The Charlotte News is glad to hear, as it does from the Gastonia Gazette, that the work of developing the tin mines at King's Mountain is really in progress. It would be a great thing for this State to have a paying tin mine at King's Mountain.

DOMESTIC.

The U. S. Steamer Kearsage, famous as the destroyer of the Confederate Cruiser Alabama was wrecked on 2d inst., on a reef near the Mosquito coast. No lives were lost.

The Dublin, Ga., cotton press was destroyed by fire last week. Loss $150,000.

It is supposed that Congress will authorize extension of the law for enlisting men for the navy. One thousand five hundred men are wanted for the new ships and present laws do not authorize the full enlistment.

A terrible blizzard raged Monday evening and night from the Northwest to the Southwest, from Chicago to San Antonia. Snow, rain, ice and wind, in some places more furious, than for twenty years before.

Tuberculosis is attacking cattle men near Doylestown, Pa.

Gen. L. B. Northrup, who was commissary general of the Confederate army died at Pikesville, Md., on 9th inst. He was 83 years of age.

L. Schofield, the first man to make iron rails in the South died in Memphis last week, aged 80. He made much of the steel armor used in the Confederate navy.

FOREIGN.

A terrible cyclone in Madagascar devastated a district in the Northern point of the island. Two-thirds of the houses in Diego Saurieze, were destroyed. No lives were lost.

The Federal Council of Switzerland has ordered expulsion of seven German and five Italian anarchists who were concerned in recent disturbances in Zurich.

An arrangement is said to have been made by which funds locked up in Paris by the death of Parnell will be made available to the Irish party in the British parliament.

By the burning of the buildings on a haciendo near Saltillo, Mexico, five men were burned to death. The loss of property in buildings and otherwise was $50,000.

For Headache and Indigestion

Use Horsford's Acid Phosphate.

A prominent physician of Buffalo, N. Y., says of it: "I have severe headaches, and it relieves them I am fond of the pleasures of the table, and as a consequence of my indulgence there, I have to pay the penalty. It divides penalty with me. Indeed it is an indispensable article to me."

WILMINGTON MARKET,

FOR

WEEK ENDING, FEB. 14th, 1894.

SPIRITS TURPENTINE: Thursday (8th) 30 cents; since 30½—closing quiet.

ROSIN: Strained 90 cents and Good Strained 95 cents—closing firm.

CRUDE TURPENTINE: Thursday (8th) Hard $1.05 and Soft $1.70; since 5 cents advance on each.

TAR: Receipts taken day by day at 85 cents.

COTTON: Middling 7⅞ until Tuesday last—then 7¼ cents.

TIMBER: Hear of no change.

$12.00 to $35.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exception al opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & Co., 11th and Main Sts., Richmond, Va.

The Presbyterian.

FOR THE FAMILY.

TWO LITTLE FEET.

Two little feet went pattering by
Years ago!
They wandered off to the sunny sky
Years ago!
Two little socks, well wrinkled and worn,
Move me to tears with their memories born,
Years ago!

Dear little feet that ran here and there
Years ago!
Creeping, climbing about everywhere
Years ago!
Crept never back to the love they left,
Climbed never more to the arms bereft
Years ago!

Again I'll hear those dear little feet
Pattering by!
Their music a thousandfold more sweet
In the sky!
I joy to think of the Father's care
That holds them safe till I meet them there
By and by.

—*Carrie A. Breese, in Banner.*

Items for Lady Readers.

Raphael, the great painter, was born in 1483, in Colbordolo, a little town set among the Apennines mountains. He was left without father or mother when he was only 11 years old, and his uncle, seeing his great talent as an artist, put him to study in the studio of Perugino, a famous painter. When Perugino first saw Raphael's sketches, he said, "Let him be my pupil; he will soon become my master." Raphael painted his first work when he was 17 years old, and the picture which was the "Crucifixion," sold later on for $12,500. He afterwards painted a little picture of the Madonna, that was less than seven inches square, and in 1871 this was sold to the Emperor of Russia for $65,000.

Raphael was very modest in his manner, kind and gentle to every one, and always made the best of things, looking ever on the bright side of life. He was a hard worker.

When he was 25 years old he was called to Rome by the pope, who commissioned him to fresco the walls in the vatican with historical pictures. The first fresco Raphael painted was called "La disputa," and when the pope saw this great painting, he threw himself on his knees before it and said, "I thank thee, great God, that thou hast sent me so great a painter!"

While Raphael was painting this picture he fell in love with a beautiful young girl named Margherita, the daughter of a soda manufacturer. It is said he used her as his model in many of his most famous pictures. It is Margherita's face that one sees in the beautiful Sistine Madonna, the greatest work of his life. He only lived three years after painting this picture. He died on his 37th birthday, and at the time was at work on the "Transfiguration." He was the idol of all Rome and every one was evercome with grief at the news of his death. His body was laid in grand state, on a catafalque, surrounded by lighted tapers, and behind it was the unfinished "Transfiguration," which was also carried in funeral procession.

The amount of work that Raphael accomplished during his life was something wonderful. He left 287 pictures and 576 drawings. Some one asked him one day how he managed to do so much work. Raphael answered, "From my earliest childhood, I have made it a principle never to neglect anything."

Japan's Historic Tree.

Garden and Forest has a description of the great pine of Japan, called Dai Matsu, which stands on the shore of Lake Biroa, some three miles from Otsu. The tree is attended by priests, who declare that it is mentioned in the records of their cloister 800 years ago, and that it was planted in the year A. D. 675. It is counted among the eight wonders of Japan, and its singular aspect, as it stretches its long branches out on every side over a scaffolding formed by more than 300 poles, has been pictured in many books of travel. Although it is fully exposed to the wind, and although its trunks and branches bear more than one lightning scar, it is still vigorous, and only a gradual thinning out of its foliage bears witness to its great antiquity. At two feet above the ground the diameter of the trunk is 15 feet 9 inches; its height is 48 feet, and the diameter of its widely-stretched crown is 242 feet. Four houses formerly stood among its branches, but two of them were ruined in a great storm a few years ago. The other two are still largely resorted to by supper parties on summer evenings, and the Japanese take especial delight in listening to the dripping of rain into the water from the boughs as they overhang the sea.

Things Useful.

Mend torn books with white tissue paper.

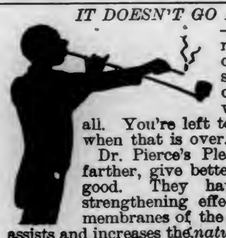
Remove grease from garments by sponging with one teaspoonful of salt to four of alcohol.

Wash rusty gilt frames with spirits of wine.

Ribbon Cake.—Mix two and a half cups of sugar, one of sweet milk, a teaspoon of cream of tartar, half a teaspoon of soda, four cups of flour and four eggs. Bake two-thirds of this in two loaves. To the other third add a cup of raisins, a quarter of a pound of citron, a cup of currants, two tablespoons of molasses and a teaspoon each of all kinds of spices. Bake in a tin the size of the other loaves, and put all three together with currant jelly. Let the fruit loaf have the middle place. Ice the top and sides.

A Pretty Dessert.—Choose a number of smooth, fair-skinned oranges, and cut a piece the size of a cent from the stem end; with a small wooden mustard spoon extract all the pulp, being very careful not to puncture the skin or make a hole in the opposite end. Throw the skins in water to extract any bitter flavor, while you make several kinds of gelatine, flavoring with pineapple, lemon, orange or banana. Stand the shells on small cups to keep them upright, and fill with jelly, which must be cooled, but not stiff; set away over night. The next day cut them in halves, using a very sharp knife, and arrange on a pretty dish, decorate with orange leaves, smilax or flowers. They make a very handsome center piece.

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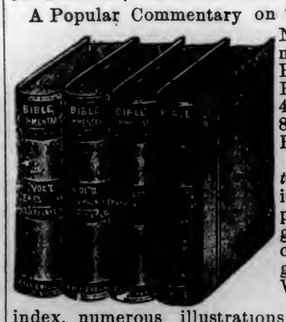
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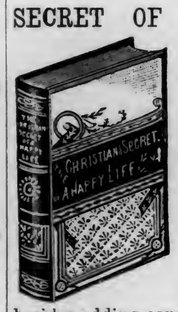
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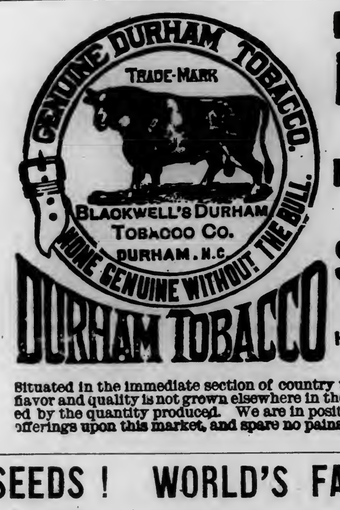
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CHILDREN'S COLUMN.

A SHORT SERMON.

Children who read my lay,
This much I have to say:
Each day, and every day
Do what is right!
Right things in great and small;
Than, though the sky should fall,
Sun, moon and stars, and all,
You shall have light.

This further I would say:
Be you tempted as you may,
Each day, and every day,
Speak what is true!
True things in great and small;
Then, though the stars should fall
Sun, moon and stars, and all,
Heaven would show through.

Figs, as you see and know,
Do not of thistles grow;
And though the blossoms blow
White on the tree,
Grapes never, never yet
On the limbs of thorns were set;
So, if you a good would get,
Good you must be.

Life's journey through and through,
Speaking what is just and true,
Doing what is right to do
Unto one and all,
When you work and when you play,
Each day and every day;
Then peace shall gild your way,
Though the sky should fall.

—*Our Young People.*

[From the Christian Commonwealth.]

The Sale of Crummie, or the Diamond Brooch.

CHAPTER 7.

The days that had passed since her husband left home, had been days of mingled anxiety and sadness to Marion Martin—anxiety, on his account, for she was grieved at his state of despondency regarding their circumstances, want of trust in God and submission to his will—sadness, at witnessing the sorrow of her children, and being obliged to listen to their fretful repinings, when they found that their cow had been taken away to be sold. It was their first sorrow—and its violence was great in proportion to the novelty of such a feeling in their young hearts. They could not be brought to understand the necessity for such a thing; nor could they attend to, far less profit by, the lessons which their pious mother tried to enforce on them, about the duty of submission to all that God appoints. It would take long years of experience of even sterner discipline, before they could be expected to learn that. During the day, it is true, while engaged in their childish sports, they in some measure forgot their sorrow; but it returned again when the evening came round, and there was no crummie to milk, attend to, and put to bed—on ordinary occasions, the great event of their day—it was only when they lay down to rest, that they again lost the recollection of their grief in sleep. The next day pasted over much in the same manner; but on the following, their minds were somewhat diverted from the one all-engrossing subject, but by the expectation of their father's return; so that, great was their disappointment, when sunset was succeeded by the short wintry twilight, twilight by darkness, and still he did not appear.

Their mother could not, in some measure, help sharing their uneasiness on account of her husband's non-arrival at the time he had specified—it was so unlike John not to keep his word; and then—she could not think of anything that could have detained him, for the idea of his not being able to find a purchaser for the cow, never once entered into her calculations. Then she thought, that perhaps he might have been induced to wait, by the prospect of joining some other people returning home from the fair, and she told the children, in answer to their anxious questions, that such was her conjecture. But long after their bed time had arrived, and she had with some difficulty succeeded in persuading them to retire for the night, there was still no appearance of her husband, and Marion began to feel somewhat alarmed. True, she could hardly have assigned a reason for her apprehensions; for in that quiet country there was little fear at any rate of his being attacked and robbed on the road; and then—having money to carry upon him—she had sufficient confidence in his prudence, to feel satisfied that he would have never thrown himself so late, unless he had secured company. But still this consideration did not set her mind entirely at rest, and in spite of her efforts to overcome such a feeling, an indefinable dread took possession of it. At length she rose, went to the door, and looked abroad on the night, in hopes of seeing or hearing some indication of her husband's approach. As far as her eye could reach in the uncertain light, over the wide expanse of snow-covered country, no object was visible, and no sound met her ear, save the faint sighing of the night-breeze among the dark old firs in the glen, and the murmur of the waterfall, which had been too much swollen by recent rains to be frozen. Above the lofty mountains, which overshadowed her cottage, the pale crescent moon had arisen, and the thousands of bright and glistering stars shone in the clear, frosty sky. Marion felt her mind cheered and elevated, as she gazed on these wonderful works of God's hand—those "spangled heavens," which "their Great Original proclaim!" It was long since the "daystar" had "arisen in her heart," and would she now lose her faith in that God, who had hitherto been her Guide and Support, who "had done" for her "exceeding abundantly above all she could ask or think?" No, she would still "hold fast her confidence unto the end;" and to encourage and strengthen her in this resolve, a voice, as if stealing down from the heights of heaven seemed to whisper in her ear:—

"Trust in the Lord, for ever trust,
And banish all your fears;
Strength in the Lord Jehovah dwells
Eternal as his years"

Marion re-entered her cottage, and after engaging in her nightly exercise of reading the word and prayer, she retired to rest, and soon enjoyed that "sleep" which "He giveth to his beloved."

The next day, soon after sunset, and before Marion had time to get anxious regarding her husband's return, the children, who had been playing about the door, watching for his expected arrival, entered the house in great excitement, to tell her, that they saw father coming along the road, and crummie with him!

Marion's heart sank within her at the announcement. Was it possible, then, that he had not succeeded in selling the cow; and what was now to be done for the arrears of their rent? Then, she thought it just possible, that in the fading light, the children might have mistaken some one else for their father, and she hastened out to see for herself. But there was no mistake. There, in the distance, their forms clearly defined against the ruddy glow of the western sky, a man and a cow were approaching, and she saw at once that their information had been correct. On hastening forward along with them, however, to meet her husband, one glance at his countenance showed her that all was right, and his first words set her mind entirely at rest.

"Give me joy, dear Marion," he said "I've news for you! I've met with such a piece of good fortune! and while the children, in their happiness at seeing the cow back again, danced round her, patting her neck and sides, he bade them take crummie to the cowhouse, and give her a good supper and a comfortable bed, for she was "their own cow once more."

[TO BE CONTINUED.]

Nutting in a Garrett.

It was a rainy morning, and Becca and Justin could not play out-of-doors, as they had done every day of the happy week they spent at grandpa's.

Grandma proposed that they should go into the garret, to look for some half-worn clothes for poor John Henry.

The children jumped for joy, and for a merry hour they rummaged chests and boxes, and tried on queer hats and bonnets, till they were tired.

But in almost every box, among the clothes, they found nuts,—hickory nuts, acorns, and a few hazel nuts. "Who did put it there for us?" said little Justin, when grandma told him to put them in his pocket.

"The squirrels," said grandma. "They come in at the window and hide them. here. But they lose them all, for when it comes cold the window is shut, and they cannot come in after them. Poor little squirrels!"

Just then a strong gust of wind came howling down the great chimney, another blow opened the swinging window, and whisked a wolf-skin that hung in the corner over Justin's face.

Becca screamed, "O grandma, there's a hundred Indians howling in the chimney!"

Justin ran as fast as his fat legs could carry him, called out, "The wolf bited me!"

How grandma laughed!

Then she told them what made the noise in the chimney, and about the "wolf," till Justin shouted, bravely, "You can kit, and you can kit, but you can't bite a bit!"

Then the funniest thing happened! Right in at the window leaped a pretty squirrel, ran along the great beam to the overcoat grandma was going to give John Henry, and down into its deep pocket.

A moment after, he came up, with a hickory nut in his paws, whisked his pretty tail, and sat down on the beam to eat it. The children watched him, keeping very still, until he ate his second nut, and leaped from the window to the great oak-tree.

"Well, I never went nutting with squirrels in a garret before!" said grandma. "Never did me," said Justin.—*Aunt Sophie, in Our Little Ones and the Nursery.*



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Nearly in Despair,

and had about decided to sit up all night in my easy chair, and procure what sleep I could in that way. It then occurred to me that I had a bottle of **Ayer's** Cherry Pectoral. I took a spoonful of this preparation in a little water, and was able to lie down without coughing. In a few moments, I fell asleep, and awoke in the morning **greatly refreshed** and feeling much better. I took a teaspoonful of the Pectoral every night for a week, then gradually decreased the dose, and in two weeks my cough was cured."

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[Correspondence of the N. C. Presbyterian.]

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Davidson, Feb. 8th.

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This is a civil action brought by the Plaintiffs to recover from the Defendant the sum of Nine hundred and seventy-five dollars with interest thereon and to foreclose a Mortgage made by said Defendant to the Plaintiffs on the 6th day of June, 1887, to secure said indebtedness, and it appearing that the defendant is a non-resident of the State of North Carolina, but has property therein, and this Court having jurisdiction of the subject matter of this action; and it appearing further that a summons has been issued against the Defendant which has been returned "not to be found," and that the said Defendant after due diligence cannot be found within the State—

It is therefore ordered, That a notice be published once a week for four weeks in the NORTH CAROLINA PRESBYTERIAN, a newspaper published in the City of Wilmington, N. C., notifying the said Defendant to appear at a court to be held in and for the County of Bladen at the Court House in Elizabethtown, N. C., on Tuesday, after the third Monday in March, 1894, and answer or demur to the complaint in this action.

Done at office in Elizabethtown, N. C., Feb. 3d, 1894.

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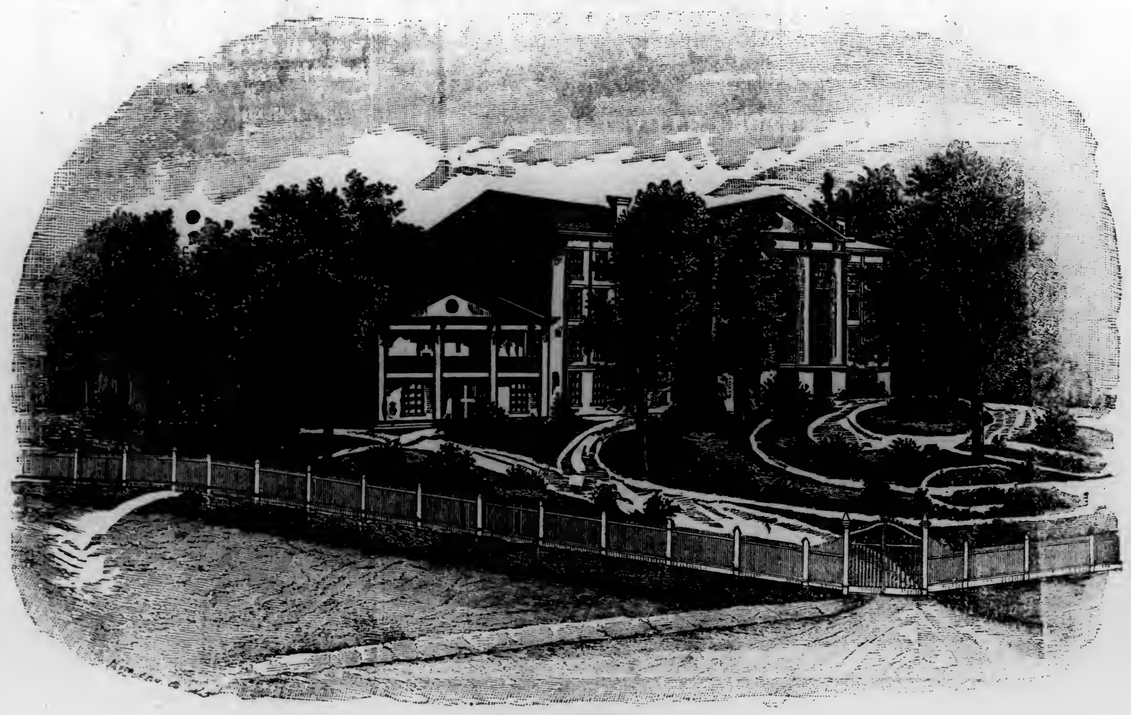
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	A. M.	P. M.	A. M.	A. M.
Lv Weldon	11 47	9 51	...	12 02
ArR Mount	12 55	10 45	.....	.....
	P. M.			
Ar Tarboro	2 35	.....	.....	... ..
Le Tarboro	12 07	.....	.....	.....
	P. M.	P. M.	A. M.	
LvR Mount	12 55	10 45	6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	2 45	.....	.....	....
Lv F'y'ville	4 25	1 15	.....	4 00
ArFlorence	7 05	3 27	.....	6 15
	No. 47 Daily.			
	P. M.	.....	A. M.	
Lv Wilson	2 05	.....	6 35	
LvGoldsbo'	3 00	.....	7 20	.. ..
LvM'gnolia	4 13	.....	8 29	.. ...
Ar Wilm'tn	5 50	.....	10 00	.....

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Dated Jan. 11, '94.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily	*†No. 500, N. Y. and Fla. Special.
	A. M.	P M		P. M.
LvFlorence	7 30	7 05	.....	11 50
Lv F'y'ville	10 27	9 20	.....	2 23
Lv Selma	12 10	.....	.....	.....
Ar Wilson	1 05	11 18	.....	4 30
	No. 48 Daily			
	A. M.	.....	P M	
Lv Wilm'tn	9 00	.....	7 00	.....
LvM'gnolia	10 40	.....	8 37	.....
LvGoldsbo'	12 00	.....	9 48	.....
Ar Wilson	12 50	.. ...	10 35	.....
	No. 78 Daily.	No. 14 Daily.		
	P M	P. M.	P. M.	
Lv Wilson	1 15	11 23	10 40	.....
ArR Mount	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	... .	.....
Lv Tarboro	12 54	.....	.....	.....
LvR Mount	2 07	12 05	....	.....
Ar Weldon	3 18	12 56	... ..	6 01
	P. M.	A. M.	A. M.	A. M.



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Dated Jan. 11, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington	*3 20		.....
			.....
Leave Marion	6 11		.....
Arrive Florence	6 50		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	*7 10	* 7 45	.....
Arrive Sumter	8 28	9 20	... ..
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 28	*9 53	.....
Arrive Columbia	10 00	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 57	5 35	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter	5 57	* 5 45	.....
	A. M.		.....
Arrive Florence	7 15	6 55	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence	*7 40	.. ..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	... ..

*Daily. †Daily except Sunday.

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REV. ALEX. D. McCLURE.

CALEB.

When the children of Israel had come to Kadesh, south of the promised land, GOD had them to appoint twelve men, one from each of the tribes except the tribe of LEVI, and counting each of the half tribes of EPHRIAM and MANASSEH as one. These twelve men were to go through the land and bring report of its condition, products, inhabitants and defences. This they did and returned with samples of its fruits. They all agreed that the land had the quality of great fertility and the State of great fruitfulness. It was a good land even as to this day the soil and soil supply and basis show it to be capable as no other land of supporting a large population.

So far the twelve men were agreed. From this point they were divided ten against two. The ten were faithless. They were looking to their own weakness and the untrained people instead of trusting GOD and remembering the power of GOD so lately manifest at the Red Sea and Sinai, and the promise of GOD to give them this good land. They therefore saw and feared the many people and the mighty men, with many giants among them, and did not think it possible for Israel to break through the walls of the cities; and they made the whole people of Israel to fear and murmur against MOSES and against GOD.

Two of the twelve, JOSHUA, the son of NUN and CALEB, the son of JEPHUNNEH, with faith in GOD, persuaded that He was able to do all He had promised, tried to persuade and besought the people to go in and possess the land as, by the power of GOD, they were able to do. It is a stirring scene even in our imagination, when these two stand faithful before a faithless people, not only to offset the evil report of their ten associates, but to stand almost alone before the millions of Israel. Their faith in GOD and faithfulness in His service made them true and earnest. These two and ELEAZAR, the High Priest of the tribe of LEVI, which was not represented, were alone spared of that generation to enter the land and possess it. All the others were turned back to die in the wilderness.

Of these GOD made a special promise and gave a special blessing to CALEB. We suppose JOSHUA was not named with CALEB in this distinction because JOSHUA was to be a public man and his preservation would be notable in leading the people and allotting the land to them, and CALEB was to have no special prominence, but to be an illustration of GOD's care and faithfulness to His servants in the humble seclusion of private life. It is comforting to the multitude of GOD's children in the every-day duties and comparative seclusion of private life that GOD specially marked and honored His servants. CALEB here is not given any title of distinction among his fellow-men. It may and sometimes does include these, but it is higher and holier than any of them. It is given from GOD Himself when He designates him as "CALEB my servant." We do not rightly weigh this when we think that a servant is always a menial. Not so here. For this is a title of nobility from the throne of GOD. When all men-made titles and their charters shall have perished this title will hold and its honors and emoluments will continue. It is a title to cover a real relation. CALEB had taken GOD as his Master, and GOD ratified the choice in the title-deed of true nobility.

It was because the servant had "followed fully," because he had served faithfully, he was given the title. How he followed fully might appear from some study of the opposition and dangers he had to meet, or the difficulties and obstacles of the way, but that would not serve our present purpose to signalize the fact that in his day and in private life, with whatever of temptations and trials he did "follow fully" and GOD gave him a title of honor and ample income and estates to signalize the honor, and the fact that those who follow fully have exceeding great and precious promises that by these they may be partakers of the divine life.

CALEB had "another spirit"—a spirit totally different from that of the ten others who brought back the evil report. Theirs was mean, cowardly and selfish. His was high, courageous and hopeful, with a steadfast faith in GOD. Theirs was the human reasoning balancing the probabilities of victory or defeat between the recent and yet unskilled slaves of Egyptian bondage and the giants and mighty men of Canaan. His was the full persuasion that what GOD had promised He was able to perform. CALEB did seem to be in a hopelesss minority, but we ought to remember that GOD is the real majority and does not need even one man to make Him such. With the examples of JOSEPH and GIDEON and the many workers in building the tabernacle, we feel sure that this expression "another spirit" means the HOLY SPIRIT, and that then as now courage to follow GOD fully is by the SPIRIT of GOD.

Part of the promise associated with this title was the long life and prosperity which CALEB enjoyed to the full. He was preserved in the "gainsaying of Kore" and did not perish in the plagues and punishments that came upon Israel by the way. He was still strong and able to dispossess the giants of the part promised to him and did not fear to do so, forty-five years after this promise, when he was eighty-five years old. It is pleasant to think of him waiting patiently all these years for GOD to fulfill the promise. When it is done he takes quiet possession and twenty years the senior of JOSHUA must have been a veritable Nestor among his people. Even then when there was great danger the friends would think of and seek their Achilles not hiding, but hidden from public gaze in the quiet possession and enjoyment of his promised portion. He was to have the very place on which he stood as the faithful servant. So shall it be for every one who will "follow fully." Here are the promises on which to stand and He who gave the promises will see to their fulfillment:

> "Even down to old age,
> "All my people shall prove,
> "My sovereign eternal
> "Unchangeable love."

Our recent study of the Rechabites brought out the faithfulness of GOD to a people who have kept a vow imposed by their ancestor. Here we have His faithfulness to one of His servants who had another spirit and followed fully. The example is in private life that we who live without titles, distinctions or honors from our fellow-men may know that we are not forgotten, or overlooked. After all this is the ideal life. Office and publicity among men bring responsibilities and cares and oftentimes become snares even to well-meaning men; but they who are servants of GOD and guided by the HOLY SPIRIT in the humble walks of like, exempt from the evils of public life, can have the testimony of GOD in the life of CALEB that if they follow the LORD fully He will follow them faithfully.

REV. DR. GREIG, OF PARIS, NOW IN charge of the McALL mission is at present in this country. Quite recently he was in Baltimore and addressed the Baltimore Auxiliary of the American McALL Association. The Sun says of him:

Rev. Dr. Greig is a Scotchman. He was educated in Edinburgh and is an ordained clergyman of the Free Church of Scotland Fifteen years ago he commenced work in the McAll Mission in Paris, and since the death of the founder of the mission he has been at the head of the work. Dr. Greig came to the United States about a month ago and has since been making addresses in the principal cities of this country. He visited America twelve years ago, but this is his first visit to Baltimore. Rev. Dr. Jere Witherspoon, pastor of First Presbyterian church introduced the speaker. Rev. Dr. W. U. Murkland was also in the pulpit.

HERE AND THERE.

ON OUR SECOND PAGE WE ARE GLAD to give our readers the reasons why the Committee of Conference on Colored Evangelization prepared the report which they have had published in the Church papers. It presents the reasons *for* in an admirable way—calmly, clearly, attractively. The reasons against are for others to present and they are coming forth quite freely.

IT SEEMS A PITY THE REASONS WHICH induced the Committee to adopt the report on Co-operation had not accompanied the published report. It seems particularly unfortunate too, if Judge LAPSLEY's wish (that it be borne in mind "that the subject before us is the evangelization of the negroes, and not organic union" or any other matter,) is to be regarded, that the conference had not borne the same thing in mind, and so avoided combining the two matters in a way that renders dissociation almost if not altogether impracticable.

WE ARE ESPECIALLY ANXIOUS THAT the discussion of this matter shall be conducted in the spirit and manner of which the "Reasons" is so fair an example. It is certainly our wish that the result may be to the glory of GOD through the advancement of His kingdom on earth, and this will guard us from saying some things to which otherwise we certainly would feel prompted.

WE AGREE WITH JUDGE LAPSLEY and those whom he represents in desiring that the discussion of the report shall not be turned from to consider issues that are incidental, or even consequential—that is we should regret to see entire diversion, but surely possible consequences of any action are legitimate subject of discussion along with that action, and in the case before us the possible consequences are of such serious character that they must, at least they should, receive very full and earnest consideration. Consideration of the possible consequences to the independence—autonomy, perhaps is the correct word—of our Southern Church is rendered imperative by the expressed personal predilections and sympathies of those who prepared the report, and by the expressions of hope from the exponents of public opinion in our sister Church.

WE WERE NOT PREPARED FOR THE assurance that "our own work is in gratifying condition, both in the field and at the Institute." We are heartily glad to hear it, for we had thought that prospective failure had inspired the demand for the Conference. This work is as certainly distinctively ours, it seems to us, as any other in which we engage, and we verily believe that nothing less than certainty of failure to be able to prosecute it effectively, should induce us to action which will almost inevitably crush out the interest with which the Southern Church, now regards it. In a mild way we have given expressions to our own opinions on this matter before us. Elsewhere we let our readers see how it strikes others.

A REPORT FROM PERSIA THROUGH A private letter published in the Lynchburg, Va., News, is that Rev. E. W. St. PIERRE, a missionary residing in Oroumiah, Persia, was set upon by bandits near that place who beat him cruelly leaving him for dead. Word speedily came to U. S. Minister McDONALD, who promptly laid the facts before the Persian prime minister urgently demanding the capture and punishment of the criminals. The Persian official telegraphed the authorities of the departments and word soon came that the attacking parties had been caught and beheaded.

[The news given above is reported as confirmed by advices received at the State Department in Washington.]

WE CLIP THE FOLLOWING TID-BIT FROM the New York correspondence of the Baltimore Sun:

A story, not quite new, but worthy of being retold, is given in a Paris paper. Some time ago at a fashionable saloon the Baron d'Aimerie was one of a group to whom he was imparting an account of his pedigree, which he claimed was derived from the Pharaohs of Egypt. Just then Baron de Rothschild approached the group and one of its members called out: "Baron, come and let me make you acquainted with the Baron d'Aimerie. He comes of Pharaonic stock and you ought to know each other." "Yes," said the Baron, bowing gravely and addressing d'Aimerie, "I believe our families had some transactions in time past." "Yes," rejoined d'Aimerie, "we have a record that your people when leaving the country borrowed a considerable amount of jewelry of my people, for which I should now like to be repaid with interest." "I remember the transaction," said Rothschild, "but the account was settled at due date. Your fathers received a check on the Banks of the Red Sea."

A GOOD DEAL IS WRITTEN ABOUT THE British House of Lords now-a-days that betrays much ignorance of the subject. In the first place it is called not unfrequently the "English" House of Lords—just as we hear of the "English" Parliament, "English" army, &c., &c. There is no such thing as an English House of Lords. The British House of Lords is that part of the law-making power which has specially in charge the arresting, hasty and injudicious legislation. The present House has had to exercise its functions on the Irish "Home Rule" bill, which had never been before the British people in detail, and which, none better than those who forced it through the Commons understand, would be turned down if submitted to the people, along with those who are the special friends and promoters of it.

THE PRESENT GOVERNMENT OF THE British nation soon will have to face the people. They dare not make their return to office depend upon the Home Rule bill, for on that defeat is assured; their cause may be strengthened by adding some ad-captandum issues, but at best hope is slim, very slim, unless haply they array class against class, the classes lowest in intelligence and wealth against the rich and titled, the prosperous, intelligent and thrifty. It may be "good politics" to do this—it certainly is not the best principle.

THE HOUSE OF LORDS IS A BODY mainly of strong men intellectually as well as otherwise. Distinction in the Lower House is a great force toward elevation to the House of Lords, and it may well be doubted whether the enthusiasm of the government party itself would be sustained were the issue distinctly made. In any event the Lords will hold on and faithfully perform the duties incumbent upon them until the British people decree their abolition; then they, many of them, will go into the House of Commons where their abilities will be recognized in the higher places of that body. Few of us, however, will live to see the abolition of the House of Lords, of Great Britain.

A WEEK OR TWO AGO REV. DR. D. B. GREIGG, pastor of the Twelfth Presbyterian church, of Baltimore, was tried by his Presbytery for usurping authority not conferred upon pastors by the constitution and for overriding his church session. He was acquitted, by his Presbytery, with the injunction, however, not to do so again—or something equivalent to that. We note that, the elders preferring charges, who, virtually, were rebuked by the Presbytery, having retired from church membership along with some sixty-five others, the rotary system of election was adopted and officers chosen to fill the vacated places. Changes were also made in the methods of worship. Hereafter the Apostle's Creed will be repeated by the congregation and the LORD's Prayer chanted by the choir. The church evidently will be run at high pressure hereafter with the pastor at the throttle, and if the elders do not approve they will be rotated.

But for some trouble and sorrow, we should never know half the good there is about us.—*Dickens.*

FOREIGN MISSIONS.

Conducted by
Rev. T. R. Sampson, Asheville, N. C.,
Secretary for Foreign Missions of Synod.

The Living Links.

"The Crisis of Missions" has a chapter, on this subject, which ought to be printed, in leaflet form and distributed among our churches. A few paragraphs will be all we need for our present purpose, however.

"A great lack in our churches is the lack of *living links* between them and the foreign field. When one of their number goes abroad and is supported by the Church at home when; contributions to the support of teachers, schools or pupils abroad, bring back letters of a personal character; where, in any way, direct communication and contact are established, by correspondence, with a definite field, it is helpful, in the increase both of knowledge and zeal. The highest ideal of beneficence is that in which our gifts are guided by that sublimely unselfish spirit that embraces the whole world, and is content to pour liberally into the missionary treasury without tracing the streams to their terminus.

But we are all *weak saints.* It is well to be *dis*-interested; but the danger, just now, is of being *un*-interested. The Church has been classified into "Mission, Anti-mission and Omission" Christians, and nothing, practically, reduces the latter two classes more than direct relations with some known and loved missionary. The church that sends out laborers, from its own number, and through them becomes acquainted with the field, its people, wants, discouragements and developments, will grow in intelligence, sympathy, offerings and prayers, for the whole work. Man deeply persuaded that such *living links*, between the home churches and the mission field, are means of grace. What is desirable is that the churches, at home, and the mission fields and mission workers abroad, should get into contact and communication; so that the bond of sympathy, conscious fellowship, and intelligent interest might grow and become more vital; so that the same influences, which now reach so powerfully the hearts of our devoted secretaries, might thrill and vitalize the dead body of our church membership. Where is the church that supports a missionary in a foreign field, and gets soul-stirring letters, from such a missionary, that does not feel more interest in all the fields and all the workers?" These well worded thoughts are almost irresistible in their force and they have had and are still having great influence. For some years a few of our churches have been working on this plan with manifest advantage.

In 1892, the General Assembly adopted the following, as a part of the report of its Standing Committee: "We cordially recommend the plan, now in use in many of our congregations, of undertaking the support of one or more of the missionaries in the foreign field. This is the plan of carrying on the work, long maintained in that banner Foreign Missionary Church, of the Presbyterian Family, the United Presbyterian Church of Scotland, a body about the same size as our own, which gave last year the sum of $400,000 to Foreign Missions."

In a recent communication to the church papers, our esteemed acting secretary informs us, that nearly half of our present force is "supported, in whole or in part, as special objects, by separate churches, groups of churches, missionary societies or individuals." He adds: "Our experience is, that this plan of work always increases the churches' interest in missions, and as a rule, contributions are increased, sometimes a smuch as two or three fold."

It may not be improper to state that the ad interim committee on Foreign Missions has adopted a recommendation "urging and encouraging" this same idea.

It is gratifying to be able to state that North Carolina has an honorable position in this matter; but we will be obliged to return to the subject in order to give particulars.

Some are doing well, but there are many who could and should do better. Why cannot some individuals—some churches or a group of churches rise *now* to the occasion and provide for *more* of these living links?

The Presbyterian.

ONE AT A TIME.

One at a time the numerous raindrops patter
On drowsy pools with an incessant chime,
Till lo! an ocean ere the cloudlets scatter—
One at a time.

One at a time the golden sunbeams wander
Adown to earth from yonder cloudless clime,
Till lowliest mountain-tops are smit with splendor—
One at a time.

One at a time upreara the master builder
Stone upon stone with horny hands agrime,
Till shoot aloft the turrets that bewilder—
One at a time.

One at a time the shuttle swiftly flying
Flings thread on thread in throes like throbbing rhyme,
Till glows the tapestry with hues undying—
One at a time.

One at a time each patient, mute endeavor
Is forging character august, sublime,
In souls whose influence shall last forever—
One at a time.

—*W. C. Richardson, in the New England Magazine.*

[For the N. C. Presbyterian.]

UNION THEOLOGICAL SEMINARY IN VIRGINIA.

BY PROF. W. W. MOORE.

VI. FIRST DECADE AFTER THE WAR—GROWTH, 1865–1875.

During the War the Board had invesed $46,000 of the funds of the Seminary, in Confederate State bonds. These were of course a total loss, as were also the investments in bank stock. The State securities held by the institution (Virginia and North Carolina bonds) it was thought, would be ultimately productive (as they were), but in that first year of stunning collapse they yielded nothing. The Seminary had not a cent of income. At the end of the year the Intendant reported that the usual tax of $5 on each student for the Contingent Fund had not been collected "for a reason too obvious to need to be mentioned," and that the rooms had been robbed of a good deal of furniture since the War, adding however that the kindness of friends had supplied the deficiency in part, the largest donation being twelve pairs of army blankets from a friend in Baltimore. But this is anticipating. Let us mention the facts in their proper order. In June 1865 a kind Christian lady of Baltimore had visited Hampden-Sidney, bringing with her various substantial evidences of the generosity of her noble people and their interest in our stricken community. She proposed moreover that one of the professors should accompany her home on her return, assuring the faculty that by a personal explanation of the condition of the Seminary, important aid could be secured towards keeping the institution open. Dr. B. M. Smith accordingly returned with her to Baltimore, and there and in New York prosecuted an agency extending over two or three months and resulting in the contribution of nearly $8,000 for the temporary relief of the seminary; and this sum, together with $1,500 collected in Virginia, did tide the institution over that perilous year. Twenty-four students were enrolled in 1865–'66, five of whom had been in the army.

At the meeting of the Board in 1866 the Directors issued an address to the Christian public, stating that it was desirable to raise $100,000 for the seminary as soon as possible. "To effect this, it is proposed to appeal to the benevolent, both North and South. The institution welcomes to its advantages all who seek instruction in the Word of God as interpreted and set forth in the time-honored standards of the Presbyterian Church. * * * * All ultraisms in doctrine and all subjects connected with political government and questions that engender strife, are carefully discarded from the topics of discussion and instruction in the seminary." It would not be well perhaps to inquire too closely whether we have always been able to effect this ideal exclusion of politics from the class room. Seminary professors, like other people, sometimes fail to realize fully their ideals.

During this first decade after the War it became more and more evident that Dr. Smith had come to the kingdom for such a time as this. In 1866 he entered upon that remarkable financial agency which by 1876 resulted in the addition of over $90,000 to the funds. Of this amount $30,000 were given in 1865 by Mr. Cyrus H. McCormick, of Chicago, for the endowment of the professorship of Oriental Literature, and $30,000 by Mr. Henry Young, of New York, in 1871 for the endowment of the professorship of the New Testament Exegesis.

In August, 1866, Mrs. George Brown, of Baltimore, gave $10,000 towards the erection of a building for the Library. This sum was invested, and by 1880 amounted to $16,000, which was then used for the purpose designated, thus securing to the institution a handsome structure of pressed brick, admirably adapted to the preservation and use of our choice collection of books. In the meantime, through the liberality of various friends in New England, New York, Philadelphia, Baltimore and Virginia, this collection had received many valuable additions, and in 1880 the whole number of volumes was about 11,000. Before the erection of this elegant and commodious building, with ample room for 30,000 volumes or more, those already gathered were crowded into bursting shelves in the galleries of the seminary chapel.

Dr. Wilson died August 1st, 1869, having been twenty-eight years professor of Systematic Theology. On the 1st of January, 1870, the Rev. Henry C. Alexander, D. D., entered upon his duties as Professor of Biblical Literature and the Interpretation of the New Testament.

During the latter half of this decade the increase in the number of students was very notable, running up from thirty-five in 1869–'70 to seventy-seven in 1874–'75.

[For the N. C. Presbyterian.]

REASONS FOR CO-OPERATION.

MESSRS EDITORS:—The report of the Committee of Conference on Colored Evangelization was intentionally published at once, that it might receive now the comments and criticisms which were expected, in view of the importance of the subject and its essential difficulty and delicacy. If any new departure is to be made it seemed essential that the matter be carefully and critically considered by all the church, and that nothing be done that does not commend itself to the mature, deliberate judgment of both churches. Hence the attention it is receiving North and South is only what is proper, and it is hoped that its consideration may continue in a spirit of dispassionate endeavor to learn and do what is best, until the mind of the Church is fully and properly made up. I think it would be best to also keep in mind that the subject before us is the evangelization of the negroes and our co-operation therein, and not organic union or any other of the many interesting topics suggested by the past or present relations of the two churches. With a view to this as the main question, the committee first sought to determine whether or not it was desirable and practicable to have any kind of co-operation; and before talking of plans and methods our earnest attention was given to two questions:

(1.) Would our association with the Freedman's Board drive off the support now received by our committee from the South?

(2.) Would our sharing in a united control seriously cripple the great work done by the Northern Church?

Answers to these questions were not at once confident or enthusiastic, nor ultimately unanimous. But using our best judgment and taking fairly into account, so far as we could, all the known conditions and circumstances, we concluded that co-operation was desirable, and might be made practicable. We were warned by one of our most honored members, of the opposition to be expected from the South; and were told by the committee-man from the North best informed on the subject, that a considerable part of the $175,000 per annum expended by their Board, comes from those who represent the old Abolition element in their Church; and they might not willingly trust their great endowments, now aggregating half a million dollars in value, to men with whom they had life-long relations of mutual distrust. But a fair view of the whole field could show us no real ground for the opposition on the one hand or the distrust on the other. Looking fairly at it, we saw people at the North who, for the love of God, are spending great sums and working faithfully, trying to make good men and women of our negroes, and see them every day. And this fact that the great work done by them does not always commend itself to the confidence of all our people, seemed a stronger reason why we should desire to help to shape it. If there are mistakes in management, intelligent men here on the ground can show and help correct them. If we are misjudging the management, Southern men on the Board might help to rectify our prejudices. And thus, in time, we might hope that both mistakes and prejudices, if any, could be corrected. So there seemed good ground for our wanting a larger part in directing the education and Christian culture of our negroes, now so largely in other hands. To willingly stand aside and let people a thousand miles away direct, and sometimes through honest ignorance, misdirect it, does not seem the part of the wise man or the patriot. To let our negroes go on as the mass of them now are going, in vice and ignorance to ruin, without helping them to a better life, seems a sin against God and our own best interests; for whether we will or not, our fate is indissolubly linked to theirs. Some may consider that we are the head and they the feet. But if thorough corruption takes hold of the humblest part of the man, the rottenness unchecked will destroy the whole body.

These are the matters that first engaged the attention of the committee, and these are now the questions to be answered by our churches: (1.) Do we of the South desire to have a larger part than at present in the Christian education and uplifting of this people, who are in our houses, at our doors, touching us at every possible point, or do we desire it to remain in the hands of others far away from us? (2.) Are our brethren of the North willing to frankly trust us with a share in their great work? These are the questions, I may say, the only questions, worth considering. The rest is mere detail. Settle these questions affirmatively, and a wiser committee may frame a better plan, throwing ours if you will into the waste basket.

Again, I have heard from the North that there are good people there, who have prejudice against the Pittsburg Board, for the same reasons that are in the minds of some among us, and hence refuse to support it, but would support a management in which we have a part. We have also heard that aid is refused ot our Southern Committee because it seemed able to do so little. A united work under a common control would answer both these objections and might well claim the united and hearty support of all who truly desire to see our negroes helped to become better and more enlightened members of the commonwealth.

One other consideration may be mentioned. From Virginia, Arkansas and Texas, and possibly elsewhere, there have come suggestions that we surrender our work to the Northern Board; and more recently in one of our church papers it is gravely advised "that we turn the entire work over to our richer Northern brethren," rather than adopt the plan of the Conference Committee. Now it seems self evident that if we may surrender all to them *a fortiori* we may trust them with a part, may share it with them. And, as was frankly stated in the committee room to our friends from the North, we expect our share of influence must ultimately preponderate, whether we have on the new committee six men or sixteen. The seat of a Southern man on that Freedman's Board will not be sought as a place of popularity. None will sit there but good men of assured position at home and abroad, who have our confidence and who will readily engage the confidence of those with whom they act. Being constantly in touch with the work, thoroughly informed, vitally interested, and manifestly and heartily in in earnest, their voices will be heard and their wise counsels followed; simply because they are wise and good, and because (as we must believe) our Northern brethren only desire what is good, and will take right counsel when we get close enough to them to make them see it. The main trouble is we all live too far apart.

One word as to surrendering and refusing to have part in the work. It was not our fault that first the Freedman's Bureau, and after them the Northern churches and societies got between us and our negroes. It will be our fault and our lasting misfortune if now we refuse to regain and hold a position in their confidence which our genuine regard for their real interests for time and eternity entitle us to hold, and which this opportunity may afford us.

It is well also to say in view of the many inferences and supposed results to follow from the report if adopted, that the words of the paper itself contain all that was agreed on—that much and no more. As to the church relations of our colored churches nothing was said; and nothing in the report bears directly or indirectly thereon, inasmuch as the newly constituted Board may not, any more than our present committee, control the action of any Church Court.

This is written and sent to our church papers, with the approval of such of our committee as can be advised with, with a hope that attention may be concentrated on the really important questions and not diverted in the direction of the possible consequences of our working together. We have no zeal for any plan, but simply wish to know and do what the Church deems best. At the same time I fully believe that our plan if cordially approved by the churches is not only practicable, but is the best available under existing conditions. In this opinion I am confirmed by the following sentences which I quote from one better informed on this subject and of larger experience than myself (not of either committee), who writes; "I heartily rejoice in the conference and its results. * * * Each church needs the other in this unspeakably important yet difficult work, and we could greatly multiply results by co-operation. * * * If we will lay aside mutual jealousies and suspicions, and with manly, Christian, brotherly confidence in each other, enter on the waiting work, our churches can do for these perishing millions' that which will make all our hearts glad and will glorify Him whose servants we are."

I may add that our own work is in gratifying condition, both in the field and at the Institute, and more inquiries are made for admission to the Institute than we have means to provide for. Notwithstanding the general depression we will doubtless close the year as usual, free from debt; following the wise and careful policy always observed in this work. And we hope and pray that whatever results follow our conference, the interest in this work may be quickened and deepened in both churches, and that fruit may be seen to God's glory and the good of all of both races in every part of this good land of ours. And however we may think or feel, let us never forget that God's providence has bound us all together for weal or woe.

JAMES W. LAPSLEY.

Anniston, Ala., Feb. 12th, 1894.

[For the N. C. Presbyterian.]

COMMUNION WITH GOD.

BY J. T. CRUMRINE, SHORTSVILLE, N. Y.

"Where is the blessedness I knew,
When first I saw the Lord,
The soul refreshing view,
Of Jesus and His Word."

"What peaceful hour's I once enjoyed
How sweet their memory still,
But they have left an aching void,
The world can never fill."

If the world can never fill it, does God fill it? If it is filled why is it aching? How many aching voids the world can bear testimony to.

But the question arises, can there be any void where God is? The expressed desire of Christ was that the joy of His disciples should be full. And where God is there is fullness of joy, joy unspeakable and full of glory.

You sing of the joys you knew when first you saw the Lord; why were you happy then? Perhaps you answer thoughtlessly, or from force of habit, "because of the sense of sins forgiven." If that is all, you may well question whether an evil spirit could not have given you that. Was it not a foretaste of heaven—communion with God? The kingdom of God is righteousness and peace and joy in the Holy Ghost. Rom. 14: 17. This is the greatest blessing that can come to man on earth. No man can receive it and not know it. No man can lose it and not suffer great loss. It leaves an aching void the world can never fill. The loss of worldly property is not to be compared with it. None realize the loss except those who have enjoyed this sweet communion with God. It is as if a man had been in heaven and had been thrust out—indeed he has been on the threshold of heaven.

"Tongue can never express the sweet comfort and peace of a soul that is filled with His love."

But if we would retain this foretaste of heaven we must make an honest effort to live as if we were in heaven.

The Spirit of God is very easily grieved, and will not compromise with sin by abiding with those who knowingly and willingly commit it, or refuse to repent of it. To repent involves the honest intention of quitting sin. I mention this because there are many who have lost this sweet communion and do not know the reason why. They have been so long without it, and find so many others without it that they have come to view this aching void as a normal condition of Christians, and have learned to look upon those who enjoy continual communion with God with suspicion.

There are many who would return to God and have the aching void filled if they only understood this; if they knew the difficulty. I know this for it has been my pleasure to see a goodly number turn when the matter was explained to them, and sing,

"Blessed assurance, what comfort it gives,
To know that my Redeemer lives."

One in particular, a Prof. Clark, revered and beloved by all, in heaven now, said to me after I had been here a few months I never knew how to return to God till I heard you preach. I knew I had lost something, but I did not know how to get it back. But now I am happy in Jesus, the old time blessedness has returned. I thank God that you ever came here.

It is very common to hear men tell of the joy they once had, but very few say much about present joy. This ought to be just the reverse. We ought to grow in grace and in the knowledge of our Lord Jesus Christ. Not intellectually merely, but experimentally. The chief end of man is to glorify God and to *enjoy* Him; not hereafter only but now.

How shall we secure this blessing? Just a few words will tell the story, better than many perhaps.

There is scarcely an hour that does not bring us to the junction of two ways; one leads to God, the other away from Him. Sometimes you are in doubt as to the course you may take, but you will hardly see a time when you are not sure that one of the ways would not be wrong, you may safely take it; the other way is always dangerous, and generally wrong for you.

Well as to how to secure the blessedness. Just this. Make up your mind *now* that you will always take the right hand, toward God. Make up your mind now, I say, not to-morrow. Not when you reach the junction. There are plenty of people who are willing to serve God to-morrow, who will not serve Him to-day. But to-morrow never comes. Now is God's time. No man can resolve to begin to serve God now without receiving an immediate blessing. And as long as you keep your mind firmly fixed in the purpose to serve God at every turn He will continue with you, and bless you more and more. "The path of the just is as a shining light which shineth more and more unto the perfect day."

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GOLD DUST.

God is a shower to the heart burned up with grief; God is a sun to the face deluged with tears.—*Joseph Roux.*

***

It is faith's work to claim and challenge loving-kindness out of all the roughest strokes of God.—*S. Rutherford.*

***

Let God do with me what He will, anything He will; whatever it be, it will be either heaven itself or some beginning of it.—*Wm. Mountford.*

***

Patience is powerful.

Quickly our pleasures glide away,
The moments that are speeding fast
We heed not, but the past more highly prize.

Reward is in the doing.

***

He who well and rightly considers his own doings is not likely to judge hardly concerning another.—*Thomas A. Kempis.*

***

You reap what you sow—not something else, but that. An act of love makes the soul more loving—*Robertson.*

[For the N. C. Presbyterian.]

WARMING UP.

BY REV. THEODORE L. CUYLER, D. D.

There are several symptoms of a cold church. One of the most unmistakable symptoms is a frigid prayer-meeting. The church-thermometer hangs in that room and when it gets down to zero it makes a Greenland atmosphere. But few attend the service; for a chilly place is never attractive to outsiders. The prayers offered are apt to be languid, formal, without pith or point, and the exhortations are of a stereotyped style that have grown wearisome by long reiteration. The chill of that refrigerator is felt all through the church even to the Sabbath-services; the sermons are turned to icicles and left lying on the floor. It is no wonder if the pastor's heart grows heavy and his spirit faints. Such prayer-meetings are both a cause and an effect of a spiritual declension in any church.

Now a church is simply a collection of *individuals*. A declension in spiritual life is an *individual's* sin, and the only place for repentance and recovery is in the heart of the individual backslider. A church-member will often say "my church is cold," when he would hit the nail on the head by confessing honestly "my own heart is cold, and my own spiritual life is becoming barren. It is I that needs a revival." What is the cause of that brother's low spiritual temperature? Precisely the same reason that the weather is cold on this January morning. Yonder sun is as hot a furnace to-day as it is in the middle of July. But our globe lies at a different angle towards the sun from what it does in midsummer. The change is not in the sun, but in *our position* towards the sun.

God never changes. The Holy Spirit is promised to-day to those who seek aright as abundantly as He was promised to the apostolic Church. The reason why a Christian is cold or why a church gets frozen up is that they have swung away from Jesus Christ, and have put themselves in the same postion towards Him that our globe has towards yonder solar furnace. When a church-member becomes worldly and indifferent to his spiritual duties he throws himself out of the life-giving warmth and out of the sunlight of Christ's countenance. His winter is of his own making; his sins have sent him down below zero. While in that condition he has no "joy in the Holy Spirit," no power in his prayers and no influence in drawing sinners to Christ. In fact he needs to be re-converted himself before he can do anything to convert others.

The first duty of a cold Christian or a cold church is to confess backsliding sincerely and penitently and to get back to Christ. Let him re-open his closet-door and go down before his Saviour with Peter's penitential spirit. Let him lay hold of neglected duties. The Master is saying to him "I have somewhat against thee, because thon hast left thy first love; repent therefore and do thy first works." As soon as any cold church member puts himself into a sincerely humble and penitent attitude towards Christ and says "now Lord, what wilt Thou have me to do?" the blessing will descend upon him. A fresh inflow of Christ's promised spirit will rekindle his love, awaken sympathy for perishing souls, inspire his zeal, and bring him up to that steady enthusiasm which is the normal condition of every healthy working Christian. He has been all along *quenching* the Holy Spirit; and now he is ready to co-operate with the Holy Spirit.

It is a well attested fact that revivals commonly begin in a few hearts—sometimes in a single heart. Dr. Spencer, in his admirable "Pastor's Sketches" tells us that an excellent old lady in his church once stopped him and said to him "a revival is coming!" On being questioned as to the reason for the prediction, she replied that every day she overheard the fervent prayers of a lame old deacon who lived just behind her garden. "If he can't leave his house and work" said she, *"he can pray,* and his prayers will be answered." Dr. Spencer records that a revival did come, and more than a hundred persons in his congregation were "born of the Spirit." The first revival I ever had in my first charge began with the faithful conversation of a young girl with a young man. The godly mother of the youth came to me with her heart full, and I proposed a special prayer-service that very evening in her house. She and I went out, and invited our people, and it was the most wonderful meeting I had ever attended. The Holy Spirit descended upon us, not in drops, but in a deluge. A few hearts on fire with the love of Christ will kindle a whole church.

Sometimes a pastor's heart gets into such a holy flame that he changes—by God's blessing—the atmosphere of his church. When Dr. Thomas H. Skinner was pastor of the Arch Street church, Philadelphia, he got his elders together and they sought a baptism of fire from heaven. It came: and it spread through the whole congregation. Charles G. Finney used to get into a glow himself and then "the fire burned." I am now reading the lately published "Diary and Letters" of my beloved friend the late Dr. Andrew A. Bonar of Glasgow—the biographer of M'cCheyne. The book shows that he kept up an anthracite heat in his ministry by perpetual prayer. He had an immense *power of the knees.* On a certain Saturday he writes in his diary, "*desire* appeared to me all day to be prayer *smoking as incense* in my heart." It was the same way with McCheyne. The walls of his study were witnesses of his prayers; and he lived before his flock just as he prayed before his God.

Much depends on the kind of fire that is used, if a church is to be warmed up. A lucifer-match of mere human effort may start a bonfire of pine shavings; but, as in the case of Elijah at Mount Horeb, "the Lord is not in the fire." Don't send first for any man; send for the Holy Spirit. Reliance on the best man or measure is fatal. Religious machinery ends in empty clatter unless the "living Spirit is in the wheels." Jesus Christ promises to His faithful followers the baptism of the Holy Ghost and of fire. The humblest private Christian may have that as truly as the most eloquent pastor or evangelist. God answers honest prayer and hard work. Whenever the Spirit kindles a spark, co-operate with Him, and fan it into a flame. Genuine revivals often have small beginnings. Have you a seed of heavenly fire in your soul? Then *go out and warm others!*

God Knows.

"I know thy works and where thou dwellest." It ought to cheer the Christian heart to remember that nothing is hidden from God. Our best friends may never suspect how loyal we are to God, but he knows. We live in the midst of strangers. We think we know certain people, but we do not. Others think they know us, but they are mistaken. The eyes with which we behold only see through a glass darkly. We stand in a low valley, and can only see to the foot hills. If we could only get higher up what visions we should have. If we could only look deeper into the hearts of people it wouldn't be so hard to love some of them as it is. We should behold marching armies and great battle-fields, deadly conflicts and grand victories where now we see nothing but inactivity and apparent indifference. Our neighbors never see us in battle. They know nothing of the long marches we make, nor of the forces we fight, but God sees, and God knows. He knows our hearts, and he knows our works. He knows just how much of love and loyalty there has been in every act of our lives, and some day he will reward us according to our deeds.

Cash Receipts Synod's Orphan Home January 1894.

FOR SUPPORT FUND.

From Philadelphia church, $5.70; S S, Gastonia church, $20; Hickory church, $7.07; South River chapel, 2.60; Madison church, 1.77; S S, Mocksville church, 31.72; S S, Laurinburg church, 4.65; Chapel Hill church, 5.85; S S, Chapel Hill church, 6; First church, Raleigh, 25.22; S S, Centre church, 1.53; Union S S, Hasty, N C, 3; Davidson church, 25.25; S S, at Cornelius Factory, 4.53; Providence church, 8.85; L A Society, Providence church, 6.25; Gastonia church, 27.35; S S, First church, Salisbury, 7.46; S S, First church, Greensboro, 2; Mrs W J Hayes, 2; Ramah church, 6; Mocksville church, 7; Miss A D Ludlow, 5; O. Society, First church, Concord, 2; S S, Mocksville church, 2.80; Union Collection, Wilson, N C, 6.97; Mills River church, 1.40; Robinson church, 2.05; Bethel church, 2.65; Shelby church, 5.12; Long Creek church, 4.60; L A Society, Steel Creek church, 5; Lowell church, 2.25; S S, Shiloh church, 1.37; L A and O Society, First church, Charlotte, 20; Misses Mary and Eleanor Moules, 1.50; Mrs E H Billingsly, 1.50; J A Brady, .65; Madison church, 5.27; Mrs. D. Fairley, 1.00; Sale of Almanacs, 4.85; Mrs M L Potts, 1.00; R H Pickett, 4.50; S S, Oak Plains church, 1.60; Miss Maud Frontis, .25; S S, Taylorsville church, 2.00; 3.25; State Normal School, 4.00; Third Creek church, 2.25; LaGrange, 2.06; Hunting Rockwell, 1.00; S S, Oxford church, 5.13; S S, Hickory church, 1.25; Mrs Olivia W. Carr, 10.00. Total, $324.17.

FOR PRESS FUND.

The following subscriptions at 50 cents each:

From Miss M F Moules, 50 cents; Mrs E H Billingsly, 50; Rev J A Harris, 2.00; Geo L Rumple, .25; J E Price, .50; Miss Grace Bate, .50; Mrs. J E Williamson, 1.00; W W Walton, .50; J A White, .25; Mrs J M Harrison, .50; Mrs J C Barnhardt, 1.00; Howard McLelland, 1.75; F S Faucette, .50; Rev H G Hill, D D, 2.00. Total $11.75.

JNO. E. OATES, Treasurer,
Charlotte, N. C.

Trouble and Prayer.

BY C. H. WETHERBEE.

They frequently go together. The first earnest prayer of many a man had its instrumental prompting in some form of blistering trouble. Trouble has been God's angel of mercy, whose hand, though seemingly rough and harsh, has been tender and gracious in its purpose to awaken a dormant soul and bring it into penitent communion with its God. Very significantly does Isaiah say, respecting the Israelites: "Lord, in trouble have they visited thee; they poured out a prayer when thy chastening was upon them." When trouble visited them, then they visited God.

God first visited them, rapping at the door of their hearts with a troublesome knock, and then they visited the throne of his grace, confessing their sins and praying for pardon. This has been the history of thousands. Alarming sickness has visited their homes, laying harsh hands on dear parent or loved child, threatening him with death. Then prayer has been thought of. Perhaps the whole family had been prayerless. But now the wife prays God to spare her husband, or it may be that the wife is ill, and her husband prays God to restore her to health. And the ill one also prays for himself, promising that, if restored, the whole heart shall be the Lord's forever. Oh, how many sick-beds have become altars of prayer! The illness of the body has been the means of health to the soul. Pains have led to prayers.

But it does not necessarily follow that because trouble occasions prayer, the praying one will continue a life of prayer. There have been many sad instances which have shown that, as soon as one has been fully released from his pressing trouble, he has ceased praying. This is true of those who were never truly converted to God. They were like Pharaoh who, when the great plagues were upon him, asked Moses to pray for him, but as soon as the plagues were taken off then he became still harder in heart. Alas for such men: But blessed is he who, when some trouble has driven him to the throne of grace, continues to pray, having accepted Christ as his Saviour and Lord, and henceforth blesses God for the ministry of trouble.—*Southern Presbyterian.*

Companionship of Christ.

The life journey never can be dreary or lonesome if we but realize His companionship. "Did not our hearts burn within us while He talked with us by the way?" said the two disciples when they reached Emmaus. The road may have seemed long and tiresome to them before, but how fast the furlongs were measured off on that Easter afternoon! It was a charming walk from the charm of such society. We may have the same blessed companionship if we keep a clear conscience and a praying heart. Begin each morning with a cordial invitation to the Master to come and walk with you all the day. Think of Him as close beside you at every step. The busy bustle of the counting room did not hinder the fellowship with Christ of such Christian merchants as Samuel Morley and William E. Dodge and Samuel Schieffelin. One of these men was so absorbed once in recounting his happy labor in a revival of religion among some Pennsylvania coal miners that he said to me: "Let those people outside of my counting room wait. They come to talk money, and I am telling you about Christ's work for souls."

Many a farmer has communed with Jesus as he followed his plow, until the acres that he trod had the smell of a field the Lord had blessed. Many a pious housewife has whiled away the hours of domestic toil as she sang:

"He leadeth me! O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis His hand that leadeth me."

This realized presence of Christ ought to shame us from sin and be a constant stimulus to duty. Does an irritating vexation prompt an angry retort? One look from our all-forgiving Master ought to cool our heated temper. Are we ever tempted to do a sharp transaction, on the ground that "others do the same thing?" The Master's voice is, "Provide things honest in the sight of all men." And so the sin-hating eye of our Saviour is on us every hour. "Ye are *my* witnesses." "Be ye holy as I am holy." A glorious honor and a blessed privilege is it for us to represent our divine Master here in this world and to have His daily fellowship. If we thus keep step with Him all through our life journey, He will at last open to us the door of our heavenly home and say to us: "Where I am, ye shall be also forevermore."—*Theodore L. Cuyler.*

A Religious Paper.

We recently read the following:

1. A good religious paper makes Christians more intelligent.

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Trouble.

In time of trouble there is something to do more than merely to express sympathy. Nearly always some real help is possible, and to discover what that is and to extend it simply and generously is the task of every one who wishes to be a friend in time of need. But this takes not only love and compassion and good wishes, but also judgment, discrimination, thought and patience. It is largely because these qualities are so seldom brought into exercise at such times that sympathy so often seems powerless for any efficient help. Each case must be studied by itself, its past causes fathomed, its present grief appreciated, its probable future effects weighed, the possible means of relief considered, before true help can be extended. The habit of thoughtfulness is easy enough when we are contemplating an enterprise of our own; why then should it be put aside when we approach so difficult and so delicate a task as that of giving real succor and comfort to others in time of need?—*The Christian at Work.*

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Religious Intelligence.

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CHANGES OF ADDRESS.

Correspondents will please note the following changes of address :

Rev. J. D. Leslie, from Water Valley, Miss., to Weatherford, Texas.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met in the Mission Rooms on Monday, February 12th, at 11 a. m., and continued in session until 12 m., on Tuesday.

Miss Mary B. Torrance, of Charlotte, N. C., was appointed as a missionary to China, with the view of her going to assist Mrs. Stuart in the school at Hangchow.

Miss Lizzie Moore, of Henderson, N. C., was appointed as a missionary to Japan, to go with her brother, Rev. John W. Moore, when the way is open for him to return.

Miss Lucy J. Gantt, of Birmingham, Ala., was appointed as a missionary to Africa. She expects to go about the first of May as the wife of Rev. W. H. Sheppard.

Rev. H. P. Hawkins, now a student at Tuscaloosa Institute, was also appointed to go with Mr. Sheppard when he returns.

The committee had long and interesting conferences both with Mr. Sheppard, and with Mr. Rowbotham, who has just returned from Africa, concerning the present condition and outlook of our mission at Luebo.

There are now about seventy native connected with our station at Luebo, who are under the care and training of our missionaries. The expectation is, that in the course of time, we will find among these natives persons who will be prepared to go out as native preachers, and establish stations in the surrounding country and villages.

Mr. Rowbotham states that there are the most friendly relations between our missionaries and all the people in this region of the country; and that when the natives once come to our station, either as gifts from native chiefs, or by ransom of those who are put up for sale, they show no disposition to leave. Sometimes they go off and pay visits to neighboring points, but invariably they come back.

The probability is that when Mr. Sheppard returns he will open a new station at the capital of the celebrated Lukenga, the place which was the scene of some of those marvelously interesting incidents which he relates in his addresses as occurring during his first visit to that point.

Reports were received from the station at Kochi, Japan, and from the Rev. W. M. Thompson, who is working at Maranhao, Brazil.

Mr. McIlwaine reports that during the year, in work connected with the Kochi station, one hundred and forty-nine adults and twenty-six children have been baptized. Very few Presbyterian churches in our Assembly have received so large an addition as this.

A letter from the Rev. R. B. Grinnan was read, stating that he would leave Yokohama March 16th, on his return to this country.

S. H. CHESTER,
Acting Secretary.

NORTH CAROLINA.

Wadesboro and Morven :—This field lately served by Rev. M. R. Kirkpatrick will be supplied by Rev. E. L. Siler.

[Correspondence of the N. C. Presbyterian.]

Fayetteville Presbytery :—Two elders and one deacon have recently been elected, ordained and installed. The elders are Mr. A. E. Rankin and Mr. Robert M. Prior, and the deacon Mr. Thomas Whitted. McK.

[Correspondence of the N. C. Presbyterian.]

Work in the Macon Field :—Rev. J. T. Wade writes : I assisted Bro. Johnston, a Methodist minister last week at Snow Hill, preaching morning and evening, and although the mud, rain, and dark nights were against us, a large congregation was built up. Christians that had grown very cold, were revived, warmed and strengthened, and sinners were convicted, one being happily converted. The meeting is still in progress. Bro. Lentz, the former pastor of the Franklin church rendered us good service in the meeting. He and his faithful wife have built up a large and flourishing school near Snow Hill. We should love to see many more such schools in this mountain country.

Our work in the Macon field was, at first, rather discouraging, but is now quite promising. It will take time, patience, and persistent labor to build up Presbyterianism here numerically, from the simple fact that the country to a great extent is in the hands of other denomination, but it is sufficiently popular to make every honest lick count mightily for God.

The Methodist here especially are a noble people, intelligent and liberal, and we work together to the glory of God. Would that we could find everywhere and among all denominations such a spirit of liberality, self-sacrifice, and love for Christ as is now manifested by many Methodist throughout this country. The spirit of John the Baptist, "He must increase, but I must decrease" ought to be the spirit of all Christian workers, and the nearer we approach to it, the better are we fitted to honor God's cause.

Franklin, February 12th.

[Correspondence of the N. C. Presbyterian.]

Milton :—This church has enjoyed a season of special blessing, beginning with the week of prayer. Services were conducted each night by the pastor, Rev. Wm. S. Campbell, assisted by the ministers of the other denominations of the town. Then Rev. Wm. Black, of Munroe, came and preached twice a day for ten days. His sermons were clear and powerful presentations of the simple gospel of God's love for sinners. When other engagements called him away the interest was so great that it was not deemed wise to close the meeting. For five days the pastor continued them and then Rev. L. B. Johnston, of South Boston, Va., came to his assistance. His sermons were able and pointed and made a marked impression upon the large congregations, as did Mr. Black's. For four weeks the whole town came together day after day to hear the gospel preached in its purity and simplicity, without the use of any machine methods. There were some features that were very striking in connection with this meeting. The congregations were uniformly very large up to the last. Christian people were more deeply awakened to a sense of their responsibility than ever before, and the various denominations were more closely united than was ever known here, where they have always worked very harmoniously together. Backsliders were reclaimed, and sinners were brought to Christ.

The tangible results have thus far been two backsliders reclaimed and four new members received into the Presbyterian church with more to follow, and one received into the Episcopal church. But a no less visible result is the elevated spiritual life of the church. One beautiful instance of fraternal love and fellowship deserves special mention. During the meeting the church held its regular quarterly communion service. The Methodists closed their church in order that they might unite with the Presbyterians in observing it. The Episcopalians had no appointment for that day. So these three congregations gathered together around the table of their common Lord, the pastor of each taking a part in the service. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

[Correspondence of the N. C Presbyterian.]

First Church, Greensboro :—Through the active efforts of Rev. E. W. Smith, co-pastor, a Christian Endeavor Society of about forty was formed on the first Sunday of this month, which has proven to be very interesting and profitable already. The same day a Junior Endeavor, of some thirty was also formed and much interest is felt and work is being done, by the various committees, that will tell for good. The choir too of this church which is specially large and good since we entered the new church, was unusually full on these two Sabbaths. There were seventeen or eighteen voices and five instruments were employed. Some of these instruments were in the hands of little girls of the Brockman music school, who now compose part of the choir. S.

[Correspondence of the N. C. Presbyterian.]

Davidson :—The meeting which Bro. Pearson has been and is still conducting has been a gracious one indeed Just what the results are to be, it is hard to tell as yet, but God's Spirit has been working in the hearts of a large number, and I suppose the number converted or reclaimed would go over one hundred in our little community. The services are held this week in the Commencement Hall and, except when the storm prevented, it has been filled every night. May God grant that ere this meeting close not a student or citizen shall be unsaved! Many are the hearts that have already been gladdened by the conversion of dear ones. All the praise shall be God's for nothing but His wondrous grace could enable so many of these dear young men to confess Christ.

[Correspondence of the N. C. Presbyterian.]

Spout Springs :—Is the name of a station on the C. F. & Y. V. Railroad, in Harnett county. There is a large planing-mill there employing a number of hands, and there is no church of any denomination within six miles. Rev. D. D. McBryde has been preaching there in a schoolhouse, once a month, for some time, and a Sunday-school and prayer-meeting has been regularly kept up by a faithful Presbyterian and a good Methodist brother. Mr. McBryde began a meeting there a few weeks ago and one of the neighboring pastors went to his help. It was a precious season of revival and awakening. There were twenty-four confessions of Christ, several who had been members of the various churches re-dedicated themselves to God, and at the close of the meeting a petition was signed, of forty-six names, asking for the organization of a Presbyterian church, the signers all wishing to join. Fayetteville Presbytery has appointed a commission to organize a church there in March. McK.

[Correspondence of the N. C. Presbyterian.]

A Colored Presbyterian Work for Wilkes :—Rev. S. G. Walker writes : On the 10th inst., I met eight colored men in the town of North Wilkesboro for the purpose of considering and devising plans for the establishment of a colored Presbyterian church and school in that town. These men own homes, six of them have farms naturally adapted for great improvement. They are raising and training their children on their farms. Six of these men are heads of families comprising sixty persons, among whom are fifteen Christians and nine of these will join the Presbyterian church whenever the way is clear. Forty five children belong in these families and six of these are professing Christians and will join our church. It was proposed at this meeting to attempt the erection of a building for a church with a basement underneath for school purposes. Fifteen thousand feet of lumber, eight thousand shingles and two thousand bricks are wanted for this work. These men pledged themselves for eight thousand four hundred feet of this lumber. It is believed that the remainder will be given by friends and that the entire amount will be in sight by the first of April. A beautiful and very desirably located lot (an acre of land) for a building site has been given us by the North Wilkesboro Land Improvement Company, with provision for more if needed for our contemplated Industrial School, later to be attached to our present enterprise. This point surpasses any other in Northwestern North Carolina for a school of higher education and training, being the centre of a county, having seven other contiguous counties entirely destitute of any such advantages.

Elkin, N. C., Feb. 15th.

[Correspondence of the N. C. Presbyterian.]

Fayetteville Presbytery :—Fayetteville Presbytery in *pro re nata* meeting at Spout Springs on the 15th inst., transacted the following business :

The pastoral relations between Rev. Joseph Evans and Ashpole and Iona churches were dissolved and he was dismissed to connect himself with the Presbytery of Wilmington.

The pastoral relation between Rev. W. F. Thom and Pittsboro church was dissolved and he was directed to supply Euphronia church with preaching one Sabbath a month until the next regular meeting of Presbytery.

Licentiate S.M. Rankin was examined with a view to ordination. The examination was adjudged satisfactory and a commission consisting of Rev. H. G. Hill, D. D., Rev. W. F. Thom and Rev. P. R. Law and Elders John McLean and H. H. Hodgin, was appointed to ordain and install him pastor of Red Springs church at Red Springs, Thursday at 7.30 p. m., the 22d of February, 1894. Rev. P. R. Law, Rev. J. S. Black and Elder P. McQueen were appointed a committee to install him pastor of Philadelphus church and Rev. A. N. Ferguson, Rev. W. B. Arrowood and Elder A. D. Brown to install him pastor of Antioch church.

A petition to Presbytery signed by forty-six persons asking to be constituted into a church at Spout Springs was presented and a commission consisting of Rev. Messrs. D. D. McBryde, D. Fairley, P. R. Law, A. J. McKelway and Elders A. McDiarmid and J. A. McGregor was appointed to organize the church on Saturday the 17th of March 1894.

P. R. LAW,
Stated Clerk.

Lumber Bridge, N. C., Feb. 16th, 1894.

TENNESSEE.

In another column find an interesting account of revival services in Nashville.

KENTUCKY.

[Correspondence of the N. C. Presbyterian.]

Foreign Missions and the Midway Church :—Last Sabbath, February 11th, the Midway Presbyterian Sabbath-school's collection for the "Congo Boat" was $16. The same morning the congregation held a meeting, after sermon, and adopted Rev. J. W. Moore, of Huntersville, N. C., as their missionary to Japan and pledged his support.

At the communion meeting held, Jan. 21st, in the Presbyterian church of Midway, the pastor announced the names of four persons who had been received since his installation on December 20th, 1893. One of these was the little son, the oldest child of the pastor, Rev. J. C. McMullen.

TEXAS.

[Correspondence of the N. C. Presbyterian.]

Weatherford :—Rev. J. D. Leslie, recently of Water Valley, Miss., has consented to supply the church at this place for three months, his health having improved so rapidly as to enable him to resume active work.

DOMESTIC.

Rev. J. T. Jenkins pastor of Brooklyn Baptist church, Wilmington, N. C., has resigned his charge. He will enter the evangelistic field.

The Lutherans of Wilmington, N. C., have decided to rebuild the Lutheran Hall and Sunday-school room destroyed by fire a few weeks ago.

The Seamen's Friend Society of Wilmington at their late annual meeting re-elected Mr. George Harris, President, and the same officers and standing committees or nearly so. The arrangements for worship were rearranged. Rev. Dr. James Carmichael was re-elected chaplain with Rev. A. D. McClure as assistant chaplain.

The first woman preacher in the Congregational Church was ordained in Boston on Wednesday of last week. She is the wife of Rev. Geo. A. Frost pastor of the Orthodox church. The council reported unanimously on her examination and no objection was made to her ordination. She assisted her husband, then in feeble health, while studying for the ministry, and she took a full course at Andover Seminary. She has from time to time assisted her husband in preaching. She will be associated with her husband as co-pastor.

THE WACO CHURCH

[Correspondence of the N. C. Presbyterian.]

Is now nearly completed. All that remains to do is to put in the wainscotting, and then lathe and plaster the walls. Painting will have to be postponed for the present and benches will be made by-and-by. We expect, providence permitting, to borrow seats, and hold our next regular monthly services in our own house, the second Sunday in March and Saturday night before. Through the liberality and energy of our brethren, who have given their time and labor freely, we have been enabled to push the work thus far without incurring any considerable debt. We owe less than $10, which is more than covered by local subscriptions.

This church, though small, being only 26x40 feet, is every way creditable to our denomination. It is a model of neatness and symmetry. It has a graceful belfry, rising some 15 feet above the roof; vestibule 8x5 feet, and a pulpit recess. I think I am justified in claiming that it is the neatest church in Cleveland county, outside of Shelby.

But it is important that the building be finished as soon as possible. The brethren of the church and neighborhood have done nearly all they can do in the way of providing material. They will need not less than $150 to prepare the house for dedication.

RECEIPTS.

Since our last acknowledgment through the columns of the N. C. PRESBYTERIAN, I have received $1 from a young lady of the First church of Concord, and $2 from a gentleman and wife of Jamestown church. May God bless these dear friends. This makes in all $9 received in answer to my "wails". And I hope Brother Campbell has received something more by this time. Brother, let us take Bro. Dalton's advice, and "keep on wailing." Bro. Dalton and wife lead the van in the subscription to the Forest City and Cherryville churches—their subscriptions being the first actually paid in for the churches at those two points. Lots have been selected at both points, and we hope in a few weeks to have the deeds in our possession. And then—I shall proceed to do some more "wailing." If Bro. McLaurin will give the space, I shall "cry aloud and spare not" till my churches are built and paid for.

And now are there not some others of the Lord's steward's who can and will spare us something out of their tithes for these much needed churches ?

"There is that scattereth and yet increaseth : and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Will not some who read this put God to the proof by sending their contributions to the Waco church ?

WM. P. MCCORKLE.

NASHVILLE.

[Correspondence of the N C. Presbyterian.]

Evangelist W. R. Gales, began a meeting in Tulip Street Methodist church, Nashville, Tenn., on the 21st of January. The Woodland street Presbyterian, Cumberland Presbyterian and Baptist churches united in the meeting. The services were held in the Methodist church because it furnished the largest auditorium. From the first Mr. Gales made a most favorable impression, and the preaching soon took strong hold on the hearts of the people. He is intensely earnest in his manner, thoroughly sound in doctrine, fearless and uncompromising in statement. He does not cover a wide area in his preaching. Over and over he traverses the same territory. He fires his shot at the same spot until he batters the barrier down. Sin and salvation are his constant theme; sin to be absolutely, unconditionally abandoned, salvation to be had by a loving trust in Christ. No one could be more insistent that a vital union with Christ is the only escape from hell. Never a service passed that he did not demand that every one present should publicly declare whether he loved and trusted Christ. He iterated and reiterated the admonition that in the Church did not mean in Christ. He virtually identified the assurance of faith with saving faith. No one must stand up and proclaim himself a Christian unless he could confidently say, "I love and trust Christ and am trying to live for him." Such preaching stirred many a careless Christian to prayerful heart-searching, and the number who confessed themselves backsliders and renewed their vows was one of the conspicuous features of the meeting. The pastors were surprised to see some of their most trustworthy members coming forward to signify that their hearts had been quickened into painful apprehension as to their status before God.

Up to date one hundred and fifty members have been added on confession of faith to the four co-operating churches. Many more will yet join, probably running the number up to two hundred. This is a grand showing, and something to be thankful for, but the general remark is that the blessing which came to those in the church was greater cause for thankfulness than the blessing which came to those on the outside. Without approving this sentiment, it is certainly cause for gratitude that careless Christians have been inspired with new earnestness, and the churches stirred to fresh activity. No evangelist has made a more favorable impression on the people who have attended this meeting than Bro. Gales. He will ever live in their grateful memories.

One thing of merely curious interest. Is it not strange that the Episcopal Church will suffer one of its laymen to join with Christian pastors of other churches in the work of saving sinners, and sternly forbid its preachers from such co-operation? Does it not greatly restrict one's liberties to take orders in that church ? It has long been proverbial for its laxity of discipline over its private members, and this is a striking instance of it, actually permitting one of them to preach in a Methodist church and to join with Presbyterian, Methodist and Baptist preachers in an effort to bring sinners to Christ! No apostolic succession in the way. No ecclesiastical dignity to maintain. No mediaeval, superstitions, non-sensical, mythological traditionalism to hamper. If the good Lord would only deliver the preachers from the thraldom of patristic darkness into the light and liberty of the children of God, so that they like this devoted layman could draw near and shake hands with God's other children there would be some prospect of the much-talked of union. But the idea of seeking union with those with whom they cannot even affiliate is preposterous beyond the limits of language to express. While Bro. Gales was doing his noble work, the preachers of his church were writing over to the Bishop of North Carolina, to make inquiries into his strange conduct, and to question his right to invade their parish. But I have wandered from the subject. We have had a grand meeting, and we still have Bro. Gales in our city. He began a meeting yesterday in South Nashville. CLARK.

WHAT OTHERS SAY ABOUT CO-OPERATION.

MY DEAR SIR :—I cannot resist the inclination to thank you for the prompt and distinct position you have taken, in your issue of the 8th, in disapproval of the action of our Assembly's Committee of Conference on the Colored Evangelistic work, and I trust, from all our church papers, there will go forth no "uncertain sound" of any kind—but unqualified disapprobation. Our committee has not only surrendered the established policy of our Church in this great work, but have virtually introduced, or permitted to be introduced again, this strife-breeding question of organic union.

You well say, the tendency of their action will be to "utterly palsy the word they have in hand."

I am indignant at any effort, from any source, to introduce into the peaceful and harmonious confines of our beloved Church this fruitful cause of strife and *variance*. Let there be such unqualified dissent be expressed all over our Church that the decision of the Nashville Assembly shall be a "foregone conclusion." Let us be done with these committees of conference and all other efforts to get others to do our own work.

Colored Evangelization is a duty laid upon us. Let us meet it in a manly, hopeful spirit, and to the extent of our ability, in humble reliance upon Divine guidance and support—for our responsibility goes no farther. Again thanking you for you, prompt and timely words, I remain

Yours truly,
J. M. ROGERS.

COLORED CO-OPERATION.—Well, as proposed by the committees of the two Assemblies, I am opposed to it. Why the Northern Church should say, give us fourteen committee men and the South seven, I can't see, especially as the work to be done, is located in the South mainly. For this reason it should have more than seven to direct in its affairs. I would, that some better arrangement could be made than the Southern Church is able to do, so as to reach the masses of colored people with the Gospel, but if there is not to be a more nearly equal representation and say, in what the South can do, then we had better let well enough alone until better terms can be made. When I first heard of it I was struck favorably with the idea, but as it now looks I cannot see harmony or good to result. ELDER.

"THE WALDENSIAN CHURCH AND SCHOOL HOUSE FUND."

[Correspondence of the N. C. Presbyterian.]

We are gratified to report that we have received in response to our circular letter some $250 for the church and school building fund at Valdese. But few of the churches of the Synod have responded. This amount has been forwarded to us chiefly by individual contributors. We hope that the pastors will not fail to read the circular letter to their congregations at an early day, and give the people an opportunity to contribute to the worthy object. Brethren, don't wait to make a strong appeal or to secure a large contribution. An ordinary Sunday collection from each church in the Synod will raise a sum more than sufficient.

JOHN M. ROSE, JR.

Morganton, N. C., Feb. 15th, 1894.

ROLL OF HONOR.

Please place on the roll of honor from Midway Sunday-school the following names:

Mary Rankin, 6½ years of age: Mary Whitsett, 7; Cora Donnell, 7½; Jane Wilson, 10; Flora McLean, 11; Effie McLean, 8; Martha Heathcock, 11; Guy Murray, 11; James A. Whitsett, 10½; Onnie M. Whitsett, who was not five years old when he committed and recited the Books of the Bible perfectly.

Some more of our school recited the Books but were over 12 years of age.

Our Sunday-school does not *grow* in numbers but all *seem* to be in earnest and we can see the good it does in our *midst* and hope that from our little flock some may go out to do much for the Master.

A. T WHITSETT,
Supt. Midway Sunday-school.

Greensboro, Feb. 12th.

SUNDAY SCHOOL DEPARTME.NT

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

March 4th.—Selling the Birthright.

Gen. xxv. 27-34. Commit vss. 31-34.

Golden Text.—The life is more than meat, and the body is more than raiment. Luke xii. 23.

Topic.—Esau sells his birthright.

I. THE STUDY OF THE LESSON

First Step. Read the account of Sarah's death and burial (ch. xxiii). Note the care as to the title to the burying ground, showing Abraham's faith as to his descendant,s possessing the land. Read the wooing of Rebekah (chap. xxiv). The death of Abraham (xxv. 7-10). The birth of Esau and Jacob (xxv. 21-26.)

Second Step. Master the points of the story, noting the favoritism of the parents, the infirmity of Isaac's increasing age showing itself in sensuality as compared with the spirituality of earlier years (compare xxiv. 63, 67, and his part on Mt. Moriah), and estimate carefully the characters of the two sons.

*Third Step.** Study special terms requiring explanation:

vs. 27. *A plain man:* The original is the ordinary word for *perfect*. It does not allude to his moral character, but to his habits of life, as indicated by the following expression "dwelling in tents." He did not lead a a wild, adventurous life, but had a settled habitation and attended regularly and systematically to his business affairs. *A correct man* probably gives about the right idea. It was this that gave him so much the advantage of Esau.

vs. 29. *Sod pottage:* that is, was making a broth of red beans.

vs. 30. *That same red pottage:* literally, "that red, that red"—a childish petulance that is too much toned down in our version. The The name Red (Edom) stuck to him and to his descendants ever afterwards.

vs. 32. *I am at the point to die;* the exaggeration natural to one used to yield to impulse and dominated by bodily appetite.

vs. 33. *What profit:* he had no idea of the *spiritual* blessings of the birthright, which would be of equal value in life or death.

vs. 34. *Despised;* evidently the writer had no such picture in his mind as is sometimes drawn of Esau actually about to die, and Jacob denying him what would save life until he had driven a hard bargain. Jacob's conduct was mean enough, but it was the meanness of a cool, calculating nature taking advantage not of his brother's extremity, but of his moral weakness. The redeeming feature in Jacob was that he valued what Esau depised.

Fourth Step. Write out a summary of the narrative and compare it with the one below:

SUMMARY. *As Esau and Jacob grew up the difference in their appearance was manifested in their character and pursuits; Esau led the rough life of a hunter, Jacob the regular life of a man of quiet habits. Esau was the favorite of Isaac because of the venison that he relished while Jacob was the favorite and companion of Rebekah. One day when Jacob was making a pottage of red lentiles, Esau came in faint, and his appetite being stimulated by the sight and smell, he cried out for it. Jacob first bargained with him for his birthright in exchange. Esau says it will do him no good if he dies of hunger, and when Jacob makes him swear, does so He then ate and drank and went away, valuing a little satisfaction to his appetite, more than the blessing of the inheritance of the promise.*

Fifth Step. Take up the topics of the lesson and study them in the light of other passages.

1. *The Birthright.*
   (a) Naturally (as the word indicates) the right of the firstborn, Gen. xliii. 33; xlviii. 17, 18.
   (b) But alienated for various causes: xxi. 12; xxv. 23; xlviii. 14, 19; xlix. 3-10—where Reuben, Simeon, and Levi are passed by for sin, and the leadership belonging to the birthright devolved on Judah, while the "double portion" was given to Joseph, xlviii. 5, 22; 1 Chron. v. 1, 2.
   (c) Privileges involved in general—
   Headship of his brethren, xxvii. 29, 37; xlix. 8; Num. i. 4.
   Double inheritance, xlviii. 22; Deut. xxi. 17.
   Special blessing and love, xxvii. 1-4, 19; xlviii. 18-20; Ex. iv. 22, 23; Zech. xii. 10.
   (d) Specific privileges in this case—
   Inheritance of the promise and covenant priveleges of Abraham, xvii. 7, 8; xxviii. 13, 14; Heb. xi. 9.
   (e) Christ the final heir, Col. i. 18; Eph. i. 20-23.
   (f) And we with Him, Rom. viii. 17.
2. *The Birthright lost and won.*
   Esau lost by despising—.
   (a) In indulgence of the flesh, xxv. 32, 34; Heb. xii. 16.
   (b) In leaving the land of promise, xxxvi. 6-8.(Compare xiii. 11-13.)
   Jacob won
   Not by scheming, which brought him only exile (xxvii. 43, 44); bondage (xxxi. 39-41); fear (xxxii. 7, 11); humiliation before his brother xxxiii. 3); recognition of him as his lord (xxxiii. 5, 10, 13, 14).
   But
   (a) In fulfilment of God's promise, xxv 23; xxviii. 13, 14; xxxi. 42.
   (b) By Jacob's choice of God, xxviii. 20-22.
   (c) And self surrender to God, xxxii. 9, 10; 24-28.

Sixth Step. To make the lesson practical note how each one of the heirs of the promise was led to make a surrender of self and to rely wholly upon God before his inheritance was confirmed—Abraham in leaving his country and trusting God for his heir and entrusting his heir to God, Isaac in his voluntary surrender upon the altar, and now Jacob. It was a spiritual inheritance and each of the heirs must experience the spiritual birth that is evidenced by self-surrender and renunciation of the world by faith. John iii. 5, 6; Mark viii. 34-38; 1 John v. 4. Note also that there is a period of probation within which the choice must be made. Heb. xii. 17.

II. TEACHING THE LESSON.

When all books are closed, the connection, Topic and Golden Text recited, and the story of the lesson drawn out from the scholars, then open Bibles and explain the points of difficulty. After that take up the Bible Reading, adapting it to the age of your class, but let *all* classes have a *taste* of it. Be careful to bring out clearly and impressively the greatly overlooked point that Esau did not lose the birthright by Jacob's cunning but by his own indifference and self-indulgence, and that Jacob never really gained it until he gave up scheming and surrendered his will to God. A good text to leave in their minds is Matt. vi 33.

*Those who have been following this course will note a transposition in the order of the third and fourth steps. There were some reasons for the other order, but we are satisfied this is the more logical and natural.

Prize Questions.

ANSWERS TO QUESTIONS OF FEB. 8.

22. Entertaining angels unawares, Heb. xiii. 2.
23. Our Lord speaks of Sodom and Gomorrah—
   (a) In connection with the cities that refused his messengers, Matt. x. 15.
   (b) In connection with those who had seen his works, Matt. xi. 23, 24.
   (c) In connection with His own Second Coming, Luke xvii. 28, 29.
24. Remember Lot's wife, Luke xvii. 32.

(There is considerable confusion in some of the answers about parallel passages in the different gospels, thus Mark vi. 11 is given as "another reference" in answer to Q. 24, when it is the same as Matt. x. 15. So Luke x. 12 is the same as Matt. xi. 24. Luke xvii. 28 is a part of the reference to Sodom in vs. 29, and should not be given as a distinct allusion in answer to Q. 24. If our correspondents would write a distinct answer as we have requested instead of simply giving the reference, this confusion could be easily avoided. When we ask for references by "our Lord" we always refer to what Jesus said on earth, and references in the O. T., and Epistles are necessarily excluded.)

Correct answers were received as follows:

Beatrice T. McEachern, Millprong, 16, 17 18,* 22, 23, 24.
Chas. P. Russell, Rockingham 16, 17, 18,* 22, 23, 24.
Mary Knox Johnston, Lincolnton, 19, 20, 21,† 23, 24.
Jas. P. Sutherland, Laurinburg, 22, 23(a & c,) 24.
Willie Arrowood, Laurinburg, 22, 23, 24.
Lila Lane, Mt. Vernon Springs, 22, 23, 24.
Bettie Overcash, Statesville, 22, 23, 24.
Chas. E. McMillan, Wilmington, 22, 23, 24.
Janet McDonald, Ivanhoe, 22, 23(a & b), 24
Lilly Gilchrist, Wilmington, 22, 23, 24.
Annie M. Cromartie, Garland, 22, 23(a & c), 24.
Lizzie May Northrop, Wilmington, 22, 23, 24.
Flora C. McNeill, Fontcol, 22, 23, 34,
Isabelle Robeson, Westbrook, 22, 23, 24.
W. M. Cumming, (T.) Wilmington, 22, 23, 24.
D. R. Johnson, Wilmington, 22, 23, 24.
Louise Bouchelle, Patterson, 22, 23.
May Bouchelle, Patterson, 22, 23.
Ada Coffey, Patterson, 22, 23.
Anna Bell, Hillsboro, 22, 23, 24.
Thos. O. Coppedge, Cedar Rock, 22, 23, 24.
Jas. A. Whitsett, Greensboro, 22, 23 (c), 24.
Mary M. Darroch, Paolia, 22, 23, 24.
Estelle McIver, Gulf, 22, 23, 24.
Katie Monroe, White Hall, 22, 23, 24.
Olive Wilson, Hopewell, 22, 23 (a & b), 24.
Miriam McFadyen, Clarkton, 22, 23, 24.
Mary McIntyre, Wilmington, 22, 23(a & c), 24.
Robbie McIntyre, Wilmington, 22, 23(a&c)24.

*Received at proper time but mislaid.
†Received too late for last issue.

NEW QUESTIONS.

28. What man in the N. T. wished to purchase a spiritual privilege with money?
29. At what two crises in the history of Israel did Edom show its hostility?
30. What line of Edomite kings reigned in Israel?

NEW PRIZE.

Dr. Frank Robinson, of Lowell, N. C., offers in accordance with our suggestion a second prize to be given to the Sunday-school scholar from Mecklenburg answering the greatest number of Prize Questions. The count will begin from March 1st, so that new candidates may enter, and will be awarded January 1st. The prize will be a Teacher's Bible similar to the one offered by the paper for the whole Synod. Of course if the Synodical prize is won in Mecklenburg, Dr. Robinson's prize will be given to the second highest in the Presbytery. We hope the same will be done for other Presbyteries.



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ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

"THE MOORE FUND."

[Correspondence of the N. C. Presbyterian.]

MESSRS. EDITORS:—Please acknowledge the receipts of the following gifts to the fund for sending Rev. J. W. Moore and sister to Japan:

Feb. 9th, Mrs. John Reed, $5.00; Miss Martha Brown, $5; Miss Etta Brown, $5. Feb. 10th, ——— Fayetteville, $1. Feb 11th, Robt. W. George, $100. Feb. 12th, Through Mrs John Reed, $10 Amount previously acknowledged, $62. Total, $188.

Is it not possible for the ladies missionary societies of the Synod to undertake to raise $10 each for this fund? If not this much yet at least *something additional to their usual fund.*

Again, I ask are there not some churches or some individuals who can pledge $100 or $50 or $25 to be paid quarterly in advance for Mr. Moore's salary and for that of his sister?

Brethren, act promptly in this matter—that these missionaries may go at once. If they do not go before the middle of March they will be obliged for prudential reasons to delay until after mid-summer. "The King's business requireth haste."

Your fellow servant in the gospel,

ALFRED T. GRAHAM.

Davidson, Feb. 15th.

The following were the responses of Ashpole and Iona churches to the request of Rev. Joseph Evans for them to unite with him in asking the Presbytery to dissolve the pastoral tie that existed between him and them:

WHEREAS, Rev. Joseph Evans for more than nine years the beloved pastor of Ashpole is called to labor in another part of the Lord's vineyard, and

WHEREAS, He feels it his duty to accept this call and enter upon the new work to which God in His providence directs him, and has asked for a severance of the tie that binds him to this church. Therefore,

Resolved 1st. That we as a church, acting from sincere convictions of duty do accept his resignation and unite with him in his request to Presbytery, though in so doing we are conscious of the great loss we shall sustain, and though our hearts are deeply pained at the thought of separation.

2d. That we bear our testimony to his faithfulness in our midst as an expounder of God's word, as a most zealous worker in the Sabbath-school, as a kind, sympathizing pastor and as a tireless and consecrated laborer in the great cause of missions. And we feel that the good he has accomplished here eternity alone can reveal. We pray that God's richest blessing may ever attend him and his family in the field to which they are called.

The above was unanimously adopted in a congregational meeting held in Ashpole church. DUNCAN SINCLAIR, M.D., Chairman.

Feb. 11th, 1894.

At a meeting of Iona church, held Feb. 11th, 1894, called to consider the resignation of Rev. Joseph Evans as their pastor, the following was unanimously adopted:

WHEREAS, We have unbounded confidence in the desire of our pastor to serve God in that way and location that he can accomplish most. And convinced that by earnest prayer he seeks divine guidance in all things. And that however pleasantly situated, he will follow what he believes to be the will of God. Therefore,

Resolved 1st. That we accept his resignation feeling that in doing so that we are submitting to the will of an All-wise Providence.

2d. That during the ten years in which he has labored among us that our intercourse with him, in public and private life has been exceedingly pleasant—that we have always had reason to rely upon him with the fullest confidence and that it is with great reluctance and many misgivings for the future that we now release him. And further we commend him to those among whom he goes to labor, as a most able preacher, a faithful and considerate pastor, an untiring worker and a Christian who will always dare to do right.

M. C. McINTYRE, Chairman.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On Feb. 15th, in Greensboro, N. C., at the residence of Mr. P. D. Price, the bride's uncle, by Rev. S O. Hall, Mr. W. C. JONES and Miss EVA WEBSTER—both of Madison, N. C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies-&c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

In Reidsville, N. C., Feb. 12th, 1894, little ROBERT T., infant son of Robert T. and Susan F Williams, aged 7 months and 9 days. He was a bright and promising child, and dearly beloved, but "the Lord took him."

"Er'e sin could blight or sorrow fade
Death came with friendly care—
The opening bud to heaven conveyed,
And bade it blossom there."

In Atlanta, Ga., Saturday, 10th inst., Col. JOSEPH A. McLEAN, of Gastonia, N. C., in the 64th year of his age. He had been unwell for sometime, but while enroute to Decatur, Ga., to visit a son went to the Grady Hospital for a day or two of rest. Early Saturday afternoon there came a decided change for the worse and he died suddenly about 5 o'clock.

In Cameron, N. C., Feb. 3d, Mrs. ANN FERGUSON, relict of late Norman Ferguson, in the 89th year of her age.

In early life she joined the Presbyterian church, and lived an exemplary member thereof until the summons came calling her from the Church militant to the Church triumphant.

She was kind and thoughtful as to the comfort of others, and full of tender sympathy for the poor and needy; and none such went away from her house hungry or empty; especially if regarded as real objects of charity. She filled with fidelity, the delicate, responsible and oftentimes very difficult, position of mother and step-mother. She leaves behind four step-sons with children, and children's children, who revere her memory. Of her own children, (five in number,) only two survive her, and they with their's "rise up and called her blessed." For her death had no terrors, it was an event that she patiently waited for, and she was willing to go at the Master's call. "Blessed are the dead that die in the Lord."

Presbyterial Notices.

The Presbytery of Wilmington will meet at Beth Car church, Bladen county, at 12 m., on the 4th day of April next.

A. McFADYEN, Stated Clerk.

Presbytery of Mississippi will meet in Wesson, Miss., Thursday, April 12th, 1894, at 11 a. m. Sessions will send up statistical reports and Commissioners' Fund at rate of 10 cents per member.

S. C. CALDWELL, Stated Clerk.

WILMINGTON MARKET,

FOR

WEEK ENDING, FEB. 21st, 1894.

SPIRITS TURPENTINE: Nothing doing until Saturday when sales were made at 28½ cents; since steady with sales at quotations.

ROSIN: Strained firm at 90 cents and Good Strained 95 cents throughout.

CRUDE TURPENTINE: Hard $1.10 and Soft $1.80 throughout.

TAR: Receipts taken day by day at 95 cents.

COTTON: Middling 7¼ cents throughout—closing quiet.

TIMBER: Taken readily as it arrives at rather easier prices.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.

IN EFFECT DECEMBER 3rd, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11 35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
Leave Maxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

W. E. KYLE, Gen'l Passenger Agent.

J. W. FRY, Gen'l Manager.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

The Presbyterian.

FOR THE FAMILY.

AT EVENING.

Upon the hills the wind is sharp and cold,
The sweet young grasses' wither on the world,
And we, O Lord, have wandered from Thy fold,
But evening brings us home.

Among the mists we stumbled, and the rocks
Where the brown lichen whitens, and the fox
Watches the straggler from the scattered flocks,
But evening brings us home.

The sharp thorns prick us, and our tender feet
Are cut and bleeding and the lambs repeat
Their pitiful complaints—oh, rest is sweet,
When evening brings us home.

The darkness gathers. Through the gloom no star
Rises to guide us. We have wandered far.
Without Thy lamp we know not where we are.
At evening bring us home.

The clouds are round us and the snow drifts thicken,
O, thou, dear Shepherd, leave us not to sicken
In the waste night—our tardy footsteps quicken:
At evening bring us home.

—*Philadelphia Times.*

Items for Lady Readers.

Leonardo da Vinci was another great Italian artist of whom it was said that he was "endowed by the hand of God himself." He was born over twenty years before Michael Angelo, in 1452, in a little Italian village near Florence. His father was a lawyer and quite well off. Among the twelve children in the family Leonardo was the pet, because he was so clever and good-looking. He was one of the brightest boys in school, too, and learned everything very quickly. He loved his books and he loved the trees and flowers also, and was devoted to music. When very young he made a lot of drawings on the margins of his books. and his father thought them so good that he took them to Andrea Verrochio, a famous artist to see. Verrochio advised him, by all means, to make his son a painter, and so da Vinci put Leonardo to study in Verrychio's studio. Verrochio was painting a picture of Christ being baptized, and he asked Leonardo to paint an angel in the left hand corner. When it was finished Verrochio saw it was so much better than his own work and it so discouraged him that a young boy should do more than himself that he declared he would never touch the brush again, and he never did.

Leonardo always carried his sketch-book hung to his girdle and he went about the streets of Florence looking for beautiful faces to paint. He was a very tender-hearted man and often when he passed places where birds sold he would buy them and then take them from their cages and set them free. He was very strong and could take a horseshoe in his hands and bend it in half. He studied hard and faithfully, and some idea of his perseverance may be had from the fact that he spent ten years making the clay model of a statue. Perhaps his greatest work is "The Last Supper," painted on the wall of a church in Florence. Sometimes he would work on this picture all day long without eating or drinking a morsel. He used to say that his hand trembled whenever he tried to paint the head of Christ. Leonardo finished this work in about three years.

Leonardo lived until he was 67 years old. The church in which he was buried was destroyed during a war and all trace of Leonardo's grave was gone.

In 1873 a large and beautiful statue of the great painter was raised in Milan. On the four corners are statues of his principal scholars. Leonardo was talented in so many ways that he was called "the all-knowing Leonardo." He was a great civil engineer, and besides being a writer and composer he invented a number of things.

The Letters J. and W.

It is a fact not so well known but that it may be said to be curious that the letters j and w are modern additions to our alphabet. The use of the j may be said to have become general during the time of the Commonwealth, say between 1649 and 1658. From 1630 to 1646 its use is exceedingly rare, and I have never as yet seen a book printed prior to 1630 in which it appeared. In the century immediately preceding the seventeenth it became the fashion to tail the last i when Roman numerals were used, as in this example, viij for 8 or xij in place of 12. This fashion still lingers, but only in physicians' prescriptions, I believe. Where the French use j it has the power of s, as we use it in the word "vision." What nation was the first to use it as a new letter is an interesting but perhaps unanswerable query.

In a like manner the printers and language-makers in the latter part of the sixteenth century began to recognize the fact that there was a sound in spoken English which was without a representative in the shape of an alphabetical sign or character, as the first sound in the word "wet." Prior to that time it had always been spelled as "vet," the v having the long sound of u or of two us together. In order to convey an idea of the new sound they began to spell such words as "wet," "weather," "web," etc., with two us, and as the u of that date was a typical v the three words mentioned above looked like this: "vvet," "vveather," "vveb." After awhile the type founders recognized the fact that the double u had come to stay, so they joined the two vs together and made the character so well known as w. I have one book in which three forms of the w are given. The first is the old double v (vv,) the next is one in which the last stroke of the first v crosses the first stroke of the second, and the third is the common w as used to-day.—*Cincinnati Times.*

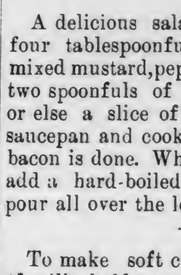
Things Useful.

In poaching eggs add a tablespoonful of vinegar to the water. It sets the white and keeps it from spreading.

Tar soap is the best cure for falling hair. The hair should be washed with it, and at night well lathered with it and left to dry in the scalp and washed out next morning.

A delicious salad dressing is made of four tablespoonfuls of vinegar, a little mixed mustard, pepper and salt and about two spoonfuls of breakfast bacon gravy or else a slice of bacon. Put all in a saucepan and cook on the stove until the bacon is done. When it is somewhat cool add a hard-boiled egg chopped fine and pour all over the lettuce.

To make soft custard have one quart of milk, half a cup of white sugar, the yolks of six eggs, the whites of two and any preferred flavoring. Mix the yolks and the sugar together and then add one cup of the milk. Scald the rest of the milk and when it is hot pour it gradually on to the mixture and then set all in a double boiler on the stove to cook. It must be stirred all the time until it thickens. When it thickens add a good pinch of salt. Set away to cool and when cold add the flavoring. A meringue of whipped white of egg and sugar can be put on the top as you are about to serve it. The two whites of egg that are put in the custard must be beaten only very slightly. The custard should be served in glasses.



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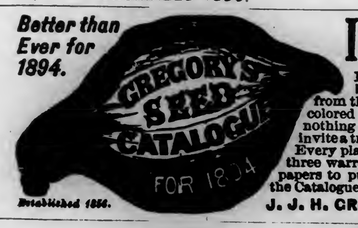
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DUTY.

Our blue eyed daughter with locks of gold,
Rosy and dimpled and eight years old,
Went to Sunday-school one fine day,
When grass was springing in balmy May;
The questions swiftly went round the class,
And soon came the turn of our little lass
"Your duty to neighbors?" the teacher said,
Promptly replied our golden head,
"I don't know that kind of duty, you see,
But I know plain duty as well as can be."
His hand on her curls the teacher laid;
"Well, what is 'plain duty,' my little maid?'
"Why, duty's the thing"—with a moment's thought—
"That you don't want to do, but you know you ought?"

—*Amelia Burr, in February St. Nicholas.*

[From the Christian Commonwealth.]

The Sale of Crummie, or the Diamond Brooch.

CHAPTER 8.

(CONCLUDED.)

Marion looked inquiringly at her husband, for she was quite at a loss to understand the meaning of all this. He did not keep her long in suspense; but as they entered the cottage, and seated themselves by the fireside, he proceeded to relate to her all the particulars of his story, with most of which the reader is already acquainted. Then he told what a kind reception he had got from Mrs. Montgomery, who was so delighted at seeing her brooch again, that she seemed hardly to know how best to show her gratitude to the finder. After warmly commending his honesty, and hearing his story, she added the price of the cow to the 50*l.* of reward, and desired him to go and buy it back again, and then to return and remain at her house all night, as it would be too late for him to proceed on his journey home that day, after his business should be over. After leaving a large balance of the 50*l*, to his credit in the bank, he had brought with him a bill for the amount due for the arrears of his rent, and he concluded by telling Marion that Mrs. Montgomery had promised to send up a supply of warm clothing for herself and the children on the following week, adding, "She is the kindest and best lady I ever saw, and it was a lucky chance indeed, that brought us acquainted with her."

"Say rather, it was the kind providence of God, who has mercifully thought upon us in our time of need, and sent us help from above. To him we owe all our blessings!" replied Marion, who had listened with devout thankfulness to her husband's narrative of what she justly considered this wonderful interposition of Divine providence in their behalf.

"You are right, Marion," replied John; "but it is for your sake alone, that he has shown us such kindness, for what am I but a poor, ungrateful creature, always repining at his will, and never trusting him as I should do?"

"You will be so no longer, I am sure, dear John;" said Marion gently. "And remember, that I am equally unworthy with yourself, it is to his mercy in Christ Jesus alone, that we are indebted for all we receive at his hand. And now," she added, "I wish I had something better than our usual fare to refresh you with after your long journey this cold day; though the good news you've brought should be enough to cheer us for many a day to come, without anything else!"

"Oh, I had forgot," replied John, "here is something else the kind lady gave me; and she would have insisted on my taking more, if I only could have carried it." And he laid upon the table two parcels containing tea and sugar.

Seldom was a more cheerful meal than that to which the family sat down, after Marion had prepared tea, milked the cow, and summoned the delighted children in from their attendance on their recovered favorite. Surely, never did the costliest gems give such happiness to their possessors, as did this diamond brooch produce in the family of its finder. And to the soul of John Martin it was the means of bringing a treasure far more precious than all the riches of Golconda's mines, for it taught him a life-long lesson of trust in God.

At a later hour that night, the incense of thanksgiving, praise and prayer, arose from humble and devout hearts and lips within that home; and the "Angel of the Lord," who "encamps" around the "dwellings of the righteous," doubtless heard the holy sounds, and presented them at the throne of the Eternal, to whom such offerings are far more precious than sacrifices of "thousands of rams, or of ten thousand rivers of oil," (Micah, vi. 7).

From that time forth, everything prospered with John Martin. The frost soon broke up, and he obtained regular work in the fields. For many a succeeding year his crops were abundant; and he was soon enabled to rent a few additional acres. So that, though he never recovered the money he had lost at the fair all went so well with him, that he never felt the want of it. Then his family grew up industrious, steady, and pious; and to her children's children Marion used often to delight in relating, with devout gratitude, the wonderful story of God's providence, in the finding of the diamond brooch.

One word before we conclude. We do not wish to convey to the reader of this narrative the impression that we mean to infer that all who put their trust in God will receive the reward of their faith in this world, as Marion Martin did. Reason and experience are alike contrary to such a belief. For we know, that often the experience of God's most faithful servants, throughout the greater portion of their earthly pilgrimage, is one of successive trials and sorrows. But it is a blessed thought, that for all those who truly put their trust in him, there is a bright and glorious world in reversion, where their "light affliction," which will then appear as "but for a moment," worketh out "a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) For what was the answer of the elder to the beloved apostle, when he beheld in mystic vision that "great multitude which no man could number," standing "before the throne, and before the Lamb, clothed with white robes, and palms in their hands," and appealed to his knowledge for information regarding them? "These are they which came out of *great tribulation*, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. vii. 14–17.)

Bertie and His Playmates.

This is the real name of a little boy whose home is away off in Africa. He may never see this, for he is on his way home, in a great ship, with nothing but water all around him.

Missionaries get tired and sick, and have to come home to America to rest. Bertie has crossed the Atlantic ocean four times. He is a brave little sailor, and thinks it rather disgusting when people are sea-sick.

Do you think you would like Africa better than America? Bertie does, although everything seems new and nice. The shops are beautiful, and the electric cars are wonderful; yet he is homesick for Africa and his ten little playmates.

Can you guess what they are? Bertie has no little brothers and sisters and no little children to play with; so he plays with monkeys. They are so cunning and sharp, and chatter just as if they were scolding; but they never say anything naughty. Bertie claps his hands, and they all run up the trees and hang down by their tails. When he claps his hands again, they jump down and get in a line and play tag. It is strange that Bertie wants to get back to such funny friends?

When Bertie went to Washington and shook hands with the President, he thought he would like to be President himself when he grew up.

"But then, mamma, you see I couldn't be a missionary like papa, and I think it would be very much better to be a missionary, and that is what I will be."—*Aunt Marie, in Our Little Ones.*

Little Seedlet.

A STORY WITH A MORAL.

Trembling and swaying on her tiny wings (for this little seed has wings, just like a little bird), waving and gleaming in the bright shine of the sun, there floated the little butterfly of seedlings—this way and that she poised herself, for all the world like a baby bird; full of innocent pride in her shining wings, yet with a pitiful thought for the poor little seeds who could only move so slowly, creeping close to the earth. Across the wide meadow of lush green grass, with daisies, like little starlets peeping out; over the brook's happy murmur; on, a winged seed, she flies to find a safe resting place. At last she poises herself, on the outstretched root of a very old grandfather of an oak. To her horror she feels herself shaking down, down—right through the ground, until, with a gasp, she sees close above her head, the dark, damp earth! Poor little seedlet! Buried!

No more sunshine to glimmer on gauzy wing; no more tinkle of lily bell as flying swiftly past she jostles the tall green stem. Alas, alas! Her little heart began to beat and throb.

"Oh," she cried, "I shall die—my heart will break—I feel it bursting!"

Even as she spoke, her breast heaving with sobs, lo! right out of the swelling heart, there came a tiny stem, so green, so soft—glistening even in the dark, like a piece of dew-wet grass; upward it sprang, up out of the beating, bursting heart, the little aching heart, until it pierces the dark earth, and bursts right out into the glorious glowing sunshine, in company with swaying lily-bud and beauteous rose of the wild wood—and all, growing, rejoicing, living things.

And this is what came of little seedlets broken heart.—*N. O. Picayune.*



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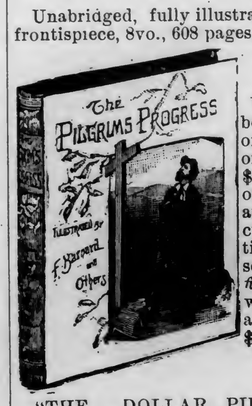
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FIRST CHURCH, CONCORD.

[Correspondence of the N. C. Presbyterian.]

The members of the Woman's Missionary Society, First Presbyterian church, Concord, had the pleasure, at a recent meeting, of hearing a letter read which had been received by Rev. C. M. Payne, pastor of the church, from Rev. D. C. Rankin, editor of The Missionary. In this letter a very great honor is accorded the Concord church and its pastor as the following extract will show: "I thank you for your faithful work and interest in the cause and am glad to tell you that I think you have the model church in our Assembly. It is an all-round church, that, I means comes up to the mark more equally in all departments of the Church work than any other. The ladies have done nobly for us in their work for the Calendar."

These are words of high commendation and are well deserved; there are no vacancies opposite the Concord church in the columns of the statistical reports and its advance, in all departments for the past few years, is phenomenal.

Ten years years ago, this church reported a membership of 175; no missionary society, and an average contribution of only $70 per year to Foreign Missions,

It has now, four missionary societies, in active organization, and one for general religious work and a larger Sunday-school than ever before.

The N.C. PRESBYTERIAN and the Christian Observer are largely taken, and The Missionary has a club of thirty subscribers.

Mr. George D. Adamson, missionary, is supported in the Congo Free State. During the pastorate of Dr. Payne, the membership has been heavily depleted by both removals and death, yet, additions have been constantly received, averaging more than thirty per year and there are now 285 resident communicants. A chapel has been built, a Sunday-school organized and a congregation gathered at Forest Hill where the field is becoming each year more important and promising.

From this church, the Orphanage at Barium Springs has constantly received substantial aid; it has furnished a room in the building; the Benevolent Society has its special charge, Robert Morse, one of the inmates; the society for religious work has rendered valuable assistance; boxes of clothing are donated from time to time and the Sunday-school appropriates one collection to this cause each month.

While many churches have a membership far larger and wealthier, this church is a leading one in both Concord Presbytery and the Synod of North Carolina, and, as an all-round, model church is like a city on a "hill" and is the banner-bearer of the Assembly. The above is not boastingly written, nor in a spirit of measurement with others, but as a provoker of good works.

MEMBER.

Feb. 13th, 1894.

SECULAR NEWS.

NORTH CAROLINA.

Memorial Day will be observed this year as usual. Col. Julian S. Carr will deliver the oration and Rev. A. D. McClure has been appointed chaplain for the occasion. Good selections both.

Judge G. H. Brown last week rendered a decision of importance in the matter of broken banks, viz: That collections made for other banks are not entitled to preference over general collections.

Goldsboro Headlight: Owing to the short crop of rice made by our farmers last year, the rice mill here has already closed down for the season. ——Owing to the prevailing low price of cotton our farmers are justly disgusted with the "fleecy staple," and some think of abandoning its raising altogether.

DOMESTIC.

A flow of natural gas was tapped on a ranch near Morrison, Col., at a depth of 700 feet while boring an artesian well.

Snow fell at Birmingham, Ala., last week.

John Y. McKane, who interfered with the elections in Gravesend, N. Y., last fall and was known as the "Coney Island boss" has been sentenced to six years in the penitentiary.

A fire consuming the Linseed Oil Mill, at Warren, O., the second largest establishment of the kind in the country occurred last Sunday. Loss near $300,000.

Two children were killed and a vast amount of property destroyed by a cyclone in Claiborne parish, Louisiana.

An Englishman named Browne prominent in mining operations was attacked by a band of brigands near Pachuca, while on his way home from the Real del Monde mines and killed.

The U. S. Senate having refused to confirm W. B. Peckham, of New York, as associate judge of the U. S. Supreme Court, the president sent in the name of U. S. Senator E. D. White, of Louisiana, and he was promptly confirmed.

FOREIGN.

Hans Von Bulow the celebrated pianist, a disciple of Liszt, whose daughter he married, died at Cairo, Egypt last week. He was born January 8th, 1830.

Another patron saint has appeared in the town of Jerez, Mexico. A beautiful young girl Anita. She is said to have performed some marvellous cures by the laying on of hands. The Indians are wild over St. Anita.

The government cruiser Nictheroy has appeared off Rio Janeiro and anchored there. The fortunes of war if reports are to be believed are in favor of the revolutionists.

The Pope celebrated the last mass of his jubilee year last Sunday. An immense crowd, said to be a 100,000 persons assembled.

Tempt Not

a Cough with a Weak System, Consumption with Weak Lungs, or Disease with Loss of Flesh. Take

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the Cream of Cod-liver Oil, for any ailment resulting from poor nourishment. *Physicians*, the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.

Great efforts are making in London to stir up the masses against the British House of Lords. A mass meeting, not very enthusiastic was held in Trafalgar square and addressed by three members of the House of Commons.

Forty-six German seamen lost their lives by the explosion of a steam boiler of the warship Brandenburg while undergoing a trial of speed of Kiel.

A dispatch from Rome on 14th says: Baron Blanc, minister of foreign affairs, recently invited Mr. Potter, the American minister, M. Billot, the French ambassador, M. de Bildt, the minister of Sweden and Norway, and Prof. Helbig to go with him to witness the opening of an Etruscan tomb that was discovered some days ago at Tarquinii, the ruins of which the ancient city are located about a mile from Corneto, Province of Rome. The invitation was accepted and to-day the party went to the tomb and saw it opened. It was found to be filled with relics of the period 800 B. C.

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SAY SOES.

The way of the world is to make laws, but follow customs.

People troubled with sick and nervous headaches will find a most efficacious remedy in Ayer's Cathartic Pills. They strengthen the stomach, stimulate the liver, restore healthy action to the digestive organs, and thus afford speedy and permanent relief.

Poison Ivy.—It is well know that wood lye is an antidote to poison ivy. Boil wood ashes in a bag a few minutes. Dilute so that it will not be too harsh, yet leave it quite strong. Paint with it the afflicted parts, and in ten minutes wash off with soft tepid water and anoint with vaseline. Repeat till a cure is effected.

The best remedy for rheumatism that has yet been discovered. Mr. D. H. Tyler, 150 W. Main St., Galesburg, Ills., writes: "I have used a good many bottles of Salvation Oil, and think it the best remedy for rheumatism I ever used."

To clean sponges there are many recipes but none so safe and simple as the following —Steep the sponge in butter-milk for several hours, squeeze it out thoroughly, rinse well in cold water, and lastly in hot.

Children who are puny, pale, weak, or scrofulous, ought to take Dr. Pierce's Golden Medical Discovery. That builds up both their flesh and their strength. For this, and for purifying the blood, there's nothing in all medicine that can equal the "Discovery."

In recovering from "Grippe," or in convalescence from pneumonia, fevers, or other wasting diseases, it speedily and surely invigorates and builds up the whole system. As an appetizing, restorative tonic, it sets at work all the processes of digestion and nutrition, rouses every organ into natural action, and brings back health and strength.

For all diseases caused by a torpid liver or impure blood, Dyspepsia, Billousness, Scrofulous, Skin, and Scalp Diseases—even Consumption (or Lung-scrofula) in its earlier stages—the "Discovery" is the only *guaranteed* remedy.

If it doesn't benefit or cure, in every case, you have your money back.

Oatmeal is one of the best cosmetics known. Keep a jar on the washstand and rub a handful well into the skin after washing with warm water, wipe it off, dust out your eyebrows, and then see how satiny your face feels.

NORTH CAROLINA,
BLADEN COUNTY,
SUPERIOR COURT,
SPRING TERM, 1894.

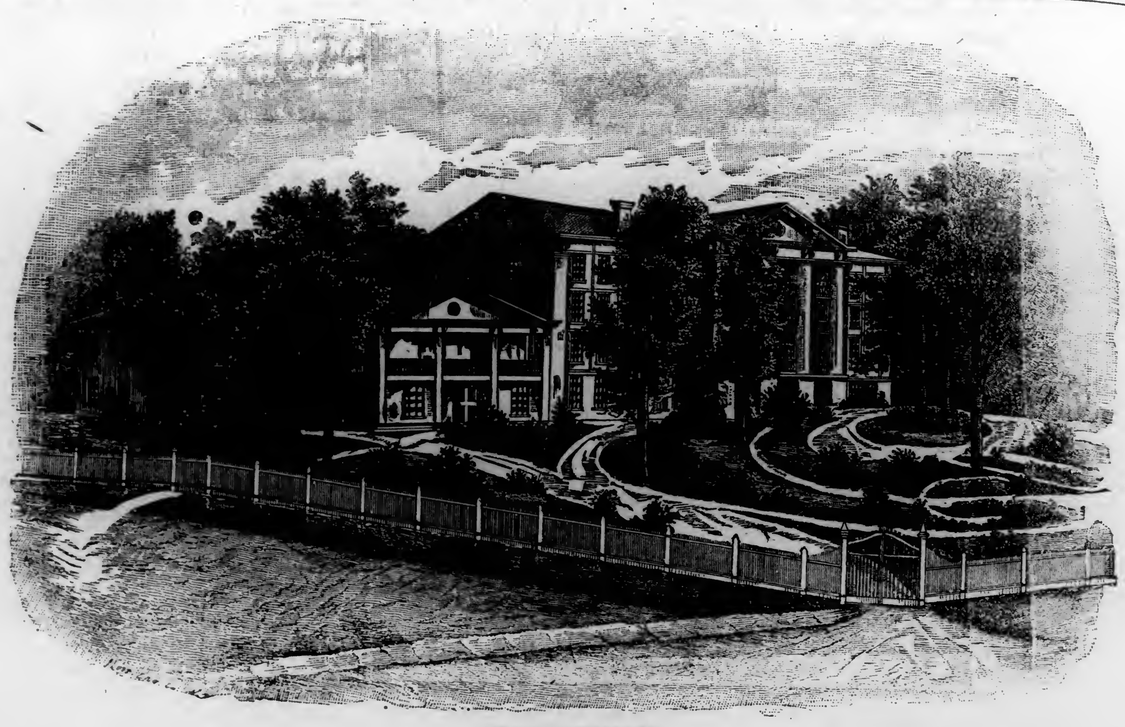
B. G. Worth and D. G. Worth, Partners trading as Worth & Worth,
vs.
Charles Chancey

This is a civil action brought by the Plaintiffs to recover from the Defendant the sum of Nine hundred and seventy-five dollars with interest thereon and to foreclose a Mortgage made by said Defendant to the Plaintiffs on the 6th day of June, 1887, to secure said indebtedness, and it appearing that the defendant is a non-resident of the State of North Carolina, but has property therein, and this Court having jurisdiction of the subject matter of this action; and it appearing further that a summons has been issued against the Defendant which has been returned "not to be found," and that the said Defendant after due diligence cannot be found within the State—

It is therefore ordered, That a notice be published once a week for four weeks in the NORTH CAROLINA PRESBYTERIAN, a newspaper published in the City of Wilmington, N. C., notifying the said Defendant to appear at a court to be held in and for the County of Bladen at the Court House in Elizabethtown, N. C., on Tuesday, after the third Monday in March, 1894, and answer or demur to the complaint in this action.

Done at office in Elizabethtown, N. C., Feb. 3d, 1894.

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JOHN McLAURIN, - - EDITOR.
CONTRIBUTING EDITORS:
REV. PEYTON H. HOGE, D. D.
REV. WALTER W. MOORE, D. D.
REV. ALEX. D. McCLURE.

Resolutions Adopted by the Synod of North Carolina.

The Synod of North Carolina, gratefully sensible of its obligations to the North Carolina Presbyterian for publishing and disseminating not only the views of its churches, but the actions of all its Presbyteries and agencies, adopt the following resolutions:

1st. The North Carolina Presbyterian is an indispensable agency for promoting and maintaining every enterprise in which the Synod is engaged.

2d. That the success and efficiency of all its enterprises would be vastly enlarged by a largely increased circulation of the paper."

3d. Synod's agent of Publication, in co-operation with the agents of Publication in the Presbyteries, is instructed to concert measures for securing this greatly to be desired result.

GAMBLING.

There is a relation between the three parables of the Prodigal Son, the Unjust Steward and the Rich Man and LAZARUS which will make of them illustrations of the three classes of gamblers. These parables are given to convey important spiritual instruction. The parable of the Prodigal Son is one of three to show the condition of the lost sinner and the work of GOD for his salvation.

The other two parables are placed after this with the link of connection in their secondary reference to the use of worldly goods.

Taking these in the reverse order the third is a fair illustration and type of the successful gambler; and there are some such. They are the dealers in futures and margins, the managers of pool rooms, the book-makers, the owners of gambling dens, the managers of lotteries and occasionally successful drawers of prizes, the experts at cards, the men who have inside information. They are sometimes those who are specially shrewd, oftener unscrupulous and sometimes called honest. Whatever be the kind of gambling by which they win there are certain results that follow. Generally they become, like this rich man of the parable, wholly hardened against the necessities and sufferings of their less fortunate fellows. They will not give crumbs to a starving LAZARUS, worthy object of charity as he is, and will let the dogs be kinder than they in ministering to his sores.

Among the so-called successful men of New York there is said to be one of a late generation who is an illustration of this. Successful gambling tends to harden the heart of humanity no matter in what kind of gambling. These successful ones may and generally do find their match by and through whose success, or by other means, they eventually lose all their gains. At best they, becoming inhumane, lose all esteem, regard and sympathy and must lead a separate life with none to pity if they lose. They build no hospitals, endow no infirmaries and leave no monuments of good deeds done their fellowmen. Those for a time successful are liable to become mentally unbalanced or morally unsound in their business. They will when losing fear the poorhouse or when gaining make daring risks. They will risk what is not their own and often be guilty of stealing and forgery when they get into a close place or get excited in taking risks. They may be clothed in purple and fine linen and fare sumptuously every day and have a magnificent funeral, while living despised and dying unlamented.

Another class is that of the unjust steward who was accused to his master of having wasted his goods. He may have done so by gambling. He is one who is tempted by lotteries and chances and margins or by the card table to take risks, but is always getting fleeced. This is far the largest class. They do not see that all the advantage is on the side of the expert at cards and the manager of the lotteries. They not only risk all they have but take trust money and deposit money of banks and lose it with their own. May be they did not mean to be dishonest but they got a taste of this thing and it grew into infatuation by which they lost morals as well as money. This is the class by which there is so much evil and suffering in the land to-day. It is not so much the low price of cotton or other staples that is doing harm as the loss in gambling, in futures or margins and the consequent demoralization of our young men. It is high time we should choke this iniquitous monster.

Another class is like this young man who had never earned any wages, and did not know the value of money, who as the possible pet and pride had been pampered and indulged until he was of mature age, but of immature judgment and with his inheritance went forth to waste it in riotous living. In our day at least one way of doing this would be in gambling at the card table or other exciting games of hazard and risk. He is simply reckless. He does not care whether he wins or loses, so he has what is called a good time. As those of the second class are sure, sooner or later to be brought to account, these will as surely come to want and long for the food and furnishing of the hired servants at the plain old home, a little while ago despised.

In each case gambling has certain elements. There is first of all the element of uncertainty. It is hope resting on what is unknown and beyond the power of the one who makes the wager. Then there is the hope of getting something for nothing. It is usually the laying a wager on what has no intrinsic value—with the desire to get more than the wager without honest labor or a just equivalent. Furthermore the final control is usually in the hands of some one who has the advantage, and will use it. As to the uncertainty all know that gambling must have this characteristic. As soon as a wager is known to be a certainty it is forfeited. The ignoble craving to live without labor, to get without giving, to be rich without being right, and to have an easy way of getting money takes hold of this uncertainty, this hope of getting what is beyond the power to control and puts itself at the mercy of experts and managers and agents who have all the advantage. It istime for Christians to look closely and determine whether the element of danger here is the money. It may be that element of the uncertain and unknown which has such a fascination. At least the danger lies in that direction and if in our families we guard our young people there we shall diminish to that extent the growing evil of taking risks of every sort for a possible gain. The evil has not only blinded the eyes of some Christians in the raffles at large bazaars for worthy objects, but has crept into our Church entertainments in the way of grab bags and chances on cakes and such like. And the evil is growing. Christians we must bestir ourselves to find something better for pastimes in our homes than these games of chance.

GEORGE WASHINGTON said: "Gambling is the child of avarice, the brother of iniquity, and the father of mischief." We accept the definition with the modification that this evil has a double parentage of fascination for the uncertain and greed for gain. The uncertainty is not generally reckoned by our friends who say they see no harm in a social game of cards. Yet it is as surely one of the parents of gambling as avarice and the one most potent in molding the character of the child. When Christian parents tell us they must have occupations for their children at home and see no harm in these games whose basic principle is uncertainty, we often wonder how much thought is given to find some substitute not only harmless, but helpful.

Gambling is the brother of iniquity. Even in those things which claim to do good like the Louisiana lottery there is always the associate evil, the corrupting power and companionship. See how even the managers of this evil thing, reported to be brave and good men, or cloaked with the names of such, is now actually outraging all decency and honor by making the drawings in Honduras and doing the details of other parts in Florida. The United States mails cannot allow its use, the States have made laws against it and the best and purest have condemned it, yet it holds on and tries to defeat all legislation and all indignation. From this we may learn the nature of all gambling. It is the father of mischief. Here is the source of so many defalcations, lies and heartaches.

We are teaching our children at home and at school, the necessity and duty of honest labor for our daily bread, and in all departments of professional and business life. How much of this is being undone or counteracted by giving the taste for gaming in our social pastimes. It should be at least a warning of danger, if not of sin, when civil courts pronounce progressive euchre gambling. And all games of chance tend that way. Does card playing unduly excite and often provoke to anger and hot words and evil deeds? Does it ever accomplish any real good? Do our Christians who play form our Bible-class teachers and pupils? Do they learn to love GOD and their fellow-men at the game of cards? Not in anger, but in deep concern, we ask these questions. We notice the record that the soldiers were gambling for the seamless coat of JESUS even at the foot of the cross as if to suggest the awful possibility of a blunted, moral sense. Of course, if Christians can get or give any good by card playing then it is our duty to rescue cards from the commonly evil associations. But if not, what?

HERE AND THERE.

In addition to the good news regarding the sending out of Rev. JOHN W. MOORE and Miss LIZZIE MOORE as foreign missionaries—given our readers in the column of Religious Intelligence, we are glad to lay before them the following telegram from Rev. A. T. GRAHAM, Davidson:

"Announce this week Durham church promises five hundred dollars to Mr. MOORE provided balance is raised in March."

IT IS MONDAY MORNING. WE FEEL quite comfortable; and truly we ought to. It was our pleasure yesterday to sit under preaching which both warmed and filled and encouraged. And now we buckle down to work. We take the full mail that comes on Mondays, and here is comfort. Some who have been sadly behind have paid up and the letters generally are kindly in tone. What a relief to have a let-up from being blamed and criticised and found fault with. Here's a letter from a gentleman who writes as to his back dues: "It being a small matter is the cause of its being overlooked. * * *. It will suit my convenience at any time I may be due a balance for you to draw." Now that is refreshingly business-like. Some people look upon a draft as a defiance, or a stigma. It is simply a regular and proper business procedure.

WE CAN NOT COPY THE KIND expressions such as "I cannot do without it." "Much pleased with the improvement in your valuable paper," &c., &c. By the way this last is from a friend in Tennessee, for many years a subscriber when he was in North Carolina. A minister in South Carolina writes: "Doubtless the advanced position of the Synod of North Carolina both as to Home and Foreign Missions is due largely to your efforts." We tender special thanks.

BUT IS THE BROTHER CORRECT IN HIS views? We really think the N. C. PRESBYTERIAN has been very helpful—don't you? Brethren who have gone into other Synods think so and have said so, and the endeavor to establish papers in other Synods is a very practical way of expressing the same opinion. Establishing a paper to forward the work of a Synod means a considerable outlay of time and effort and probably in the end of means. To support and sustain and double the usefulness of an established paper means some time and some effort with a good deal of hearty desire to do that very thing.

NOW HEAR THIS FROM A BROTHER writing of the Sabbath-school convention to be held in his Presbytery: "We hope to have a good convention. I shall take the liberty to call special attention to the merits of the N. C. PRESBYTERIAN at our meeting, and emphasize the importance of every Sabbath-school worker having Dr. HOGE'S exposition of the lessons." That certainly will be a good move. The Presbyterians might do a good work on this line. Fayetteville Presbytery has been especially interested in this matter, and we would be glad to hear from her ministers on the subject.

BUT EVEN THAT IS NOT ALL FOR THIS same brother informs us of his intention within the next fortnight or so along with other church matters to go from house to house and present the claims of the PRESBYTERIAN—and he adds: "I hope to send you a good club. Will do my best." If that club does not come it will not be the brother's fault. It cheers us, of course, it does. It is work for the MASTER in the upbuilding of His kingdom. And GOD helping us we will try to do our part.

THE COLLECTION FOR PUBLICATION and Colportage ordered by the General Assembly is one of the most important called for by our Church, though not always so regarded. The appeal of Dr. HAZEN to which we invite special attention will be found on our third page.

IT IS THE CUSTOM OF THE PRESBYTERIES of the Presbyterian Church in Ireland to nominate the moderator of the General Assembly of that church in advance of the meeting of the court. The Presbytery of Cork has nominated Mr. THOMAS SINCLAIR, a ruling elder, and this has brought the eligibility and suitability of a layman for the office. Never probably in the history of the Irish Church has a ruling elder presided as moderator, but the record of the Church of Scotland is not free from what some consider a grievous impropriety. The eminent scholar, GEORGE BUCHANAN, a ruling elder, was elected moderator of the Assembly and it is recorded historically as a proud distinction. This was in 1567 under the Regency of MURRAY.

WE NOTE THAT A JUDGE OF NEW York has lately decided that the publication of a picture of any one by a newspaper without consent of the person directly concerned is actionable. Something may depend of course upon the faithfulness of the likeness and upon the attractiveness of the countenance represented, but taking into account newspaper pictures of persons as they generally appear the decision would seem to be in accord with simple justice.

HERE IS A BIT OF WISDOM FROM CHARLES KINGSLEY: "Begin with small things. You cannot enter the presence of another human being without finding there more to do than you or I, or any soul, will ever learn to do perfectly before we die. Let us be content to do but little, if GOD sets us at little tasks. It is but pride and self-will which says, 'Give me something huge to fight, and I should enjoy that; but why make me sweep the dust?'"

FOREIGN MISSIONS.

Conducted by
Rev. T. R. Sampson, Asheville, N. C., Secretary for Foreign Missions of Synod.

The Living Links Again.

The limits imposed by our column prevented us from saying all that was in our mind, last week, on this subject. We will now endeavor to supplement that article with some information which will be of interest we hope.

Statements received from the Mission Rooms, in Nashville, show that North Carolina has a most honorable position, in the ranks, in the possession of these *living links*. There are a few more than fifty such *missionary links*, not including the smaller work, such as the support of Bible women, native helpers, school children, &c., now in the field. Of these *thirteen*, or one-fourth, are supported by *churches, ladies' societies*, or *individuals*, from this State. It is not possible to go fully into this matter, but the churches now *known* to be pledged, for the current year are: Wilmington First two, St. Andrews one, Laurinburg one, Raleigh one, Charlotte First one, Charlotte Second one, Concord one, Henderson one, Winston one; then two by the Ladies' Foreign Mission Society of Wilmington Presbytery, and one by a single individual.

This list does not contain the names of Gastonia and Maxton, which have done so well, in the past and which it is believed will be still, in this honorable company; but definite information, with regard to them, is simply not in our hands. There are several other names, which will, no doubt, soon be added to this roll. Asheville, Statesville and Fayetteville are now giving nearly enough to support a missionary, and Greensboro and Salisbury, with some debt to carry, have not done so well as they will do, we believe, the ensuing year. This is a most creditable exhibit for the cities and towns of the State in this matter. But many of the country churches, notably in Fayetteville Presbytery, have done *most nobly* and are carrying objects proportioned to their ability of *other* kinds. The most important object *now*, to be aimed at, is to get one or more, of these country churches, especially these grouped already together or lying contiguous, to undertake such definite objects. It will develop the interest and liberality as no other means can.

Fortunately such objects are, just now, ready to their hands. There are *three young ladies*, of the State, *already under appointment*, by the committee, for whom provision has not been made. Two of these will not leave, or cannot do so, before the end of the summer, but *one*, is *now ready* and *waiting!* We are glad to be informed that a church in Kentucky has undertaken to support Bro. Moore; but Miss Moore is still unprovided for.

Are there not one or two churches, or societies which will, at once, guarantee *her* support, so that they may not be detained? For they must go now, or the season will not permit them to go, before the fall. When the support is thus secured, there will remain only $400, of the $1,800 which Bro. Graham called for, to be raised for the necessary travelling expenses—as something is already in hand for this purpose. Only *two dollars*, from *every* ladies' society, in the State, will furnish the amount needed. Some must send more, however, as others may send nothing. Cannot *all our ladies make this extra effort* and *send the money at once*, to Mr. Graham, so that these dear friends may be able to go, immediately, to their chosen field of labor?

A delay of a few weeks, may now make a difference of several months in the departure of these friends. It seemed a difficult matter, to undertake to raise $1,800, in these hard times; but $400 which is *now* necessary can be and, we are confident, will be *immediately* raised. Do make the effort.

Thus *two* more living links will be added to the claim, which binds our hearts to those for whom our Saviour died, but who are still ignorant of His love.

The Presbyterian.

THE VOICE IN THE STORM.

Not always under calm and sunny skies
The Lord doth meet us, though we seek Him there,
Eager to hear him talk of lilies fair
And utter parables that make men wise;
Nor do we find the one whose word we prize
Always at feasts, though He doth love to share
Our social joys, and when we feasts prepare
'Tis he with better wine our want supplies.
But sometimes on the wings of storm he comes,
In the deep midnight of our black despair,
'Mid raging waves and winds that never cease,
When the helm fails us, and the gold benumbs
Our helpless hands—then as we lift our prayer
He speaks, and lo! our hearts are filled with peace.

—*Springfield Republican.*

[For the N. C. Presbyterian.]

UNION THEOLOGICAL SEMINARY IN VIRGINIA.

BY PROF. W. W. MOORE.

SECOND DECADE AFTER THE WAR—DECLINE IN ATTENDANCE, 1875–1885.

In 1874–'75 the attendance touched high water-mark, the number of students in that year being seventy-seven. For the next seven years there was a steady falling off, the number in 1881–'82 being only forty-five. Nor was there any marked improvement in the remaining three years of this decade. The material interests of the seminary however continued to prosper, this period being specially notable for the endowment of scholarships for aiding young men in their preparation for the ministry. In 1875 Mr. T. M. Nevin, of New York, by the gift of $1,000, founded the scholarship now bearing his name. In the same year Mr. Joseph Blair Willson, of Collierstown, Rockbridge county, Virginia, by the donation of $3,500, began what proved to be a series of large contributions to the scholarship funds; a second gift of $9,000 being made two years later; and a third of $5,600 just two weeks before his death in 1881. Moreover, by his will he bequeathed to the seminary his entire estate of every kind (estimated at about $16,000), all to constitute a fund the proceeds of which should be applied to the same form of Christian benevelence—aiding young men in their preparation for preaching the gospel. The "Willson Scholarship" is much the largest yet established (about $34,000), and has already accomplished incalculable good.

In 1877 several thousand dollars, received under the will of Mrs. Ann Davidson, of Rockingham county, Virginia, were devoted to founding the Ann Davidson Scholarship.

In 1882 an unknown friend contributed $5,000 for the endowment of the "Tabb Street Church Scholarship." It has already been noted that the "Brown Library Hall" was erected in 1880. The writer, who was then a student in the seminary, remembers well the laying of the corner-stone with Masonic ceremonies and an address by Dr. Smith. That was a glad day for all the friends of the seminary, but especially so for the man who had done so much to re-establish the institution after the war, who had watched and promoted the growth of the library with almost parental solicitude, and who had secured the liberal donation by means of which the books were now to be suitably housed and conveniently arranged for future generations of professors and students. Before the erection of this elegant and commodious building, with ample room for 30,000 volumes or more, the 11,000 books already gathered were crowded into bursting shelves in the galleries of the Seminary Chapel.

In 1876 the two cisterns now in use were built. Union Seminary has never had an adequate supply of water. Several wells have been opened on the premises at various times and different places, but the water, after some years' use, always becomes undrinkable. The cisterns have answered the purpose better than the wells, but the supply of water is still of uncertain quantity and sometimes of indifferent quality. Any friend of theological education who will provide the means for introducing water into the seminary buildings will meet a pressing need and will promote the convenience, comfort, and health of generations of theological students. Some system of heating too, less primitive, less expensive, and less dangerous than that now in use, has long been needed; and the same thing is true of lighting. To speak plainly, the seminary has no "modern conveniences" whatever.

In 1883 it was resolved by the Board of Directors that the Faculty be authorized and instructed to make arrangements for assistant instruction in the department of Oriental Literature. "The consideration leading to this step is the propriety of bringing some relief to the Rev. Dr. B. M. Smith, the able, faithful, and honored professor in that department, in view of the weight of advancing years and the disabilities which naturally attend upon them." In compliance with these instructions, the Faculty appointed to this work the Rev. W. W. Moore, pastor of the church at Millersburg, Ky.

In the summer of 1883 Dr. Dabney resigned his position as professor of Systematic Theology; Dr. Peck was elected to succeed him; and the Rev. James F. Latimer, Ph. D., D. D., pastor of the Second Church, Memphis, Tenn., was elected to the chair of Ecclesiastical History and Polity made vacant by the transfer of Dr. Peck. The Presbytery of Memphis refused to release Dr. Latimer from his charge, and the Board elected another gentleman to the position. He also declined, and the chair remained vacant until May, 1884, when Dr. Latimer was again elected. He entered upon his duties in September of the same year.

In 1884 *A General Catalogue* of the Officers and Alumni of the Seminary was published, by order of the Board of Trustees, under the editorial supervision of Dr. Smith, who had devoted two years of arduous labor to the task of gathering the material. It is a stout pamphlet of ninety-two pages, crammed with facts in regard to the 744 students who had been matriculated from 1823 to 1883, and is therefore a reference book of no small value.

In 1885 a marble tablet was placed in the South wall of the Seminary Chapel, containing, in gilt letters, the following inscription:

In
Memory of
REV. JOHN HOLT RICE, D. D.,
Born in Bedford Co., Va., Nov. 18, 1777;
Tutor in Hampden-Sidney College,
1797–1804;
Pastor Cub Creek Church,
1804–1812;
Pastor First Church, Richmond,
1812–1823;
Professor of Theology in
UNION SEMINARY,
1822 to his death, Sept. 3, 1831.

Eminent and efficient in every office, this Seminary, founded by his labours is his lasting Monument.

On Tuesday, May 5th, 1885, public services were held in the Chapel, at the unveiling of this mural tablet, in the presence of the Trustees and a large and interested audience. Appropriate addresses were made by the Rev. Prof. B. M. Smith, D. D., and the Rev. Theodorick B. Pryor, D. D. Dr. Pryor had entered the seminary as a student in 1830, and Dr. Smith in 1831. The latter, however, had lived in Dr. Rice's family for a year or two before this. So that both of them spoke of the eminent founder from the basis of personal acquaintance with him.

ZEAL IS ACCORDING TO KNOWLEDGE.

[Correspondence of the N. C. Presbyterian.]

The thought, I wish to emphasize, is, Can we dispense with our home religious periodicals? In so doing, are we not unconsciously sustaining an irreparable loss to our individual Christian development in failing to acquire such information as these periodicals give concerning the progress of Christ's kingdom at home and abroad, and what is needed to the greatest possible advance of the interests of that kingdom?

The Old Testament Scriptures attach great importance to a thorough knowledge of God's works as exhibited for and in behalf of His Church. In Ps. iii: 2 we have these words: "The works of the Lord are great, sought out of all them that have pleasure therein," and in v. 4, "He hath made his wonderful works to be remembered." And again: "Oh give thanks unto the Lord; call upon His name; make known His deeds among the people." Ps. 105: 1. "Remember His marvellous works that He hath done" v. 5. And again in Ps. 107, these words are three times repeated: "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men." It was strictly enjoined upon Jewish fathers, that they should diligently teach these wonderful works of God to their children. The Jews were perfectly familiar with the great events connected with God's dealings with them as a people. After they were established in the land of their possessions, had a stranger visited them from house to house, he would have found the wonderful words" to be the theme in which they took delight. He would scarcely have found a child of twelve years, who could not give an intelligent account of the deliverance from the bondage in Egypt, together with all the judgments upon that land by means of which this deliverance was effected. He would have been an interested listener to the recital of how the destroying angel by night passed through the land, slaying the first born in every Egyptian household, and passing over the houses in which Israel dwelt, upon whose door posts the blood was seen sprinkled. He would have heard of the final rescue of this people from the Egyptians by the opening of a passage through the waters of the Red Sea, by which means they passed over as on dry land, while the pursuing enemy were overwhelmed by the waters and perished. He would have heard how they were miraculously sustained during their forty years sojourn in the wilderness, God raining bread from heaven, giving them flesh to eat, and bring forth water from the rock in the desert, while neither their clothes nor their shoes waxed old upon them. For these and a great multitude of other marvellous deeds he would have heard them sing: "Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders?" Ex. 15: 11, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Ps. 107: 8.

Now if Jehovah himself enjoined upon his chosen people this diligent study of those works which entered into the history of his Church in that day, does not reason teach us that he expects his chosen of the present age to take a like interest in the history of the same Church as it is now being planted and established among all the nations of the earth?

If ignorance concerning God's dealings with his Church then was culpable, is not voluntary ignorance of His workings now far more culpable and inexcusable?

It is a well known fact, that in many of our churches a large portion of our members know very little of what is being done for the cause of Christ in our midst, and still less concerning the work at large. Many would be surprised to learn that while less than thirty years ago there were only ninety-seven missionaries of all Christian denominations in China, and these were stationed in the seaport cities, the vast inland provinces with from one hundred to one hundred and fifty million inhabitants being wholly unoccupied, that in this then unoccupied territory, one missionary agency alone (the China Inland Mission, not to speak of the great number of other agencies) has five hundred and ninety-four missionaries and three hundred and twenty-four native helpers. The same persons would be surprised to learn that in Eastern Equatorial Africa there can be found a vast assembly somestimes numbering five thousands souls, who only a few years ago were sunk into the grossest paganism, now reverently worshipping God in a building erected by their own hands. These are only the first drops of a copious shower yet to descend.

On the other hand the mission work is yet in its infancy. Those best informed can scarcely form a conception of the work yet to be done. In the beginning of the present century, the doors of every heathen nation were closed to missionary effort. Now India, China, Africa, Japan, Mexico, Brazil, Korea and the Islands of the sea are calling for missionaries. The present opportunities are immense, limited only by the number of missionaries offering themselves and the means to send them forth. What a vast responsibility rests upon the Church! There can be no doubt that the number of missionaries could be vastly increased and that the means could be raised to support them if the Church was sufficiently aroused to the importance of the work. This fact can be established beyond doubt by statistics showing the number of communing members in the Protestant churches, and the amount of wealth in their possession. This apathy is chiefly owing to the lack of information. How few take and carefully read the N. C. PRESBYTERIAN, the only periodical from which they can glean the history of Church work in our own State! How few take and carefully read the Missionary, which is so full of interest touching missionary work!

The necessary consequence of this lack of knowledge is a lack of interest. We cannot feel any lively interest in that about which we know nothing. We may have a kind of pride in having our particular church give the amounts that Presbytery asks us to raise for each enterprise. We will be very apt to fall short of this; but if we come up to this standard we are perfectly satisfied. No matter how urgent or loud the call from the perishing, we have not heard that call and of course will not heed it. Even if, as far as money is concerned, we are contributing all that God requires of us, which is very improbable, we are doing blindly, are not cultivating the grace of systematic and intelligent giving, and are thus losing the benefits to our own spiritual growth, which would be the result of such giving. Instead of being a portion of the precious material of which the temple of God is composed we may be only the scaffolding by means of which that temple is erected.

I now close with some quotations which contain the pith of what has been written, only adding that, if I had the gift of speech, I would gladly go forth, using them as a text, and ringing the thought which they contain in the ear of every Christian in the land:

"To know the facts of modern missions is the necessary condition of intelligent interest."

"Knowledge does not always kindle zeal, but zeal is according to knowledge, and will not exist without it."

"A fire may be fanned with wind, but it must be fed with fuel, and facts are the fuel of this sacred flame."

J. C. W.

Greensboro, Feb. 20th, 1894.

TWENTY NEW MISSIONARIES NEEDED FOR CHINA.

[Correspondence of the N. C. Presbyterian.]

At the last meeting of the China Mission it was unanimously resolved, in view of the overwhelming needs of the China field, to ask that during 1894 twenty new missionaries be sent to China, of whom five should be medical missionaries,

The China Mission, in obedience to the Lord's command to "go forward" are now attempting to open for our Church four new stations along the Grand Canal; Kashing, Changchow, Whaian and Sohtsien. *In none of these cities are there resident missionaries of any evangelical denomination.* The population of these cities exceeds that of Louisville, Richmond, Atlanta and Nashville combined. Add the swarming multitudes within a radius of twenty miles of these cities and there will be a population nearly as large as that of the Synods of Virginia, Kentucky, Texas and Missouri. Think of these four great Synods without a single minister of any Evangelical Church to break the bread of life to their people! Such is the need of these regions within our own bounds; (we make no mention of the vast outlying provinces as yet untouched) for which, in the name of the Lord Jesus, this appeal in made. Can any member of our Church contemplate such need and not be moved with pity akin to that which our Lord felt when He wept over Jerusalem?

Some may think that in the present financial stringency it will be impossible for our Church to raise the money to send out so many missionaries. The times are hard, money is scarce. True, but what of that, when million of precious souls, and the glory of the Redeemer are at stake? What the Church needs is not more money, but more consecration, more willingness to give back to God what He has intrusted to her. It will be possible to send out these missionaries if our Church is only baptized anew with the Spirit of God, and is constrained more and more by the love of Christ to a perishing world. Let us fix our minds on the Cross of Christ, on that God who "shall supply all your need according to His riches in glory by Christ Jesus."

God has given us encouragement to hope for great blessings. He has answered our prayers in the past far beyond the expectations of our feeble faith. Last year He gave twenty missionaries to China in answer to prayer. During the past autumn He has given a pledge of future blessing in the increased contributions of His people. With confident hope in God and with renewed activity let our Church press forward and the end of 1894 may see the twenty new missionaries on their way to China, as well as the needs of the other fields at home and abroad supplied. Let us pray and work then for twenty new missionaries for China during 1894. Will not our people lay the appeal before Christian doctors and before our young ministers and suitable lay workers?

May our Father bless our beloved Church at home and in foreign lands during this year as never before, and "unto Him who is able to do exceedingly abundantly above all that we ask or think according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end amen."

On behalf of the China Mission,
Respectfully submitted,
HENRY M. WOODS,
HAMPDEN C. DUBOSE.

Disappointment.

Perhaps the hardest among small things to bear with patience is disappointment. We have decided on going to visit a dear friend or relative on a given day; every preparation is made, our satchel is packed, our best gown laid out, the tickets are bought, and we have all the bright flutter and anticipation of a delightful break. And then the day dawns, and we find a creeping chill, precursor of a fever, or sore throat, or some other bodily ailment to keep us at home; or else a child is ill, or a great storm comes, or something interposes to prevent the carrying out of our intentions. We are disappointed, and the day we had meant to have kept as a festival, with banners flying and trumpets blowing, turns out a common affair, only less interesting than an ordinary day.

If we are prevented by illness or cold, or any such thing, from the fulfillment of a cherished plan, we can but be patient and cease to fret. Think how much more comfortable it is to be ill at home than ill at a friend's house, or in a hotel, or in the cars. One's own bed, one's own people to wait on one, these are most appreciated by contrast when pain and sickness must be met and battled with away from home.

But, apart from philosophy, try faith at such a moment. God meant this, and it must be best, is a pillow of comfort for an aching head. Try it.

If a storm or any other providential hindrance is the occasion of disappointment, let me urge you to address yourself to some difficult and absorbing bit of work. Never mind what it is, so long as it is real work. Attack it with energy, and it will repay you in taking out of yourself, and the disappointment will prove a veritable "God's appointment."—*Christian Intelligencer.*

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A trifling dose from a 25-cent box of
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10

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BETTER THAN

—FOR—

FIFTEEN YEARS.

WESTERN CAROLINA ADVOCATE,
Rev. P. L. Groome, Editor.

Asheville, N. C., Dec. 27th, 1893.

Mr. Jas. H. Webb, Secretary,
Atlantic Electropoise Company,
Washington, D. C.

Dear Sir :—The Electropoise purchased from you by Mrs. Groome, in 1891, has been of incalcuable worth to her. I feel safe in saying that her general health has been far better for the past two years, than for any corresponding period during our married life of fifteen years. We consider ourselves fortunate in having the instrument in our home.

Very truly yours, P. L. GROOME.

ARE THE CHILDREN AT HOME.

Each day when the glow of the sunset fades in the western sky,
And the wee ones, tired of playing, go tripping lightly by,
I steal away from my husband as he sits in the easy chair,
And watch from the open doorway their faces fresh and fair.
Alone in the dear old homestead, that once was full of life,
Ringing with girlish laughter, echoing boyish strife,
We too are waiting together, and oft as the shadows come
With tremulous voice he calls me: "It is night, are the children home?"

"Yes, love," I answer him gently: "They're all home long ago,"
And I sing in my quivering tremble a song so soft and low,
Till the old man drops to slumber with his head upon his hand,
And I tell to myself the number home in the better land—
Home where never sorrow shall dim their eyes with tears,
Where the smile of God is on them through all the summer years.
I know—yet my arms are empty that fondly folded seven,
And the mother heart within me is almost starved for heaven.

A breath, and the vision is lifted away on the wings of light.
And again we two are together, all alone in the night.
They tell me his mind is failing, but I smile at idle fears—
He is only back with the children, in the dear and peaceful years.
And still, as the summer sunset fades away in the west,
And the wee ones, tired of playing, go trooping home to rest,
My husband calls from his corner" "Say, love have the children come?"
And I answer, with eyes uplifted: "Yes, dear, they are at home."

—*Margaret E. Sangster.*

MAGAZINES.

The D. Lothrop Co., Magazines: *The Pansy, Our Little Men and Women and Babyland* are eagerly sought for by the children. Parents are interested in Pansy and always find the very best material for older children, while the other two help wonderfully with the little folks.

The Photographic Panorama of the *World's Fair*, published by Mast, Crowell, and Kirkpatrick, Springfield, Ohio, is now of the best collections of views we have seen. The pictures are not only excellent work, but are views not generally seen.

BOOKS.

Preaching in Sinim; or the Gospel to the Gentiles with Hints and Helps for Addressing a Heathen Audience: Is the title of a work laid on our table by the Presbyterian Committee of Publication, Richmond, Va. Price bound in cloth $1.00; in paper 60 cents.

The author is Rev. Dr. Hampden C. Du Bose, author of "The Dragon, Image and Demon—or The Three Religions in China"—also of some works in the Chinese Language.

The design of the work in the author's own words is "to be of service to newly-arrived missionaries, and aid them in preaching to the heathen who know not God." It is also hoped "that some laborers in other lands may read these pages and *mutatis matandis* adopt a few of the suggestions to the special wants of their fields."

The style of expression is delightfully easy and natural and the suggestions are distinguished by commonsenseism and practicality. Mere professionalism is at a discount here; the plan advocated is to find out what will fix attention, insure consideration and produce conviction and these things to employ or practice. This book gives to its readers the results of what the author has gathered from service of over a score of years; years in which knowledge, otherwise hardly obtainable, has been acquired and wisdom learned, from grievous failures and heart-cheering successes. It will be, of course, specially useful and most highly interesting to those who may have occasion to put in practice the advice and suggestions given, but the general reader, even, who is interested in the cause of missions, especially in China, will find set forth many incidents illustrating the peculiar habits and modes of thought of the people—incidents that would hardly appear in any work not of this distinctive character. We give the titles of some of the chapters; The Grandeur of of the Pulpit; Sinim's Call; Itineration and Woman's Work; Literary Preparation; The Style of Preaching; Preaching Christ; Jesus the Model Preacher to the Heathen; The Reaper and His Rewards.

HOT SPRINGS, VA.

[Correspondence of the N. C. Presbyterian.]

How grateful I am you can hardly imagine (unless you have been trying to build a church at a mission point) for the following kind responses to my recent appeal for $800 for this church, viz:

P W Patterson Society, Greenville, Va., $3; Rev R F Campbell, Asheville, N. C., $1; Miss M J Crawford, —— Va., $1; "A Friend," Moffat's, Va., $2; Mrs A G Richards, N. Y., $5; "From a Friend," Chatham, Va., $1; Mrs C V Wolverton, ——, W. Va., $3; The Misses Timberlake, Charlestown, W. Va., $9; Mrs J D L, ——, Va., $1; Mr A S Rachel, ——, Va., $1; "A Well Wisher," —— ? $1; Lizzie Prentiss Society, ——, Va., $5; "A Friend in the Lower Valley," W. Va., $1; Miss L W, Waynesboro, Va., $2; Miss I Hopkins, Coatesville, Pa., $5; Mr and Mrs Wm Morton, Va., $5; "From a Friend," Sumter, S. C., $1; Miss S L J, Antlers, Va., .25; M L W. Staunton, Va., $1; "A Friend," Petersburg, Va., $5; Mr H Stulting, Academy, W. Va., $1; Mr C Stulting, Academy, W. Va., $1; Mr Sidney Payne, Academy W. Va., $1; Mr Edwin L Beard, Academy, W. Va., $2. Total $58.25

Now this is encouraging. I thank you all and I feel that many more want to gladden my heart, by sending something to this work. You are helping on the Lord's work. If *one* person can feel so much interest as to build a Roman Catholic church at the Hot Springs, alone, will not five hundred and eighteen Protestants *help* us to raise $800 more to build a Protestant church? Remember there is no church there of any denomination yet.

In my former appeal I asked for $800, and have received $58.25, leaving $741.75. I asked 546 persons to aid me, twenty-eight have replied, leaving 518 still to be heard from.

Will *you* be one of the 518? If so, just send whatever amount you can at your earleest convenience, please, to Rev. Wm. C. White, pastor, Warm Springs, Virginia.

THE MARCH COLLECTION FOR PUBLICATION AND COLPORTAGE.

Office of the Executive Committee of Publication, Richmond, Va.,
February 15th, 1894.

To the Pastors, Sessions and Members of the Presbyterian Church in the United States:

DEAR BRETHREN:—The collection appointed by the General Assembly for the month of March has for its object the wide distribution of a Christian and Presbyterian literature among our people, and to this purpose *all* the proceeds of this collection will be applied.

Under the plans adopted by the General Assembly this distribution is effected in three ways:

First, By grants of books and Sabbath-school supplies to such needy churches, Sabbath-schools and missionary fields as may, by Presbyterial authority, be certified to the Executive Comittee as worthy of such aid. For many years past every application of this character has been promptly responded to.

Second, By grants of tracts to our ministers and evangelists for gratuitous distribution in their fields of labor, thus supplementing the ministry of the living voice with the ministry of the printed page. This method of distribution has also been profitably and successfully employed.

Third, By a systematic colportage work, having in view a thorough canvass of our wide field, giving all our people the opportunity of supplying themselves with the literature of the Church. This part of our work has fallen far short of the needs of our field, and of the measure of our duty as a Church, from lack of the necessary funds for its thorough prosecution. Enough, however, has been done in the six years past to demonstrate the great value of the work, and the great need of more vigorous effort; but this need cannot be met without an increase in the annual collection for this cause.

Speaking in the name, and acting by the authority of the General Assembly, we now appeal to you for the third time, that there may be such an increase in the collection for this cause as will enable us to prosecute the work as efficiently as its importance demands. Not less than $20,000 is needed to thoroughly equip and maintain this agency.

We beg you, in considering this appeal, to remember that this work is no untried experiment, but that its value has been demonstrated again and again in the history of the Church; that our growth as a Church and the maintenance of our standing intellectually and spiritually in the Christian world, must depend largely upon our faithfulness in supplying our people with sound, mental and spiritual food, not only from the pulpit, but from the press; that a large percentage of our people are not likely to be supplied with a gospel literature unless it is carried to their homes; and that such a work in our broad field cannot possibly be self-supporting, but must be prosecuted, if at all, at the cost of the Church.

Weak and limited as our colportage, work has been, nearly 75,000 families have been visited by faithful brethren, and more than $50,000, worth of literature has been distributed since the present plan was inaugurated. Brethren, it rests with you to say whether there shall be such an enlargement of the work as the cause of Christ demands.

By order of the Ex. Committee.

JAS. K. HAZEN,
Secretary.

Family Worship.

We hear many a wife and mother say: "Yes, I feel that it is the right thing to do, and I long to have it a regularly established custom in my family; but my husband is so hurried he cannot stop for it." Now, I do not believe that there is one husband and father in our city who, if he really was impressed that it was a matter of vital importance, could not in some way make time for it. But if he is not so impressed, what is the mother's duty in the matter?

I well know as we live our lives to-day there seems little to spare between the hurried breakfast and the train. I really know of no way but to rise a bit earlier and snatch a moment before the breakfast hour. Will the service not be acceptable even if we kneel girded, as were the Israelites the night before their flight?

We have but to decide whether or not we believe family prayers to be of sufficient importance to our children and ourselves to make this sacrifice of our comfort and inclination. What shall we gain from it? Surely, for ourselves an uplift for the day, the starting of our work upon a little higher plane, an added assurance of help wherever we shall find need, and the setting straight of what has already gone awry; for our children and the stranger who may be within our gates the proof, if proof be needed, that our religion is first and foremost in our hearts, a thing of which we have no cause to be ashamed, no desire to keep in the background, that we rely upon our God for help in all we are to do and meet throughout the day. If, then, into the little service we put what is best in ourselves, will not the children, even though they receive no immediate benefit, recall the hour and circumstances after they have gone away from us—possibly some word or prayer or verse, and because of it be kept or helped in ways we dream not of? Many have testified that the influence of their father's or mother's prayers heard at such a time has gone with them all their lives; the memory of some petition has come to them in hours of temptation, and has been just the restraining power most needed at the moment. The thought, too, that every day in the home the family prayer is offered for them has often been a comfort and encouragement to them while fighting their battles with the world elsewhere. Of course there is the danger of its becoming a mere form, and so in time growing distasteful and irksome, but that lies in our proper power, it seems to me, to prevent.

All that has been said of family prayers may be as well said of the custom of saying grace at meals. "Among Telugus no heathen family sits down to a meal until each one has put his offering into his idol's dish, which always has its place by the fireside. This is done at every meal by old and young." Surely it seems as if we might say at least a word of acknowledment for God's daily blessings.

With both these customs it is so much easier if we commence them with the starting of the home. I so well remember the first meal in my own home. We had been boarding, and the change to a quiet, cosy table laid for two brought such a sense of happiness that I said, involuntarily, "What do you feel like doing?" Without a moment's hesitation came the reply, "Giving thanks!" And from that moment was the practice kept up.—*Congregationalist.*

Borrowing Trouble.

Once upon a time there was a man and a woman who planned to go and spend the day at a house of a friend some miles away from their own! So, one pleasant morning, they started out to make the visit; but before they had gone far the woman remembered a very old bridge they had to cross, which was said to be not very safe, and she immediately began to worry about it.

"What shall we do about that bridge?" said she to her husband. "I shall never dare to go over it, and we can't get across the river in any other way."

"Oh," said the man, "I forgot that bridge; it is a bad place. Suppose it should break through, and we should fall into the water and be drowned?"

"Or even," said the wife, "suppose you should step on a rotten plank and break your leg; what would become of me and the baby?"

"I don't know," replied the man, "what would become of us; I couldn't work and we should all starve to death."

So they went on worrying and worrying till they got to the bridge, when, lo and behold! they saw that since they had been there last a new bridge had been built, and they crossed over it in safety, and found that they might have spared themselves all their anxiety.

Now, that is just what the proverb means—"Never cross a bridge till you come to it." Never waste your worrying on what you think may possibly be going to happen.

Reverence for God's House.

That is what we need more than anything else when we come of a Sunday morning into the Sabbath-school room and into the place where we are wont to worship Him. Sabbath-school teachers need it, and the children need it. Too little thought is given as to whose house we are entering, over whose threshold we are stepping, and into whose presence we are coming. The children hurry into their places in the schoolroom and soon the chatter of their voices is heard over the whole length of the room, as they discuss their day-school affairs, their dress, or that of their neighbor, and it may be many other matters not in keeping with the day and its duties. Scarcely subdued at all, the noise is often so great that the bell is tapped more than once for order to prevail where nothing else should have been.

Teachers should insist upon order being kept in the classes. By being reverent themselves, their example will go far to promote the spirit in their classes. Parents should be reverent, for after all the child will copy most from the parent, and it is the home teaching that will go the farthest to help the child to a true understanding of what is meant by reverence in the house of God.

If there were more children attending the service in the church-room, each time the pastor is teaching the older people how to serve God best, there would be more reverent children and better men and women, with a grown up reverence afterward, than there now are. Pastors, superintendents, and Sabbath-school teachers can do little without the help of the parents. It is six days' teaching against the seventh. Let order and reverence prevail within the walls of the house where God is.—*Christian at Work.*

If You Want to be Loved.

Don't find fault.

Don't contradict people even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evil you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't go untidy on the plea that everybody knows you.

Don't be rude to your inferiors in social position.

Don't over or under dress.

Don't express a positive opinion unless you perfectly understand what you are talking about.

Don't get in the habit of vulgarizing life by making light of the sentiment of it.

Don't jeer at anybody's religious belief.

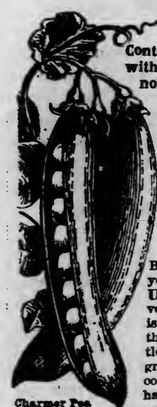
Don't try to be anything else but a gentlewoman—and that means a woman who has consideration for the whole world and whose life is governed by the golden rule, "Do unto others as you would be done by."

What You Can Do.

You cannot set the world aright, or the times, but you can do something for the truth; and all you can do will certainly tell if the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction and repose possible even in the partial work done upon earth. Go to a man who is carving a stone for a building; ask him where is that stone going, to what part of the temple, and how is he going to get it into place; and what does he do? He points to the builder's plans. This is only one stone of many. So when men shall ask where and how is your little achievements going into God's plans, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple was yours to build.—*Phillips Brooks.*

If you feel weak and all worn out take BROWN'S IRON BITTERS

VICK'S
FLORAL GUIDE
1894


Charmer Poe

The Pioneer Catalogue of Vegetables and Flowers.

Contains 112 pages 8 x 10 1-2 in., with descriptions that describe, not mislead; illustrations that instruct, not exaggerate.

The cover is charming in harmonious blending of water color prints in green and white, with a gold background,—a dream of beauty. 32 pages of Novelties printed in 8 different colors. All the leading novelties and the best of the old varieties. These hard times you cannot afford to run any risk. Buy HONEST GOODS where you will receive FULL MEASURE. It is not necessary to advertise that Vick's seeds grow, this is known the world over, and also that the harvest pays. A very little spent for proper seed will save grocer's and doctor's bills. Many concede Vick's Floral Guide the handsomest catalogue for 1894. If you love a fine garden send address now, with 10 cents, which may be deducted from first order. $360 Cash Prizes for Potatoes.

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LADIES! * *

If you haven't laid in your supply of flower seed *don't* buy any *annuals*; we propose to supply you with all you want (200 varieties) *FREE*. We do it simply to call your attention to something better, which to see is to want. The brightest and best of periodicals for the home is "*WOMAN*"—a large illustrated monthly, as bright as a new pin and as charming as a spring bonnet. It is brimfull of everything a woman wants to know, and will bring sunshine to the home the year round. It is cut to fit and to please woman, the home-maker. Now for our offer: Send us ten cents (stamps or silver) and we will send you *WOMAN* two months on trial, and, in addition, will send you *200 varieties* of

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WOMAN PUBLISHING Co.,
Richmond, Va

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. Isaac N. Campbell, from Burlington, W. Va., to Marshall, Fauquier county, Va.

Rev. S. W. Mitchell, from Sherman, Texas, to Auxvasse, Mo.

NORTH CAROLINA.

First Church, Wilmington:—During the week commencing on Monday, 5th inst., a series of meetings will be held in this church. Prayer-meetings will be held at 12 o'clock, noon each day and at 8 o'clock in the evening regular services will be held. Rev. Dr. John A. Preston, of the First church, Charlotte, will preach every evening.

[Correspondence of the N. C. Presbyterian.]

Red Springs Church:—Licentiate S. M. Rankin was ordained and installed pastor of this church last Thursday night by a commission consisting of Rev. Dr. H. G. Hill, Rev. W. F. Thom, Rev. P. R. Law and Elders John McLean and H. H. Hodgin. Rev. Dr Hill preached the sermon and propounded the constitutional questions, Rev. W. F. Thom charged the pastor and Rev. P. R. Law the people.

[Correspondence of the N. C. Presbyterian.]

Lincolnton:—Rev. R. Z. Johnston writes from Lincolnton 22d: Though the evening was chilly, we had a good attendance of children at our service this evening for prayer for youth in Sunday-schools, &c. The pastor of M. E. church here assisted in the service.

[Correspondence of the N. C Presbyterian.]

The Moore Fund:—Rev. A. T. Graham writes: Please acknowledge the following gift to "the Moore fund": Feb. 17th, Miss Cable, $25; Feb. 21st, Mrs. Joseph Morrison, $2; Feb. 22d, Capt. W. J. Martin, $10; previously acknowledged, 188. Total to date, $225. In addition, the Midway church (Kentuck) undertakes to pledge $400 for the salary of Rev. J. W. Moore. If we can get $600 in cash these two missionaries could sail at once. Let all act promptly.

[We announced the action of Midway church, last week. We have seen it stated that three churches in Mecklenburg will undertake to support Mr. Moore, and another Miss Lizzie Moore. We will be glad to have definite news on this matter from some of our friends.]

[Correspondence of the N. C. Presbyterian.[

Red Springs:—The commission appointed by Fayetteville Presbytery to ordain Rev. S. M. Rankin and install him pastor of the church here, met on Thursday night, 22d inst., and performed the duties according to appointment. All of the members of the commission were present. Dr. Hill preached the sermon and presided. Rev. W. F. Thom charged the pastor, and Rev. P. R. Law the people. A large congregation was present. The services were so interesting and pleasant, everything so nicely done, that members of other denominations of which a goodly number were present including two Baptist and one Methodist minister seemed to appreciate and enjoy the whole service. The new pastor is a young man full of zeal and possessed of much firmness of spirit and character. Occasionally a member here and there may be found in this large field who would just now prefer an older pastor. But doubtless when the young pastor "lets in" on his work in dead earnest, all this preference will disappear, *our pastor* and *our preacher* will be the best pastor and the best preacher to be found anywhere. He is able and willing. All that he needs is the earnest prayers and hearty co-operation of all his people. Then the Lord will abundantly bless.

J McL.

MISSISSIPPI.

[Correspondence of the N. C. Presbyterian.]

Columbus:—The N. C. Evangelist, Wm. P. Fife, closed on the 15th inst., a meeting of unusual interest and profit in the city of Columbus. It is thought by those familiar with similiar efforts in the past, that on no occasion has there been clearer evidence of the presence of the Holy Spirit in the several churches of that city. It is recognized as a true revival of religion, bringing scores of church members back to duty and to the joy of salvation. Many were led to Christ, and the churches will be blessed with valuable accessions.

MISSOURI.

Nashville:—Eight persons were received on profession of faith on 21st of January,

[Correspondence of the N. C. Presbyterian.]

Sikeston:—On Feb. 19th, 1894, at the close of a meeting in Sikeston, conducted by Rev. Franc Mitchell, evangelist of the Synod of Missouri, a Presbyterian church was organized, consisting of eleven members. Messrs. B. L. Barnes and Thomas R. Brown were ordained and installed ruling elders.

ARKANSAS.

Little Rock:—The St. Louis Presbyterian says: The Second church, Little Rock, has lately received six members, one on profession of faith and five by letter.

DOMESTIC.

A lady in New York whose name has been withheld has presented to the American University in Washington City (Methodist,) $100,750 in cash. This is understood to be for endowment of the chair of history in that institution. An Ohio gentleman recently contributed a gift of equal value to the university.

Rev. Jere Witherspoon, late of Nashville, has been received into the Presbytery of Baltimore and arrangements made for his installation, as pastor of the First church of that city. An incident of the reception given him was the presentation of the pastoral staff, which has been in the possession of the church since 1765, and has passed from one pastor to another. The staff, or cane, is of colored rattan, with a gold cap on the top and a gold band near the top. In the gold of the cap and band are the initials of Bev. Dr. Patrick Allison, Dr. James Inglis, Dr. Wm. Nevins, Dr. John C. Backus and Dr. Leftwitch.

Independent: The Union of the Brick church and the Church of the Covenant (Presbyterians) in New York was practically accomplished last Sunday, both congregations uniting for the first time to hear Dr. McIlvaine preach. The legal union has not yet been completed. The law requires both corporations to be dissolved and a new one to be formed. As the Brick church is over one hundred years old, there is a general desire to avoid this, and accordingly a special bill has been introduced in the Legislature at Albany. This has not been passed, but probably soon will be.

The Fifth Avenue Church, New York City, has three prosperous missions, two of them manned by pastors of experience in mission work. In this way the church reaches upward of 4,000 people who are regular attendants at the preaching services, the Sabbath-school, the mothers' meetings, or who in some other way come into direct touch with the work of the churches, in addition to the usual number of adherents. For the support of these missions over $13,000 was asked on a recent Sunday by the Rev. Dr. John Hall, the pastor of the home church, and nearly $10,000 was received at the offering taken for this purpose. It is expected that the balance will be secured within a few days. The work of the church through its chapels is widely scattered. The Alexander Chapel is on the West Side, down town, in King street. The Romeyn Chapel is in Fourteenth street, near Avenue A, and the third is at Sixty third street and First Ave., where a building to cost $100,000 is in process of erection. A sabbath-school, day nursery, kindergarten and similar work have been carried on at this place for nearly three years. Recently the pastor visited the building and saw the little children in the nursery and in the kindergarten. One tot about two years old has been in the nursery every day except Sunday since she was a few days old. This neighborhood formerly bore the suggestive name of Murderer's Row. The Fifth Avenue Church is doing a splendid work for those directly responsible to it.

FOREIGN.

The great Mosque of Damascus, one of the most noted edifices in the world is said to have been destroyed by fire. The Turkish authorities, it is said, forbade the news from being published in ordinary channels to prevent this token of Allah's displeasure from reaching the "infidels." The interior dimensions of the edifice were 431x125 feet, and underneath was a cave, in which the head of John the Baptist is said to be preserved in a golden casket. The building had three minarets, one of 125 feet high, on which according to tradition, the Lord was to descend at the Day of Judgment. Authorities have thought it highly probable that the Mosque stood on the site of "the house of Rimmon," mentioned in 2 Kings v. 18. It became the seat of the worship o Jupiter in the fourth century, afterwards a Christian church dedicated to John the Baptist, but in the eighth century fell into the hands of the Moslems.

A valuable ancient manuscript has been found among the documents and deeds of the Friars' Street Congregational Chapel, Sudbury. It consists of a translation from the 1st Epistle to the Thessalonians, the 1st Epistle of James, and the 2nd Epistle of John, which appear to have been made by an earlier scholar than Wycliff, who probably, however, was not so well versed in Latin as was the great translator and reformer. The Rev. Cecil Deedes, of Brighton, an authority on antiquarian matters, to whom the manuscript has been submited, says he should take the handwriting to be mid or late 14th century. The manuscript has also been submitted to the Rev. Dr. Newth, a member of the New Testament Revision Company, and the librarian of the British Museum, the latter of whom states that it does not agree with either of the Wycliffite versions, nor with the passages in the Royal MS., and adds that the pity is that there is so little of it. The MS. consists of four pages, eight inches in depth and six inches in breadth, with margins of five-eighths of an inch at the top, one inch at the sides, and nearly two inches at the bottom. The material used is thick vellum. There are indications af the translation being an East-Anglian one.

News has been received that the whole Presbytery of North Laos, Siam has refused to receive Rev. E. B. McGilvary's resignation. As he received his appointment as a foreign missionary from the Board of the Northern Church and they have accepted it he is out of that employment. His reason for resigning because of disagreement with the Assembly in their declaration of the inerrancy of the Word of God.

BAPTISM IN THE CHURCHES OF GREECE.

[Correspondence of the N C. Presbyterian.]

MR. JOHN MCLAURIN, DEAR SIR:—Several years ago, when I was residing in Thessalonica, Macedonia, you sent me a clipping, from *The Biblical Recorder*, which was as follows:

"The people of Greece know nothing about sprinkling and pouring as religious rites. Every church in Greece requires its members to be baptized, buried with Christ. Even the Presbyterians doing mission work in Greece have had to abandon the practice of sprinkling, or pouring for baptism.

An American traveller asked a professor, in the University of Athens, what baptidzo (βαπτιζω) meant and the reply was that the word had but one meaning.

What will our Pedo-Baptist friends do with these Greeks for being faithful to God's Word?"

At your request I wrote an article on this subject, which you then published.

Permit me now to state, that I am frequently asked about this matter—almost every week brings one or two letters in regard to it; and to request that you will have the goodness to reprint that article.

Thus you will oblige some others as well as yours truly,

T. R. SAMPSON.

This is the Mr. Sampson's reply, referred to above:

In answer to your inquiry, I would say that the article is as full of inaccuracies as an egg is of meat. It is truly amazing that so many errors could have been crowded into so little space.

The six sentences contain as many distinct blunders! Three by direct *statement of fact*, and three by *direct implication*. It is impossible to set these forth in a few lines—I will try to be as brief as is consistent with clearness.

ERRORS OF FACT.

No. 1. "The people of Greece know nothing about sprinkling and pouring as religious rites!

Observation: The people are not *more familiar* with any religious rite than that of *sprinkling*, for purification—a baptismos (βαπτισμός) of houses and men, the first of each month, called popularly photismos (φωτισμός) or hagiasmos (ἁγιασμός) enlightening or sanctifying, the two words used most frequently, in the Liturgy as synonymous with baptisma (βάπτισμα).

Pouring, for purification, is practiced by bishops and priests, in every communion service, accompanied by the words from Fs. xxvi: 6: "I will wash my hands in in nocency so will I compass Thine altar O Lord!"

It might be added that it is the custom, in many sections, after a burial, for those who return to the residence, to have water poured over their hands.

No. 2. "Every church in Greece *requires* its members to be baptized, buried with Christ!" *i. e.*, immersed!

Observation: Theoretically, the Greek Church does *profess trine* immersion; but this is not the case *practically*. I never saw any one immersed, *i. e.*, submerged at all—if *buried* it is with the *head left out!* The body, to the shoulders, is submerged; but the head is made wet, three times, by *throwing the water*, quickly, over it. It is not considered to vitiate the act, to leave the head *unburied*. To put a baby, forty days old, under water three times, would be cruel if not dangerous. Adults are rarely baptized, only when some one is proselytized. I never witnessed the ceremony.

No. 3. "Even the Presbyterians doing mission work in Greece have had to abandon the practice of sprinkling or pouring, for baptism!"

Observation; We have not abandoned or adopted any mode. The compound mode, above described, is more frequent with us than sprinkling, where the parents, distinctly understanding that *mode means nothing*, prefer this one, as most of them do.

ERRORS BY IMPLICATION.

No. 1. "An American traveller asked a professor in the University of Athens, what baptidzo (βαπτιζω) meant and the reply was that the word had but one meaning,"

Observation: It is implied here that a Greek professor knows more than a German, or American professor of ancient Greek. This is far from being the case. This answer would be enough to show it; but the modern Greeks have no lexicon with which every scholar in America is not familiar. Their lexicons are all translations, from either the German or English lexicons, and they all give *several meanings for this word!* The word has *but one meaning now* which is to baptize *as the Greeks perform it*, not *necessarily to immerse*; but that is true of many words, which once had a different, even several meanings. It is possibly a waste of time to illustrate this, but to take a familiar example, which is almost an exact parallel, the word alogon (ἄλογον) *now* means *only* a horse, but it originally meant any kind of animal almost.

No. 2. "Even the Presbyterians have had to abandon the practice of sprinkling, or pouring, for baptism."

Observation: It is implied here that we, or our people, accept this mode from some other reason than that of *liberty in non-essentials*. We recognize this as a mode, we practice it, if at all, only on the ground, always stated, that having had to abandon so much that was positively wrong and vitiated the sacrament, such as oil, exorcism, etc., etc., in the rite, as usually performed, we are willing to retain or recognize, this mode, although cumbersome, *when it is not contended for as the only mode*. But it is necessary to repeat the statement, we *never immerse*—for that is *not the custom* among the Greeks and *no one demands it*.

No. 3. "What will our *Pedo Baptist* friends do with these Greeks for being faithful to God's word?"

Observation: It is implied here that the Greeks *immerse*, and *not infants*. Every Greek *child* is *baptized, as described above* when a little over a *month old!* We will answer this question by asking another like unto it.

What will our immersionist [of adults] friends do with these *Pedo Baptist* Greeks for being faithful to God's word? They may be called this; but they are really *Paido*-effusionists [child sprinklers] and only *Pedo*-Baptists [feet immersionists], if *Baptists* at all.

I regret that this article has grown so much upon my hands, but I hope the matter is important enough to warrant this full statement and that it will put an end to a great deal of nonsense that has been written on this subject.

I have had several other inquiries on this same subject—one from a minister in your State came yesterday. I have been careful in every point I have made and have the word of *many members* and *even bishops* in the Greek Church to bear me out in these statements.

T. R. SAMPSON.

Salonica, March 4th, 1891.

ENCOURAGING RESPONSES.

[Correspondence of the N. C. Presbyterian.]

It may enconrage Bro. McCorkle and others as it rejoices me to be able to report that my cry for help for Caswell Missions has not been entirely unheeded. Notwithstanding the hard times God has put it into the hearts of some of his people to give even of their great poverty to help provide houses of worship for those who are without these sources of blessings.

As all the contributions received have been acknowledged personally, except one from "a member of Westminster church," I shall not give the names of the contributors but will only classify them by Synods.

From North Carolina I have received $26.85 with a promise of $15 more. From Tennessee, $1; Louisiana, 50 cents; Texas, $6; Illinois, $5; Pennsylvania, $19.10. This makes a total, including what is promised, of $103.45.

But, Christians of North Carolina, remember this is only a little over one fourth of the $400 necessary to build the four churches needed at once in the mission field of Caswell. One of these churches has been brought near enough to completion to be used. But it would have been exceedingly uncomfortable, if we had had much severe weather this year. Another one has been begun and the others will be started and all will be pushed along just as fast as the means shall be furnished.

Just a word as to the contributions received. They have come from both rich and poor, from men, women and children, from individuals, societies and churches. Two little girls sent a "birthday gift." One lady a part of "the Lord's tithe." One came from a man and his wife who wanted to be "one of one hundred to furnish the money asked for." One was sent as the joint contribution of two societies in the same church. One was a collection taken up in a mission church. Two were family collections. One good lady got up a church entertainment and by this means was enabled to send a contribution which amounted to more than one-third of all that has been received.

These facts connected with some of the contributions are mentioned in order that they may provoke others to love and to good works, and be the means of causing them to go and do likewise.

WM. S. CAMPBELL,
Milton, N. C.

TO THE SESSIONS AND SABBATH SCHOOL WORKERS OF CONCORD PRESBYTERY.

[Correspondence of the N. C. Presbyterian.]

In obedience to the directions of Presbytery (see minutes of '93 page 95) arrangements will be made for a Sabbath-school convention to be held in the Presbyterian church, Salisbury, N. C., Wednesday, April 11th, 1894, the day before the spring meeting of Presbytery.

The convention will be called to order at 9 o'clock a. m. A copy of the programme will be mailed to each session so that the delegates may come prepared to take part in the discussion. Ministers, Sabbath-school officers, and delegates to Presbytery will be enrolled as members of the convention. Let each school be represented by one or more delegates.

Pastors are respectfully requested to read this notice to each of their congregations, respectively and *insist* on having each school represented.

Clerks of sessions are earnestly requested to forward the Sabbath-school reports to the agent's address, Mill Hill, N. C., on or before April 1st, 1894, so that he may have more time in which to prepare his report to Presbytery, and that the facts as to the condition of the work may be presented to the convention. The agent would respectfully call attention to the recommendation in Bro. Anderson's last annual report: "In view of the fact that we have reports from three more churches than last year, and yet five less teachers and forty-three scholars less and fifty-seven less additions to the communion, your agent would recommend that the Presbytery call the attention of the sessions and congregations to the facts, and affectionately urge them to a more faithful and diligent use of this most efficient branch of Church work, and that this recommendation be published in the N. C. PRESBYTERIAN and minutes of Presbytery."

According to the report mentioned above, about thirty-seven of the fifty churches sent reports to Presbytery. What shall we do about this matter? Let each delegate come in the strength of the Lord, praying for a blessing upon this important work.

W. M. SHAW.

Agt. Sabbath-schools, Concord Pres.
Mill Hill, N. C.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., Feb. 21, 1894.

The second week of the Moody and Sankey meetings closed last night with an audience as large as Convention Hall could accommodate. Public interest in the meetings is increasing, instead of diminishing, as one might have supposed would have been the case after holding two meetings a day for two weeks, with the exception of Saturdays. Our ministers have many of them testified to the great good that has already been accomplished, and much more is expected and prayed for. There is only one trouble about such mammoth audiences as are attending these meetings. A very large proportion of the people—probably more than half of them—find it impossible to hear the words spoken from the platform. Let me give you some idea of how big this hall is. It is an entire city square in length and the entire door space is taken up with folding chairs, seating in round numbers six thousand people. The speaker's platform is two-fifths of the entire length from one end of the hall, being at the bottom of the elevated tiers of seats occupied by the 1,500 members of the choir. The other three-fifths is occupied by rows of folding chairs with spacious aisles between, and at the extreme end is a small gallery seating several hundred people, which is always filled. This arrangement places the speaker almost in the center of his hearers, and the acoustic properties of the hall are excellent, while the order maintained is phenomenal when the size of the audiences are considered, but no man has a voice of sufficient compass to reach so many people clearly, even during a ten minute talk, and Mr. Moody often talks much longer. The result is that many of those who go are unable to hear connectedly. It is positively painful to see how Mr. Sankey strains himself in his effort to make his singing heard by all.

Hon. Luther Benson, of Indiana, who is regarded by many as the wearer of the mantle of the late John B. Gough, delivered one of the most graphic temperance addresses ever heard here, Sunday afternoon, under the auspices of the W. C. T. U. It would be difficult to imagine a more horribly realistic bit of word painting than his description of his own sufferings from delirium tremens in the days when he was a victim of intemperance. Mr. Benson is a thorough believer in the doctrine of "no compromise" in dealing with the alcoholic evil. While here he accepted an invitation to deliver an address at the memorial services to be held in Washington on March 22d, in honor of the late Gen. Neal B. Dow, of Maine.

Senator Peffer delivered an address on mutual dependence, Sunday night at Foundry church, the foundation of which was the golden rule.

The Treasury Department yesterday began forwarding the new bonds to those who subscribed for them, taking the $1,000 denomination first.

Rev. Dr. Sunderland, the President's pastor, christened little Esther Cleveland last Sunday afternoon, in the Blue Room at the White House. It was the same room in which President and Mrs. Cleveland were married.

Owing to the inability of the sub-committee to agree the tariff has not been reported to the Senate Finance Committee and senators are apparently very much in doubt as to when it will be reported. The House finds itself utterly unable to do business on account of the opposition to Mr. Bland's bill for the coinage of the seigniorage and the absence of a considerable number of members. A caucus of the majority has declared that the bill shall be kept before the House until disposed of, but its opponents by refusing to vote, thus breaking a quorum, have prevented action. This has now been going on a whole week. Extraordinary efforts are being made to get the absent members back to Washington so that those who favor the bill can muster a quorum of their own.

There are two notable things, aside from politics, in connection with the nomination and confirmation of Senator White, of Louisiana, to the vacancy in the United States Supreme Court, the previous nominations to which caused long and more or less bitter contests in the Senate, resulting in the rejection of two nominations—Messrs. Hornblower and Peckam, of New York. Justice White is the first man who ever stepped from the U. S. Senate to the bench of the Supreme Court, and the second member of the Roman Catholic Church to sit upon that court, the first having been Chief Justice Taney, whose "Dred Scott" decision is a part of the history of the United States well remembered by many persons still living. There was no opposition to Justice White, his nomination being confirmed without even the formality of being referred to the Judiciary committee. His intimacy with the Cod Napoleon, which bears upon many cases originating in the States included in the Louisiana purchase, and of the spirit of the Latin civil law are said to have caused him to be nominated.

SUNDAY SCHOOL DEPARTME.NT

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

March 11th.—Jacob at Bethel.

Gen. xxviii. 10-22. Commit vss. 12–14.
Golden Text.—Behold I am with thee, and will keep thee. Gen. xxviii. 15.
Topic.—Jacob's vow to God.

I. THE STUDY OF THE LESSON

First Step. Study the sequel to the story of the last lesson as found in chapter xxvii. Note Isaac's increasing feebleness, and the influence of the flesh overcoming in his mind the voice of God that Jacob should be the heir; note that Esau was now acting as a "supplanter" in his readiness to take what he knew God had promised to Jacob and that he himself had bargained away to Jacob. Note the lack of faith in Rebekah and Jacob in trying to help out God's plans by sinful methods just as Sarah and Abraham had done in the matter of Hagar. See the bitter consequences of sin to all: Isaac trembling as he recognizes God's hand and sees his own sin in trying to defeat God's hand; Rebekah fearful for the life of her favorite and sending him away—we do not know that she ever saw him again; Esau vainly grieving over the consequences of his own choice; Jacob an exile from his home and fearful for his life in consequence of his own fraud. Isaac's spiritual nature re-asserts itself in the prompt surrender to the will of God when his eyes are opened to his sin, by confirming the blessing upon Jacob (xxvii. 33; xxviii. 3, 4.) With these things in mind try to realize the contents of Jacob's mind as he journeyed—thoughts of what his own sin and folly had brought him, mingled with memories of his father's blessing and the Divine purpose concerning him: What would be the outcome of it all?

Second Step. Master the points of the story by careful reading and re-reading of the lesson until you have a vivid picture of the lonely wanderer, the desolate couch, the splendid vision, the magnificent promise, the waking recognition of God, the solemn vow and the memorial stone.

Third Step Take up any points needing explanation, consulting your helps:

Vs. 10. *Went out.* Trace journey on map.

Vs. 11. *A certain place*, afterwards designated as Bethel. It was already consecrated ground. Compare xii. 8.

All night. Not the first night, probably the the third; Moriah was reached by Abraham the third day from Beersheba, and Jacob would travel faster. (See map.)

Vs. 12. *Dreamed*: a real dream naturally growing out of his thoughts and surrouudings, but sent by God to make a turning point in Jacob's life. *God really spoke to him*, but spoke through the medium of the dream.

A ladder, etc. We are told that the rough, zig-zag path up to the mountain (xii. 8) had much resemblance to a lofty stairway, which the dim light after sundowon would magnify. Thus his surroundings made the furniture for his dream.

Angels of God. Ministering spirits to carry out God's purpose without the blundering interference of man.

Vss. 13–15. The full Abrahamic promise in all its details with the added feature of protection and restoration to the wanderer.

Vs. 19. *Beth-el*, that is, The House of God.

Vs. *The Lord shall be my God.* We are hardly to understand Jacob as making his choice of God conditional. Indeed the "if" of the original does not necessarily imply uncertainty. The idea is rather that if God does so and so, or since He will do so and so, he will make acknowledgment of Jehovah as his God by establishing his worship at Bethel and by giving tithes.

Fourth Step. Write out a summary of the lesson and compare it with the one below:

SUMMARY. [*Under pretence of seeking a wife at his father's command, but really to escape the wrath of Esau*], *Jacob went out from Beersheba towards Haran. On a certain night he rested after sundown and lay down to sleep with a stone for his pillow. In his sleep he dreamed that a ladder extended from earth to heaven on which God's angels ascended and descended. From the summit Jehovah spoke to him and declaring himself to be the God of Abraham and Isaac, renewed with Jacob the Abrahamic covenant and promised him protection and a safe return. Jacob was filled with awe at the presence of God and taking the stone on which he had rested he set it up for a pillar, anointed it with oil, and declared that if God fulfilled His promise to him he would make this God's house and give God a tenth of all that he possessed. This was the origin of the name Beth el, superseding the Gentile name Luz.*

Fifth Step. Take the topics of the Lesson and get the light of God's word upon them:

1. *The unseen world.*
   (a) Closely linked to this:—*Behold a ladder.*
   By Divine promise: vs. 15; Is. xliii. 2; Matt. xxviii. 20.
   By heavenly messengers: vs. 12; Ps. xxxiv. 7; Matt. iv. 11; Heb i. 14.
   By the Incarnation: John i. 51; xiv. 6; Heb. ii 14–16.
   By the gift of the Holy Ghost: 1 Cor. iii. 16; Eph. ii 22.
   (b) Revealed to faith:—*Surely the Lord is in this place.* 2 Kings vi. 17; 2 Cor. iv. 18; 1 Cor. ii. 9, 10.
2. *Memorial Stones. Their use.*
   (a) As monuments of historic facts: Josh. iv. 6, 7.
   (b) As witnesses between men: Gen. xxxi. 45, 46, 48–53; Josh. xxii. 26, 27.
   (c) In grateful commemoration of God's mercies: 1 Sam. vii. 12.
3. *The Tithe.*
   (a) An expression of homage: Gen xiv. 18–20; Heb. vii. 4, 7.
   (b) A voluntary vow: Gen. xxviii. 22.
   (2) A law for Israel: Lev. xxvii. 30–34; Mal. iii. 8.
   (d) Modified in the Christian Church: 1 Cor. xvi 2; 2 Cor. viii. 12; ix. 6, 7.

Sixth Step. Make the lesson practical by studying Jacob's vow, considering it: (1) as *praiseworthy*, because involving (a) recognition of God's presence (vss. 16, 17), (b) reliance upon God's promises (vss. 20, 21), reverence for God's house (vss. 18, 19), confession of God's help (vss. 21, 22); (2) as *defective*, because involving no confession of his sin and reparation for his wrongs to his brother. Bethel was not complete without Peniel (xxxii. 24–30).

II. TEACHING THE LESSON.

Bring out especially the *fitness* of the dream to Jacob's condition, as treated in the "First Step" of the study. The ordinary teaching of this lesson will be much helped by having the scholars memorize, "Nearer my God, to Thee." The third verse, omitted in our old church hymn books, is of special significance.

There let the way appear,
Steps unto heaven:
All that thou sendest me,
In mercy given,
Angels to beckon me
Nearer, my God to thee,
Nearer to thee.

Prize Questions.

ANSWERS TO QUESTIONS OF FEB. 14.

25. Jephthah, Judges, xi. 31, 34, 39. (Mesha was not an Israelite.)
26. Because it was not commanded by God. (Those who answered that it was a rash vow had practically the same idea.)
27. Several texts might be given, but Rom. viii. 32, and 1 John iv. 9 are the best. 1 John iii. 16 speaks of Christ's love in dying, rather than the Father's love in giving. John iii. 16 had to be ruled out because texts not quoted in the Lesson Study were called for.

Correct answers were sent as follows:
Chas. P. Russell, Rockingham 25, 27, 27.
BeatriceT.McEachern, Millprong, 25, 26.
W. M. Cumming,(T.)Wilmington, 25, 26, 27.
Miriam McFadyen, Clarkton, 25, 26, 27.
Celestial Fennell, Ivanhoe, 25, 26.
Jas. A. Whitsett, Greensboro, 25, 26, 27.
Chas. E. McMillan, Wilmington, 25, 26, 27.
Bettie Overcash, Statesville, 25, 26, 27.
Flora C. McNeill, Fontcol, 25, 26, 27.
MaryMcIntyre, Wilmington, 25, 26.
Robbie McIntyre, Wilmington, 25, 26.
Olive Wilson, Hopewell, 26, 27.
Willie Arrowood, Laurinburg, 25, 26, 27.
Estelle O'Berry, Goldsboro, 27.
Tom O'Berry, Goldsboro, 27.
Lila Lane, Mt. Vernon Springs, 25, 26, 27.
Fannie Bouchelle, Patterson, 25, 26, 27.
May Bouchelle, Patterson, 25, 26, 27.
Mary M. Darroch, Paolia, 25, 26, 27.
Janet McDonald, Ivanhoe, 25, 26.
Annie M. Cromartie, Garland, 25, 26 27.
Estelle McIver, Gulf, 25, 27.
Katie Monroe, White Hall, 25, 26, 27.
D. R. Johnson, Wilmington, 25, 26, 27.
Ada Coffey, Patterson, 25, 26, 27.
Isabelle Robeson, Westbrook, 25, 26, 27.

NEW QUESTIONS.

31. How many allusions to this incident do you find in the subsequent history of Jacob, and where?
32. What prophet alludes to the events of this lesson, and where?
33. What familiar hymn besides the one alluded to above is founded upon this lesson?

STILL ANOTHER PRIZE.

Mrs. S. G. Lewis, of Wilmington, offers a prize for Wilmington Presbytery similar to the one mentioned last week for Mecklenburg. The count will begin from March 1—that is from the answers to the questions in this week's paper. These second prizes, we hope, will encourage others to begin who may feel that it is too late to contend for the Synodical Prize. Now let us hear from the other Presbyteries.

Teachers' Exchange.

ANOTHER SUNDAY-SCHOOL BUILDING.

We had the pleasure last week of seeing the Sunday-school building of the Fayetteville church, which is now about ready for occupancy. It is built against the side of the church, the opposite side coming out in the form of a semi octagon, with large windows. A large porch forms a common vestibule to the church and Sunday-school; at the rear is a similar projection constituting an airy, well-lighted Primary Room. A flight of stairs in the main room leads to a second floor in which the Bible classes will be accommodated. We congratulate Bro. McKelway on this valuable and usetul addition to his facilities for work.

PRAYERS IN THE SUNDAY-SCHOOL.

Do superintendents and others who make the prayers in the Sunday-school keep in mind what is the object of these prayers? The prayers one generally hears in the Sunday-school are such as would be appropriate for a Teachers' Prayer-meeting, or a meeting of parents, but are not at all appropiate for the Sunday-school. The prayer in the Sunday-school is not a prayer *for* the children but it is to *voice the prayers* of all, officers, teachers and scholars,—especially scholars. It should therefore be (1) *brief*; children's minds cannot be long occupied in such an exercise, (2) *simple*, that they may follow it, (3) *definite*, that their hearts may take hold of it, (4) For a *few* objects, that their interest and attention may not be divested and their minds confused, (5) for such objects as they can appreciate and enter into—else they have no part in it.



DURING hard times consumers cannot afford to experiment with inferior, cheap brands of baking powder. It is **NOW** that the great strength and purity of the **ROYAL** stand out as a friend in need to those who desire to practise Economy in the Kitchen. Each spoonful does its perfect work. Its increasing sale bears witness that it is a necessity to the prudent—it goes further.

N. B. Grocers say that every dollar invested in **Royal Baking Powder** is worth a dollar the world over, that it does not consume their capital in dead stock, because it is the great favorite, and sells through all times and seasons.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

SECULAR NEWS.

NORTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

At 11 o'clock last Saturday night it began to snow here and continued to do so during almost the entire day, Sunday, and Sunday night. Such a Sunday one hardly ever experiences in a lifetime. I have not heard of a church service having been held in any of our churches in consequence. The snow is deep and there is much suffering among the poor for wood and food. To-day, Monday, is beautiful.

Greensboro, N. C., Feb. 26th.

The first snowstorm of the season for Wilmington occurred last Saturday afternoon, beginning about 4 o'clock and ending about 10 p. m. The ground was covered to depth of an inch or two, but rain next day carried all off before Monday morning. In Raleigh, Durham and other places the storm was quite severe.

In Halifax county, the Register of Deeds says, the number of mortgages has not been reduced but the amounts are not so large as usual and the people are cancelling these rapidly The country is much better off than last year.

Sandford Express: Many of the farmers who held their cotton back last fall for higher prices are now putting it on the market. Cotton that would have readily brought them eight cents then is going at about seven now Quite a number of bales were marketed here within the past ten days.

Wadesboro Intelligencer: As an evidence that there is more home-made pork in Anson county at this time than has been the case for many years, our grocery merchants report that there is not half the demand for the western article as is usnal at this season of the year

The late severely cold weather it is feared has greatly damaged the prospects for a fruit crop, as buds in many trees had swelled and some fruit trees, plum trees for instance had bloomed.

Charlotte News: The farmers are late in beginning their spring work. The rainy weather has prevented them from beginning operation so far, and there has been very little turning up of soil.

DOMESTIC.

Compared with the preceding quarter the elevated railroads of New York city have fallen off at $2,500 per day.

Joseph Kepper, an Austrian by birth, and known in this country as the cartoonist who established Puck and gave it its great reputation died last week.

A large elephant belonging to a travelling show broke loose in Pensacola, Fla. He was being taken from the cars to the place of exhibition when he broke from his keepers. He was captured, but again broke loose tore down the tents and came near killing several persons.

Atlanta proposes to have an exposition in 1895 on a million dollar basis. Representatives will be sent to the South American republics, Mexico and Cuba to work the matter up.

A boiler in an oil mill at Lecompte, La., exploded last week. Five men were killed and several others wounded.

On Saturday last snow covered the ground, for the first time in three years in Houston, Texas; Chattanooga, Tenn., at the same time got three inches of snow. Dallas had over a foot of snow from the same storm. The day before in Canton, Miss., the the sleet broke down valuable trees and strained telegraph wires—and so all through the South and Southwest the storm was felt.

A special to the N. O. Picayune from San Antonio, Texas, Feb. 24th, says: The drought and cold weather are causing the death of cattle by the thousands in the lower Rio Grande counties. During the past few weeks there have been shipping from Alice Station on the San Antonio and Aransas Pass Railway 15,000 hides of cattle which died from starvation and exposure. Several thousand hides have also been shipped from other points in that section.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On February 21st, 1894, in the Presbyterian at Laurinbury, by Rev. W. B. Arrowood, Mr. LOUIS M. NORMEMT, of Darlington, S. C., and Miss SALLIE L. McEACHIN, of Laurinburg, N. C.

On February 6th, 1894, in Henderson, by Rev. Mr. Ingle, Mr. CHAS. E. MOORE, of Greensboro and Miss MAMIE HARTMAIER, of Henderson.

SAY SOES.

To remove egg stains from silver spoons rub with damp salt.

Irritable Stomachs.—The white of an egg, with a little water and sugar, is good for children with irritable stomachs.

When a man and woman are married their romance ceases and their history commences.

TWO KINDS OF WOMEN

need Dr. Pierce's Favorite Prescription—those who want to be made strong, and those who want to be made well. It builds up, invigorates. regulates, and cures.

It's for young girls just entering womanhood; for women who have reached the critical "change of life;" for women expecting to become mothers; for mothers who are nursing and exhausted; for *every* woman who is run-down, delicate, or overworked.

"Favorite Prescription" is the *only* remedy so unfailing that it can be *guaranteed*. If it doesn't benefit or cure, in every case, the money will be returned.

Choking, sneezing and every other form of catarrh in the head, is radically cured by Dr. Sage's Catarrh Remedy.

A German analyst says that the apple contains a larger percentage of phosphorus than any othe fruit or vegetable. The phosphorus is admirably adapted for renewing the essential nervous matter of the brain and spinal cord.

In the consumption of food we are liable to commit errors both as to the quantity and quality. The error in the quantity, however, is generally the most hurtful. A small portion of food can be better digested than a large portion, and it should never be forgotten that we are not nourished by what we eat, but by what we digest.

Men of all professions and trades, ministers, lawyers, merchants and mechanics unite in indorsing Dr. Bull's Cough Syrup the old reliable cure for all bronchial and pulmonary troubles as the best household remedy in the market.

Scratches of a cat are best treated by smearing, freely and continuously for an hour, and then afterwards at longer intervals fresh butter on the part affected. If fresh butter be not at hand, fresh lard—that is to say, lard without salt—will answer the purpose.

For Over-Indulgence

Use Horsford's Acid Phosphate.

Think of your head in the morning after a night's hard labor, and take Horsford's Acid Phosphate for speedy relief.

WILMINGTON MARKET,

FOR

WEEK ENDING, FEB. 28th, 1894.

SPIRITS TURPENTINE: Market has ruled quiet throughout since Friday when sales were made at 28¼ cents.

ROSIN: Firm throughout at 90 cents for Strained and 95 cents for Good Strained.

CRUDE TURPENTINE: Hard $1.10 and Soft $1.80 throughout.

TAR: Receipts taken day by day at 90 cents.

COTTON: Quiet; Middling 7⅛ cents.

TIMBER: Mills fairly supplied. Receipts taken at lower prices.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.

IN EFFECT DECEMBER 3rd. 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11 35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

W. E. KYLE,
Gen'l Passenger Agent.

J. W. FRY,
Gen'l Manager.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

The Presbyterian.

FOR THE FAMILY.

SOME OF THESE DAYS.

Some of these days all the skies will be brighter—
Some of these days all the burdens be lighter;
Hearts will be happier—souls will be whiter—
Some of these days!

Some of these days, in the deserts upspringing,
Fountains shall flash, while the joy-bells are ringing,
And the world—with its sweetest of birds shall go singing
Some of these days!

Some of these days! Let us bear with our sorrow;
Faith in the future—its light we may borrow;
There will be joy in the golden to-morrow—
Some of these days!

—*F. L. S., in Atlanta Constitution.*

Items for Lady Readers.

Peter Paul Rubens, the greatest of Belgian painters, was born in the little town of Siegen, in 1577. His mother had intended that he should study law, but, like all the artists who are born, not made, his talent for painting soon asserted itself, and he was put to study art. He was most fond at first of painting landscapes. Rubens was perfectly devoted to his mother, and one of his first pictures was a portrait of her.

When he was 23 years old he went, like all the other great artists, to Italy. Through the influence of a friend Rubens met Gonzaga, duke of Mantua, and was appointed painter to the court. Rubens did not spend his time going to parties and having a good time, but when he was not hard at work painting he was reading good books, for he was too smart to waste his time on pleasure alone. Often when he was painting he would have some one read aloud to him. He staid in Italy for eight years, and then was called home by the illness of his mother, but she died before he reached home. He grieved so much for her that he shut himself up for four months in the abbey where she was buried. He did not go back to Italy, but remained in Antwerp, and a year after his mother's death he married.

He built a beautiful home in Antwerp. He had two children, both boys, to whom he was devoted. Rubens was now rich and famous, but he worked as hard as ever. In summer he got up at 4 o'clock, went first to mass, and then to work. His favorite exercise was riding, and always every afternoon he rode for an hour or two. In the evening he received his friends, and so he spent a quiet, regular and yet always busy life. Once an alchemist asked Rubens to go into partnership with him, The great painter answered: "You have come twenty years too late. I found out the secret of transmuting metals long ago;" then pointing to his palette and brushes, he added: "Everything I touch with these turns to gold."

A new honor was now conferred on Rubens. Marie de Medici summoned him to Paris to paint twenty-two immense pictures, illustrating her life, for her palace of the Luxembourg. The queen was delighted with his pictures, taking lessons from him in drawing, and often while he was at work she would sit and talk to him.

Rubens was specially fond of painting children, and his pictures were so lifelike that once, where some children were standing looking at his painting of a child, one of them exclaimed: "Does Rubens mix blood with his paints?"

Rubens went to England and painted a number of pictures for King Charles I. The king knighted him, and after the ceremony, gave him the sword, a handsome set of silver, a diamond ring and a rich chain, to which was fastened a picture of the king. Rubens ever after wore this around his neck.

Rubens' wife died in 1626, and four years afterwards he married again, a young girl only 16 years old and very rich. Rubens was then 53 years old. During the last years of his life Rubens suffered much from gout. He died May 30th, 1640. He was buried, at night, as was the custom, and all the people followed him to the grave. Among them were sixty orphan children with torches. At his own request a "Holy Family," one of his finest pictures, was hung above his tomb. In this picture are the portraits of himself, his youngest son, his father and his two wives. Rubens left his sketches to whichever son might become an artist, or to whichever daughter might marry an artist, but not one carried out his conditions. There is a fine monument erected to his memory in one of the public squares of Antwerp.

Pineapple salad is made as follows: Chop a ripe pineapple very fine, add half a cup of sugar, two cut-up oranges, cut across the grain, one banana, the juice of half a lemon, and a dash of black pepper. It is the pepper that seems to accentuate all the flavors of the fruits.

Things Useful.

Frosting Without Eggs.—Five tablespoonfuls of milk, one cup of granulated sugar. Boil five minutes.

To make orange sherbet, boil a pint and a half sugar in three pints of water for twenty-five minutes; then add in the juice of twenty oranges and one lemon, strain, and freeze. A pretty way to serve this is to put it in the skins of oranges.

To Clean Steel Knives.—Steel knives or other articles which have become rusty should be rubbed with a little sweet oil, then left for a day or two in a dry place, and then rubbed with a finely powdered unslaked lime until every vestige of the rust has disappeared, and kept in a dry place wrapped up in a bit of flannel.

Peanut Brittle.—Crush a quart of peanuts with a rolling pin, after removing the external shell and the red covering of the kernel. Melt slowly, pouring in a little at a time to prevent caking, a pound and a half of granulated sugar. Just as soon as the sugar is melted stir in the nuts and pour out on buttered plates or pans quite thin. Draw off in squares, and when cold it will easily break up. Other nuts will answer, but peanuts are preferred.

THE STORK C.

An Amusing Bird Story Told by a German Clergyman.

I heard last summer a true story, which seemed to me worthy the ear of young readers. It was narrated by a clergyman to a group of young folks on a hotel piazza. I shall not tell his name, because I know the story better than the historian.

Several years ago this gentleman was living in the German capital with his family. There were many new sights and sounds to interest the American family, but nothing more fascinating than the colony of white storks which settled on the adjacent house tops and made a bird village of the nestled chimney stacks.

The birds had such an air of proprietorship and general coziness, that



STORKS ON THE WING.

some member of the family insisted that that particular part of the city was the regular summer home of these tourists, who returned to their old quarters each season, in human fashion. This idea was not accepted as fact, and there were many speculations as to some possible means of testing the theory. Not being up in the stork language, no one could ask questions and get answers, neither could any mortal remember the fine points of stork physiognomy from year to year.

A plan was finally decided upon, and one particularly aristocratic monarch-of-all-I-survey-looking bird was enticed by a good dinner into the garden. There a silver ring was placed about his leg, on which was engraved "Berlin, 1888." He then flew back to his favorite chimney, and ere long he joined the passing flocks that were constantly leaving for the south. Many a thought followed the feathered fugitive during the long winter, and at the first sign of spring eager eyes watched for the return of the travelers. After many days, a distant line of storks, far up in the blue, came into view. Over the clergyman's house several detached themselves from the sky caravan and hovered around the dwelling. A tempting feast was prepared, and presently the weary pilgrims flew down into the yard. Friendly eyes watched every movement with joyous welcome. Imagine the surprise when one of the flock was seen to have *two* silver rings upon its legs!

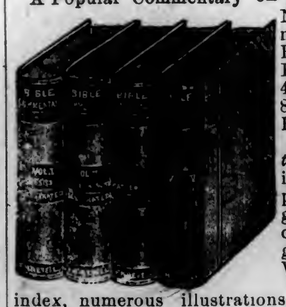
Behold! the old ring was back again, and accompanying it another, which read: "India sends greeting to Berlin."
—Henry Fenn, in St. Nicholas.

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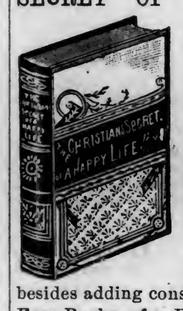


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HOW TO DO IT.

The fields are all white,
And the reapers are few;
We children are willing,
But what can we do
To work for our Lord in His harvest?

Our hands are so small,
And our words are so weak,
We cannot teach others.
How then shall we seek
To work for our Lord in the harvest?

We'll work by our prayers,
By the pennies we bring,
By small self-denials—
The least little thing
May work for our Lord in his harvest?

Until by-and-by
As the years pass at length,
We too may be reapers,
And go forth in strength
To work for our Lord in his harvest?

—*Children's Record.*

How Roxy Found Children's Day.

Roxy had lived with the Fosters ever since she could remember. Now she was eight years old, but small for her age.

It was Roxy here, and Roxy there, until the poor child grew so weary and discouraged that nothing seemed left but to relieve her over-wrought feelings in a flood of tears. And then Mrs. Foster would remind her that if she hadn't taken pity on her, and brought her home from the poor-house, she would be there at the present time. Roxy often wondered if the poor-house could be much worse than the place she now called home.

Poor little Roxy! She had but one friend on the whole Foster farm, and that was "Shag," the curly little black dog, who, being no favorite himself, felt for the lonely child. The two waifs were united in a bond of sympathy and pity for each other. And so Roxy had one firm friend who loved her most faithfully, and who in return received all the affection of her starved little heart.

Roxy had learned to read a little, having attended the district school several months during the two winters after she was six years old. But Mrs. Foster thought it a waste of time to let her go in the summer time, and said that the girl would have to work for a living, and would be better off without any cranky notions about education. So poor little Roxy had to drudge through the long summer days. When other children were running about, and growing strong, her thin, stooping shoulders were bearing burdens that would have been heavy for much stronger ones.

About a month before "Children's Day," Roxy read in her slow, uncertain way, a long article about its accompanying exercises, its floral decoration, its music and birds, its happy children who were to take part, and for whom it was especially observed and celebrated.

And then the lonely child began to wonder why she could have no such days—no flowers, no music or pleasure of any kind.

The brown, tangled head rested upon Shag's, tears rolled down the sad little face, and the thin, undeveloped form trembled with the great sobs that came straight from the grieving heart of this child who had known so little of joy or happiness.

Shag kissed away her tears in his doggish way, and did his best to cheer up his only friend's sorrowful spirits.

At last a happy thought struck Roxy. Why could not she and Shag go to the city and find Children's Day? Why had she not thought of that before? Children's Day must be for all children—why not for her?

So Roxy planned and dreamed about the day when she would start to find Children's Day. Not a word did she say to the Fosters, for she well knew that would mean death to all her plans, but she whispered her precious secret to Shag, charging him over and over not to mention it.

She kept the piece of paper with the date of the auspicious day upon it, and lived in a happy dream of anticipation from that time. The day of all days dawned clear and full of sunshine. Long before any of the Foster family were awake, Roxy stole quietly out of the house, with Shag close at her heels, her little bare feet brushing the dew from the grasss, her limp pink sunbonnet falling over her face, and her patched calico dress fluttering in the gentle breeze that blew so sweet and fresh against her face.

On she trudged, never once thinking of turning back, or with the least regret for those she had left behind. Had she not all that cared for or loved her following close by her side? As she was passing one house, a large dog ran out to the road barking furiously, and Roxy was frightened terribly, but aside from being thrown down in the thick dust of the road she was not hurt. Shag, being a little frightened too, ran between her feet, throwing her down; but when he saw that something unpleasant had befallen his beloved mistress he fell upon the cause of all their trouble and reduced him to a state of apparently abject fear.

And now a thought came to Roxy that gave her pleasure as well as anxiety. The piece of paper she had treasured so carefully said that each child must bring flowers, if only a few, but where would she find them? Of course, if Children's Day was for her, she must take some kind of flowers, or else they might not let her and Shag in. So she turned into a strip of woodland lying along one side of the road, and found handful after handful of sweet wood-violets, looking up at her with their dear, fragrant faces.

The birds sang, as they hopped and flitted from limb to limb. It was so cool and restful within the shadows that Roxy and Shag rested a long time before they started on again, and, when they turned once more into the road, Roxy's pink sunbonnet was full to overflowing with sweet wood-violets.

How tired these two foot-sore travelers were before the spires of the city greeted their tired eyes! Poor little Shag limped painfully but bravely along, and Roxy could scarcely move one little red, blistered foot after the other.

At last, the streets are before them. More than one curious gaze of the passers-by are turned in their direction. Shag limps along, his tongue hanging out, panting and thirsty; Roxy walks slowly behind, sunbonnet in hand filled with violets, her tangled hair falling about her face, little rivulets down each cheek made by tears and past, the faded calico dress hanging limply upon the thin, childish form, the swollen, blistered feet, bare and red; all telling of an uncared-for child, a lonely, unloved creature, yet, none the less "one of His little ones."

Up the long street the strange looking pair make their way, eagerly watching for the place where she could find Children's Day. Finally they paused in front of a church to rest. At that moment the sweet tones of an organ floated out to them, and a chorus children's voices rang upward like bird-songs.

Roxy was all excitement and glad expectation now. Her little body quivered with joy and happiness.

"Oh Shag, we've found it! we've found it! Come on, poor Shag, now your foot won't hurt you any more. We'll have such a nice time, Shag. Just hear the music; and I can most smell the posies that the paper told about, can't you, Shag?"

Quickly the child, followed by the faithful Shag, hurried into the vestibule of the church, and on up the aisle, never stopping a moment until the altar was reached. Then pausing, in front of the kindly-faced minister, Roxy held out her old pink sunbonnet, in her eagerness to bestow her offering, spilling her sweet blossoms.

Her voice rang through the church clearly and distinctly:

"Please take my flowers, won't you? I've come so far, Shag and me, and we're tired and hungry; but we've found Children's Day, and you'll let us stay, won't you? I brought the posies—all the ones I could find, Shag and me." But here she began to realize that the great church was full of strange faces, and that they were all looking at her. But there was not a smile; not even among the children.

It was so pathetic, so touching, that it appealed to every heart, young and old, The now frightened, bashful child was not the only one sobbing in that large assembly.

Roxy did not stand alone but a moment. A woman with a face shining with purity and nobleness, took her by the hand and seating her in her own pew, wiped the dirty tear-stained face with her own fine, soft handkerchief, talking to her and soothing her as poor little Roxy had never been talked to before.

And that was not all. The minister drew such a lesson and talked to the children so beautifully about the incident that had just transpired, that those who heard it, never forgot. The impress of that ragged child's earnest faith, her struggle to reach something bright and sweet in life, will live with them while life lasts.

What became of Roxy? After careful inquiry and proper action, the sweet-faced lady adopted her. And as Roxy did not think she could live without "Shag" her only friend in the lonely time, before she found "Children's Day," he lived to a fat old age with his old and his new mistresses.—*The Comfort.*

Japanese Babies.

Do you know how the babies of Japan are taken care of?

Those of the middle classes are nursed in much the same way as the babies of our country; but those of the poor people, when but a few months old, are strapped upon the back of a larger brother or sister, themselves not more than five or six years of age, who play about all day long, indifferent to the load on their back, and the baby looks over the shoulders of its carrier, and watches their games with evident delight.

Probably not many of our boys and girls would care to have a baby on their back all day, even though they loved it ever so much. It seems as though it would be a very heavy load, doesn't it? And it would be for the little Japan boy or girl, too, were they not trained for it. The training is done in this way:

When but two years old a very small sack of sand is strapped of their backs, and as they grow older the load is gradually made heavier, until at the age of four or five the weight of the sack of sand is equal to that of a baby, and they are then ready for a baby brother or sister to be strapped on.

Where there are no other children in the family the mother carries the baby in the same manner, and in this way can nurse it all day, and attend to her housework at the same time.—*H. H. Bevis, in Our Little Men and Women.*



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Colportage Collection in Fayetteville Presbytery.

The churches of Fayetteville Presbytery will take note that Presbytery decided at its spring meeting to co-operate with the General Assembly's Committee of Publication and Colportage "by giving one collection in March for this purpose." The other collections for this cause (in churches where there are more than *one*) are to be retained in the Presbyterial Treasury for colportage work, in the Presbytery. Church Treasurers in remitting will please instruct the Presbyterial Treasurer accordingly.

Presbyterial Colportage work was suspended a year ago for want of funds. Will not the churches all respond liberally that this important work may be placed on its feet again.

W. B. ARROWOOD,
Agent Colportage Fayetteville Presbytery.

Presbyterial Notices.

The Presbytery of Wilmington will meet at Beth Car church, Bladen county, at 12 m., on the 4th day of April next.

A. McFADYEN,
Stated Clerk.

Presbytery of Mississippi will meet in Wesson, Miss., Thursday, April 12th, 1894, at 11 a. m. Sessions will send up statistical reports and Commissioners' Fund at rate of 10 cents per member.

S. C. CALDWELL,
Stated Clerk.

The Presbytery of Mecklenburg will meet at Lincolnton, N. C., on Tuesday at 11 a. m., April 10th, 1894.

Attest: R. Z. JOHNSTON,
Stated Clerk.

Pee Dee Presbytery will meet at Florence, S. C., Friday, April 13th, at 8 p. m.

JNO. G. LAW,
Stated Clerk.

Tombeckbee Presbytery will meet at Macon on Thursday at 11 a. m., April 12th.

A. B. COIT,
Stated Clerk.

The Presbytery of Eastern Texas stand adjourned to meet at Alto, Thursday, April 19th, at 7.30 p. m. The first day is to be spent in considering Sabbath-school work. Sessional records for examination are expected at this meeting. The Presbyterial assessment is at the rate of ten cents per member. This, and the reports of sessions, should be sent to the Stated Clerk before the meeting of Presbytery.

S. F. TENNEY,
Stated Clerk.

The 91st stated meeting of the Presbytery of Potosi will be held in the Presbyterian church, Farmington, Mo., on Tuesday, April 3d, 1894, at 7 o'clock p. m. This is to be a semi-centennial occasion and a full attendance is earnestly requested.

GEO. W. HARLAN,
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TRAINS GOING SOUTH.

Dated Jan. 11, 1894.	No. 55	No. 58	
	P. M.		
Leave Wilmington	*3 20		
Leave Marion	6 11		
Arrive Florence	6 50		
	No. 50		
	P. M.	A. M.	
Leave Florence	*7 10	* 7 45	
Arrive Sumter	8 28	9 20	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 28	*9 53	
Arrive Columbia	10 00	11 05	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 57	5 35	
		No. 59	
	A. M.	P. M.	
Leave Sumter	5 57	* 5 45	
	A. M.		
Arrive Florence	7 15	6 55	
	No. 56		
	A M.		
Leave Florence	*7 40		
Leave Marion	8 23		
Arrive Wilmington	11 10		

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Dated Jan. 11, '94.	No. 23 Daily.	No. 35 Daily.	No. 41 Daily	*†No. 501, N. Y. and Fla. Special.
	A. M.	P. M.	A. M.	A. M.
Lv Weldon	11 47	9 51	... .	12 02
ArR Mount	12 55	10 45	.....	.....
	P. M.			
Ar Tarboro	2 35	.....	.....	... ..
Le Tarboro	12 07	.....	.....	.....
	P. M.	P. M.	A. M.	
LvR Mount	12 55	10 45	6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	2 45	.....	.....	....
Lv F'y'ville	4 25	1 15	.....	4 00
ArFlorence	7 05	3 27	.....	6 15
	No. 47 Daily.			
	P. M.		A. M.	
Lv Wilson	2 05	.....	6 35	
LvGoldsbo'	3 00	.....	7 20	.. ..
LvM'gnolia	4 13	.....	8 29	.....
Ar Wilm'tn	5 50	.....	10 00	.....

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily	*†No. 500, N. Y. and Fla. Special.
	A. M.	P M		P. M.
LvFlorence	7 30	7 05	.....	11 50
Lv F'y'ville	10 27	9 20	.....	2 23
Lv Selma	12 10	.....	.....	.....
Ar Wilson	1 05	11 18	.....	4 30
	No. 48 Daily			
	A. M.		P. M	
Lv Wilm'tn	9 00	.....	7 00	.....
LvM'gnolia	10 40	.....	8 37	.....
LvGoldsbo'	12 00	.....	9 48	.....
Ar Wilson	12 50	.. ...	10 35	.....
	No. 78 Daily.	No. 14 Daily.		
	P M	P. M.	P. M.	
Lv Wilson	1 15	11 23	10 40	.....
ArR Mount	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	... .	.....
Lv Tarboro	12 54	.....	.....	.....
LvR Mount	2 07	12 05	....	.....
Ar Weldon	3 18	12 56	... ..	6 01
	P. M.	A. M.	A. M.	A. M.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

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Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9 30 a m, arrive Tarboro 10 25 a m, and 11 45 p m.

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

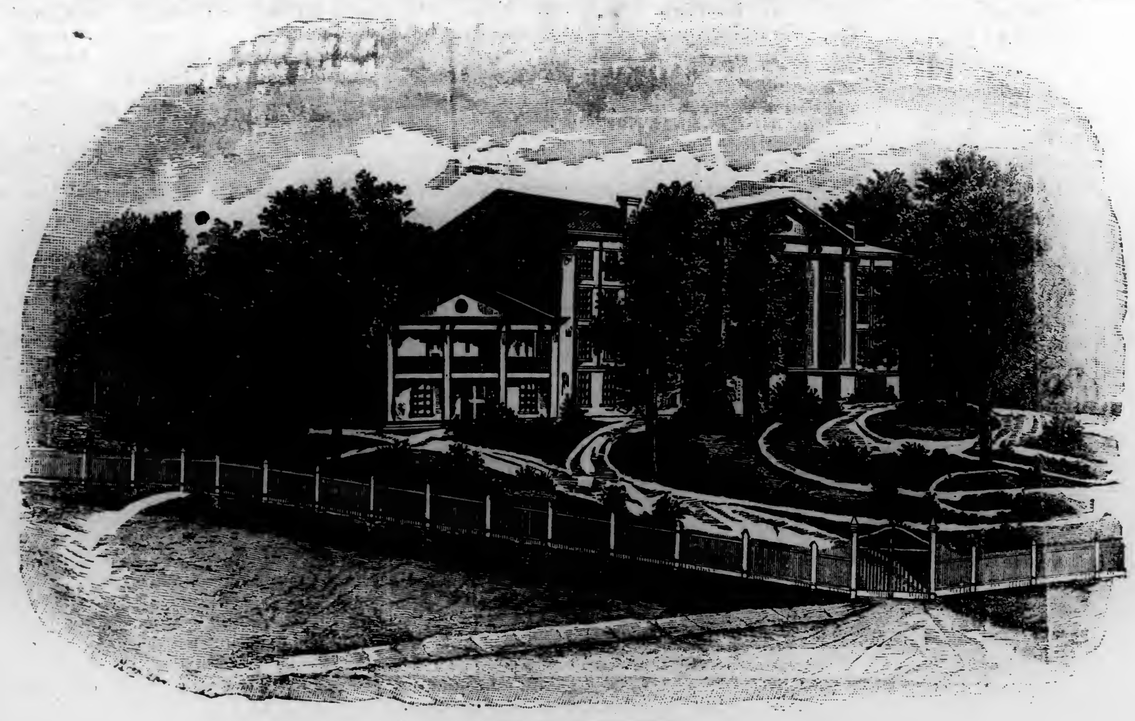
Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7 20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

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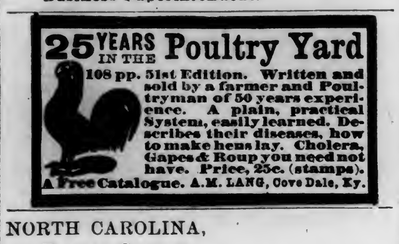
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NORTH CAROLINA,
BLADEN COUNTY,
SUPERIOR COURT,
SPRING TERM, 1894.

B. G. Worth and D. G. Worth, Partners trading as Worth & Worth,
vs.
Charles Chancey

This is a civil action brought by the Plaintiffs to recover from the Defendant the sum of Nine hundred and seventy-five dollars with interest thereon and to foreclose a Mortgage made by said Defendant to the Plaintiffs on the 6th day of June, 1887, to secure said indebtedness, and it appearing that the defendant is a non-resident of the State of North Carolina, but has property therein, and this Court having jurisdiction of the subject matter of this action; and it appearing further that a summons has been issued against the Defendant which has been returned "not to be found," and that the said Defendant after due diligence cannot be found within the State—

It is therefore ordered, That a notice be published once a week for four weeks in the NORTH CAROLINA PRESBYTERIAN, a newspaper published in the City of Wilmington, N. C., notifying the said Defendant to appear at a court to be held in and for the County of Bladen at the Court House in Elizabethtown, N. C., on Tuesday, after the third Monday in March, 1894, and answer or demur to the complaint in this action.

Done at office in Elizabethtown, N. C., Feb. 3d, 1894.

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The Presbyterian.

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THURSDAY, MARCH 8, '94.

JOHN McLAURIN, - - EDITOR.
CONTRIBUTING EDITORS:
REV. PEYTON H. HOGE, D. D.
REV. WALTER W. MOORE, D. D.
REV. ALEX. D. McCLURE.

LIGHT LITERATURE.

By this we do not mean what is pleasant to read, not requiring much attention or thought, some of which is helpful and restful; but what is trashy and of hurtful tendency and effect. The title will serve us to call attention to pernicious periodicals as well as bad books. When having reference to the one book of Ecclesiastes, which he was writing, and giving sanction and commendation to *the* Book then being given by inspiration and now complete and perfect and true in every letter as our Bible of the Old and New Testaments, SOLOMON, the wise king of Israel, wrote these words: "Of making many books, there is no end, and much study is a weariness of the flesh." The meaning of the first clause depends on a truth going before it that the Bible as one book of many parts written by many hands, in many times, under many conditions, by one inspiration, under one Shepherd is the only book that satisfies and rests. It alone is always and altogether true. When we turn away from that or even when holding to that we go into fields of human research and learning and activity, there is no end to the making of books, and none of them give final answers to the problems they are meant to solve, none of them give the last analysis of the subject they are meant to discuss, none of them give restful refuge of reason or desires from the distresses and perplexities of life. Hence the added phrase: "and much study is a weariness of the flesh." The surface meaning is true that much study is a serious tax of the muscular and nervous forces, but the real meaning is more true that the desire for exact learning and for complete knowledge or for the gratification of taste and imagination, in reading, while it may receive much pleasure and benefit, is not satisfied out of the Bible. The one Book is sufficient, and all other books may help or please only as aids, companions or servants to those whose only infallible rule of faith and practice is the Bible.

There is a class of light literature prepared of set purpose to put in natural and practical association in every day life, some of the principles or doctrines, promises or helps of the Bible. They sometimes offer the solution of a question of Christian conduct in social life or give in an attractive colloquial, or discursive setting historical or geographical knowledge or facts of discovery or observation in travel and of science. There is also a vast amount of books called novels, differing in style and purpose from age to age. These are helpful so far as written in clear pure style, with a good moral tone, controlled by Christian principles and read in due proportion to books of closer thinking and for real learning and mental training. They must never be allowed to supercede the regular systematic reading of the Bible. It is to be lamented that many parents and private or public teachers who have not learned the many beauties and attractions of the Bible, suffer the young in their charge to form a taste for this light literature on the false supposition that the Bible is not attractive and pleasant reading. Some will allow this for want of industry and care to get acquainted with the Bible themselves and to show the way of this to the young.

There is a mass of pernicious light literature which we do not care to advertise by referring to it here, but because of the harm it is doing in its many forms we must denounce it. In one form it is sent out in cheap paper and pictures as parts of serial stories to appear in subsequent numbers. The whole of it is bad. It is meant to catch the unwary. It is a money-making scheme with highly colored accounts of impossible adventures and often immoral conduct. If the money spent in buying the later issues were only saved and used to buy cheap editions of good books there would be great saving of morals too. The illustrated weeklies offering pictures and accounts of crime and jealousy and unchastity and sold all through the land, ought to be shut out as completely and with as strict a quarantine against their immoral contagion as we enforce against yellow fever or cholera. They are making the fibre of much of the growing immorality, licentiousness and dishonesty of our youth. The chaste teachings of pure mothers is undone by these lewd nude figures and a sort of halo is cast about the ravisher, prize-fighter and burglar. These papers are a popular substitute for the dime novel, and cheap blood and thunder stories of fighting with Indians and of burglaries and robberies. They are a nuisance and a pest in our social fabric.

The country is just now receiving a flood of cheap publications, containing the smart sayings of the most popular unbeliever of the times and of gibes, innuendoes and insinuations against this blessed Bible which has lighted the pathway of all our sainted fathers and pillowed the faith of our mothers in many a night of darkness and in the last sleep. It is sometimes said that preachers are opposed to this class of books because they are afraid of losing their power by them. Yes, just as the physician warns against the use of alcoholic intoxicants because it will make powerless the remedies for diseases that may otherwise be successfully treated, and as he warns against the use of deadly poison because it will remove the patient from his care or help. So is the preacher aware that this is worse than alcoholic stimulant and more deadly than the poison, because they first excite and then destroy the soul; his enemies because they put the soul beyond the remedies he has to offer in the gospel. This class of books and periodicals is light in the worst sense. It is all worthless, lighter than vanity, but weighty as lead to drag the soul down to death. If only one case of a thousand can be shown where hearing or reading this has done any good, has elevated the moral tone or improved the character or made the life purer what we here write may be taken with some allowance, but until this is done we protest against the evil of it and beseech all to follow that which is true and good in reading as well as in living.

If there were no pure literature, or if it were too costly being only available for the rich; if there were no illustrated papers pure and bright and entertaining; if there were no libraries for the young and circulating libraries for all classes; if all these we denounce did good, what we here write might be discounted. If the Bible had no parts attractive to the young, no literary attractions for the cultured, no right principles for the life, no variety for the many tastes, and no great matters for the thoughtful what we here write might be offset.

If there were any books that prepared for time and eternity, we might admit them; but while there are none such dissociated from the Bible, we call again to this one issue that there is but one book infallible and satisfying and no literature, specially no light literature, should be tolerated in rivalry or abuse of that book; and no literature that diminishes our interest or deadens our sensibilities to the teachings of the Bible is worthy to be called literature.

JOHN Y. McKANE, WHO VIOLATED the election laws, prominent as he was in political and social circles, has donned the stripes and is now doing duty in the Sing Sing state prison. It is a triumph for good morals. Hereafter men in that locality, who are disposed to set at defiance the rights of others to the elective franchise, will think seriously before undertaking such villainy.

HERE AND THERE.

ARTICLES COMMUNICATED, FOUND ON our second and third pages are delightful, our readers will join us in saying. Prof. MOORE conclude his Historical Sketch of Union Seminary and Dr. BLAIKIE, of Edinburgh, furnishes an article on Regenerated Homes. Next week we will give our readers an article from Dr. McGILVARY on misson work in Siam and an article on work in Edinburgh, Scotland, "on Reaching Our Poor;" from one of our ministers who lately has gone there. Rev. S. G. WALKER has sent us an article on the subject of Co-operation in Colored Evangelization, which is specially interesting as from the pen of a colored minister. It will appear next week.

"If there is sin, it is the reading public's sin, and not the publisher's. We may be sure if church-members stop reading papers on Sunday the Sunday issues will be abandoned."

This regarding the Sunday newspaper appeared in a religious contemporary from whom better things might be expected. It certainly is indefensible morals, and surely as justification for Sunday publishing is exceedingly poor logic. Since when has it come to pass that he who furnishes the opportunity for sin and ready means for commission of sin is guiltless of sin?—this even if you can acquit of direct, abstract sin, which here cannot easily be done. The principle here laid down by our brother editor would excuse every institution of vice, that exists the world throughout, to ensnare souls and people the realms of perdition; it would justify every gambling hell, every den of infamy, every liquor saloon.

LET US APPLY IT TO THE LIQUOR-saloon and see: Suppose one saying: "If there is sin, it is the dram-drinker's sin, and not the liquor-seller's. We may be sure if people stop drinking the liquor-saloons would not exist." Usually this would be considered simply execrable as a justification of the soul-destroying traffic. And yet, listen! we are told it is precisely the argument(?) by which professing Christians who keep so many of our corner bar-rooms defend their conduct. They put it concisely thus: "The sin is not in the selling, but in the drinking."

HOW SAD IT IS WHEN ONE WHO IS A leader in religious thought gets astray on a question of morals. One tires of the plain well-beaten path and takes a little airing on another line, lightly weighing the consequences of this departure. And if possible sadder still is the thought that an act like this is forever beyond recall. Awhile ago a widely influential religious newspaper, strangely enough, employed its pen in such a defence of moderate drinking as was hardly to be distinguished from advocacy of the practice. There was no ill intent in this, it would seem to have been simply one of those perversions of the moral sense which is totally inexplicable. But who shall measure the harvest of sin and woe which shall spread through the vast future from a seed-sowing so unwise.

THE ASHEBORO COURIER IS ABOUT right when it says:

"If all the churches in the land were to turn out members who refuse to pay their debts there would be fewer members, but the world would have confidence in those who were left in Zion. Then membership in the church would be a badge of distinction worth more than gold and rubies."

The only trouble is to know when non-payment is the result of sheer inability and when of downright dishonesty. Every honest man pays his debts when he can, even if to do so causes great personal sacrifice. But as every dishonest man denies his ability, and his statements could not ordinarily be disproved, the matter has to stand a matter of conscience. A church-member who can pay his debts and refuses to do so is very, very, far from clean at heart.

WE INVITE PARTICULAR ATTENTION to the article "The Matter Explained" on our fourth page, as there has been considerable misapprehension concerning the subject discussed.

THE CONSTITUTIONAL RIGHT OF THE Roman Catholic nuns employed in the public schools of Pittsburg, Pa., to wear their distinctive dress is to be inquired into. The pastor of St. James's Roman Catholic church says the church will not insist on the garb during school hours, and the sisters will not give religious instruction during those hours, but he thinks—and here is the modest proposition—the local board might grant one room in the school building to the sisters to teach religion [Roman Catholicism] to such as may choose to remain after school hours. In other words the school authorities might directly provide for distinctively teaching Romanism. To the not very acute minds of the Roman hierarchy there would be no combination of Church and State in this.

MR. GLADSTONE HAS RESIGNED THE premiership of Great Britain. He has failed in the great aim of the latter years of his life. Whether one regards this as a desirable result or otherwise, all will concede that he deserves the gratitude of the Irish contingent, which he so implicitly served of late. The way they now regard him, and the way the Roman Catholic Irish denounce him, is but a fresh instance of that ingratitude which casts one aside when he can no longer be made serviceable. The Protestants of Ireland had in great measure ceased to fear Mr. GLADSTONE, for it has been manifest of late that the domination of the Roman hierarchy, to which his efforts tended, would utterly fail of accomplishment.

IT WILL BE UNIVERSALLY CONFESSED that the U. S. Congress, in either branch, is not just now an edifying spectacle to the nations of the world, nor is their conduct such as commends them to the people whose interests they have in charge; and this the members will be apt to learn in the near future.

RECENTLY ABOUT TWENTY MAYORS of cities in Great Britain who are total abstainers from spiritual liquors—twenty of the forty-three who hold this high office in the United Kingdom—met in the Mansion House, London, under the presidency of the Lord Mayor of London and gave their testimony in behalf of abstinence. They were addressed in a telling speech by Sir BENJAMIN WARD RICHARDSON. Such a meeting is bound to have great influence. Could that gathering be duplicated in this country? We fear not.

Resolutions Adopted by the Synod of North Carolina.

The Synod of North Carolina, gratefully sensible of its obligations to the North Carolina Presbyterian for publishing and disseminating not only the views of its churches, but the actions of all its Presbyteries and agencies, adopt the following resolutions:

1*st. The North Carolina Presbyterian is an indispensable agency for promoting and maintaining every enterprise in which the Synod is engaged.*

2*d. That the success and efficiency of all its enterprises would be vastly enlarged by a largely increased circulation of the paper.*"

3*d. Synod's agent of Publication, in co-operation with the agents of Publication in the Presbyteries, is instructed to concert measures for securing this greatly to be desired result.*

FOREIGN MISSIONS.

Conducted by

Rev. T. R. Sampson, Asheville, N. C., Secretary for Foreign Missions of Synod.

Nuggets From Many Mines.

Some time ago there was much talk of Japanese philosophers, who professed to reconstruct Christianity, to make a Christianity for Japan. Happily we hear nothing now of that quaint misconception. A church they may build, after their own models and according to their own fancy; but the materials, the Christian creed, as the occident has cherished it for two thousand years, is immutable. It is the creed that elevates the individual by its doctrine of the fatherhood of God and the common brotherhood of man; that raises childhood; that protects and elevates woman; that sanctifies marriage; that rescues the the unfortunate; that emancipates the slave; that limits the horrors of war. There may be something better in another planet, but not in the genius of Japan.

After listening to his accusers for some years, it is no more than fair to allow Sir Edwin Arnold to speak for himself:

"I have been criticised for an implied comparison between Buddhism and Christianity, in regard to doctrines derived from them and principles contained in them respectively. No such object was in my mind. For me Christianity, rightly viewed, is the crowned queen of religion, immensely superior to every other; though so great an admirer of much that is great in Hindu philosophy and religion, I would not give one verse of the sermon on the Mount away for twenty epic poems like the Mahabharata, nor exchange the Golden Rule for twenty Apanashads."

The sphere of woman is a narrow one in all heathen lands. In India she "can grind, spin cotton, sometimes pull punkabs, and carry mortar and no other way of supporting herself is open." To be a washerwoman, a cook, a housemaid, a dressmaker or anything else of that kind, is out of the question. Such is public sentiment, and because there are no teachers. Zenana missionaries are endeavoring to work a revolution at this point, and to open up various honorable ways for their sex to earn a livelihood. Industrial schools are likely to multiply in the near future.

An educated Hindu was lately asked what in modern missionary effort made him fear most for the stability of his own religion. He replied, "We do not greatly fear your schools; we need not send our children. We do not fear your books; we need not read them. We do not much fear your peaching; we need not listen. But we dread your *women* and we *dread* your *doctors*, for your doctors are winning our hearts, and your women are winning our homes; and when our hearts and our homes are won what is there left us."

The slaughter-houses of Chicago called out a fierce denunciation from a representative of the Hindu religion, at the Parliament of Religions. He declared that India did not want a Christianity which tolerated such atrocities. Yes, yes, alas! But then "while the Hindu is shocked at the killing of a cow for food, and the Buddhist carefully avoids killing any animal, neither finds special occasion for concern in the death of a man. India, in the past, has been one vast slaughter-house of humanity, under the sanctions of Hinduism. Men have been flayed alive, mangled under wheels of idol cars, drowned in the Ganges "the Sacred River." Women have been cursed, crushed, burned on funeral piles, and subjected to every form of shame. Even to-day harlots form a part of the sacred service of the Hindu temples." As an indignant sister exclaimed "and the representative of this horrible, obscene, filthy religion is invited to Christian America to lecture us on the *evils of canned meat!* Why could he not find time to answer Mrs. Palmer's question on, What Hinduism has done for women."

The question of the married, versus the unmarried, missionary, is often discussed—and not a few are inclined to prefer the single missionary, especially on account of his supposed cheapness. Cheap things are not always, or generally, the best and there are *many reasons* why unmarried missionaries are not even *desirable* in the Eastern countries.

But hear what a converted Hindu now, a minister of the gospel, says: "The home of the missionary has done more to forward the progress of the gospel in India than *any other agency.* To see a woman, intelligent yet womanly, presiding at the table, voicing her opinion and ideas freely, assisting her husband in his noble work, managing diligently her own household and conducting faithfully her special work among women, is a novel and most interesting sight to a Hindu. The aesthetic and Christian environments of such a home have so impressed the minds of our people that they are endeavoring to adopt this ideal home life, as far as practicable."

For our own part we do not care to *hear* any man's views of the *Fatherhood of God* or the *Brotherhood of Man*, until we know what he *holds* about the *sisterhood of woman* and the *childhood of children, girls* as well as boys.

The Presbyterian.

THE TAPESTRY WEAVERS.

Let us learn a useful lesson—no braver lesson can be—
From the ways of the tapestry weavers on the other side of the sea;
Above their heads the pattern hangs, they study it with care,
And as to and fro the shuttle leaps, their eyes are fastened there.

They tell this curious thing beside, of the patient, plodding weaver:
He works on the wrong side evermore, but works for the right side ever.
It is only when the weaving stops, and the web is loosed and turned,
That he sees his real handiwork; that his marvellous skill is learned.

Ah! the sight of its delicate beauty—it pays him for all his cost;
No rarer, dainter work than his was ever done by the frost!
Then the master bringeth him golden hire, and giveth him praise as well,
And how happy the heart of the weaver is, no tongue but his own can tell.

The years of man are the looms of God, let down from the place of the sun,
Wherein we are ever weaving, till the mystic web is done,
Weaving blindly, but weaving surely, each for himself his fate;
We may not see how the right side looks—we can only weave and wait.

But, looking above for the pattern, no weaver hath need to fear;
Only let him look clear into heaven—the Perfect Pattern is there.
If he keeps the face of the Saviour forever and always in sight,
His toil shall be sweeter than honey, and his weaving sure to be right.

And when his task is ended, and the web is turned and shown,
He shall hear the voice of the Master; it shall say to him, "Well done!"
And the white-winged angels of heaven, to bear him thence shall come down,
And God shall give him for his hire not golden coin but a crown!

—*Selected*

[For the N. C. Presbyterian.]

HISTORICAL SKETCH OF UNION THEOLOGICAL SEMINARY IN VIRGINIA.

BY PROF. W. W. MOORE.

VIII. PERIOD OF ASSURED PROSPERITY, 1885–1894

There can be no doubt about the propriety of the title which we have given to this installment of our sketch. And yet the institution has suffered heavier losses by death during these years than in any equal period of its history. The very fact, however, that its growth has not been checked by the removal from it of such men as Judge Watkins, Dr. White, Dr. Latimer, Dr. Smith, and Dr. Peck, in mournfully rapid succession, is the best proof that it is now firmly established, and is no longer dependent upon any particular man or men for its continued success. Judge F. N. Watkins died on the 5th of September, 1885. He had been Treasurer of the Seminary for more than forty years, having been elected in 1844. "The period," says the memorial adopted by the Board, "embraces several seasons of great financial embarrasment to the Seminary, especially the years of the war, 1861–1865. Through all, he performed his duties not only with conscientious fidelity, but in such a wise and judicious manner, as to gain, yearly more and more the confidence of the Trustees, and often to secure important increase in the investments. Not a cent was ever lost through neglect or mistaken judgment. The only instance in which the Seminary ever suffered loss during his administration resulted from his being overruled by higher authority to make a loan of several thousand dollars."

In 1886 nearly $6,000, bequeathed to the Seminary by Mrs. Henrietta L. Powers, was devoted to the establishment of the Powers Scholarship, in accordance with the provisions of her will.

In the same year, by the will of Mr. David Baylor, the institution received a legacy of $8,000, the greater part of which was used for the erection of an additional professor's residence, on the vacant lot just west of the Library. The remainder was devoted to a number of sorely needed improvements in the seminary building.

The two ancient stoves which had so long disfigured the chapel and mocked the desire of its shivering occupants with promises of warmth which were never fulfilled, were now relegated to the lumber room, together with the excruciating low-backed benches which had for years tortured Protestant students of Theology as though they had been Romish asceties doing penance; and also that long counter, with its faded red curtains, which did duty for a pulpit and over which so many torrents of sacred eloquence had been poured; and instead of these, a furnace was placed in the basement with registers for heating the chapel above, opera chairs were substituted for the benches, a modern reading stand for the archaic counter aforesaid, and pulpit chairs for that vast sofa so strongly suggestive of the iron bed-stead of Og, king of Bashan.

About this time, also, the gymnasium was built and equipped, chiefly through the agency of Dr. Latimer.

In October 1889 the first number of the *Union Seminary Magazine* was issued, and was received on all hands with a welcome so cordial as to justify the belief of its projectors that there was a real demand for a religious and literary magazine to occupy a place midway between the philosophical quarterlies and our religious weeklies. It has continued ever since to make its regular bi-monthly appearances during the session.

In May 1883 the Board had initiated measures for the establishment of a Fifth Professorship to be known as the chair of *English Biblical Study and Pastoral Theology*, and later in the same year the Rev. S. T. Martin was appointed Financial Agent to raise the requisite endowment. At the meeting of 1889, in consideration of the liberality of the members of the Second church of Louisville, Ky., it was ordered by the Board that, in accordance with the wishes of some of these generous donors and in honor of an honored servant of God and a distinguished alumnus of this Seminary, the new chair when established shall be known as the "Stuart Robinson Professorship."

In May, 1891, the Rev. T. C. Johnson, pastor of the Third church, Louisville, was chosen to fill this position and entered upon the work of the chair in the following September.

In the meantime Dr. Alexander had resigned the chair of Biblical Literature and the Interpretation of the New Testament, and at the same meeting (May, 1891) the Rev. C. C. Hersman, D. D., LL. D., Chancellor of the Southwestern Presbyterian University, was elected to succeed him.

For seven years the number of students had been steadily increasing, having grown from *forty-eight* in 1884–1885 to *seventy-two* in 1890–'91. For the second time in its history since the war the accommodations of the Seminary were outgrown. During the year 1890–'91 *thirteen* of the students had occupied rented rooms outside of the Seminary. These were no longer available. It was necessary to provide additional accommodations without delay. The Board accordingly requested one of the professors to visit the churches during his vacation for the purpose of bringing this emergency to their attention and asking their assistance in relieving it. The churches visited responded liberally, notwithstanding the financial prostration of the country, and the result of this agency was something over $7,000. Of this amount, $6,500 were used in building and furnishing two additional dormitories, "Geneva Cottage" and "Edinburgh Cottage," each containing eight rooms; and the remainder was used in making certain long needed improvements in the older buildings, with a view to securing two larger lecture rooms and providing better accommodations for the students' Boarding Club. As early as 1876 the Trustees had ordered that arrangements be made for ventilating the lecture rooms, "especially the one occupied by the Trustees at their meetings," and in 1878 they had ordered that the lecture rooms be refurnished with more comfortable accommodations. But things are never done at Hampden-Sidney in indecent haste. So it was not until 1891 that these instructions were carried out. The eastern end of the main building, occupied as a residence first by Dr. Rice and last by Dr. Alexander, was subjected to certain alterations, and the two largest apartments were converted into lecture rooms and furnished with convenient desks. Incredible as it may seem, the students before that had had no facilities whatever for taking notes. At the same time a passage was opened on the second floor to connect these rooms with the rest of the building, and a covering was built over the landing in front of the chapel.

Dr. Chas. White, Secretary of the Board and Intendant of the Seminary, died Nov. 8th, 1891. Dr. Latimer died Feb. 29th, 1892. At the following meeting of the Board (May, 1892), Dr. Johnson was transferred to the chair of Ecclesiastical History and Polity, and the Rev. T. R. English, D. D., pastor of the church at Yorkville, S. C., was elected to the professorship of English Biblical Study and Pastoral Theology. Dr. Smith died (at Petersburg, Va.,) March 14th, 1893, having spent more than forty years of his life in the service of the Seminary. In the autumn of the same year Dr. Peck died (Oct. 2d, 1893,) after thirty-three years of continuous service as a professor. At the request of the Executive Committee of the Board of Trustees, the Rev. C. R. Vaughan, D. D., consented to teach Dr. Peck's classes in Theology for the rest of the session, and immediately entered upon the work.

There were two notable, donations to the Library in 1893, and a third in 1894. The first was a plaster cast *fac simile* of the Temple Tablet discovered at Jerusalem in 1871, presented by the Rev. Moses D. Hoge, D. D., of Richmond. The stone is one of those described by Josephus and referred to by the Apostle Paul, which stood on the wall of partition in the Temple precincts, in the time of our Lord, and warned all foreigners not to pass within that limit on pain of death. The second donation was a gift of more than a thousand valuable volumes by the late Rev. Wm. Blackwood, D. D., of Philadelphia.

(No one who examines the records of Union Seminary can fail to be impressed with the fact that the liberality of the Christian people of the North towards this institution has been not less notable than that of the Christian people of the South, both before and since the war. A large part of the money used in the erection of our buildings, and a still larger part of our permanent endowment and other productive funds, were contributed by friends in the North, as well as hundreds of the choicest possessions of our Library.) The donation of 1894, alluded to above, was a copy of Nicol's cast iron model of Palestine, presented by the Rev. Thomas E. Converse, D. D., of Louisville.

The whole number of volumes now in the Library is 15,500. The invested funds of all kinds amount to $305,900. Besides these, the property of the institution consists at present of about eighty acres of land; for residences for professors; a main building, which contains a chapel, refectory, lecture rooms, and dormitories; three additional buildings for dormitories; a superior library building; and a gymnasium. That is to say, the Seminary has a good equipment, and a fair endowment. There are now seventy-four students in attendance, and the average annual attendance is larger than ever before.

What then has Union Seminary done? *She has educated one thousand ministers of the everlasting gospel.* She has given to the Church some of the noblest preachers ever known in the American pulpit, and a large proportion of our most useful rural and metropolitan pastors, evangelists and missionaries. About two-thirds of all the men we have on foreign soil, preaching the unsearchable riches of Christ to the heathen, are sons of Union Seminary. About three-fourths of all the ministers in the Synod of Virginia, the largest Synod in the Church, and one-half of the ministers in the Synod of North Carolina, the second in size, were trained in this same venerable school of the prophets—and a goodly proportion of the membership of the other Synods as well. Her sons have steadfastly maintained the great doctrines of our faith, have preached Jesus Christ as the only Saviour of sinners, have comforted the sick and the afflicted and the dying, have been leaders of correct public sentiment in hundreds of communities, and in a thousand ways have benefitted and blessed the world.

Every evil to which we do not succumb is a benefactor. We gain the strength of the temptation we resist.—*Emerson.*

TIDINGS FROM AFAR.

[Correspondence of the N. C. Presbyterian.]

The following is a circular letter to the missionaries of Japan:

NAGOYA, Jan. 22d, 1894.

To the Missionaries Laboring in Japan:

DEAR BRETHREN AND CO-LABORERS:—The Holy Spirit is manifesting Himself in this city.

"The Week of Prayer was observed by the missionaries and the native Christians, the former meeting every afternoon at 4 o'clock, and the latter together with such members of the missionary force as could do so, holding their united gatherings in the evening at 7 o'clock.

"At all these meetings, whatever the subject, the burden of the petitions offered was for power from on high. At the end of the week of prayer the Christians were one in petitioning for a continuation of the nightly services. Accordingly, for one week, with one accord they have met in one place, to pray and wait for the promised blessing.

"As a result the Christians are awakened as never before to a sense of the responsibility that rests upon them, and have been filled with a desire to lead others to Christ. So, at the close of this week of extra services they have matured a plan for aggressive work among unbelievers. They propose to conduct evangelistic services in different parts of the city every night, the foreign and Japanese workers laboring together.

"But the most perfect plans must fail without God's blessing upon them. If divine power is given us it will only be in answer to our earnest petitions. It has ever been thus. Witness the rich ingathering of souls in Yokohama in 1876; recall familiar instances in the history of missions throughout the world; see the eleven hundred converts to Christianity among the Japanese, last year, on the Pacific coast of America; hear the oft repeated injunction of Jesus, 'Ask and ye shall receive.' We believe in the power of prayer.

"While the present situation in Nagoya is the occasion of this letter of rejoicing and earnest appeals for your prayers on our behalf, it also emphasizes the thought, that the supreme need throughout Japan is an outpouring of the Holy Spirit, to the end, that,

"(1) All believers may be endued with power from on high—power to present the teachings of God's word, and wisdom to guide souls to Christ; (2) That the Holy Spirit may enter the hearts of unbelievers and convict them of sin and turn them to the Saviour.

"Therefore, as co-laborers with Christ, let us with one heart meet at the throne of grace *each day at noon*, to seek and wait for the promised blessing, that the work now begun in Nagoya may result in the saving of many souls, and, further, that throughout the whole Empire we may this year witness a rich ingathering, to the "praise of the glory of His grace." May we show that we dwell in such unity of spirit, that the Lord will "command the blessing."

We remain your sincere fellow-laborers in Christ,

W. C. BUCHANAN,
H. J. HAMILTON,
D. S. SPENCER,
A. R. MORGAN,
Committee.

Under a later date the following was written in a private letter to Mrs. A. E. Randolph:

NAGOYA, Jan. 81st, '94.

* * * "The Week of Prayer was kept by foreigners and natives alike, as usual. The Japanese kept up their meetings for the next week, and the next, and *the next.*

"The meetings are now going on, and have been continuously, ever since the beginning of the week of prayer—January 7th. The people have been more than usually concerned. The Holy Spirit has manifested Himself here. The meetings are still being continued, and we all trust that still greater things may result—a still greater blessing may descend upon this place.

"You are glad to hear this, I am sure; but I have something to tell you that will make you still more so. Last Thursday on my way to my Bible class * * * little Suguira San came up to me and told me that she wanted to be baptized. That, you know, is the way they express their desire to make a profession of faith. * * * After the class was over, and I was going to speak to Miss Houston a minute, Shizue San came up to me and told me that she too wanted to be baptized!! And on my way home, when leaving the dining room, O—San was there waiting to tell me that she also wanted to make a public profession of her faith; that she had been baptized when young, but wanted now to take this step herself!! In the afternoon, little Hayasha San and Okyo San also told Miss Houston the same good news!! Are you not rejoiced? Two of the first three that you had here as scholars—and three others besides—to come out for Christ. * * *

"Of course all these girls have been thinking about this matter for a long time themselves, but this season of special interest seems to have brought them to a decision. May we not yet hope and pray for greater things?"

A private letter from Mrs. J. L. Stuart, of Hangchow, China, contains the following:

"We are looking with great joy to the arrival of Dr. Houston, though if he carries out his plans, he will not work with us at all. He may change them when he comes, however. In any case, we shall expect great things from the presence of such an able, consecrated man among us; and if by working on a new plan, he can bring in more souls, we shall fervently thank God, for this is what we all desire.

"God is giving us the 'drops of mercy' all the time, as we seldom have a communion season without some additions to our Church; last time Yohvong, one of the school girls, and Ahyun's youngest son. * * * Eleven were examined, and there are always a goodly number of inquirers. I rejoice in the work more and more. * * * We are making progress although it is not all apparent."

Fraternally yours,
S. H. CHESTER,
Acting Secretary.

The Love of Christ.

There was kneeling one day in the church a poor collier lad, some ten or twelve years of age. His hair was rough, his clothes were torn and ragged; his feet were bare. His hands were clasped as in prayer, a sad, wistful look was on his face. I kneeled by his side.

"I want to be good," he said. "I want to belong to the Saviour, but I could trust him if only I could be sure that he loves me."

His had been a hard life in the world, poor heart, how shall I convince him of the fact of the love of God? I spoke to him of friends and playmates.

"Is there anyone you have ever known, who, if you had to die, would be willing to die in your stead to save you?"

A moment's silence, and then with a sweet smile he looked up and said:

"I believe my mother would."

In that brief pause he had looked back on life, and measured a mother's love. Perhaps there passed before his mind the vision of her toil late at night to mend his clothes, or earn to-morrow's bread, and convinced of the reality of a mother's love his heart told him it would be strong unto death.

"Then see what Jesus has done;" and I spoke to him of the bleeding hands and feet of the Crucified. He bowed his face in his hands, as he said:

"I can love him back again, and trust him too."

Thus was the victory of the Crucified won in that young heart. So is it ever with us all.—*The Way of Life.*

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SUPREME COURT
—OF THE—
United States.

JUSTICE'S CHAMBERS,
1311 K. St. N. W. Washington, D. C., Feb. 5th, 1894.

Dear Sir :—Ever since I began to use the Electropoise in our family I have taken frequentoccasion to speak to my friends of its wonderful curative power. We have both the pocket and wall Electropoise, and we would not part with either under any circumstances. I have found that no medicine or drugs will so quickly give relief as the Electropoise and particularly is this true with a cough, or in case of sleeplessness. The application of the instrument almost instantly stops the cough, and thereafter produces sleep. Ordinarily I decline to give public testimonials, for I very much dislike notoriety in any form, but I take pleasure in recommending the Electropoise, because of the wonderful relief it has accomplished in our family.

Yours truly,
MRS. HOWELL E. JACKSON.

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Pray, rather; for God seek and loves you, too.
Pray, looking up to heaven. Awaiting you
Christ's arms are outstretched there.
Turquety.

***

He who commits a wrong will himself inevitably see the writing on the wall, though the world may not count him guilty.—*Tupper.*

***

The good which a man doeth is both the work of God and the work of man—of God, as being the author, in giving grace; of man as being the actor, in using grace.—*St. Gregory.*

***

Couldst thou in vision see,
Thyself the man God meant,
Thou nevermore would'st be
The man thou art content.
—*Emily Totman.*

***

Heaven's gate is shut to him who comes alone. Save thou a soul, and it shall save thine own.—*Whittier.*

***

In matters of conscience first thoughts are best. In matters of prudence, last thoughts are best.—*Robert Hall.*

MAGAZINES.

Our Little Ones and The Nursery for February has as a frontispiece St. Valentines Postman which is quite novel. It contains a lot of stories and capital rhymes which the little folks can read for themselves. Price $1.50, Russell Publishing Co., Boston.

St. Nicholas for March presents a very readable table of contents from its quaint and beautiful frontispiece to the Riddle Box. Its contributors never fail to send their best and getting up this interesting magazine. Price $3.00 a year. Address The Century Co., New York.

REGENERATED HOMES.

BY W. GARDEN BLAIKIE, D. D., LL.D.

It is now fully tdirty years since one of the best and ablest women of England wrote a book entitled "Ragged Homes and How to Mend Them." The rags to be mended, or rather the evils to be removed, were of various sorts. Broken glass and broken plaster were not the worst of them; ignorance, sullenness, quarrelsome tempers, habits of gossiping and evil speaking, indolence, love of drink and all the usual cousins and concomitants of such habits were far harder to deal with. But the lady was a wonderfully skilful mender, and many of the homes in which she applied her hand were so wonderfully transformed that no one would have known them. And she got such wide fame as a homemender that people came to her from all quarters and asked How did you do it? Do give us your recipes, for we have at our own door a vast amount of similar work that perplexes and even baffles us.

The lady was Mrs. Mary Bayly of London, who is still alive at an advanced age, but through ill-health almost entirely confined to her couch. Her husband was a sailor, the late Captain George Bayly, an "elder brother" of the Trinity House. They were likeminded, Christian people, kindly, warm-hearted, deeply touched with the love of Christ, and eager to reflect on the homes of the miserable the sunshine that had been poured on their own hearts. The writer of this paper had the great pleasure of being acquainted with them for many years, and still numbers Mrs. Bayly among his particular friends; and with a warm personal affection for herself he combines great respect for the common-sense and Christian wisdom which have always marked her work as a philanthropist.

The scene of her labors as a homemender was a miserable district called Potteries, in the aristocratic suburb of Kensington in the west of London. In recent years the place has been swept away; it was a strange eyesore in such a situation, but a generation back London here and there presented extraordinary combinations of grandeur and degradation in contact with each other. The chief industry of the place was pig feeding, and the whole locality might fitly be called a pigsty. The inhabitants were little above the animals they fed. They were igorant, dirty, ragged and drunken. Most ladies would have despaired of such a neighborhood, and turned from it with disgust. Not so Mrs. Bayly. She had full confidence in the regenerating power of the Gospel of Christ, and laid great stress on texts like this: "Such were some of you, but ye are washed, ye are justified, ye are sanctified in the name of the Lord Jesus, and by the Spirit of our God,"

In grappling with her work, the one desire that filled Mrs. Bayly's mind was the regeneration, physical and moral, of the people's homes. All through her life she has been burdened with the feeling that through mismanagement and the absence of the Christian spirit innumerable homes that ought to be abodes of sunshine and happiness, and nurseries of useful Christian lives, are turned into dens of disorder and discontent, and send out unhappy beings into the world to become in due time parents, and propagate the mischief and the misery in which they have themselves been brought up. And the one aim of her life has been to make home a sanctuary of love and peace, and to provide for the upbringing of the children in an atmosphere of cheerfulness, contentment and Christian joy.

Accordingly, her first step in dealing with the Potteries was to establish a mothers' meeting. But it was not deemed enough to open a hall with a comfortable fire, sing a hymn or two, and give a suitable address to the mothers, or get a clergyman or missionary to speak to them. All the resources of Christian tact and wisdom were employed to gain the confidence of the mothers, to make the meeting a real attraction to them, to let them see what their homes too often were, and what they might become, to awaken and strengthen all motherly and womanly feelings in their breasts, to reveal to them the faults that ruined their homes, and the method by which they might be regenerated. It needs hardly to be said that Mrs. Bayly expected little good to come from anything short of the power of Christ working in the hearts of the mothers and gendering that love and respect for husband and children which would make them patient, gentle, and affectionate. Mrs. Bayly was much occupied with her own family cares and other duties, but the help of a devoted Bible woman and an excellent city missionary was of the greatest benefit. Besides the ordinary appliances of a mission, a Workman's Hall was erected, which proved an invaluable means of good. It was, we believe, the first of the kind, but it was followed by many more. While it remained it was carried on with great life and spirit, a contrast to many such institutions which from want of tact and energy on the part of the conductors have an air of languor that shows how little good they do. Of course abstinence was one of the great features of the movement, and the Hall was the great center of operations. Upwards of nine hundred signed the pledge, and of these two-thirds kept it. With regard to the money aspect of the abstinence question, taking only four hundred as the number of rigid teetotalers, and ten shillings (two dollars and a half) as the average spent of each on drink, the saving effected was £200 ($1,000) a week, or in one year £10,000 ($50,000). Out of this saving the tailors, drapers, butchers, and bakers of the neighborhood profited abundantly, and a wonderful tranformation became apparent on every side.

In answer to the requests of her friends to tell them "how to do it." Mrs. Bayly many years ago published her book "Ragged Homes and How to Mend Them." The present writer remembers well her visit to Edinburg in 1863, and her introduction to Dr. Guthrie. It needs not to be said that the author of "Ragged Homes" and "A Plea for Ragged Schools" drew most cordially to each other and became life-long friends.

Thirty years have done much, but they have not abolished ragged homes. No, not nearly. Home wisdom is still deplorably lacking, and home misery is the result. And this is not confined to one class of society. Mrs Bayly has seen ragged homes under noble roofs and lordly surroundings. No more striking case of this could be found than that of the first of recent philanthropists—the late Earl of Shaftesbury. Neglected at home, and brought up in the coldest and most loveless atmosphere, he seemed never to know that joyousness of heart which is the natural heritage of children. He used to say that at school as the holidays drew near he was miserable because he was going home, and as they drew to a close he was miserable because he was going back to school. Rich mothers living in pleasure, if they don't make ragged homes in the common sense of the word, make them very ragged morally, and may well tremble to think what answer they shall give at last to the question, Was it not your duty to make home happy to your children?

The subject being still vitally important, Mrs. Bayly, with the help of her daughter, has written another book, presenting briefly the results of her more mature experience, under the title "Home Weal and Home Woe." (London: Nisbet & Co.) It is full of the fruits of mature wisdom, but in a few lines at the end of a paper we find it absolutely impossible to convey any adequate idea of its contents. We limit ourselves to a single incident, as showing the combination of faithfulness and kindness with which she worked. One evening at temperance meeting, missing a mother who was in the habit of going out to work, she asked "Does any one know if Mrs. D——will be here tonight?" A woman replied "O no, she has had one of her children burnt, today." "How unfortunate," exclaimed another, "this is the second she has burnt." "Don't say 'unfortunate,'" struck in Mrs. Bayly; "it was a wicked and cruel thing and a great sin in the sight of God to leave a child where it could set itself on fire. The cries of that little sufferer have gone up into the ears of the Lord God of Sabaoth." Herself at a white heat, she plead for little children as she had never done, and the meeting was set on fire. Not a stitch of work was done that night; all ordinary ways of proceeding went to the winds. The Spirit of God moved in the meeting, convincing the mothers of sin in neglecting their children. They knelt down weeping and praying. They said they could not go on as they had been doing; but if their husbands brought them so little money, what could they do? Mrs. Bayly gave them suitable counsel, but asked them to call on her one by one during the week. Many a sad case was spread before her. One who thus came told how in her absence one of her little boys had wandered out and got so wet and chilled that he contracted an illness which ended in hip disease, making him a cripple for life. At the meeting this poor woman had been terribly overcome. Going home she had told her husband all about it, and the man was as distressed as the woman. They tried to do better, but the remembrance of the past could not be wiped out. Not long after the father died, and his mourning cry "Poor, *poor* Johnnie!" showed that to the last he was agonized on account of his thoughtless cruelty.

Drink was the great manufacturer of these ragged homes. And drink involved drink sellers. As the people became teetotalers the drink traffic suffered. Some of the publicans had to give up simply for want of custom. One of these landlords observing that the people had quitted company with drink, did the same. He took to a legitimate business, which prospered. Many years afterward he was asked how he was getting on. "O," he said "we get on steady; we have enough for all our wants, and more, thank God. My wife is a good business woman, and we are never ashamed of what we are doing now. Our children are all growing up respectable, what they would have had little chance of doing if we had stayed at the public-house. The Hall did a deal of good, but it never did a better stroke than when it turned my wife and children out of that public-house. My wife and me are often saying it is the best thing that ever happened to us in all our lives."

Bravo, publican of the Potteries! Many a publican and publican's wife agrees with you in their secret hearts, but they have not the courage to follow their convictions, and it is terrible to think of the alternative—carrying others and drifting themselves to misery and ruin.

Edinburgh, Scotland.

A PLEASANT WORD ABOUT OUR COLORED WORK.

[Correspondence of the N. C. Presbyterian.]

The Executive Committee of Colored Evangelization has had much to encourage it of late. From June to November it seemed like a death struggle. But by God's grace the ministers nearly all stood to their posts. Some picked cotton, some worked one way, some another. All suffered. But matters have been brightening ever since October. The Institute opened with very bright prospects. The old students who returned were delighted with the new courses of instruction. In spite of inevitable drawbacks the Academic Department has been a great success. Prof. McAlpine's health has steadily improved. He has not missed a recitation during the entire session. The students, to a man, love him, because he has their interests deeply at heart. His theological instruction is warm with spiritual fire. There are not wanting signs of a revival of genuine religion among the students. They are more active than ever in Sunday-school and other church work. Their need of clothing has been supplied, tho there is now some need of underwear and shoes.

There has not been much sickness among them of a serious type. Dr. Otts has presented each student with a copy of his excellent "Unsettled Questions." They have had several excellent lectures. Their new organ has inspired them to sing better. The two missionary candidates have made steady progress in their studies and in French and medicine. All are waiting with pleasure the coming of a special committee appointed to visit and report on the work being done and on improvements that are needed. There have been twenty-four students all Presbyterians, enrolled during the session, which is the largest number of Presbyterian students ever enrolled in one year. The senior class numbers four. We wish greatly to find fields of labor for them. Who knows of a special field?

ORGANIZATION.

The work is being better and better organized every year. There are at least fifty-six Presbyteries that now have permanent committees on colored work, who are stirring up the churches. We had a most encouraging letter the other day from a lady in the Grand Avenue church, St. Louis, telling us of the organization of a committee of the Ladies' Society who should look after the interests of this work. Is that the first committee of this sort in our Church? Suppose you write and ask about it. It will do good to work along that line.

FINANCE.

The same close economy that has always characterized the management of this work is still being practiced. There are fewer salaried officials connected with the work than for many years. Since October 1st, expenses have been about $200 a month, less than last year. Up to Feb. 1st, '94, receipts amounted to about $6,763; for the same period of last year they were about $7,823. The committee hopes to enter on the new year, April 1st, free of debt. We fully expected that our receipts would fall below those of last year. But we are not at all discouraged, though we are often sorely perplexed. God never intends for us to give up this work to anybody. There has been already growth and progress in it for years. God's people will not let it go backward.

One of our best colored ministers writes, "Presbyterianism is taking hold of the negroes very fast, and if they are ever reformed from their superstition in religion, it must be by our Church. When I first came here they seemed to regard our Church as a Church of strange doctrine, but now they flock to us." Help us, brethren, to pray, to pay and to push powerfully.

Your brother,
A. L. PHILLIPS,
Secretary.
Tuscaloosa, Ala., Feb. 20th, 1894.

Fretting.

A great many of us have the unfortunate habit of fretting over little things and big things and all sorts of things and everything. This is unfortunate and unnecessary for the Christian, it is needless to say, for Christ is able, ready and willing to help in the big things and in the little things. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

This verse will help any one and every one out at any time. If we can take our cares directly to God, we shall always find that help and that comfort and strength and deliverance that he has promised, and that will keep us from the deplorable habit of fretting. The difficulty is we do not take our troubles to him. We are not in the spirit to pray, and we do not feel as if we want to be helped at that particular time and in that particular way, but seemingly prefer to make ourselves and those about us miserable through our fretfulness brought by worries and cares.

But after all it is worth while to remember that although trials and troubles and tribulations, both large and small, will assail us on every hand, and we can always be in hot water and always be in distress if we will, yet with everything taken to God in prayer, the most trifling as well as the heavy trials and distresses will be overcome and we shall be able to have complete control of our disposition to worry and fret.

God's command to Jonah was: "Preach the preaching that I bid you;" and no man is fit to stand in any pulpit who has not the courage to do that very thing. To know the Word and not give it, when it means eternal death to somebody's soul to keep it back, is an awful thing to be answerable for; and yet there are multitudes of watchmen on the walls, who give dead men a false peace because they haven't got the courage to speak the truth.

VICK'S
FLORAL GUIDE
1894.


Charmer Pea

The Pioneer Catalogue of Vegetables and Flowers.
Contains 112 pages 8 x 10 1-2 in., with descriptions that describe, not mislead; illustrations that instruct, not exaggerate.
The cover is charming in harmonious blending of water color prints in green and white, with a gold background,—a dream of beauty. 32 pages of Novelties printed in 8 different colors. All the leading novelties and the best of the old varieties. These hard times you cannot afford to run any risk. Buy HONEST GOODS where you will receive FULL MEASURE. It is not necessary to advertise that Vick's seeds grow, this is known the world over, and also that the harvest pays. A very little spent for proper seed will save grocer's and doctor's bills. Many concede Vick's Floral Guide the handsomest catalogue for 1894. If you love a fine garden send address now, with 10 cents, which may be deducted from first order. $360 Cash Prizes for Potatoes.
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The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. W. I. Sinnott, from Talladega, Ala., to Columbiana, Shelby county, Ala.

FOREIGN MISSION RECEIPTS.

For February 1894 (receipts for The Missionary excluded)	$5,657 00
For February 1893 (receipts for The Missionary excluded)	5,277 41
Gain in February 1894	$ 379 59
Receipts for The Missionary in February 1893	$ 713 41
Receipts for The Missionary in February 1893	$ 577 15
Loss in February 1894	$ 136 26

Five hundred dollars of the receipts for February 1894 was a donation from five members of the Japan Mission.

The receipts for The Missionary in January 1894 were $143.33 more than for January 1893.

ERSKINE REED,
Treasurer.

NORTH CAROLINA.

On our fourth page will be found an article relative to the death of Rev. Geo. D. Parks.

First Church, Greensboro:—On last Sunday Rev. E. W. Smith was installed co-pastor of this church. Rev. J. McL. Seabrook delivered the charge to the pastor and Rev. S. O. Hall the charge to the people.

[Correspondence of the N. C. Presbyterian.]

Madison:—Rev. W. C. Alexander, of Mount Airy who has been supplying the church at Madison, for the past three months has just closed a protracted meeting there. It was a time of refreshing to Christians and there were also twelve public professions of faith in Christ.

[Correspondence of the N. C Presbyterian.]

Davidson:—It is probable that the Davidson College church had the largest congregation in the State on the 25th prox. The religious and secular papers state that on account of the snow, the services were generally abandoned. However, at Davidson there gathered through the deep snow at least 175 people and those who attended were well rewarded, for they witnessed the admission to the church of seven men—two of whom were baptized and one of these was a very aged man. This is but the first fruits of the Pearson services. * * *

VIRGINIA.

Rev. Dr. D. W. Shanks died in Danville, on 4th inst. See our fourth page for further notice.

[Correspondence of the N. C. Presbyterian.]

Union Theological Seminary:—There are twenty-seven young men in Union Seminary, who will be ready to enter upon the permanent work of the ministry at the end of this session in May. There are forty-seven others who would be glad to supply vacant fields during the four months of vacation. The Rev. Thos. E. Converse, D. D., has just presented to the Seminary a copy of Nichol's cast iron model of Palestine.

SOUTH CAROLINA.

Columbia Theological Seminary:—The Baccalaureate Sermon will be delivered by Rev. Dr. W. T. Thompson, on Tuesday, May 8th, at 4 p. m. On Wednesday, May 9th, at 8 p. m., Rev. Dr. John A. Preston will preach to the Seminary Missionary Society. There are twelve seniors in the Seminary.

DOMESTIC.

The contest which has been raging four years between two factions of the Mormon church in Kanzas and Iowa for possession of church property has ceased. The courts recognize the reorganized church, as entitled to the property and enjoin the Independence church, of Kanzas, from asserting its claims. The headquarters of the successful litigants is at Lamori, Iowa. It has 25,000 members and its President is Joseph Smith—a son of Joseph Smith the prophet of Mormonism.

On last Sunday at the forenoon service Dr. Talmage announced to the congregation of the Brooklyn Tabernacle that he had decided to remain with them as their pastor the financial affairs of the church having been adjusted. He will in the course of the summer make a tour around the world and be gone five months.

We select from the Presbyterian Journal: On Sabbath, February 11th, the first service of the united congregations of the Brick Church and the Church of the Covenant was held in the Brick Church. Dr. J. H. McIlvaine, the pastor of the Church of the Covenant, preached the sermon. The Covenant Church was organized thirty-two years ago next month. and in these years has contributed for religious purpose about $1,000,000. The valuable property of the Church of the Covenant will be sold and the money will be used to establish a permanent endowment for the Brick Church. By this arangement a Presbyterian Church is made secure in the centre of New York City. An interesting historical incident is brought to one's mind by the union of these two churches. It was in the Church of the Covenant that the New School General Assembly met in May, 1869, and the Old School Assembly at the same time met in the Brick Church. This was their last meeting as separate bodies, and it was in these churches that the reunion of the Presbyterian Church, divided for thirty-two years, was effected. There is, therefore, something poetic in the union of the Brick Church and the Church of the Covenant.

A correspondent sends this to the Presbyterian Journal: The Rev. Dr. David G. Wylie welcomed twenty-five new members into the Scotch Presbyterian Church, New York, at the communion on Sabbath, February 11th. This makes an accession of ninety since last October, when the Scotch Church moved from the historic Fourteenth street building to the new and commodious chapel on 95th street. This chapel cost $45,000. The new church, in process of erection, will cost $110,000. The land on which the buildings stand cost $115,000. Thus, when the church is erected, the society will have a property which cost $270,000. The old property on Fourteenth was sold for $315,000. The Scotch Church was organized in 1736 and has occupied four sites. In its long and honored career of 138 years the church has had but six pastors; the Rev. Drs. John Mason, John M. Mason, R. B. C. McLeod, Joseph McElroy, Samuel M. Hamilton and David G. Wylie. It was largely through the earnest and efficient leadership of Dr. Wylie, the present pastor, that the church has been moved so successfully to the new location. The loss in membership will naturally be heavy on account of the removal, but so far about three times as many members have been received as have been dismissed. It is the aim of Dr. Wylie, his session and his people to make the Scotch Church, more than ever before, progressive and aggressive.

DEATH OF REV. G. D. PARKS.

Rev. GEORGE DIXON PARKS died at his home in Charlotte, N. C., on Friday, 2d inst. He had been infirm for some months from a stroke of paralysis, though he appeared in the way of recovery until a week or two since. We clip the following sketch of his labors from the Charlotte News:

Rev. George Dixon Parks was born in April, 1827, and had he lived until next April would have closed his 67th year. He prepared himself for life's duties as a physician, and practiced his profession successfully in the Sharon neighborhood for three or four years. While Rev. Dr. Daniel Baker was conducting his famous revival meeting at Sharon church, Dr. Parks became convinced that he was called of God to preach the gospel and immediately began to prepare himself, unaided, to spend the remainder of his life as an embassador of Christ.

He began preaching in 1857, his first pastoral charge being Steele Creek, where he remained two years. During the first year of Dr. Parks' ministry at Steele Creek he received into the church more than two hundred members, without any outside assistance, which was the largest number of communicants ever received into any one Presbyterian church in a single year in North Carolina.

At the expiration of two years at Steele Creek, Dr. Parks' health became impaired, and a few gentlemen united and sent him as a missionary to Henderson and Transylvania counties, where he laid the foundations of the Presbyterian church in that region.

In 1861 Dr. Parks accepted a call to Third Creek church, Iredell county, and remained there until '66 or '67, when he accepted a call to the pastorate of Sugar Creek church, this county. In 1877 he assumed the pastorate of Sharon church. After serving Sharon for a considerable period, he became evangelist, and preached regularly and faithfully to the vacant churches of Mecklenburg county for nearly four years, when he set about to build Mulberry and William's Chapel churches, which he was serving when prostrated by paralysis last August.

No one man has ever labored more faithfully to build up the cause he loved than Dr. Parks. He was regarded by his co-Presbyters as a man remarkably wise, prudent and practical, willing to labor wherever work was to be done without regard to his own personal comfort or the pecuniary compensation which he might receive.

DEATH OF Dr. D. W. SHANKS.

Dr. DAVID WILLIAM SHANKS died in Danville, Va., on last Sunday. He had been in Danville some fifteen months filling the pulpit of the Presbyterian Church during the enforced absence by illness of Rev. Dr. ALEXANDER MARTIN.

Dr. SHANKS was born in Fincastle, Va., December 30th, 1830. He studied at Washington Collage, Va., and afterwards took three years in law and Greek in the University of Virginia. He became a merchant and a lawyer, but after full theological preparation in Union Seminary was licensed to preach by Montgomery Presbytery April 27th, 1861. He was ordained by East Hanover Presbytery November 29th, 1864. His first pastoral charge was Amelia church which he served four years. He became pastor of Falling Spring church in Montgomery Presbytery in 1868 and continued in this charge seventeen years. Latterly his health has not permitted full and active pastoral work, but he has labored among weak and vacant churches doing faithful service as his health would permit.

UNION SEMINARY MAGAZINE.

This magazine is before us. It is so uniformly excellent that commendation at one time might be stereotyped for continuous use, but it does seem to us that the present number excels the past and will hardly be surpassed hereafter. The Early Days of Union Seminary could be written by none other than the venerable Dr. ROBERT BURWELL, ninety-two years of age, and as reminiscences of seventy years ago, written in what certainly under the circumstances is wonderful ease and in the saintliest spirit, they are exceedingly interesting. Other papers which it is needless to commend are "An Address" delivered in the Seminary chapel on January, 4th, by Dr. MOSES D. HOGE; "What the Terra Cotta Books Contained by Prof. MOORE; "Isaiah *versus* the Divine Critics"—Rev. W. W. ELWANG; the Power of the Ministry Purely Personal, never Official"—Rev. Dr. M. V. VANLEER—Editorial; Missionary Articles; Local and Alumni Notes; Criticisms and Reviews.

THE MATTER EXPLAINED.

[Correspondence of the N C. Presbyterian.]

Please accept my thanks for inserting the item sent you by telegraph. I would like to ask space enough in your columns to explain fully how this matter stands. Several items have been going the rounds of the papers to the effect that the *salary* of Rev. Mr. Moore *has been pledged* and one paper states that he expects to sail very soon. Now let us see if this is so. First, is the salary of Mr. Moore pledged? The church at Midway, through the zeal of its good pastor Bro. McMullen adopted Rev. Mr. Moore as its missionary and pledged *toward his salary* $400. This is a generous gift for this church and yet as a matter of fact, it does not supply *full* amount necessary for the support of Mr. Moore. The meagre salary paid a missionary is $600 and thus it appears that we still need *two hundred dollars* to make up the salary of this devoted man.

Now to the fund question. Even if Mr. Moore's salary has been or can be provided for, does that justify the announcement that he will sail at once or very soon for Japan? Those who read the fact given in your paper several weeks ago, will remember that it was stated that Moore and his little boy *could not* return to the mission field *alone* but that God had opened the way for him to go, by calling his sister to the mission work and she now stands ready to accompany her brother.

It will be seen, therefore, that the *support of Miss Moore must be secured before Mr. Moore can arrange to sail.* This is a call for $600 additional.

But there is a third fact. Suppose Mr. and Miss Moore's salaries are fully pledged—would the way be open then for them to go? Let us see. There must some provision be made for Miss Moore's traveling expenses and outfit and for Mr. Moore's traveling expenses, which would require $600 in addition to the salary fund.

These are the reasons why the appeal was made for $1,800. That seemed a large sum and so it was. But God has already shown that it can be raised if the people will act quickly. In addition to the $225 promised up to February 9th, I have received one dollar from "a friend of missions," making a total in hand of $226. As announced before the Midway church pledges $400 for Mr. Moore's salary and now the Durham church promises $500 *provided the balance is raised in March.* Already then we have *secured* $1,126 out of the $1,800 *provided* the people of the Synod give *at once* $674.

Brethren, will you do it for *the Master's* sake, that His gospel may be preached to those who sit in darkness? Let the pastor's pray over this and let the people pray over it, and let *us act quickly!*

It has been several times *intimated* that some churches would support one or the other of these missionaries.

Brethren *act* at once. If March passes before these gifts are pledged, then Mr. and Miss Moore must wait until August to start on account of the climate of Japan.

A few weeks delay in our contributions will delay God's ambassador's for six months in carrying the gospel to the heathen! In that time *hundreds* of *Christless souls* will have gone to a *Christless grave* to enter a *Christless eternity!* God give us an answer while we ask!

Fraternally,
ALFRED T. GRAHAM.

Davidson, March 1st, 1894.

THE PEARSON MEETING AT DAVIDSON.

[Correspondence of the N. C. Presbyterian.]

From February 4th–18th inclusive the Davidson College church felt the quickening power of the Holy Spirit to such an extent that it seemed as if the "whole atmosphere was saturated with holy influences." The burning question was the conversion of souls, the reclaiming of cold and indifferent church members and the building up of all in the most holy faith.

For two weeks the well-known Evangelist Rev. R. G. Pearson, preached twice every day (except Saturdays.) The services were at first conducted in the church, but after a week's time, the congregations became so large that it was necessary to use the Commencement Hall, which seats about twelve hundred people. Several times at night the hall was as full as it ever is at the height of the commencement season. In spite of the large crowd, order and quiet reigned and the interest strong even at the first grew steadily as the meeting progressed. And it was a healthful interest aroused not by lurid declamation, nor by sulphurous appeals to the terrors of the unconverted, but by an earnest, forceful, direct, clear, and pointed presentation of the Word of God. Scripture was linked with Scripture in a wonderfully luminous and vigorous manner, and brought home to imagination, intellect and conscience by a variety of illustrations noteworthy for their pungent directness. By far the larger part of them were gathered from the homeliest details of every day life and experience, and appealed with equal power to the most ignorant and most highly educated of his hearers.

But after all the Evangelist's success lies in his self-effacement and spirituality. The man is lost sight of and the message comes with burning, unimpeded directness, from one who is so full of it that the tears start unbidden to the eyes as he makes his tender appeals and the lips quiver with an emotion all the more powerful because every effort is made to restrain it.

The arrangement of the sermons was noteworthy. Every morning (with very few exceptions) there was either a Bible reading or a sermon to Christians. The night sermons were directed to the unconverted. Each set of sermons was arranged in a sort of spiritually progressive series. For Christians, the first was Faith and Works, the middle one, Consecration, the closing one a most uplifting discourse on the Baptism of the Holy Spirit. For the unconverted, the first sermon was on an elementary principle, Regeneration, the middle one on Excuses for not becoming a Christian, the last on "What Shall I do with Jesus which is called Christ?" The happy effect of the two sets and the progressive arrangement was twofold: Christians were built up in the faith and encouraged to become Christian workers, and the unconverted had the way made clearer and clearer until it was so clear that nothing was left except the acceptance or rejection of the Savior. After having preached two or three days, inquiry meetings were held every night after the service. In these Mr. Pearson, Rev. A. T. Graham, the pastor, and other Christian workers talked and prayed with the backsliders and the unconverted. Perhaps the power of prayer and of God's Word was felt here even more than during the services, and many a soul was drawn to Christ during those solemn moments of heartfelt communion. It was touching to see how zealous each convert was to bring his unsaved friends into the fold. The heart of the young, keenly sensitive to the appeals of warm-hearted friendship, was thus often given to the friend that sticketh closer than a brother." We must not forget that the prayers of friends of Davidson here and in many widely scattered States of the Union were ascending to a Father who is more willing to grant His Spirit than earthly parents are to give good gifts to their children. His gracious answers not only brought unspeakable joy to the many a loved one here and at a distance, but strengthened the faith of many who saw their prayers answered so swiftly and specifically that doubt was impossible.

Night after night numbers professed conversion, or renewed their vows to the church, until at the close of the meeting the whole number converted and reclaimed was in the neighborhood of three hundred. This includes many from the village and the neighborhood and all but about six of the college students. This last statement will gladden the heart of many a friend of Davidson and of many a mother who reads this communication.

In the afternoon at 3.30 Mrs. Pearson held three meetings for the ladies especially, and charmed them by her unaffected and earnest presentation of the truth. She was a most efficient worker in the after-meetings and seemed to understand the art of meeting the difficulties and winning the affections of the young men.

The pastor of the church was instant in season and out of season in his earnest, prayerful talks to the young men, and many of them, we know, would say that he was God's chosen instrument in their conversion. His closing words of thanks to Mr. Pearson were full of beauty born of the sincerest expressions of the heart, and they but reflected the sentiments of the whole community to whom the Evangelist's visit has been, through God's grace, an unspeakable blessing.

Presbytery of Wilmington.

Delegates who expect to attend the meeting of Wilmington Presbytery will please notify Mr. James Robeson, Tar Heel, N. C., of that fact and whether they will go by public or private conveyance.

Beth Car church is in Bladen county, thirteen miles west of Elizabethtown on the west side of the Cape Fear River, on the public road leading from Wilmington to Fayetteville.

The Steamer Murchison leaves Wilmington at 2 p. m., on Tuesday, the 3rd of April and will reach Tar Heel, one mile from the church, after daylight the next day, where delegates will be met and assigned to their different homes.

A. MCFADYEN,
Pastor.

Albemarle Presbytery.

The attention of the ministers and churches is called to the following report adopted last fall at Smithfield.

The committee on supplies recommend, that before the spring meeting of Presbytery, the following spend one Sabbath, each as follows:

Rev. E. E. Bigger, Parmele; Rev. J. N. H. Summerell, Everett; Rev. C. G. Vardell, Hyde County; Rev. J. E. Thacker, Oak Hill; Rev. C. N. Wharton, Grassy Creek and Shiloh; Rev. W. D. Morton, at discretion; Rev. F. H. Johnston, Hyde County; Rev. Eugene Daniel, Rocky Mount; Jonas Barclay, Strickland; Rev. S. H. Isler, Wilson; Rev. J. E. L. Winecoff, Parmele.

J. N. H. SUMMERELL,
Stated Clerk.

MR. MOODY AND HIS WORK IN WASHINGTON.

[Correspondence of the N. C. Presbyterian.]

Let an old friend give you her impressions of a visit to Washington City to hear Mr. Moody, the recollection of which will be one of the many pleasant memories for this life, and an aid to the greater enjoyment of the life to come.

While waiting the arrival of the train, I listened with interest to the various remarks made by those who had heard the great evangelist, and were going again. One of them closed his criticism by remarking that "upon the whole Mr. Moody was *worth* hearing." We reached the city just in time for the constantly increasing number of passengers to get to Convention Hall" to the afternoon service. The hall, which extends across an entire square, seats six thousand comfortably. When filled, the doors were closed, and the "overflow meeting" of frequently more than a thousand, was conducted in one of the nearest churches by some one of the city pastors, Mr. Sankey frequently singing at both services. When the doors were opened nearly an hour before preaching began, a novel sight presented itself to me, six hundred men and women, old and young, crowding, rushing, running, to hear—the gospel! Not having heard Mr. Moody before, I had never seen such a sea of upturned faces held in undivided attention and under perfect control, as that wonderful old man charms, without the slightest approach of excitement. I think Mr. Spurgeon's mantle must have fallen upon him, and the stars in the crowns of those two consecrated workers will surely be innnmerable.

Mr. Moody has no advantage of personal attractions, polished grace of manner, or pulpit oratory, but an intense love for the Master, and the souls of men, and such an entire filling with the Holy Spirit, as gives him the power to play upon the heart strings of his hearers as he does. I am an orthodox Presbyterian (or think I am) and heard nothing at all at variance with our theology in any of his sermons, or exhortations.

His manner of conducting the "after meetings" is conservative, and all "high pressure" seems to be carefully avoided. Each worker gets upon a card prepared for that purpose, the name, residence and church preferred, by those with whom they converse, and these cards are delivered to the respective pastors, that they may give the instruction and oversight, needed by those under religious impressions. I wish all our ministers and evangelists could spend sometime with Mr. Moody, and learn from him the power in praise, as well as prayer, his pointed way of presenting truth, his art in rousing private Christians to work for the Master, and most of all, to catch the Spirit which makes his life a sort of inspiration to all with whom he comes in contact.

The service of song is both an attraction and power in the meetings. The choir of fifteen hundred singers, gathered from the choirs of all the Protestant churches in the city, is conducted with such skill as to render the "concord of sweet sounds" most effectively. The music is wonderfully inspiriting; the solos sung by the ladies of the city, Mr. Sweney and Mr. Sankey, were all beautiful and impressive. Though Mr. Sankey is not a scientific musician, his singing is done with great feeling, and seems to be an *explanation* of his words. For me, the crowning glory of the music, was the way in which that great number of vocal and instrumental musicians, would sink into a whisper at the soft repeats, making it sound like an echo softened to exquisite sweetness. Not until I hear the heavenly choir do I anticipate enjoying music more than some that I heard in Convention Hall.

E.

Presbyterial Notices.

The Presbytery of Wilmington will meet at Beth Car church, Bladen county, at 12 m., on the 4th day of April next.

A. MCFADYEN,
Stated Clerk.

The Presbytery of Mecklenburg will meet at Lincolnton, N. C., on Tuesday at 11 a. m., April 10th, 1894.

Attest: R. Z. JOHNSTON,
Stated Clerk.

Albemarle Presbytery will meet April 19th, 1894, at 7.30 p. m., in Cann Memorial Presbyterian church, Elizabeth City, N. C., Rev. C. G. Vardell moderator. Routes and rates will appear later.

J. N. H. SUMMERELL,
Stated Clerk.

The Presbytery of Orange will meet at Mt. Airy, N. C., on Tuesday, April 10th, at 7.30 p. m.

E. C. MURRAY,
Stated Clerk.

Concord Presbytery stands adjourned to meet in the Presbyterian church at Salisbury, N. C., April 12th, 1894, at 7.30 p. m.

W. R. MCLELLAND,
Stated Clerk.

The Presbytery of Fayetteville will meet in Fayetteville Tuesday, at 8 p. m., April 17th, 1894. The clerks of sessions, to whom blanks have already been mailed, are requested to mail to me promptly their sessional reports if they are not sent to Presbytery by delegates.

P. R. LAW,
Stated Clerk.

Pee Dee Presbytery will meet at Florence, S. C., Friday, April 13th, at 8 p. m.

JNO. G. LAW,
Stated Clerk.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

March 18th.—Wine a Mocker.

Prov. xx. 1–7. Commit vss. 1–7.

(A Temperance Lesson.)

Golden Text.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. xx. 1.

Topic.—The wise avoid all excess.

I. THE STUDY OF THE LESSON

First Step. This lesson is wholly disconnected with the Bible course we are pursuing, in accordance with the plan of the committee to give a Temperance or Missionary Lesson every three months. There is no connection, therefore to consider, but the first step is to form an idea of the general purpose of these verses. They are not a connected whole like a story or an argument, but there is a general idea running through them all. That idea is not temperance, in the common sense of abstinence from drink, but temperance in the proper sense of self-control, or self-mastery.

Second Step. Master the points of the lesson.

1. The use of intoxicants inconsistent with self-restraint.
2. The need of self-restraint in rulers and ruled.
3. Self-restraint under provocation.
4. Self-restraint in business.
5. Self-restraint in speech.
6. Self-restraint in promise and performance.
7. The blessing of a disciplined character.

Third Step. Consult your helps upon points of difficulty, such as:

Vs. 1. *A Mocker.* Wine and strong drink considered as a person seeking to be our companion. It is not to be trusted, but mocks at virtue and in the end will mock us. Its pretences of good fellowship are all false.

Strong drink. Any intoxicating beverage, wine applying only to the fermented juice of the grape. Ardent, or distilled liquors were unknown to the Hebrews, and this fact makes ten-fold more impressive all that the Scriptures say of strong drink.

Raging. Better a "brawler" or "rioter," the idea of a person being still carried out.

Vs. 2. *Fear of a king.* The unbridled license of absolute power was a great evil, but prudence would avoid a conflict with it as one would with a wild beast.

Vs. 3. *An honour*—only fools think it a disgrace to retire from a conflict.

Vs. 4. *The cold.* Better as in R. V., the *winter*. The rainy seasons were the only times when the ground was soft enough to plow. The man who wanted a harvest must have grit enough to stand the rain.

Vs. 5. *Counsel, etc.* We must not be spouting out our advice to everybody. If it is worth anything men will seek it as they draw waters from a deep well because they are better.

Vs. 6. *Proclaim, etc.* Rashness in making promises is as plentiful as faithiulness in the performance of them is rare.

Vs. 7. *Integrity*, that is "whole-ness." The self-restrained man is the only whole man.

Fourth Step. Make a summary of the lesson and compare it with the one below:

SUMMARY.—*If you would be a whole man:—*
Avoid the deception and riot of drink;
Neither abuse power nor fly against it;
Avoid strife, and win the honors of peace;
Be not self-indulgent but diligent in business;
Keep your counsel till it is sought;
Be slow to promise but faithful to perform;
So shall you leave a blessing to your children.

Fifth Step. Study the topics of the lesson in the light of God's Word:

1. *Wine a Mocker.* It promises good cheer, good fellowship, quickened intellect, a light heart, but its actual fruits are—
   Poverty, Prov. xxiii. 20, 21.
   Sorrows and ailments, Prov. xxiii. 29, 30.
   Perverted intellect, Is. xxviii. 7; Hos. iv. 11.
   Moral and spiritual stupidity, Is. v. 12; Luke xxi. 34.
   A train of associated sins, Gal. v. 19–27.
   Remorse, Prov. xxiii. 32.
   Shame, Gen. ix. 21, 22.
   Destruction, 2 Sam. xiii. 28; 1 Kings xvi. 9.
   Exclusion from heaven, 1 Cor. vi. 10; Gal. v. 21.
2. *The Way of Wisdom.*
   With regard to wine, Prov. xxiii. 31.
   With regard to all temptations, Prov. iv. 15.
   With regard to the body, 1 Cor. ix. 25–27.
   With regard to the heart, Prov. iv 23.
   The greatest victory, Prov. xvi. 32.

Sixth Step. Consider whether there is any form of self-indulgence of which you are guilty, and seek the Divine help to put in practice the teachings of the lesson with regard to self-mastery. It may not be intemperance or gluttony, but how about procrastination, sloth, a sharp or gossiping tongue, a quick temper, extravagance, pleasure-seeking?

II. TEACHING THE LESSON.

The usual steps can be gone through with, but it is very desirable that the teacher shall illustrate the evils spoken of in the lesson either from reading or observation. Impress temperance in all things, and the habit of self-mastery as the true discipline of life, and point your scholars to Christ who alone is able to keep us from falling, Jude 24.

Prize Questions.

ANSWERS TO QUESTIONS OF FEB. 22.

28. Simon Magus, Acts viii 18–20.
29. (a) When Israel wished to pass through their land. Num. xx. 17–21.
    (b) When Nebuchadnezzar besieged Jerusalem, Ps. cxxxvii. 7; Obad. 10–14.
30. The Herods. See Bible Dictionaries, etc.

Correct answers were received as follows:

Janet McDonald, Ivanhoe, 28, 29.
Estelle O'Berry, Goldsboro, 28, 29 (a).
Tom O'Berry, Goldsboro, 28, 29 (a).
Chas. E. McMillan, Wilmington, 28, 29 (a).
Thos. O. Coppedge, Cedar Rock, 25, 26, 27.
Beatrice T. McEachern, Millprong, 28, 29(a), 30.
Chas. P. Russell, Rockingham 28, 29(a), 30.
Bettie Overcash, Statesville, 28, 29(a), 30.
Mary McIntyre, Wilmington, 28, 29(a).
Robbie McIntyre, Wilmington, 28, 29(a).
Willie Arrowood, Laurinburg, 28, 29(a), 30,
Flora C. McNeill, Fontcol, 28, 29(a).
Jas. A. Whitsett, Greensboro, 28, 29(a), 30.
Isabelle Robeson, Westbrook, 28, 29, 30.
Miriam McFadyen, Clarkton, 28, 29.
Celestial Fennell, Ivanhoe, 28, 29(a).
Anna Bell, Hillsboro, 27, 28, 29(a).
Estelle McIver, Gulf, 28, 29, 30.
Fannie Bouchelle, Patterson, 28, 29(a)
May Bouchelle, Patterson, 28, 29(a).
Ada Coffey, Patterson, 28, 29(a)
Lila Lane, Mt. Vernon Springs, 28, 29(a).
W. M. Cumming, (T.) Wilmington, 28, 29(a).
D. R. Johnson, Wilmington, 28, 29, 30.
Mary M. Darroch, Paolia, 28, 29(a).
A. M. Cromartie, Garland, 28, 29(a).
Katie Monroe, White Hall, 28, 29(a).

(We had a slaughter of the hosts this week, but unless we have a hard question or two now and then, how are we going to determine the prize? Only three got all the questions right. The answers generally given to the second part of 29 either refer to events that cannot be called *crises*, or are mere *revolts*, which cannot be called joining with the enemies of Israel. The answers to 30 were either not *kings*, or not kings in *Israel*, or were not Edomites. The fact that the Herods were Edomites is not stated in the Bible but is so frequently mentioned in the study of this familiar part of Scripture as to put in the range of Sunday-school scholars.)

NEW QUESTIONS.

34. What class of men in the Bible abstained from wine by a voluntary vow?
35. What men abstained because commanded by their father?
36. What men were required to abstain (at certain times) by command of God?

Getting Children to Attend.

How is a scholar who lives at a distance from the Sabbath-school to be induced to attend regularly? The methods of solving this old problem are various; with the pastor's assistance, the parents may be led to see the duty and the importance of sending their children regularly to the Sabbath-school. Parental influence, apart from the question of parent authority, is in most cases the key to the situation. Notice how the attendance prizes at the anniversaries run in families. Distance doesn't count for much, with an earnest mother at the other end of the line.

But besides this, the children must be given something to come for. The superintendent must exert himself to make the exercises interesting, by closing up the waits and gaps in the programme, cutting short the long-winded addresses and prayers (his own, if need be, included), preventing the frequent interruptions which tire out the scholar's power of attention, and the disorder and want of neatness in the room which offend his taste, and so arranging the order of service that the scholars have plenty to do. Extraneous attractions, such as Christmas entertainments, picnics, and Sunday-school orchestra, etc., are well enough in their way, but they do not "draw" like a thoughtful, sympathetic endeavor to meet the actual wants of the scholar.

A similar law prevails in regard to the teacher. Gift-books and reward-cards and invitations to tea are good, but regularity and studiousness and common-sense and love are better. Good, downright love, wisely worked out, will charm a scholar over muddy roads and through hard rains and under hot suns. When all other attractions fail, try love, which "never faileth."—*Exchange.*

Words of cheer are words of help. Words of gloom are words of harm. There is a bright side and a dark side to every phase of life, and to every hour of time. If we speak of the bright side, we bring the brightness into prominence; if we speak of the dark side, we deepen its shadows. It is in our power to help or to hinder by a word any and every person whom we are with.—*S. S. Times.*

What Christ's prayer was, all true prayer must be; you must pray with the great prayer in sight. You must feel the mountains above you while you work upon your little gardene Little by little your special wishes and the eternal will of God will grow in harmony with one another; all conflict will die away, and the great spiritual landscape from horizon to horizon will be but one.—*Lucy Larcom.*

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On Feb. 28th, in Hickory, N. C., at the residence of the bride's father, by Rev. J. Alston Ramsay, Mr. Q. L. LITTLE and Miss MARY C. HANNAH.

On Feb. 22d at the residence of Mr. A.H.M. Luther, near Broadway, Moore county, N. C., by Rev. M. N. McIver, Mr. WM. G. McLEOD, of Harnett county, N. C., and Miss CATTIE McNAIR, daughter of the late Wm. McNair.

On Feb. 19th, in Bowling Green, Ky., Mr. McKEE BARCLAY, of Baltimore, and Miss LENA TYLER, of Bowling Green, Ky.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies—&c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

In Steele Creek, Jan. 20th, 1894, CORA EUNICE, daughter of Mr. and Mrs. John Robinson. Little Eunice was approaching her fifth birth day and was the eldest born of the household. Full of life and childhood's happy ways, she was the pet and sunshine of several homes. After a sudden, brief, illness, she went to be with Jesus and thus to add a priceless treasure to these already laid up in heaven for mourning parents and relatives.

In Gastonia, Feb. 13th, in the 76th year of her age, Mrs. DORCAS BEARD.

Near Gastonia, Feb. 26th, in the 55th year of his age, Mr. HARRISON A. TORRENCE. He was a deacon in Olney Presbyterian church.

In White Bead Hill, Indian Territory, Feb. 18th, Col. SAMUEL N. STOWE, one of Gaston county's brave Confederate veterans.

Departed this life, at her residence, in this city, Miss PRISCILLA ELDRIDGE LATTA on 12th of February, 1894.

Sympathetic hearts in this community were stirred to their utmost depths by the unexpected announcement of the sudden death of Miss Priscilla Eldridge Latta. But the day before in apparent health, she took part in the services of the sanctuary, and taught her Sabbath class from God's holy Word. Her well-balanced character, calm and equable temperament, her affectionate disposition, endeared her to the hearts of many sincere friends. Her life was shadowed by heavy trials, for her Heavenly Father was steadily polishing this precious stone to adorn His holy temple. The labors of her skillful hands were gratefully placed at the service of the church she loved; she turned from her own trials to the Master's work. Devoted to her dear relatives, beyond all to her dear Redeemer, she was faithful to the end, and has received the crown of life. When God's righteous will, with her was done, He advanced her into the ranks of an eternal and perfect service. May He who wept over the grave of Lazarus, and who is touched with the feeling of our infirmities, who bears our sins and carries our sorrows, comfort the hearts of the bereaved, and give them "garments of praise, for spirits of heaviness." For our "loss is her eternal gain." "There remaineth a rest to the people of God."

Our hearts were saddened to learn of the untimely death of LUTHER, the three year old son of Mr. and Mrs. Alexander McGirt, of Rowland, Robeson county, N. C., on Sunday, Feb. 4th. As this manly little fellow was crossing a small stream near his home he accidentally made a misstep, falling into the water, and was drowned. His body was not found till several hours later, and was buried next day at Ashpole church. We mourn his death, but say with the Psalmist and the Apostle, "True and righteous are all His judgments. T. W. L.

Babies

ought to be fat. They are sickly when thin and thin when their food does not nourish them.

Scott's Emulsion

the cream of Cod-liver Oil and hypophosphites, makes babies fat and well, strengthens growing children and nourishes mothers. *Physicians,* the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.

WILMINGTON MARKET,

FOR

WEEK ENDING, MARCH 7th, 1894.

SPIRITS TURPENTINE: Thursday (1st) 28 cents; Friday 28¼; Saturday 28½; since 29 cents—firm.

ROSIN: Thursday 90 cents for Strained and 95 cents for Good Strained; since firm at 92½ and 97½ cents respectively.

CRUDE TURPENTINE: Hard $1.10 and Soft $1.80 throughout.

TAR: Receipts taken at 90 cents until Monday; since 85 cents.

COTTON: Middling 7⅛ cents throughout—closing quiet.

TIMBER: Sales during week at from $3 for very poor to $8 for very good. No good timber on market, and very little of poor quality. Demand very fair.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

SECULAR NEWS.

NORTH CAROLINA.

Southport Leader: Frank E. Boynton, botanical collector for G. W. Vanderbilt, who has been collecting plants in Brunswick county for Mr. Vanderbilt's botanical garden at Biltmore, N. C., left here yesterday Mr. Boynton secured several thousand plants.

Louisburg Times: The number of boxes of Western meat that come to this place now is comparatively small, and if our farmers continue to raise their meat as they did last year, the number will be much smaller. They say that they are going to do it.

Goldsboro Argus: Farmers have learned that there is more money in raising hogs than raising cotton and hence many of them have all the meat in their smoke-houses they will need for this year.

Sanford Express: The work of re-opening the coal mines at Carbonton is being rapidly pushed ahead. These mines were first opened sometime during the year 1864, for the use of blockade runners. For thirty years no coal has been taken out of them. Not being worked the mines are full of water. Machinery has been put in for pumping it out. The railway last week began the construction of a spur track to the mines. State Geologist Holmes, says this is the best coal yet found in North Carolina.

DOMESTIC.

A man died at Newark, N. J., on 1st inst., from an attack of hiccoughs. He had had them about twelve weeks. He was thirty-two yerrs of age and had been suffering off and on with hiccoughs fourteen years.

The trial of Corbett at Jacksonville, Fla., last week for prize-fighting was a farce. He was acquitted by the jury in about fifteen minutes. The other cases were not pressed.

Cows in Livingston county, county, New York, under inspection of a United States veterinary surgeon have been declared as infected with tuberculosis. The great danger has been to the consumers of milk in Rochester as 2,500 quarts of milk from the section are sold in that city daily.

Senator White will not take the oath of office as Justice of the Supreme Court until it becomes necessary for him to do so in order to constitute a full court—which will be some days yet

The Supreme Court of South Dakota by a decision nullifies that part of the prohibition law which was held to prevent the manufacture of beer within the State.

A gold craze has seized the people of Perfidio county, Texas, on account of the discovery of a gold vein in that locality.

An explosion in the Sierra Mojada mines near San Antonio, Texas, resulted in the death of three men and wounding of others.

FOREIGN.

The Russian government officially denies that it is aiding Russian Hebrews in coming to this country.

A tremendous demonstration has followed the passage of the civil marriage law in Austria. More than 300,000 people joined in it, and many houses were illuminated.

The election in Brazil passed off very quietly. Senhor Moreas was elected virtually without opposition.

Yellow fever is raging at Rio Janeiro. Deaths amount to nearly one hundred each day.

Gladstone, premier of Great Britain, last Saturday resigned the office and Earl Roseberry was appointed by the queen to succeed him. The parliament has been prorogued.

It is now said that the Honduras government needs money and will bleed the New Orleans Lottery Company to get it.

The Persian government is reported as declining to coin any more silver and to prohibit its introduction in the country.

The Presbytery of Louisiana will meet in Jackson, La., Thursday, April 19th, 1894.
M. B. Shaw,
Stated Clerk.

Presbytery of Mississippi will meet in Wesson, Miss., Thursday, April 12th, 1894, at 11 a. m. Sessions will send up statistical reports and Commissioners' Fund at rate of 10 cents per member.
S. C. CALDWELL,
Stated Clerk.

The Presbytery of Eastern Texas stand adjourned to meet at Alto, Thursday, April 19th, at 7.30 p. m. The first day is to be spent in considering Sabbath-school work. Sessional records for examination are expected at this meeting. The Presbyterial assessment is at the rate of ten cents per member. This, and the reports of sessions, should be sent to the Stated Clerk before the meeting of Presbytery.
S. F. TENNEY,
Stated Clerk.

The 91st stated meeting of the Presbytery of Potosi will be held in the Presbyterian church, Farmington, Mo., on Tuesday, April 3d, 1894, at 7 o'clock p. m. This is to be a semi-centennial occasion and a full attendance is earnestly requested.
GEO. W. HARLAN,
Stated Clerk.

For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. O. I. Halbert, Waco, Texas, says: "I have used it in dyspepsia, with good effect."

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.
IN EFFECT DECEMBER 3rd, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

W. E. KYLE,
Gen'l Passenger Agent.
J. W. FRY,
Gen'l Manager.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junctioh with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

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Rock Hill, S. C.

The Presbyterian.

FOR THE FAMILY.

THE LITTLE ONES HE BLESSED.

I wonder if ever the children
  Who were blessed by the Master of old,
Forget He had made them His treasures,
  The dear little lambs of His fold.
I wonder if, angry and wilful,
  They wandered afar and astray,
The children whose feet had been guided
  So safe and so soon in the way.

One would think that the mothers at evening
  Soft smoothing the silk-tangled hair,
And low leaning down to the murmur
  Of sweet childish voices in prayer,
Oft bade the small pleaders to listen,
  If haply again they might hear
The words of the gentle Redeemer
  Borne swift to the reverent ear.

And my heart cannot cherish the fancy
  That ever those children went wrong,
And were lost from the peace and the shelter,
  Shut out from the feast and the song.
To the days of gray hairs they remembered,
  I think, how the hands that were riven
Were laid on their heads when He uttered,
  "Of such is the kingdom of heaven."

He has said it to you, little darling,
  Who spell it in God's Word to-day;
You, too, may be sorry for sinning,
  You also believe and obey,
And 'twill grieve the dear Saviour in heaven
  If one little child shall go wrong,
Be lost from the fold and the shelter,
  Shut out from the feast and the song.

—*Margaret E. Sangster.*

Items for Lady Readers.

In the picturesque city of Seville was born, in 1617, the greatest painter of Spain, Bartolome Murillo. His father was a mechanic, and the family, though once very wealthy, had become poor. Bartolome had been consecrated to the church, for his mother was very anxious for him to be a priest, but she soon had to give up all such plans, for he showed his artistic talent at a very early age. One day when left at home while his mother was at church, he took a picture of "Jesus and the Lamb," and painted his own hat on the infant Saviour's head, and changed the lamb into a dog. All during school hours he was continually drawing pictures on the margins of his books and on the walls, and many a good scolding he got for it, too.

Murillo studied art in his uncle's studio. When only 22 years old he was left utterly dependent upon himself, for his father and mother were both dead and his uncle had gone away. Murillo was then very poor and not at all famous, and he set up an open-air studio in a public market place, where eatables and old clothes were sold. There he painted his pictures and sold them to the people who came to buy in the market-place. He worked there for two years. He was crazy to travel, to see famous painters and famous cities, but he had no money.

One day he bought a piece of linen, cut it up into pieces, and on them painted pictures of saints, fruits and flowers. He finally sold them, and then he started on foot over the Sierras, to Madrid. When he reached there he had neither money nor friends, but he was not discouraged, for he knew in that city he would find the famous pictures he wished to study. He made his way to Velasquez, then a great artist, and an influential man. Velasquez was very kind to him and made him come to his own home to live. There he met all the leading Spanish artists and prominent court people. He stayed there for three years, and then went back to Seville. He spent three years in painting eleven pictures for a convent. These pictures made him famous, and he got more orders than he could fill.

Just at this time Murillo married a very wealthy lady, and his married life turned out to be a very happy one. Many of his madonnas are the likeness of his wife, and his two sons were his models for the infants Jesus and John.

In 1660 Murillo established an academy of art in Seville. He was very generous and gave all that he earned by painting to the poor.

His last picture was begun when he was 62 years old. He was on a scaffold painting a picture in the Capuchin church, at Cadiz, and falling down, fatally injured himself. He was buried with distinguished honors, for all Seville loved and honored him. Over his grave was placed a stone slab on which were carved his name, a skeleton and the words in Latin, "Live as one who is about to die." Murillo was a good, as well as a great man.—*N. O. Picayune.*

Things Useful.

To make delicious stewed lobster pick all the meat out from the shells of two good-sized, freshly-boiled lobsters and cut it into square pieces about half an inch in size. Place in a saucepan with an ounce of fresh butter, season with a salt-spoonful of salt and a little red pepper. Cook for five minutes. Then add one-half pint of sweet cream, into which three eggs have been beaten, and stir until amost to the boiling point, when it will be ready to serve. This must be served and eaten while hot.

A 15-inch square of red cheese cloth, with narrow, brier-stitched hem and two strings of worsted braid sewed across one corner, does not sound like anything remarkable, but when one learns it is to wrap up shoes or slippers for bag or trunk the full value of the notion appears. Shoes are the meanest thing to pack or wrap in paper, but the soft cotton wraps them close and the strings keep them in place.

Lemon Sandwiches.—Beat into a teacupful of nicest butter, slightly softened, the raw yolk of one egg and a teaspoonful of French mustard; rub smooth the yolks of two eggs which have been boiled three-quarters of an hour and cooled, and rub into them one-fourth of the butter, then a teaspoonful of lemon juice and a scant half-teaspoonful of salt, add another fourth of the butter, rubbing it in well, another teaspoonful of lemon juice, and so on until all the butter and two tablespoonfuls of lemon juice are added, rubbing each thoroughly in; spread evenly and thinly on very thin slices of bread, lay two together, cut into triangles and serve.

THE STORMY PETREL.

Queer Superstitions Sailors Entertain Regarding the Bird.

One of the best known of the sea birds is the stormy petrel. It is oftenest seen during storms, flying above the waves in search of shellfish and other small animals that are brought to the surface by the tempest.

The sailors call petrels "Mother Carey's chickens" and do not view them with much favor, owing to their being constant companions of storms. "Jack" thinks that rough weather may be expected when he sees petrels about and is not quite sure that they do not in some way cause the tempest. When the bird is on the outlook for its prey it seems to walk on the water. Hence the seamen of the olden time in allusion to Apostle Peter's walking on the water called the bird petrel, from the Latin Petreilus, "Little Peter."

So far from the sailor's being superstitious as to the capture of another kind of petrel, the cape pigeon, which is of a black-and-white color and about the size of a tame pigeon, I have known Jack to take a hand occasionally in capturing them as a bit of recreation during a dog watch.

In southern latitudes the cape pigeons follow a ship in thousands, says St. Nicholas. A common bottle cork is tied to the end of a piece of thread and trailed astern so that the cork touches the water. This gives the required tautness to the thread.

As the birds fly in clouds from side to side astern some of them constantly strike the thread with their wings, and the resistance is enough to turn them over it, when the thread is wrapped round the wing and the bird is hauled on board. In this manner I have seen hundreds caught in a day.

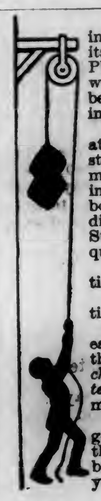
On one occasion a clipper ship carrying passengers to India captured pigeons by hundreds, and the surgeon by some mischance succeeded in entangling a stormy petrel.

Now, the doctor was an enthusiastic naturalist, and what to the sailors is known as a "land lubber"—that is, he was on his first voyage. The doctor at once took the specimen to his cabin and made preparations to skin and preserve it. In hot haste a deputation of seamen, headed by the old, gray-haired sailmaker, came aft with a request that the petrel be set at liberty, saying that otherwise the ship and all on board would surely suffer.

The doctor, somewhat surprised, intended to set the bird free, but his enthusiasm as a naturalist prevailed over the superstitious warning, and when the sailors had disappeared the bird was added to his collection. The fact soon became known forward among the men, and the doctor was regarded with black looks by the crew for the remainder of the voyage.

In the course of time the good ship anchored in the Hugil river, and that day at dinner the doctor suddenly died.

There was a gathering of the sailors around the windlass that dog-watch, and the doctor's sudden death was attributed by the superstitious sailors to his slaughter of the stormy petrel.



THE WAY THEY'RE PUT UP, in sealed glass vials, is enough in itself to recommend Dr. Pierce's Pleasant Pellets. It keeps them always fresh and reliable. You can't be sure of the big, old-fashioned pills in wooden or pasteboard boxes.

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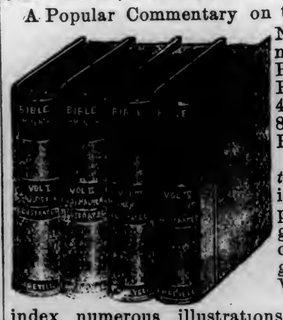
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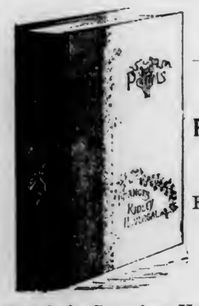
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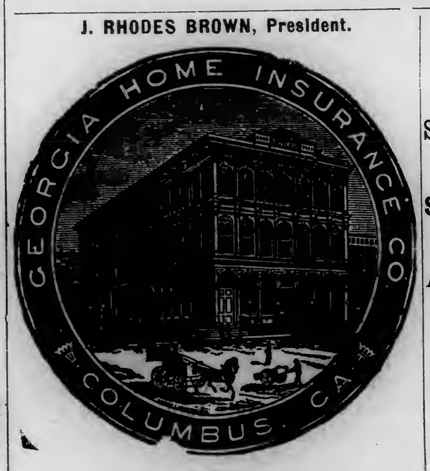
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JACK FROST.

Jack Frost passed this way last night,
And nipped, with saucy fingers,
Every gold and scarlet leaf
That on my maple lingers.

He scratched a message on the pane—
A hint more kind than courtly;
"Better see to fires and flowers!
I'll be back here shortly!"
—*Ruth Hall, in November St. Nicholas.*

Roy's Lesson.

"I do not like him, and I will have nothing whatever to do with him."

Roy Winslow spoke very decidedly; he was rather apt to be positive in his assertions.

"And you are sure that you are right to do so?" asked his mother.

"Certainly; he is not the kind of a fellow I care to associate with, nor one that I suppose you would approve," answered Roy, in a slightly injured tone of voice.

"Circumstances alter cases, Roy. It seems to me Joe has not much of a chance to be different. He hasn't any mother, you know, and his father is not a very good man, I am afraid. If Joe has nothing to help him at home, and you boys all cut him, as you say you do, what is left to him but to go wrong? Aren't you strong enough to reach out a hand and help him up a little, Roy?"

Roy's bright face clouded. Missionary efforts in the abstract were very fascinating, but brought into new life in the shape of helping some one rather disagreeable, they suddenly become very unattractive.

"I am sure, I don't know what I could do for him,", he said.

"'Ask God to show you," his mother answered.

"My mother beats any one I know presenting a cause," Roy said once. "She don't urge you much, nor argufy; she just lays your duty out so plain before you, that you will never feel comfortable until you have done it."

So Roy found that he could not be easy in his mind about Joe White. It was just as his mother said; his home was very different from any of the other boys, and he seemed to have no one to help him, as they did.

Roy was inclined to be a little of a Pharisee; he had rather felt as if he were naturally good, but somehow, as he thought of what his mother said, he wondered if he would have been as good as Joe in his place.

"I guess I am priding myself on my mother's goodness, instead of my own. She has to put me up to everything, and she has hard work getting me up to some of them, that's a fact," he said rather shamefacedly, to himself, as he thought it over. "I'm not so much of a fellow as I thought I was. I wonder, now, if Joe would go to the social with me to-night, if I asked him. O, dear, it would be just horrid having to take him. I wonder if doing good isn't rather tough work, anyway, when you are doing it, instead of thinking or reading about it? Well I'll try to get Joe to go to-night; perhaps we can help him a little."

And, having made up his mind, Roy put on his cap and started for Joe's.

Joe himself was standing at his own gate in an irresolute way. He had come out of the house half an hour or so ago, and had been standing there ever since trying to make his mind up what to do. Jim Morgan and Tom Ryan had asked him to spend the evening with them; they would "show him some fun," they said; but, rough as Joe was, he hesitated. A faint memory of his mother clung to him; he was sure, in his heart of hearts, that she would not have wanted him to go with them. No, he knew well, if she had lived, he would not have wanted her to see him even speak to such fellows.

"But what can I do?" he said to himself, bitterly; "there isn't anyone at home, and the good boys won't have me. I might as well go to the bad and be done with it."

"How are you, Joe? I was just coming down to see you. Wouldn't you like to go with me to the social to-night? We have real good times, I think. I'm sure you would enjoy it. Come on, won't you?"

Joe turned, and looked at Roy a minute.

"He is just such a boy as *she* would have wanted me to be," he thought, "I'll go with him."

So Joe went and Roy found him less of a trouble than he had expected.

"But that's often the way, isn't it?" he said to his mother. "No matter how tough a thing looks, it isn't usually as hard as you expect, when you really get at it And Joe puzzled me somehow. I spoke to the boys, and we have agreed to see if we cannot help him. Come to think ourselves over, I, for one, don't feel so sure that we're anything 'extry;' but we can all try together, can't we, if our mothers will all help?"

* * * * * * *

"I want to thank you, Roy," said Joe, months after, when he stood up before the world and confessed his intention to serve Christ henceforward. "I want to thank you for asking me to go with you that night. It was the turning point of my life, and I feel, under God, I owe everything to you."

"No, you don't, Joe; you owe it to my mother," answered Roy gravely.

"Then, God bless her!" said Joe fervently.

And in his heart Roy said, "Amen!"
—*Zion's Herald.*

Nurse Powell's Giant.

Winnie Wentworth was a good while eating his supper, and Robbie and Lillie were getting impatient.

Nurse Powell had told them that as soon as Winnie went to sleep, she would come up in the children's room, and begin her story about the giant. It was Children's Evening.

"Hurry, Winnie," they kept saying; "hurry."

Baby Wentworth had been in bed an hour or more.

Finally Nurse sent them off, for she wanted Winnie to finish his supper in peace.

It seemed a long time to wait, but Nurse was ready at last.

Mr. and Mrs. Wentworth always came in Children's Evening, for they liked the stories Nurse Powell told as well as Robbie and Lillie did. Before long they meant to bring Winnie, he was getting so big.

"The first I knew that Electricity was a giant," said Nurse Powell, "was when I was a child about the size of Lillie.

"My brother Roland—who was a boy as large again as Robbie—and I, were out in the garden picking currants.

"All at once there came a heavy rumbling, and such a rattling you never heard.

"'Just hear that old giant,' said Roland. 'Hark!' he whispered, as I started to run into the house.

"'I shan't stay where there are giants,' I told him.

"'Oh! you silly thing,' he laughed. 'Don't you know what that is?'

"I told him that it sounded like a clap of thunder.

"'That's what folks say it is,' and Roland shook his head, and looked wise enough, you may believe. 'But it is the old giant Electricity. See him wink!' and he fairly shouted, he was tickled when a sheet of lightning flashed right in front of us.

"I wondered why he did that, if he was a truly giant, and knew what he was about.

"'He's a clearing up the atmosphere,' said Roland. 'The earth has been sending up vapors, or else the wind has been rubbing against the earth, and taken off a lot of particles that make the air heavy, and the old giant is moving about. When he begins to stir things have to stand around, I can tell you. We couldn't take a long breath,' Roland declared, 'if it wasn't for the old giant's clearing up the air every now and then.'

"He said he had three kinds of winks. They were forked lightning, and sheet lightning, and globular lightning.

"When I asked him about the thunder, he said the old giant was opening and closing his eyes. Of course being a giant, he naturally had big eyes and big eyelids, and they made all that noise coming together."

Mr. Wentworth had to laugh at this odd conceit of Roland's.

"He must have been a very clever boy," he observed. "What do you think?"

The children looked up, and there stood Uncle Jim. Uncle Jim was an electrician, so he could not help enjoying Nurse Powell's story.

"I think he must have been," said Uncle Jim.

"Wasn't the old giant winking, papa?" asked Lillie.

"What do you think, my boy?" asked Mr. Wentworth, turning to Robbie.

"'Course I know thunder is the sound that goes with lightning," said Robbie, "but it is the old giant Electricity, just as Nurse Powell's brother said.

"I think his winking with his great big eyes so we can hear him is splendid. I shall be glad when summer comes, so we can get out of doors and watch him. Won't you, Lillie?"

"If mamma and Nurse go too," Lillie said.

"I'll tell you something better than that," spoke up Uncle Jim. "Run in to my shop some day pretty soon, and see what the old giant is doing down there.

"Let Winnie come too," he urged. "He wants to know what is going on as well as the rest of you."—*Gretar Bryar, in Our Little Men and Women.*

Celery soup, take two heads of celery and boil them in a pint of water about half an hour, and then mash fine in the water in which they have been cooked. Put on to boil a pint of milk, and in it a slice of onion, a bit of mace, and when it boils up thicken with a tablespoonful of flour, mixed in cold milk. Add a tablespoonful of butter and then stir in your mashed celery; season, strain and serve immediately. This is a good invalid's soup, and is refreshing to everyone.



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Cash on hand and in bank	695 72
Furniture and fixtures	150 00
In Bank New Hanover (suspended)	742 12
In First National Bank (suspended)	352 94
Insurance advanced	118 70
Taxes advanced	14 10
Total	$ 72,142 80

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Due shareholders, earnings credited	6,438 29
Due shareholders, earnings not credited	1,352 01
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Total	$ 72,142 80

RECEIPTS.

Cash on hand Jan. 1, 1893	$ 3,882 40
Subscriptions on shares	30,565 00
Mortgages redeemed (in whole or in part)	56,220 00
Other loans redeemed	18,547 50
Interest received	7,531 55
Fines received	674 85
Initiation Fees	272 25
Withdrawal Fees	119 50
Transfer Fees	50 75
Insurance repaid	74 50
Taxes repaid	49 84
Borrowed money	11,100 00
Total	$129,088 14

DISBURSEMENTS.

Loaned on Mortgage	$ 20,941 72
Loaned on other securities	6,147 50
Paid on withdrawals, dues	86,925 25
Paid on withdrawals, dividends and borrowed money	9,052 43
Salaries	699 86
Advertising and Printing	69 32
Auditing Committee	7 50
License and fees	55 00
Attorney, Notary and Costs	28 50
Amount in Bank New Hanover	742 12
Loss First National Bank (50 per ct.)	1,764 58
Balance in First National Bank	352 94
Insurance advanced	105 70
Borrowed Money Repaid	1,500 00
Cash on hand	695 72
Total	$129,088 14

STATE OF NORTH CAROLINA,

Auditor's Department.

In conformity with section 2,300 (*d*) of "An Act to amend chapter 7, volume 2, of The Code," entitled Building and Loan Associations," I certify that the above is a true copy of the sworn statement of the Citizens' Building and Loan Association, Wilmington, N.C., on Dec. 31st, 1893, now on file in this department.

ROBT. H. FURMAN,
Auditor of State.

ATLANTIC COAST LINE.

Wilmington & Weldon Railroad & Branches and Florence Railroad.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No. 23 Daily.	No. 35 Daily.	No. 41 Daily	*†No. 501, N. Y. and Fla. Special.
	A. M.	P. M.	A. M.	A. M.
Lv Weldon	11 47	9 51	...	12 02
ArR Mount	12 55	10 45	.....	.....
	P. M.			
Ar Tarboro	2 35	.....	.....	... ..
Le Tarboro	12 07	.....	.....	.....
	P. M.	P. M.	A. M.	
LvR Mount	12 55	10 45	6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	2 45	.....	.....	....
Lv F'y'ville	4 25	1 15	.....	4 00
ArFlorence	7 05	3 27	.....	6 15

Dated Jan. 11, '94.	No. 47 Daily.
	P. M.
Lv Wilson	2 05
LvGoldsbo'	3 00
LvM'gnolia	4 13
Ar Wilm'tn	5 50

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily	*†No. 500, N. Y. and Fla. Special.
	A. M.	P M		P. M.
LvFlorence	7 30	7 05	.....	11 50
Lv F'y'ville	10 27	9 20	.....	2 23
Lv Selma	12 10	.....	.....	.....
Ar Wilson	1 05	11 18	.....	4 30

	No. 48 Daily
	A. M.
Lv Wilm'tn	9 00
LvM'gnolia	10 40
LvGoldsbo'	12 00
Ar Wilson	12 50

	No. 78 Daily.	No. 14 Daily.		
	P M	P. M.	P. M.	
Lv Wilson	1 15	11 23	10 40	.....
ArR Mount	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	...	.....
Lv Tarboro	12 54	.....	.....	.....
LvR Mount	2 07	12 05	....	.....
Ar Weldon	3 18	12 56	... ..	6 01
	P. M.	A. M.	A. M.	A. M.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leave Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9 30 a m, arrive Tarboro 10 25 a m, and 11 45 p m.

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

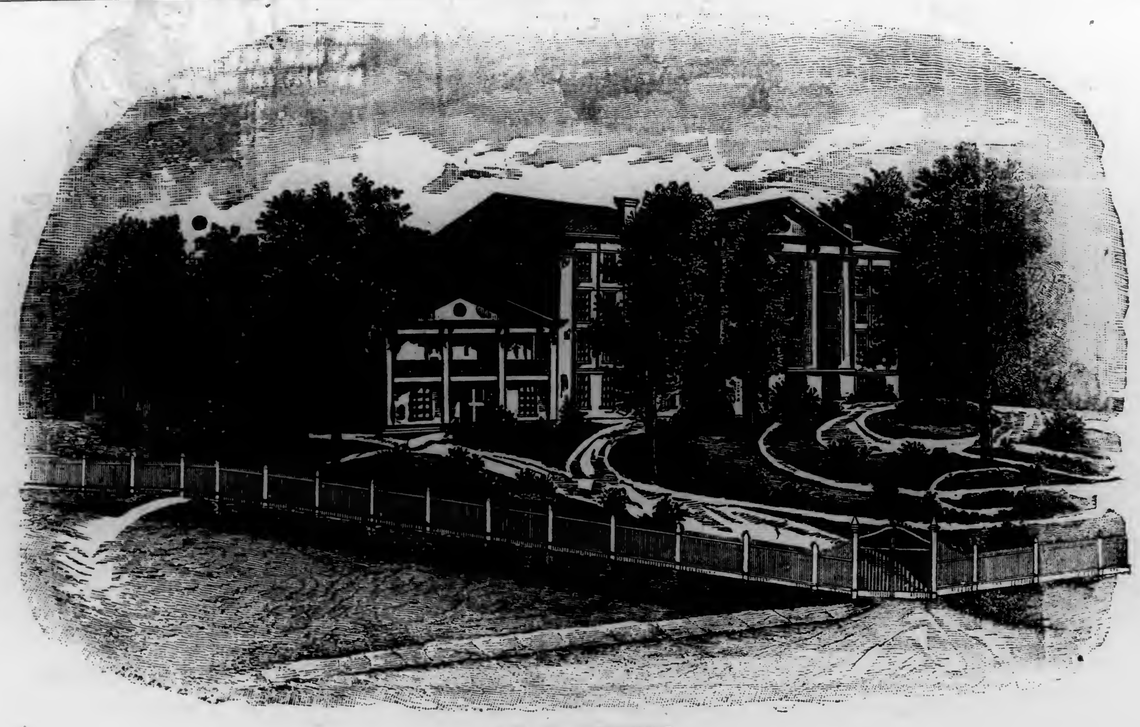
Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7 20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

JOHN F. DIVINE,
General Sup't.

J. R. KENLY Gen'l Manager.
T. M. EMERSON, Traffic Manager.

Toothache caused by a cold in the facial nerves may often be relieved by wringing a towel out of cold water and sprinkling it with vinegar. Lay on the face like a poultice. Toothache of the worst kind can generally be immediately cured by the application of a small bit of cotton wool soaked in a strong solution of ammonia, and placed in the hollow of the defective tooth.



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ATLANTIC COAST LINE.

Wilmington, Columbia & Augusta R. R.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated Jan. 11, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington	*3 20		.....
			.....
Leave Marion	6 11		.....
Arrive Florence	6 50		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	*7 10	* 7 45	.....
Arrive Sumter	8 28	9 20	... ..
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 28	*9 53	.....
Arrive Columbia	10 00	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 57	5 35	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter	5 57	* 5 45	.....
	A. M.		.....
Arrive Florence	7 15	6 55	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence	*7 40	.. ..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 00 p. m., arriving at Hartsville 8 04 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday.

JOHN F. DIVINE, Gen'l Sup't.

J. R. KENLY, Gen'l Manager.

T. M. EMERSON Traffic Manager

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North Carolina Presbyterian.

NEW SERIES—Vol. XXVI—No. 1,366. WILMINGTON, N. C., THURSDAY, MARCH 15, 1894. OLD SERIES. Vol. XXXVI--No. 1,986

The Presbyterian.

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THURSDAY, MARCH 15, '94.

JOHN McLAURIN, - - EDITOR.
CONTRIBUTING EDITORS:
REV. PEYTON H. HOGE, D. D.
REV. WALTER W. MOORE, D. D.
REV. ALEX. D. McCLURE.

SILVER TRUMPETS.

In the tenth chapter of Numbers there is a record of the command of MOSES to make them. As they were to be a memorial and were to be used in the call to the feast of the Passover and at its close they were probably made of the redemption money paid by Israel as we read in the thirteenth chapter of Exodus. They were to be used by the priests alone for the solemn feasts and assemblies and to call the congregation for the journeyings or returnings to camp. There were but two at the first, when two of the sons of AARON were priests. In the time of SOLOMON there were one hundred and twenty for the priests of the Temple. When the walls of Jericho were encompassed JOSHUA put rams' horns to be blown with the trumpets. From this union comes the annual use of the ram's horn in orthodox synogagues to our day.

These trumpets sounded the signals announcing the commands of the LORD and thereby exhorting the people to rise and obey or to rest and be refreshed. They gave the calls to worship as well as the alarm for war. From them went out the messages of GOD. They were made of redemption money and were sounded by the priests. In all this they were types and have for us spiritual meanings, and instruction. They furnished the figures for our Christian poet to write:

> "The trumpet of the Gospel sounds,
> With an inviting voice."

This gospel is essentially the gospel of redemption. It is for the service and to convey the messages of GOD in the hands of the kingdom of priests. These messages are not now to be given separately from GOD for each several occasion, but are written out as His promises and commands in the revelation we have in the Bible. There is a signal, a message, a call prepared and provided for every occasion and every need of the church and the world. The priests are to study these and the special trumpeters are to be students of the times and needs to sound withal.

There is a reference to this in the thirty-third chapter of Ezekiel. Those who watch for souls, prophets of the new dispensation, as well as of the old, are warned that if they fail of their duty to sound the message or command of GOD they will be held responsible, but if they sound the alarm the sin shall be upon the soul that would not heed the warning.

This use of the trumpet is made an illustration by the Apostle in writing to the Corinthians. In the twelfth chapter he was writing of spiritual gifts that every one might use to the edification of believers. In the thirteenth chapter he turns to the more excellent way of the fruit of the Spirit, which is love; its nature, its value, its power, only to return in the fourteenth chapter to the duty resting on Christians to prophecy—to speak for GOD. As many coveted the gift of tongues he urged rather to prophecy so that every one in hearing would understand, than to speak in an unknown tongue to confusion, saying: "If the trumpet give an uncertain sound who shall prepare himself for the battle." As there were certain well known signal calls, what value would there be to know all manner of music if that were sounded instead of the right signal. It might make the impression of much culture or learning in music and skill in making beautiful sounds, but it would not summon to duty or call to battle. In the day of battle it would serve rather to confuse. It is all very well for the prophets of the LORD to have learning to understand and skill to sound the signals to announce the messages, as the trumpeter needs to understand music and have practice to sound the proper calls. In either case the learning and skill are not to be paraded to make a great impression, but to be used as servants to give a certain sound.

In every case of the record the use of the silver trumpet was honored of GOD for the success of those who so trusted GOD. When MOSES was to war against MIDIAN he caused the silver trumpet to be sounded and got a great victory from the LORD. When JOSHUA had marched the six days around the walls of Jericho and came to the seventh, the signal was sounded by the silver trumpets taken up and repeated by the rams' horns and echoed in the shouts of the people and the walls of the city fell. Other instances will occur or may be sought by any interested like that of the crowning of SOLOMON and the battle of ABIJAH against JEROBOAM.

Translated into their spiritual meanings these suggest that wherever the gospel is preached, where its notes are sounded with faith in GOD, and as His messages, is always success. Whatever use there may be for fine music and great skill of the cornet as entertaining or pleasing, where that cornet is the trumpet it must give no uncertain sound in the call to battle or the commands of the chief. So whatever use or excellence or attractiveness, there may be in learning, in the gospel, it must all be at service to make simple and plain to the understanding of all, the messages and commands of CHRIST.

Wherever the church is weak and languishing, or worldly and frivolous, it is by the substitution of human learning for the simplicity of the gospel, or the furnishing of aids to worship or the use of unscriptural means to attract the masses. Whenever and wherever the church, with faith in GOD will blow the silver trumpets, and her prophets sound only the signals of grace and truth which came by JESUS CHRIST, success is sure.

A more personal lesson pleads to be heard and heeded. Every Christian is a priest, now that all the ritual and literal priests have passed away with the types and shadows, and as such each Christian is to use the trumpet of the gospel with no uncertain sound. If it be with a spoken word, it must be the command or message of the KING, it must be with purged lips, and whenever thus spoken will be with power. It may be the prophecy of a life, for the only message of the gospel many in the world get is in the lives of Christians. It becomes us to order our lives according to this gospel of the grace of GOD, that they may give no uncertain sound. The character, as it is the more important may often be the more powerful voice of any who lead quiet and peaceable lives in all godliness and honesty and sincerity. Characters built by the grace, and lives ordered in the truth of the gospel, are the calls which men often hear and by which they often arise to obey.

By a ministry faithful to give the certain sound of gospel grace, by a church consecrated to heed the call, by individual lives ordered in the ready response to the call, the world may learn and must hear, or sin by refusing to hear, the silver trumpet.

A BROTHER NOW RESIDING BEYOND our bounds writes: "Though out of the Synod now I still read the paper with unabated interest, and congratulate you and the Synod upon the new features which have added so much to your already excellent paper." We do not propose to give our readers all the kind and pleasant words we have been receiving, but the appreciation with which the ministers who have left our Synod regard the paper and the kindly terms in which they express such appreciation induce this publicity.

HERE AND THERE.

PRESBYTERIANISM IN CATHECHETICAL FORM, compiled by MRS. M. W. PRATT, lately published by our committee at Richmond, in paper cover, at ten cents, is one of the most acceptable small books we have received. It gives Scripture and scholarly references with concise answers to questions not found in other books, and of facts and principles which all our people need to know. This work is very useful for Bible class instruction and should be studied by all our church officers.

WE NEED NOT EXPECT "THAT GOD will interpose to prevent a man from sinning, who either seeks, or willingly encounters, the temptation and the opportunity to sin. When a man finds charm in opportunity and delight in temptation, he has already committed in heart the sin he shrinks from embodying in action; and GOD rarely stands between him and further guilt. We are to keep ourselves [as far as possible] from opportunities and GOD will keep us from sin."—*Earnest Thoughts for Every Day.*

"IF WE COULD GET THE SECRET HISTORIES of those who stand suddenly discovered as vicious, we should find that they had been through the most polluting preparatory processes; that they had been in the habit of going out and meeting temptation in order that they might enjoy its excitement; that underneath a blameless outward life they have welcomed and entertained sin in their imaginations, until their moral sense was blunted, and they were ready for the deed of which they were thought incapable."—*Ibid.*

ACCORDING TO PROMISE MADE LAST week we lay before our readers some exceedingly interesting communications. They will be found on our second page. The article from REV. S. G. WALKER, a colored minister, favoring co-operation between the churches on Negro Evangelization, is well worthy of perusal and we doubt whether any stronger presentation can be made on that side of the question. If we are to judge by the lack of interest manifested, however, the matter is already virtually decided against the committee's report and the Assemblies will give it very little attention.

AFTER THE BATTLE OF WATERLOO, when the fortunes of Napoleon had culminated in irretrievable disaster, the following incident occurred:

BLUCHER still smarting under the humiliations which his country had been compelled to suffer from BONAPARTE, gave orders to undermine and blow up the bridge of Jena, that it might not continue to stand a monument proclaiming the defeat of the Prussian army. The work was already in progress when WELLINGTON placed a single British sentinel on the bridge to prevent the accomplishment of BLUCHER'S design. To have proceeded would have involved Prussia in a rupture with Great Britain; for that single obscure individual represented for the time and under the conditions the might and power of the whole British nation.

And so it sometimes falls to the lot of some mere individual, neither great nor renowned, as the representative of the King of Kings to stand in his lot and defy the powers of evil that may surge around him.

HERE IS A PLEASANT LILTLE INCIdent concerning Lord ROSEBERY. It is culled from the New York correspondent of the Baltimore *Sun:*

Lord Rosebery, the new British Premier, is well remembered here. He has paid two visits to New York and did the city thoroughly, going into an extended investigation of our social and public life. While he was passing through one of our public institutions he was attracted by the bright face of a little newsboy and made some inquiries about him. These being satisfactory, he asked the head of the institution to have the boy sent to school at his expense and see that he had every opportunity to make his way in life. From time to time during the years that followed he kept up his interest in the boy's career and was especially pleased to hear of his continued success and progress.

WE DID NOT HAVE THE OPPORTUNITY last week to pay our tribute to the memory of Mrs. MARY HEMENWAY, who had just died in Boston, Mass. The citizens of Wilmington can never afford to forget one who in the trying times just after the late war lavished of her means to give their children educations, which otherwise probably they could not have obtained. Personally the writer will never cease to remember with gratitude Mrs. HEMENWAY, and the venerable Miss AMY M. BRADLEY, through whom the benefactions of the former were so judiciously dispensed. As long as Tileston Normal school building shall stand there will not lack a fitting memorial to the invaluable aid and services of those noble women.

THE CAUSE OF THE BRAZILIAN insurgents has been rapidly waning of late, notwithstanding the effort to create upon the public mind a contrary impression. The news that the government had concentrated its fleet at Rio Janeiro evidently with a view to battle—and in fact had informed those representing foreign nations of its intention—indicated a struggle that must end the contest one way or the other, but the very latest up to time of this writing seems to assure a termination of the conflict, most fortunately, without further bloodshed. The U. S. minister has informed the State Department at Washington that Admiral DE GAMA has through the Portuguese naval commander made overtures to President PEIXTO looking to the surrender of his fleet on condition of safety to himself and his followers. Later news comes through the same channel that DEGAMA has sought refuge on board a Portuguese man of war.

This news appears to be authentic and it justifies the hope that the war is ended. Should a battle take place the chances appear to be that the government will utterly destroy the insurgent fleet. At the same time military operations on land will be so prosecuted as to suppress all opposition in that quarter.

[Very latest: the insurgents have surrendered unconditionally.]

WE CLIP FROM AN EXCHANGE:

There are few agencies in the work of the church more potent than the church newspaper and those who succeed in securing new subscribers and readers for for such organs are not only doing good missionary work, but are conferring a lasting benefit upon the stability and usefulness of the Church.

Resolutions Adopted by the Synod of North Carolina.

The Synod of North Carolina, gratefully sensible of its obligations to the North Carolina Presbyterian for publishing and disseminating not only the views of its churches, but the actions of all its Presbyteries and agencies, adopt the following resolutions:

1st. The North Carolina Presbyterian is an indispensable agency for promoting and maintaining every enterprise in which the Synod is engaged.

2d. That the success and efficiency of all its enterprises would be vastly enlarged by a largely increased circulation of the paper."

3d. Synod's agent of Publication, in co-operation with the agents of Publication in the Presbyteries, is instructed to concert measures for securing this greatly to be desired result.

FOREIGN MISSIONS.

Conducted by

Rev. T. R. Sampson, Asheville, N. C., Secretary for Foreign Missions of Synod.

The Student Volunteer Movement.

A great convention, of this body, was held from the 28th of February to the 4th of March, in the city of Detroit. The kindness of a few friends made it possible for us to attend this convention, and accept an invitation to deliver an address, on a subject, which had been defined. "The practical situation in the Levant as related to Mission work."

The object of the convention was, to bring together the representatives of the missionary organizations, of all the colleges, theological seminaries and medical schools, the leaders of the missionary societies of North America and prominent missionaries of foreign lands, to consider the great question of speedy and world-wide evangelization.

The attendance far surpassed the most sanguine expectations of the promoters of the scheme.

Something over six hundred delegates were expected. More than twice that number were enrolled and many were present who were not enrolled.

Over fifty seminaries and colleges were represented, and as many missionary organizations—all the influential ones of America.

The program was a most admirable one and covered the whole ground, as completely as was possible.

The mornings were devoted to the discussion of matters, immediately concerning the volunteer. His *preparation*, intellectual, practical and spiritual. How to promote and foster *missionary interest.* The extension and development of the S. V. Movement—Its relation to churches and missionary societies, etc., etc.

The afternoons were devoted to section conferences; one on the different phases of missionary work, evangelistic, educational, medical, etc; another on the different fields China, India, Japan, the Levant, etc., and a third to Denominational Conferences—when an opportunity was given for the discussion of those matters which most nearly affected each group of representatves.

At night there were stirring addresses, from some of the strongest speakers on missionary subjects, from both sides of the sea—among whom may be mentioned Drs. Pierson and Gordon, Hudson Taylor and Miss Geraldine Guinness beside a host of others, like Dr. Judson Smith, Robt. E. Spear, and L. D. Wishard, too numerous to mention.

The whole was interspersed with addresses for deepening the spiritual life.

We must confess to have felt, always, some mistrust of this movement and to have gone, considerably prejudiced against it, to Detroit. We attended its sessions most faithfully and conscientiously, in order to be able to form an intelligent and unbiassed opinion with regard to it.

We have had many of our objections or prejudices seriously shaken, if not removed. The most admirable report of the secretary, Mr. Mott, commended itself to our judgment, from beginning to end. There was a candid confession of *mistakes* and *misunderstandings* in regard to the *pledge*, which is now simply a *declaration.* There was a clear statement of the difficult *problems* to be solved, and a manly courageous setting forth of the *perils* by which the movement is beset. There were also wise suggestions, to meet many of these difficulties.

There were *no high pressure calls for volunteers.* There was an excellent educational exhibit of books maps and other helps.

We *cheerfully* and *frankly* testify, that it was a most *instructive, helpful, inspiring* gathering, and are confident that it *will do, it has already done, great good.*

Our own Church was represented by Dr. Chester, Revs. D. C. Rankin and T. R. Sampson, and by a noble body of young men, from all of our colleges and seminaries, besides not a few most excellent women, who met and, we are glad to say, took steps towards the formation of a closer connection between our own institutions on these same lines.

A meeting of all the Southern delegates held later, appointed a committee with Dr. McBryde, of Lexington, Va., as its chairman to concert some means, by which the generally confessed, benefits of this meeting might be extended to all our Southern institutions, which *were not fully* represented.

Still we will *not say* that *everything pleased* us or that we would not be able to suggest *anything* which *might* make the future meetings more generally acceptable. We will not *develop* this, but simply say that there was too great prominence given to certain individuals and their special *isms, e. g., Preadventism—Perfectionism—Faithism,* and women-where-the-way-not-belongism.

We have coined a word, *Faithism* to designate what some people call Faith; but is not the genuine article as *we have* understood it.

We have felt the spell of the power in the individuals who present these subjects, and we give them full credit for their sincerity and honesty, but we believe them, in some points, self-deluded, and are convinced that their *interpretations* of the Scriptures are often far-fetched and their experience very different from many of the *most eminent Saints* both of church and sacred history.

The Presbyterian.

THE CHAMBERS OF IMAGERY.

EZEK. 8 : 5–15.

Show me no more, O God of love!
  In mercy now forbear,
Nor let my soul's dark imagery,
  Thus tempt me to despair—
I shrink with horror and dismay
  As oft I gaze within,
And see in Thy clear light portrayed,
  Each frightful form of sin.

Each idle thought, each bitter word,
  Each covetous desire,
Each deed unkind is written there,
  As with a pen of fire.
There pride with serpent form is coiled,
  With its envenomed brood,
Envy and jealousy and scorn,
  And passion unsubdued.

The lofty look—The cold disdain,
  The careless, slothful frame,
The cherished though forbidden wish,
  The unforgiving blame;
Time unredeemed, Heaven's choicest gifts
  Ungratefully possessed,
Or turned to idols which dethrone
  My Maker from my breast.

Thus hath Thy searching Spirit shown,
  Alas! though but in part,
The deep, the desperate wickedness.
  Of this deceitful heart!
Shew me no more, All-seeing One,
  Unless Thou first reveal
Thy boundless mercy which can know
  Yet love the sinner still.

Turn not away, O God of love!
  But hear my mournful prayer—
From unknown depths I cry to Thee,
  Soul refuge from despair.
Oh! come with purifying power,
  And purge away my sin -
Rebuild this temple to Thy praise—
  Dwell evermore within.

E. M. B., in Presbyterian Journal.

ANNUAL REPORT OF CHIENGMAI STATION.

[Correspondence of the N. C. Presbyterian.]

STATESVILLE, N. C., Feb. 27th, 1894.

MESSRS. EDITORS:—Having received a copy of the annual report of our Chiengmai Station I will send you some extracts from the same. Every one interested in the progress of the gospel in heathen lands will, I think be cheered and encouraged by the facts so clearly stated by the writer Rev. Stanley K. Phraner:

"In submitting the following report of the work accomplished by the missionaries of Chiengmai Station and the churches under its immediate supervision for the year ending November 30th, 1893, we do so with thankful hearts for the mercies the Lord has granted to us and for the blessing He has given to his work.

CHURCHES.

The First Church, of Chiengmai, Mr. Collins stated supply, closes the year with the largest number of accessions in its history. One hundred and thirty-four have been received on examination, six by letter, seventy-eight children baptized and sixty-five dismissed to other churches. The Sunday-school under the charge of Rev. E. B. McGilvary has had an average attendance of 142. A teachers' class meets weekly at his house and the instruction there given has added greatly to the usefulness of the teachers and the interest of the work in the school. The resident missionaries adopt the plan of having one of their number conduct the services at the church, and the rest visit the neighboring villages. This plan was faithfully carried out with excellent results. The Chiengmai church is the mother church of this Laos land. The two churches at Lakawn and Lampoon and the six churches under the care of Chiengmai Station have all been organized with members dismissed from this church. It has performed a grand work in the past, it promises a still grander work in the future. It has now a total adult membership of 719.

Maa Dawk Daang Church, Mr. Phraner Stated Supply. The year has been one of rich spiritual blessings to this church. Forty-one adults have been received on confession of faith, twelve received by letter, twenty-three infants have been baptized. There are now 223 adult members on the roll and a new church building or an enlargement of the old (which was a brick church built by themselves) has become a necessity. Two of the elders are expecting to be licensed by the coming meeting of Presbyteries, one of them (a son-in-law of Nan Intah, the first convert among the Laos) for ordination.

Bethlehem Church, Mr. Collins Stated Supply. Thirteen on examination and one by letter have been received, fifteen children have been baptized. One new elder has been ordained. *Every member* of the church is faithful in attending the regular services. The Sabbath-school is in charge of the elders and has added largely to its numbers during the year. Eight members of this church have spent all or a part of the school year in the training school at Lampoon.

Chieng Dow Church. In November the committee appointed by Presbytery consisting of Revs. Phraner and Nan Tah visited Chieng Dow and on November 5th organized the church of Chieng Dow with forty-seven adult members and thirty-three non-communing members, all dismissed from the First church of Chiengmai. Four ruling elders were elected, two of whom were formerly elders of the Chiengmai First church. The other two were ordained. Two were received on confession of faith and nine children were baptized.

The Churches of Chieng Saan, Chieng-Hai and Pa Pow were all visited by Dr. McGilvary and Mr. Irwin on their tour to the North. At Chieng Saan four adults were received and two infants baptized, The church has a membership of thirty-four. Chieng Hai church received six adults, infants baptized five, total membership eighty-three. Pa Pow church received four adults and four infants were baptized, whole membership is forty-three. The gradual growth of these churches and the fidelity of their members is worthy of note. Surrounded by heathenism, far removed from us and from each other, with only an annual visit from a missionary, these three little Christian bands are not only holding their own, but year by year adding to their number and are faithful witnesses for Christ in their homes and towns and villages.

Other extracts will be given next week.

Yours,
D. MCGILVARY.

REACHING THE POOR IN EDINBURGH.

[Correspondence of the N. C. Presbyterian.]

A bright, clear winter day is a rare treat in Scotland. Last Sunday (Feb. 18th) was such a day. When I awoke, my window was all aglow with a grand American sun-rise. The gorgeous clouds seemed to rise far away in the North Sea and shed a soft light upon the towns along the Forth and the little mountains in the park.

Let us take a hasty meal and be off to the drill hall to see the "free breakfast." Every Sunday at eight o'clock a free breakfast is served to the very poor. Thirty or forty ladies and gentlemen work in the meeting. The large hall is for adults and a smaller one for the children, workers have already gone to the lodging houses and through the poorest streets inviting the people to come. Here is a gentleman at the large door giving a leaflet to each one that passes in. Entering, we see three or four hundred already seated, each with a pint mug in hand. On the rostrum, is a choir singing Moody and Sankey hymns. Let us return to the door, and see the people as they enter with their history on their faces. Here comes an anxious face woman leading a blind man. Their spare features and scant, neat clothing tell of a long struggle with "the wolf." Next comes a gray-haired, bloated sot. A few more stages will bring him to the journey's end. Here is an earnest face and an empty sleeve. There comes a young woman with a "wee-bairn" wrapped in a shawl. The premature shadows on the heart-sick face spell out "A drunkard's wife."

Next comes what was a woman? The slovenly gait and garb, the haggard features and the dull, dogged eyes reveal a tale that would make angels weep. Here is an old man tottering in. Truly poverty is a hard master. He is no respecter of persons and has no reverence even for gray hairs. There comes a mother with a bright eyed, but pale-faced daughter. The bloated face of the mother shows all too plainly that she was drunk yesterday. The door-keeper stops the child and tells her she must go around the corner to the children's hall. The little one is confused as if convicted of theft and turns away in tears. The mother explains, "she has no been there afore and dis naken the way."

Let us go with the child. The tears are soon dried and the face is bright again. What a blessing that the morning showers of childhood's sorrow do not last all day. A dozen ragged barefoot children are running up the alley, for it is almost eight o'clock and then the door will be shut. What a chatter! two hundred children from six to sixteen—some singing with the organ, others screaming the words of the hymn, others making their own music and guessing at the words; and a large number talking. There are a dozen ladies and gentlemen endeavoring to keep order, but not succeeding. What a sight—a hall full of unwashed, uncombed, unfed children! Some are ragged and many a little red foot needs a shoe and stocking, but they are children and therefore cheerful. After trying in vain to awake the answering smile in the serious features of the men and women, it is refreshing to see the laughing eyes and playful smile light up the little dirty faces of the children.

The door was closed, the song ended and the leader called for silence; but the order was easier mad an enforced. The leader stormed and stamped and uttered sh-sh-sh! with a powerful voice while all the assistants were enforcing the order: after a minute or two, the noise abated so that the speaker could be easily heard and he called to prayer. It was a noisy prayer time and the assistants had no chance to pray; they had to preserve order; though the majority of the children bowed their heads and were silent.

The prayer was finished and then the sandwiches were rolled in, in large baskets. Each child was given a paper bag containing two large slices of baker's bread and a slice of meat, but it did not contain them long. It was beautiful to see the satisfaction with which they "made themselves at home" with the breakfast. As soon as the bags were distributed, great tin tea-pots were brought and each mug (½ pint) was filled. Some "asked for more" and were more successful than David Copperfield. Soon all were satisfied and the paper bags began to burst. Then they were called to order and behaved like a different lot of children. They listened to a fifteen-minute Bible story and after singing and prayer, were dismissed. There goes one little girl with her breakfast, untouched, under her thin shawl. Perhaps a sick mother is waiting to share it with her. Truly this is preaching the gospel to the poor, and we know that some of the seed will yield the fruit of eternal life.

Most of the children scamper away while others join their parents at the main door. Let us also wait and see the crowd pass out. The maimed, the lamb, the halt, the blind, publicans, harlots, jail birds, and sinners of many kinds, all have been fed with the bread that perisheth and the Bread of Life has been laid once more upon their minds. God grant that they may feed upon Him and live. They go away in all directions, but the great majority of them flock down the Candlemaker's Row to find their lodgings among the pawn shops and barrooms of the Cow Gate and the Grass Market.

[For the N. C. Presbyterian.]

AS SEEN FROM THE BRIGHT SIDE.

The subject of co-operation in the work among the negroes is of great importance and justly demands particular, sober and serious consideration, especially as it regards the Southern States. Hence no one should be surprised or become impatient because of the apparent opposition, or the reluctance with which the brethren yield to the proposed plan of co-operation of the two Assemblies, in the colored work. I regard both the advocates and the opponents, alike as true and worthy friends of the negroes and their best interest. It clearly shows that the Presbyterian Church, United States, is by no means insensible to the demands, or indifferent in respect to work being done among the negroes at their doors; but on the contrary they will contend to the bitter end against any effort or plan which would serve as a means of of alienating the peaceful relation existing between the races at the South.

It is no less evident that the Presbyterian church, U. S. A., feels and recognizes it to be their responsible and indispensable duty to heartily assist in the work of preparing the negroes to become fit servants of God their Master, loyal subjects of the State and true and faithful friends of their fellow-men.

In the light of these facts and with the knowledge that both churches have acquired in respect to the many difficulties and drawbacks which have attended their respective works in the past, would it be unreasonable to entertain and cherish the hope, that a good, practicable plan of co-operation could be adopted and successfully and advantageously prosecuted?

It is my humble and honest opinion that a practicable and comprehensive plan of co-operation discreetly and faithfully carried out would work admirably to the greatest interest of the negro, the South, and to satisfaction of both Assemblies. When it is remembered, that the Presbyterian Church, U. S. A., is far from being satisfied with the results attained from the expenditure of more than three millions of dollars in her effort to build up a colored Presbyterian church. And that the Presbyterian Church of U. S., is as far from being pleased with the fruits of her labor or with the available means and forces at command, wherewith to prosecute the work among the negroes.

In the discussions on this subject, little has been done on the bright side, to show the good effect to be derived from the proposed plan:

1. I dare say that the Presbyterian Church, U. S. A., would be much gratified to have the privilege of dropping forty or fifty colored ministers from the roll of stated supplies, which act alone would be a saving of at least $75,000 per year, but this would be possible only by the proposed co-operation of the two Assemblies. In most of the Southern cities and large towns, the colored churches could, with the aid of white Presbyterian churches, under whose shadow they stand, support their own pastor or ministers. The interest of the races are so closely allied and intricate that wisdom and prudence would commend the adoption of this cause either from policy or principle or perhaps both.

2. As a natural consequence of this co-operation the weak churches in small towns and in the country would fall into a better system of grouping, not unlike that of the white Presbyterian Church, U. S., by which not a little money could be retained in the Freedmans' treasury.

3. It would also be of great benefit in the selection of good openings, the establishment, and erection of new colored Presbyterian churches.

4. While last but by no means the least. The colored Presbyterian church members would more readily find good paying employment for themselves and their children, by which they would be the more able to contribute to the support of their own pastors and ministers. Thus bringing about the end contemplated and much desired, namely self-supporting colored churches.

Viewing the matter from the bright side the causes for opposition seems to be few and less dangerous. (a.) There will be little or no cause for friction. (b.) The Presbyterian church, U. S., will have ample scope and power to protect everything that would be of interest to the Church, South, and home circle. (c.) In no other way can our Church exert so much power in properly directing influences into channels favorable to the greatest good of our Southland and her citizens.

Yours for the Master's causes,
S. G. WALKER.

Elkin, N. C., March 2d, 1894.

What the Gospel Can Do for a Place.

Some time ago I saw a picture which made a deep impression upon me; it was the face of Delia, a young girl rescued by Mrs. Whittemore from the slums of New York. It was her face as it was before and after Christ had come into her heart. Underneath were the words "What the gospel can do for a face;" and as I looked upon it, I thought what a sermon that picture will preach for the power of the gospel.

I would that I could paint for you another picture, one that has come into my own life during the past two months. If I could, I would write underneath "What the gospel can do for a place."

The place bearing the name of Sodom is a little village up among the hills of Vermont. Less than a hundred souls make their home in this little valley, into which we drove one pleasant October day and inquired of a man (banking his house for the winter) the names of any Christians in the place. His answer was, "I don't know of any unless it be myself, and I'm a pretty poor one." Our next question was, "How long is it since you have had any religious meetings here?" to which he replied, "I guess not since the other Sodom was destroyed, for I can't remember when we have had any."

He told us there was no regard for the Sabbath, and the children were growing up with no knowledge of God and the Bible; that there was a great deal of intemperance, and ended by saying he didn't believe it was of much use to try to do anything for Sodom. Our friend, however, offered us his house for a meeting, and we decided to appoint a service of prayer and praise there the following Sabbath.

This was Sodom as we found it. Much prayer was offered for that little meeting, and God heard and answered us abundantly above all that we asked or thought, for thirty-seven gathered in our first meeting, and when we inquired how many would like a Sunday-school in the place, every one approved.

Our next question was, "Who will be your superintendent?" and God had provided for that need, for only a short time before, he had sent to live in their midst one of His own chosen ones, and she was ready to take up this work for her Master. The next Sabbath, the man whom we first met was so aroused that he drove some twelve miles to procure a minister to come and preach for them. They carried in planks for seats into his little kitchen, and over fifty hungry souls gathered there to be fed with the bread of life.

We felt more sure that God was leading in this work in Sodom when we heard that a retired minister living some distance from the place, had come there to see if he could engage their hall to hold meetings on the Sabbath. The people welcomed him gladly, and now they have preaching every Lord's day.

The Lord led us, through the earnest desire of the people, to hold special services there for two weeks, and at our last meeting, seven testified for the Lord. Family altars were established, and a mid-week prayer-meeting was organized, and we left, feeling that many souls would soon be ready to come out on the Lord's side. We left a growing Sunday-school numbering about fifty in membership; they have lately procured a library with the help of a neighboring church, and had their first Christmas tree this year, some of the children learning for the first time the true meaning of the dear Christmas-tide.

Since we left, the minister writes us that salvation is in the air, and that he shall soon have some more special meetings, for he feels that it is a time of supreme opportunity.

This is Sodom as we left it, and what the gospel has done for the place in two months. This is not the only place we find in need of the help of the Lord, for the fields are white. "Pray ye that the Lord may send forth laborers into His harvest," and that we who go may be filled with the power and wisdom of the Holy Ghost.—*S. S Union Missionary in Vermont.*

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Mine to hoard, or mine to use,
Mine to keep, or mine to lose;
May I not do what I choose?

Ah! the gift was only lent,
With the Giver's known intent,
That it should be wisely spent.

And I know He will demand
Every farthing at my hand,
When I in His presence stand.

What will be my grief and shame,
When I hear my humble name,
And cannot repay His claim!

One poor talent—nothing more!
All the years that have gone o'er
Have not added to the store.

Some will double what they hold,
Others add to it tenfold,
And pay back the shining gold.

Would that I had toiled like them.
All my sloth I now condemn;
Guilty fears my soul o'erwhelm.

Lord, O teach me what to do!
Make me faithful, make me true,
And the sacred trust renew.

Help me, ere too late it be,
Something yet to do for Thee,
Thou who hast done all for me.

BOOKS.

Polly Oliver's Problem, by Kate Douglass Wiggin $1.00. Houghton Mifflin & Co., Boston. Mrs. Wiggin fully appreciates and understands young girls; in her pure, bright and charming style she depicts Polly's "Careering" first in a pleasure resort in California then as the support of her widowed mother in San Francisco. Mrs. Bird is introduced and originates the clearer idea of professional story-telling. Polly is a thorough girl, full of fun and humor and the ambitions of youth, but equal to the responsibilities of life. We heartily recommend the book to our readers.

MAGAZINES.

The Blue and Gray. $1.00 a year. The Patriotic American Co., Philadelphia. The leading article is the eighth paper with Farragut on the Hartford, Mobile Bay. Recollections of an Army Surgeon from Vicksburg to New Orleans Through the Enemy's Country, Leaders of the Civil War, and A City of the New South, are among the table of contents.

The contributors for *McClure's Magazine* has given in the March number some very readable articles. It is well illustrated with portraits and other pictures. Ruskin's home life is very attractive.

Patience.

The first element in Christian patience is self-control. It requires such a mastery of self as does not allow anger or slothfulness or passion to get control of us. Some are naturally more hasty in temper than others, and a longer discipline is required to acquire the art of ruling our own spirit. But this is the foundation of all true patience, for the test of its presence is the occurrence of those trials which would naturally tempt us to impatience.

But it is more than self-control. "He that endureth to the end" has the same trait of character. There is work to be done, toilsome, and painful and wearying, work all the more distasteful because it cannot be laid aside, but must be taken up afresh with each returning day. Here is where endurance shows itself. The man who is reckless and gallant in battle is not always the best on a long march, when hunger and fatigue have to be endured. The gallant troop who will make a brilliant dash against the enemy, may not be able to stand hour after hour the withering fire of hidden batteries. The English doggedness and the French enthusiasm have sometimes been pitted against each other in battle, and it was at Waterloo that the value of stern endurance was tested. The traditional remark of the Duke of Wellington is, "The day will depend on who can hold out longest." This is such a very homely virtue in every-day life, that we are not disposed to think highly of it. Just to take up the daily burden and perform for the thousandth time the bit of drudgery, just to plod on the same old dull way of duty, just to watch over the small interests entrusted to us with fidelity, these seem to be things not deserving of any special praise. Yet how many thousands of human beings find life made up in just this way. Little change, little excitement, little renown from their calling, but their work is absolutely essential to the well-being of society. These obscure, patient toilers deserve the kindly recognition and the ready help of these more fortunate than themselves. Their lot in life would be wonderfully brightened by an effort to give them occasional respite, to take off some of the weight of their burdens, and to prevent their becoming mere machines.

For there are times when heart and hand and brain become overtaxed, and depression, insanity, or suicide terminates the hard struggle. To lose heart in life's battle is often to lose the fight altogether, and it is in this sense that the Scripture says, "A merry heart doeth good like a medicine." Blessings upon those who are not only strong and patient and enduring themselves, but who lift up the fallen, and speak a word in season to him that is weary, and help on with words of courage and deeds of kindness those who are ready to faint by the wayside.

How may this grace of practice be developed and strengthened within ourselves? We know that we are naturally impatient, apt to murmur, often ready to throw down a hard task, tempted to give up even the highest, most sacred work upon which we have entered. How may we go on step after step in the Christian life, and win the blessing held out in the promise, "Be thou faithful unto death, and I will give thee a crown of life." If we are believers in the Lord Jesus, we have set before us an example that may well hush our complaints and cause us to follow in his steps. We think of the external advantages of this life as essential, not merely to happiness but goodness. If we were not so poor, so hard-pressed, so ill provided with means and opportunities, we could better overcome the obstacles which seem to prevent our wider usefulness. But Jesus was born in a humble home, grew up in a remote country village, knew no education save that of the village school, no preaching save that of the synagogue of Nazareth. It might have been otherwise. Had his mission depended on wealth and rank and the learning of the schools, he might have been born amid the purple and fine linen of humanity. But that life which was to renew the sin-cursed world was a typical life of obscurity, lowliness, and poverty. What could nourish in him only such a high and noble character, may by his grace minister to the spiritual growth of those who love and follow Him. When He entered on His public mission, wonder and applause soon gave way to insinuations and sneers against his social standing, and his personal motives. "The carpenter," the "Galilean," "the friend of sinners," "the Samaritan," "the man in league with the prince of devils" were some of the mocking titles given him by the wise and the wealthy and the respectable people of his own day. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." The disciple may not be greater than his Master. If we have need of patience in the midst of drudgery and poverty and disappointment, let us seek it as a blessed trait that can take away the sting from all these things, into the Christian home, patience enters not alone. She brings with her her sister Hope, hope that sheds her soft light on the dark scene and lights up the gloom of earth with the picture of a better future. From her lips come to weary hearts the repetition of the gracious promise, "In the world ye shall have tribulation, but be of good cheer for I have overcome the world."—*Southern Presbyterian.*

As the Days Are Going By.

A minister was approaching a town in which he had been, a few years before, pastor of a church. In company with him, on the train, was a gentleman who was still a resident of the place. He remarked to the minister: "You have a great many friends and admirers in this town. You will probably never know how greatly you were loved, and by how many people. You live in their hearts. They often speak of you, and regret that one whom they loved so well should have gone from them." And the answer came, after a moment: "Why did you not tell me this while I was living there? It would have done me good. I would probably have never gone from there had I known it." But the time had passed. The relationship was dissolved. The days had gone by, never to return. A little outspoken appreciation would have done immeasurable good at the time. It would have encouraged and strengthened. The givers would have received it all back again. It would have fallen again upon them as the dews fall in the evening to gladden and refresh.

We are passing through life but once. We shall not come back this way again. The opportunities for blessing others come not to us after they are gone. The good that we are to do we must do today. The night cometh. Let us not leave the words of appreciation until after the separations of life have taken place. If we have loved ones, let us tell them that they are loved by us. Let us not wait until we weep over their silent ashes, and then sob out to others the expressions of our affection.

If there are tears for the dead, let there be cheers for the living, also, to strengthen them for their efforts. If there are flowers brought to deck the casket and the grave, let there also be flowers, bright and beautiful, to be pressed into the hands and among the tresses of the living. If there are words of praise for those who have gone from us, let there also be words of esteem and love for those into whose living eyes we may look in tenderness, and into whose glad ears we may whisper the expressions of our affection.

A most affecting story was told not long ago of a mother who was dying, and whose children had been strangely cold and unresponsive. When they realized that she was dying, that she was actually going away from them into the mystery of the far-off life, they gathered reverently about her bed. One took her in her arms and held her up. One and another kissed her and bade her goodby, and spoke lovingly to her and called her by name and looked into her eyes. She almost forgot in her joy that death was anything to wonder at, and said: "I am glad to die if it brings my children so close to me. Oh, how happy I would have been if you had always spoken this way to me." Let children remember that father and mother cannot always be with them, and let them gladden the hearts of those who have done so much for them by at least making expressions of a loving appreciation of that which has been done so long in their behalf.

Anything, good or bad, grows by exercise. Any gift or talent, however good, withers by repression. Even our love shrivels if we do not manifest it. Our lives would be better in every way if we would be more outspoken in our expressions of that which should be cultivated. We cannot afford to seal the spring to save the water. Let it flow to bless the world. Let the life pour out its tide to bless every cause which needs assistance, and to oppose everything which should have resistance.

That one who thinks to love and follow Christ makes a most deplorable mistake if he does not outspokenly confess him and espouse him before the world. That one who, as a professed Christian, thinks to go through life without witnessing for Christ, and being known as a man of prayer, commits a lamentable error. No Christian should think to live a silent life.

The days are going by. We have few of them to call our own. The opportunities, few at most, are growing fewer every day. May God fill our hearts with his love, open our lips and make our mouths to show forth His praise.—*Herald and Presbyter.*

A Cheerful Face.

Next to the sunlight of heaven is the cheerfulface. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realm of hope. One cheerful face in the household will keep everything warm and light within. It may be a very plain face, but there is something in it we feel, but cannot express; and its cheery smile sends the blood dancing through the veins for very joy. There is a world of blessed magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.

It may be a very little face, but somehow it shines, and the shining is so bright the shadows cannot remain, and silently they creep away into the dark corners. It may be a wrinkled face, but it is all the dearer for that, and none the less cheerful. We linger near it and gaze tenderly upon it, and say, "God bless this dear, happy face!" We must keep it with us as long as we can, for home will lose much of its brightness when this sweet face is gone. And after it is gone, how the remembrance of it softens our wayward natures! When care and sorrow snap our heart-strings asunder, this wrinkled face looks down upon us, and the painful tension grows lighter, the way seems less dreary and the sorrows less heavy. God bless the cheerful face! What a dreary world this would be without this heaven-born light.—*Home Visitor.*

Good Nature.

To become a quality worthy of admiration good nature should be associated with regard for justice and a sense of duty. When good nature is simply a form of weakness it finds expression in kindnesses that work injustice. The man who is free and generous with his companions is called good-natured, but his character appears somewhat different to his creditors if his bills are unpaid, or to the wife whose weekly allowance is cut down that he may enjoy his selfish pleasures. There is such a thing as good nature, and it is a very great virtue, but when it is worthy of the name it is coupled with consideration for others and is manifested in such a way as to do no injustice to any one. It is better, after all, to be just than generous, unless we can make sure that our generosity is founded upon and supplementary to justice. In the social state men and women are bound together by innumerable ties, so that motion by an individual in one direction affects more or less the mass. It is only with our surplus time or money or other agency that we can play the part of a good-natured man without injuriously affecting those to whom we are bound. The good-natured young man who serves on committees and attends to public or semi-public business with as much zeal as he could bestow upon his private affairs is much to be commended, provided he does so by a sacrifice of time that is wholly his own, but if he robs his employer of the hours devoted to charitable or church or public work, his good-nature is exhibited by a sacrifice of duty. So, also, if, having grown older, he neglects his family to care for the waifs of society, he is disregarding his duty, though the world being ignorant of such neglect, may applaud his public spirit. To live rightly one must first discharge the obligations that are created by business, family and social ties. When duty has been done, but not until then, is the time for the display of such graces of disposition as distinguish the man who fairly earns distinction for his good-nature.

The grossest misapplication of the term, however, is when it is applied to men of convivial habits, who ruin themselves and others by their so-called good-nature. It is, indeed, a very ill nature, for it is the very essence of selfishness. The good-natured drinker seeks first the gratification of his own depraved appetite, and he does this without consideration for any one and too often at the expense of other people. He may pay the bills, it is true, and with money that is nominally his own, but upon which creditors and relatives have unsatisfied claims. Yet he takes credit to himself for being generous and good-natured and is too often accorded it by the unthinking. The social state might perhaps be improved in some degree if men would take a more just view of life and draw proper distinctions between the surface indications of good-nature and good-nature itself.—*Baltimore Sun.*

Excuses to God.

How sad the delusion that Satan is impressing upon the minds of many that they can give God an excuse for non-performance of duty, and that God will accept it. A greater falsehood never existed. When it is not within our power to perform an act, God does not require it; hence it does not become a duty. But when it is within our power, it becomes a duty, and God will accept no excuse for a non-performance of that duty. To this position we fear no successful contradiction. How little and insignificant appear the many and trivial excuses given when viewed from this standpoint! Many upon this plea are found absent from the house of God on the Lord's Day, absent from the prayer-meeting, and absent from the Sunday-school.

Inconsistency in the Church.

"Inconsistent men in the Church?" No doubt there are; but what of it? You belong to society, which includes these same men of one faith and another practice. You find them in the same political party with your consistent self. They are citizens of the United States, as you are proud to be. They are residents with you of the town or city of whose advantages you are wont to boast. Their presence does not drive you from any of these relationships; why should it keep you from the church, where you ought to be, in duty to your God and to yourself?—*United Presbyterian.*

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1894.



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The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address :

Rev. A. W. Crawford, from White's Station, Ky., to Maine, Garrard county, Ky.

Rev. Fitzhugh Banks, from Norwood, La., to Wilson, La.

NOTICE TO CHURCH TREASURERS.

As our fiscal year closes on March 31st, all contributions for Foreign Missions should be sent so as to *reach me* on or before that day. Our books cannot be held open for delayed remittances. ERSKINE REED, Treasurer.

Nashville, Tenn., March 7th, 1864.

NORTH CAROLINA.

Durham :—Rev. L. B. Turnbull, formerly pastor of the Old Market church, Richmond, has accepted the call to the pastorate of this church. Mr. Turnbull preached his first sermon last Sunday.

Wilmington, First Church :—Last week was one of great privilege and blessing. Services were held at noon and 8 o'clock every day from Monday to Friday. The pastor had Dr. J. A. Preston, of Charlotte with him, who preached at every service except Monday morning. The morning service was especially for Christians, but many thoughtful non-professors were present. While ladies necessarily predominated, many men so arranged their business as to be present. The evening services were especially for non-professors and the new Anniversary Hall was filled to overflowing with earnest and attentive congregations. The preaching was attended with great power. It was simple in statement, tender in expression, convincing in argument, and full of deep spiritual experience. God's people were greatly enriched in their spiritual life, and a number decided for Christ who have been long hesitating. On Sunday the communion was celebrated in the morning at the church, and in the evening at Imanuel chapel. Ten persons were received in the church congregation on profession of their faith and eight at the chapel. Four had been received by letter since the last communion making twenty-two in all. Dr. Preston will always have a warm place in the affections of pastor and people.

[Correspondence of the N. C. Presbyterian.]

Goldsboro :—The congregation of the First Presbyterian church, Goldsboro, recently held a meeting, and unanimously agreed to call the Rev. F. W. Farries, late of Knox church, Ottawa, Canada, to be their pastor. The congregation is also considering plans for re-seating and otherwise refitting their church so as to make it more commodious and comfortable, and the prospect is that at an early date the contracts will be let and the work pushed forward as rapidly as possible. Mr. Farries is now and has been for the past three months, serving the congregation as stated supply.

VIRGINIA.

First Church, Lynchburg :—Fifteen additions. Rev. Dr. W. T. Hall was assisted by Rev. Dr. W. D. Morton, of Henderson.

Westminster Church, Lynchburg :—Six additions. Rev. R. H. Fleming, pastor.

SOUTH CAROLINA.

Richland Church :—Rev. W. F. Matthew, evangelist of South Carolina Presbytery held a weeks meetings; eight young people were added to the memberthip.

Ebenezer Church, Charleston :—Rev. W. M. Wightman was installed. Rev. Dr. C. S. Vedder preached the sermon.

ALABAMA.

[Correspondence of the N. C. Presbyterian.]

Florence :— Our church has recently enjoyed a precious season of refreshing. Rev. W. E. McIlwain, our efficient and beloved Synodical evangelist came to us on Feb. 18th, and preached morning and night for ten days. His preaching was of such a character that it could not fail to do good; clear simple, earnest, forcible presentation of gospel truth. And though during the first week the inclement weather was against us and prevented us, perhaps, from reaching as many of the unconverted as we had hoped, yet the interest continued and deepened until at its close we had received seven new members into our church, with others, we trust, soon to follow, and feel that the best part of the meeting had been the quickening and stimulus which it brought to both pastor and people. On the Sabbath following the, special services Bro. McIlwain presented the cause of Synodical Home Missions and the church contributed $300—a contribution which shows that in spite of the grievous financial depression, the Presbyterians of Alabama, do not intend to let this great advance movement of the Church fail for lack of support. On Tuesday our Ladies' Missionary Society held a very interesting and profitable praise service. The spacious parlors of one of our ladies were thrown open, a delightful lunch was served, and our appropriate program of prayer, praise and reading greatly enjoyed. In the afternoon the semi-annual offering from the mite boxes was made amounting to about $60 which testifies to the interest of the ladies in the "Greater Mission work."

Our Young People's Society Started in January is working well, with between fifty and sixty active members and a strong healthy interest. We feel sure it is doing much good among the young people of the church.

And for all these tokens of God's favor, which may be of interest to several of your readers, we give Him thanks and ascribe to Him the glory.

[Correspondence of the N. C. Presbyterian.]

Decatur :—The Rev. J. M. Evans, Synodical evangelist, has just closed a three week's meeting in the First Presbyterian church, Decatur. Notwithstanding the very bad weather he never failed to preach twice every day to reasonably good congregations, which enjoyed his preaching very much. Quite a number manifested more, or less, spiritual concern, and thirteen expressed a hope of salvation. Six of this number have been received into this church, and others will be received in a few days. The addition of these six persons makes twenty-eight additions to this church since I assumed charge of this work last July. When I came here I found a discouraged church, and a scattered congregation. The audiences were very small; and the work had many discouraging features. The attendance upon divine worship has steadily, but slowly increased, until now there is comparatively a very respectable assembly of worshippers.

My family and myself have been the recipients of much kindness since we came here. We have received a cow and many various contribtions to the larder and coal bin, and last, but not least, a very handsome and much appreciated suit of clothes was sent in as a New Year's present to the pastor. May the Lord bless and reward the people for their love and kindness.

T. J. ALLISON.

LOUISIANA.

First Church, New Orleans :—Rev. Dr. Palmer, pastor. Five additions by certificate and one on profession.

Rev. Dr. Markham :—We learn from the Southwestern Presbyterian that Rev. Dr. Markham, who had been convalescing on Monday experienced a serious change for the worse—a form of suffering with accession of high fever which developed as acute spinal-meningitis leaving very slender hope of recovery. News a day or two later, we get from the Picayune. The attending physician says: "The condition of the Rev Dr. Markham is more favorable. The fever and special symptoms associated with the involvement of the spinal cord are decidedly mitigated and have lost the element of violence which characterized this last development. He is now nourishing well, which, with the improvement of inflammatory symptoms, gives an encouraging view of his case."

MISSISSIPPI.

Oxford :—Four young men united with the church on profession. Meeting conducted by Rev. J. M. Shive, Synodical evangelist.

KENTUCKY.

[Correspondence of the N. C. Presbyterian.]

Nicholasville :—The church at Nicholasville has been greatly refreshed. After two weeks meeting there were added to the church on profession of faith, Sunday the 4th inst. seven young ladies six of whom were baptized by the pastor. The preaching was done conjointly by Rev. Joseph Rennie, of Louisville, and Dr. J. G. Hunter, of Harrodsburg. Bro. Rennie began the meeting and preached ten days with great effectiveness. Not only the church but the town was visibly moved by the preaching. Dr. Hunter's preaching was with Pauline simplicity and power; the visible results of the meeting were twelve confessions of faith, and a decided purification of the religious atmosphere of the town.

CARR MOORE.

WEST VIRGINIA.

Romney :—Fourteen received on profession of faith on Sunday, 18th ult.

Bunker Hill :—Series of meetings held. Pastor R. A. White assisted by Rev. Dr. G. W. White and Rev. Dr. F. M. Woods. Nine united with the church on profession.

DOMESTIC.

The N. Y. correspondent of the Baltimore Sun says: There is a commotion in local Protestant Episcopal circles over the fact that Bishop Potter has left St. Ignatius' Church, of which the Rev. Father Arthur Ritchie is the rector, off his list for visitation to administer the right of confirmation this ecclesiastical year. It is frankly admitted that the reason is the very "high" character of the services that Rev. Mr. Ritchie conducts every Sunday at his church.

The United Presbyterians of Oxford, Pa., on last Sunday dedicated their new church which cost $12,000. A dispatch to the Baltimore Sun says: The United Presbyterian church of Oxford is one of the oldest Associate congregations in America and the connecting link between the United Presbyterian Church of North America and the Northern Church of Scotland. It was founded in 1753 by Rev. Alexander Gellatly, of Scotland, who, together with Rev. Andrew Arnott, was sent here upon requests made by the colonists of Chester and Lancaster counties for supply of preaching to the Associate Presbytery of Edinburgh. These two missionaries, as they had been instructed to do upon their arrival here, organized the Associate Presbytery of Pennsylvania.

Mr. J. M. Smith, who died recently in Boston, Mass., left a legacy of $25,000 to the Presbyterian Church of the United States.

GREENSBORO, N. C.

A Recent and an Earlier Installation! Mr. Gales' Preaching—His Matter and Methods, &c., &c.

On yesterday morning—Sabbath, March 5th, 1894—the installation of my son, Rev. Egbert Watson Smith, took place in the presence of as crowded a congregation, as I have seen in the church since its dedication.

Just before the exercises connected with the installation, the names of twenty-five persons were announced as received at one or two recent meetings of the session into the First Presbyterian church, of Greensboro. Five by certificate and twenty on examination. These twenty stood before the pulpit and made their public profession of the Christian faith. *Twelve* had been baptized, and *eight* had not; after the baptism of these eight—they all retired to their seats, while the entire church rose and sang, the second stanza of the 117th Psalm, as they welcomed the new members :

"Eternal are thy mercies Lord;
Eternal truth attends Thy word;
Thy praise shall sound from shore to shore,
Till suns shall set and rise no more."

The Rev. Mr. Seabrook, pastor of Buffalo, Midway and Bethel churches in Guilford county, preached the sermon from John 12:21, "Sir we would see Jesus." He propounded the usual questions to the pastor-elect, and to the congregation, and delivered the charge to the pastor—and Rev. S. O. Hall, pastor of Westminster church, Greensboro, N. C., delivered the charge to the people. The exercises were of course protracted, but the entire congregation seemed to listen from first to last with unwavering and wrapt attention. At 7:30 p. m., the newly installed co-pastor preached and the exercises of this solemn and delightful day closed.

On the 24th of July, 1859, I myself was installed pastor of this church, which consisted then of *one hundred and two white members, and fifteen negroes*, and just after the evening congregation had assembled, I rose made a few statements, naturally and to mind and heart unavoidably recalled by the installation of my son in the forenoon. Nearly thirty-five years have come and gone since my installation; and of the old members that came up on that day to grasp my hand "in token of cordial reception and affectionate regard," all but about fifteen have passed away. The most of them living consistent lives, some indeed toiling faithfully in the church militant, and resting now, thank God, forever in the Church triumphant, "In the Christian's home of glory." In my diary of that day, I wrote, July 24th, 1859. Dr. Jas. Phillips, of Chapel Hill, preached this morning the installation sermon from 1 Cor. 3:5-7. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase," and a capital good sermon it was. At night the respective charges were delivered, *to the pastor* by my old seminary classmate and dear friend, Rev. Cyrus K. Caldwell, pastor of Buffalo church; and *to the people* by Rev. Arch. Currie, pastor of Graham church. The congregation was very large both in the forenoon and night. The heads of families, &c., almost without exception, came forward and gave me their right hand. The Lord bless them and me, and make this relation and us a blessing to one another." Such is my record of this day in my diary of that date.

It is proper and just to say that most of those who appeared before the session, had been converted during the protracted services held in our church by Mr. Gales assisted by Egbert and myself. Mr. Gales was with us from Jan. 7th to Jan. 18th, inclusive—holding afternoon Bible readings and preaching every night. These meetings were largely attended, exceedingly interesting and improving and there was nothing sensational or objectionable in Mr. Gales' manner, matter or methods. He preaches the truth, with great earnestness; his delivery is exceedingly attentive and impressive; his illustrations are drawn from the life, and are often solemn, awakening and instructive. His range of topics is of course not very extensive, but he treats them well and Scripturally, and the only objection that I have to him and to others thus engaged, is that they do not seek licensure or ordination from the overseers or Presbyters who are set over the Church of God. Many more than the twenty above referred to, were awakened and we trust converted and perhaps have united with other churches. J. HENRY SMITH.

Greensboro, N. C., March 6th, 1894.

LET IT BE REMEMBERED.

Let it be remembered by all pastors and treasurers, that the fiscal year of our Church will close March 31st. All funds for Presbyterial or Synodical Home Missions should be sent to the proper local treasurer, all funds for that part of our Home Missionary work which is to be done through the Assembly's Committee in the Southwest and West, with Invalid and Colored Evangelistic funds should be sent to Assembly's treasurer, W. A. Powell, Atlanta, Ga., all for Foreign Missions should be sent to Erskine Reed, Nashville, Tenn., all for Colportage work to Rev. Dr. J. K. Hazen, Richmond, Va., and all funds for Education of candidates for the ministry should be sent to G. W. Macrae, treasurer, Memphis, Tenn. Remittances should reach these treasurers not later than the 31st, that they may appear in the annual reports to the Assembly.

[For the N. C. Presbyterian.]

THE EDUCATION CAUSE.

Some time ago there appeared in our Church papers a circular from the Assembly's Secretary of Education, quoting a part of the report on this subject presented to the Synod of South Carolina during its latest session, and making some comments of his own upon this report. From this circular we take the following extract :

"Bethel Presbytery, with twelve candidates, asked aid for six and gave $501, or $84 each; Enoree, with seventeen candidates, asked aid for fourteen and gave $204, or $14 each; Harmony, with nine candidates, asked aid for six and gave $199, or $33 each; Pee Dee, with three candidates, asked aid for three and gave $91, or $30 each; South Carolina, with five candidates, asked aid for three and gave $264, or $88 each; Charleston, with eleven candidates, asked aid for eleven and gave $186, or $17 each. Charleston Presbytery spends most of its Education contributions independently of the Central Committee. The average contribution per member from this Synod to the Assembly's treasury is 8 cents."

"The above, Mr. Editor, tells the whole story. And let it be remembered that this is the utterance of the Synod itself. Would that other Synods had been as thorough and as candid in their treatment of this subject. It is simply astonishing that the deficit of the Central Committee was no greater. If this one Synod had paid into our treasury as much as it received, our deficit would have been less by $1,829. And if the Synod of North Carolina also, had paid into our treasury as much as it received, we should have had hardly any deficit at all."

So far the circular letter. It is seen that these figures present the Synod of South Carolina in a very unfavorable light before the Church at large; before which she, with her sister Synod of North Carolina, is held up as an example of dereliction to duty; such dereliction being marked as explanation of the difficulties embarrassing the cause of Education.

Now, in simple justice, I wish to publish a few facts of which such a representation takes no account.

The report from which the Secretary quotes says, that "*Charleston Presbytery spends most of its Education contributions independently of the Central Committee.*" There are no figures given, however, and this qualification does not enter into the computation which represents this Presbytery as asking aid for eleven candidates and contributing $186 or $17 *per* candidate. The independent contributions, of course, do not enter into the calculation which represent the Synod, and Charleston Presbytery as a part of the Synod, as giving an average of eight cents per member to the Assembly's treasury.

So that it seems to me that our venerable Secretary is somewhat hasty when he adds—

"The above, Mr. Editor, tells the whole story."

It has been for years, the custom in Charleston Prebytery for the stronger congregations to select each its candidate or candidates, and through their ladies' societies contribute directly to the candidates' support. The Presbytery has refused to disallow this old custom. Of course, the money thus contributed does not pass through the Central Committee's treasury, and receives no recognition whatever in its report; it does not enter into the figures, averages, etc., based upon that report.

The report, therefore, gives our Presbytery credit for having contributed $186 to this cause, an average of $17 for each candidate, and (as a part of the Synod) an average of 8 cents for each communicant.

As chairman of Education I have made it my business to collect statistics, and I have now personal knowledge that during the period embraced by this report there was contributed *to the support of candidates for the ministry* within the bounds of Charleston Presbytery $2,178.10, an average of nearly one dollar per communicant.

The Synod's report recited also the fact that all the other Presbyteries save one were doing "independent" work in the support of candidates, and from that excepted Presbytery the Synod's chairman had no report on the subject. *None of this independent work is recognized in the figures quoted;* therefore I maintain that the report does not tell the whole story by any means, and that the whole story when told puts us in a somewhat more favorable light before the rest of the Church.

Charleston Presbytery is apportioned for the cause of Education $800 and last year contributed nearly three times that sum to the cause, though she receives credit for having given only $186.

I have this further to say, viz:—that our venerable Secretary's explanation seems to me inadequate in a very vital point. He seems to reason as though the whole difficulty in the Education work is to be explained by the deficit in the Central treasury, caused in part at least by a disposition to contribute independently rather than through the Central Committee—and this failure so to contribute, and the consequent deficit "tell the whole story."

Now the cause of Education is wider than the Committee of Education. Even though the Committee could pay in full every appropriation it makes, no beneficiary could prosecute his studies without some "independent" aid; even though there were not a deficit of a single cent on the Central Treasury's books, the cause of Education would be just as much embarrassed is it now is, unless there were independent" contributions to the work. The "whole story" lies deeper than this deficit on the Committee's books.

I very much deplore discussion on this matter of Beneficiary Education; I believe the criticisms of the work, so current of late, do more harm than good and I have very reluctantly written the above; but the cause cannot be forwarded by misplacing the difficulty, more especially when such an explanation does injustice.

SAMUEL M. SMITH,
Ch'm. of Education, Charleston Presbytery.

THE MOORE FUND.

Please acknowledge the following subscriptions to the Moore fund :

Ladies' Missionary Society, Winston, $10.00; Member Winston church, $5.00; T. S Neal, $10,00; Miss C. McFadyen, $3.00; Ladies' Missionary Society, Third Creek, $5.00; A. L. James, $5.00; Randolph Missionary Society, First church, Charlotte, $25.00; Cross Roads Ladies' Missionary Society, $2.00; Ladies' Missionary, Bethphage church, 1.65; Member of Lenoir church, $3.00; Kings Daughter's, Morganton, $5.00; Davidson College church, $40.00. Total, $114.65. Previously acknowledged, $226.00; Midway church, 4.00; Durham church, $5.00. Sum total, $1,240.65. Amount still needed, $560.

It is hoped that the friends of this cause will find this sufficient acknowledgment of their gifts.

Fraternally,
A. T. GRAHAM.

Davidson, March 9th.

"OUR FATHERLESS ONES."

[Correspondence of the N. C. Presbyterian.]

I feel moved to say a few words about a little unpretending paper that comes semi-monthly during the year, to my house, and which is read by every member of my household, with pleasure and unusual interest. I notice that it is taken up and opened and read as soon as the mail carrier delivers it. I wonder how many families in the Presbyterian church of North Carolina, know anything of the little four page paper bearing the above tender and eloquent title—"Our Fatherless Ones." I wonder how many take it.

This paper is published at *Orphans' Home, Barium Springs, N. C.*, at fifty cents a year. It selections of poetry are choice and admirable, and its prose extracts are equal to any that I see in any of our religious weeklies and some of these are thrillingly interesting and instructive, and may be read or listened to with rapt attention from grandpa down to the little tot of four or five years. May I enumerate the titles of some? There lies before me on my study table—the "No. 23" of February 21st, Vol. 1, and the No. 27 of March 7, Vol. 2. It will do any *home* good to read these articles to the listening boys and girls at your fireside. I omit the poetry. *Starting on the Downward Path*, by Gough; *The Cause of Their Downfall*, Atlanta Advocate; *Our Monthly*, and the way our little orphans live and are cared for at *Barium Springs*, and at the South Carolina Thornwell Orphanage, &c.; *A Boy's Worth*; *Franklin and Wayland* from the Youth's Companion; *The Rainbow* from the N. C. PRESBYTERIAN; *Health in Happiness*, Youth's Companion; *Children of the Street*, Dr. Talmage; *A Backslider's End*, Christian Herald; *Foral College*, Robesonian; *Character*, The Sunday School Times; *Wait; Remembered Courtesies*, &c.

And now last, but not least, the third page is filled with what is headed as "*Home Happenings.*" There you look in upon the children and read little scraps of information about their studies, their sports, their rabbit hunts, their garden and kitchen work, with other items of general interest, and donations and monthly contributions, etc. I not know any way in which fifty cents can be spent for the higher interest of our homes, than by taking and reading "*Our Faithful Ones.*" Try it and tell me afterwards your glad thankfulness. J. HENRY SMITH.

Greensboro, N. C., March 9, 1894.

To The Churches of Concord Presbytery.

DEAR BRETHREN :—A goodly number of you pledged Rev. R. P. Pell that you would pay a certain specific sum of money, at a certain time for the purpose of church erection in his field. Depending on these pledges he has among other buildings just had one completed at Cove Creek, Watauga county. There is a debt of $150 due on this last building. A lien for this debt is held on the building and if the debt is not paid by the spring meeting of Presbytery the lien will be enforced and our church will lose the building and all that has been paid on it. If the churches, that made these pledges, afore mentioned would only pay what they have promised that would be a sufficient amount to settle the debt, lift the lien and save the building. Brethren will it not be a burning shame if this lien is allowed to be enforced and this building lost to our Church together with the five or six hundred dollars already paid on it?

C. A. MUNROE,
Ch'm. Home Mission Committee.

IMPORTANT NOTICE.

The clerks of the sessions of the Mecklenburg Presbytery will please send to me as soon as filled out the reports on Sabbath school. This is an important matter, if I am to make a full and accurate report to the next Presbytery.

CHALMERS MOORE,
Agent of S. S.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

March 25.—Review.

Golden Text.—I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. Matt. xxii. 32.

Topic.—God had a plan of grace for lost men.

I. THE STUDY OF THE LESSON

First Step. Fix in your minds the great periods of time covered by the lessons of the quarter. Note the great event that divides the Ages before Christ into two nearly equal Cycles. (Gen. xii 1). Divid the earlier cycle into two (unequal) Ages by a great decisive event (vii. 11.) The second great Cycle is divided into four Periods, on the first of which (called the Patriarchal Period) we have begun but not completed the study. Locate on the map the regions in which this history lies, Ararat (Armenia), Chaldaea, Padan-Aram, Canaan.

Second Step. Fix in your minds the names of the leading persons of the period studied, and recall the chief events in their lives: Adam and Eve, Cain and Abel, Enoch, Noah and his sons. Abraham, Lot, Ishmael, Isaac, Jacob, Esau.

Third Step. Take up the leading *ideas* or *subjects* that have been developed in the course of your study, and glean the teachings of the lessons upon them.

GOD. Creator (Gen. i. 1); Moral Governor (ii. 16, 17); Judge (iii. 11, 19; iv. 9–12; vi. 13; xix. 24, 25); Gracious (iv. 4; vi. 8; xii. 2; xix. 16; xxii. 12); Hearer of prayer (xviii. 26); Revealing Himself to man (xvii. 1; xxviii. 13.)

MAN. Place in nature (i. 28; ii. 20); made in God's image (i. 27); his fall by sin (iii. 6, 7); loss of communion with God (iii. 8, 24); depravity (vi. 5; xiii. 13); restored by grace (xvii. 7.)

SIN. *Its nature.* Its beginning (iii. 4–6); meanness (iii. 12); malignity (iv. 8); corruption (vi. 12); presumption (xi. 4); selfishness (xiii. 11); fraud (xii. 13; xxvii. 19); heartlessness (xvi. 6; xxv. 31, 33); self-indulgence xxv. 32, 34); unbelief (xvi. 3; xviii. 13.)

SIN. *Its fruit.* Shame (iii. 7); fear (iii. 10); sorrow (iii. 16, 17); bitterness (iv. 13); destruction (vi. 17; xix. 24–26); loss (xix. 30, compare xiii. 5); trouble (xxi. 9–11; xxvii. 42; xxxi. 40); fruitless regret (xxvii. 34).

FAITH. Illustrated in Abel, Enoch, Noah, Abraham, and Isaac. See the inspired summary in Heb. xi. 4–20.

CHRIST.—The seed of the woman (iii. 15); dwelling in the tents of Shem (ix. 27); blessing all the earth through Abraham (xii. 3); the sacrificial Lamb (iv. 4 with Heb. xi. 4; xiii. 8, 13, 14 with John viii. 56 and John i. 29).

Fourth Step. Make out from the above study a brief statement of the purpose of the book so far as we have studied it, and compare it with the one below:

SUMMARY. *Genesis gives us the origin of the world, of man, and of sin. It traces the workings of sin in its character and its consequences both as they grow out of its nature or proceed from the direct agency of God. It reveals God's plan of grace and traces its development in the character of individuals and the history of the world.*

II. TEACHING THE LESSON.

Properly speaking a Review lesson should not be *taught*. The Review should be an *examination* of the scholars upon the previous teaching. Many schools do not know what to do with the Review, and shirk it altogether, or teach it in the most perfunctory manner. In others it is made the most useful and interesting lesson of the Quarter. We know of one school (Salem, Va.) where there is a quarterly *written examination* of the Sunday-school, and the scholars are graded and given certificates of their proficiency. For most schools a public, oral examination is the best that can be done. Its advantages are manifest: It *tests* the work of the school; it encourages the teachers who do thorough work; it stimulates them to do better work; it rewards the scholars that have been attentive and studious; it stirs up those who have been neglectful and indifferent. We would make the following suggestions as to the conduct of such a Review:

1. Announce through the pulpit when the Review will be held and invite the parents and friends of the scholars to be present.
2. Let the exercises of the school for that occasion be made especially attractive, and above all have them thoroughly arranged beforehand.
3. If possible let the Review be conducted by the pastor; this adds dignity to the occasion, and brings the pastor into his proper relation to the school. Where the pastor cannot be present, let it be done by the superintendent or some one selected by him. But, above all, let it be done by some one who is thoroughly prepared on the subject, and is thoroughly acquainted with the school.
4. Let the questions be asked by *classes*—accepting the answer from any member of the class. Where a class fails to answer refer it to another class—generally to one that you know to be well prepared; *or*, call for volunteer answers from the school. Some questions should be asked in the first instance of the whole school.
5. The teachers are expected to be thoroughly prepared on the lesson, and should (collectively) be called on for answers that the school fails to give.
6. A Review of the catechism gone over during the Quarter will give a feature of added interest and value.

ANSWERS TO QUESTIONS OF MAR. 1.

31. (a) Gen. xxxi. 13; (b) xxxii. 12; (c) xxxv. 1–15, (d) xlviii, 3, 4, 15, 16. (There is possibly another allusion in xlix. 24; the clause in parenthesis is translated by some, "By the hand of the Shepherd of the Stone of Israel"—an expression equivalent to "Shepherd of Bethel," or "God of Bethel." But we do not count this.)
32. Hos. xii. 4, 12.
33. "O God of Bethel by whose hand Thy people still are fed."

(If we should ever ask for a hymn again will our friends please remember just to give the first line. Two answers were "Hymn 369"—in what collection? Another was "Hymn 235"—Another was more definite, "No. 10 in the Meth. Hymn Book"—but a Presbyterian Minister is not expected to have a Methodist Hymn Book convenient. The Hymn "How firm a foundation" which was given by some was not founded on this passage but on Isaiah xli. 10; xliii. 2, etc.)

Prize Questions.

Correct answers were received as follows:

Olive Wilson, Hopewell, 28, 29(a.)
Willie Arrowood, Laurinburg, 31, 32, 33.
Flora C. McNeill, Fontcol, 31, (a, c, d), 32.
Chas. E. McMillan, Wilmington, 31(a, c,d), 32, 33.
Isabelle Robeson, Westbrook, 31, 32, 33.
Lila Lane, Mt. Vernon Springs, 31, (a, c,d), 32.
Bettie Overcash, Statesville, 31, (a, c, d), 32, 33.
Beatrice T. McEachern, Millprong, 31 (c, d), 32, 33.
Janet McDonald, Ivanhoe, 31 (a, d), 32.
Miriam McFadyen, Clarkton, 31(a, c, d), 32, 33.
Chas. P. Russell, Rockingham 31(c, d), 32, 33.
Estelle McIver, Gulf, 31(a, c, d), 32, 33.
Anna Bell, Hillsboro, 31, 32, 33.
Jas. A. Whitsett, Greensboro, 31(a, c, d) 32, 33.
Fannie Bouchelle, Patterson. 31(a, c, d), 32.
May Bouchelle, Patterson, 31(a, c, d), 32.
Ada Coffey, Patterson, 31(a, c, d), 32.
Mary M. Darroch, Paolia, 31(a, c, d).
MaryMcIntyre, Wilmington, 31(c, d), 33.
Robbie McIntyre, Wilmington, 31(c, d), 33.
Thos. O. Coppedge, Cedar Rock, 31.
D. R. Johnson, Wilmington, 31(a, c, d) 32, 33.

NEW QUESTIONS.

34. Which family among the sons of Noah was to be the fountain of spiritual blessing to the world?
35. Which family was to have the greatest earthly prosperity?
36. Why was Abraham called "the Hebrew"?

I have peeped into quiet parlors where the carpet is clean and not old, and the furniture is polished and bright, into rooms where the chairs are neat and the floor carpeted, into kitchens where the family live, and the meals are cooked and eaten, and the boys and girls are as blithe and joyous as the sparrows overhead, and I see that it is not so much wealth, or learning, or clothes, or servants, or toil, or idleness, or town, or country, or station, as it is tone and temper that render homes happy or wretched. And I see, too, that in town or country, good sense and kind feeling, and God's grace make life what no teachers or accomplishments, or means, or society can make it—the opening stave of an everlasting psalm—the fair beginning of an endless and blessed existence—the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, or wax old, or vanish away.—*John Hall.*

"I want you to spend fifteen minutes every day praying for Foreign Missions," said a pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment." "Costly?" they asked in surprise. "Ay, costly," he cried. "When Cary began to pray for the conversion of the world, it cost himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work, it cost him his life, Two students in Mr. Moody's Summer School began to pray the Lord of the harvest to send forth more servants into His harvest; and lo! it is going to cost our country five thousand young men and women who have in answer to this prayer, pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered. I have often said in my public addresses that it is a dangerous thing to pray for a blessing unless you want it. What a blessed thing when we are ready to receive."

It is said that a good plan to bring out the latent talents of teachers and to increase interest in the exercises on Review Sunday s to have short papers read by a number of teachers giving a synopsis of the lessons and bringing out the important points pertaining to them.

The General Assembly of the Presbyterian Church in the United States

Will convene at Nashville, Tenn., in the Moore Memorial Church. on the third Thursday (17th day) of May, 1894, at 11 o'clock a. m.

The undersigned will be present in the Lecture Room of said church, on Wednesday (16th) at 8 p. m., and on Thursday at 9 a. m., for the purpose of enrolling the names of commissioners.

Presbyteries will please take notice that their annual dues to the Assembly have been increased by *one-fourth* (see last Minutes, p. 76.)

JOSEPH R. WILSON, Stated Clerk.
ROBERT P. FARRIS, Permanent Clerk.

SAY SOES.

The Czar owns the finest emerald in Europe. It weighs only thirty carats, but is of perfect colour and transparency.

We may fill our lives with music if we know what chords to touch.

Let it run, and your cough may end in something serious. It's pretty sure to, if your blood is poor. That is just the time and condition that invites Consumption. The seeds are sown and it has fastened its hold upon you, before you know that it is near.

It won't do to trifle and delay, when the remedy is at hand. Every disorder that can be reached through the blood yields to Dr. Pierce's Golden Medical Discovery. For Severe Coughs, Bronchial, Throat and Lung Diseases, Asthma, Scrofula in every form, and even the Scrofulous affection of the lungs that's called Consumption, in all its earlier stages, it is a positive and complete cure.

It is the *only* blood-cleanser, strength-restorer, and flesh-builder so effective that it can be *guaranteed*. If it doesn't benefit or cure, in every case, you have your money back.

Perfection is attained in Dr. Sage's Catarrh Remedy. It cures the worst cases. Only 50 cents; by druggists.

For the relief of headache a plaster placed upon the back of the neck and allowed to remain until it "burns" is excellent; a stomachache is also decidedly benefited. Sick-stomach and vomiting are often soothed and checked by the grateful burning. In chest trouble mustard is of undoubted service.

A number one cough cure. Mr. Jas. H. Barnet, 243 Cedar St., Buffalo, N. Y., writes thus: "I am using Dr. Bull's Cough Syrup in my family and deem it a number one medicine for coughs and colds, and my house shall never be without it."

Tablecloths should be folded once only for ironing, and that lengthwise. They should be ironed with a very hot iron until perfectly dry, and then there is no danger of a rumpled appearance afterward. They should be quite damp and free from starch. Fold them loosely crosswise, without ironing, and these folds will be easily smoothed out with the hand, leaving no crease but the middle one.

Presbytery of Mississippi will meet in Wesson, Miss., Thursday, April 12th, 1894, at 11 a. m. Sessions will send up statistical reports and Commissioners' Fund at rate of 10 cents per member.

S. C. CALDWELL,
Stated Clerk.

Greensboro Record: Mr. Wm. Moser, a farmer living near Liberty, had the misfortune to lose his left hand the other day. He was operating a feed-cutter, when in some way his hand was pulled into the machine and so badly damaged that it was found necessary to remove it.

Dr. Wm. R. Wood who for some years past has been the very efficient Superintendent of the N. C. Asylum for the Insane at Raleigh resigned last week and Dr. George L. Kirby, of Goldsboro was elected to fill the place.

Only a Step

from Weak Lungs to Consumption. from Depleted Blood to Anæmia, from Diseased Blood to Scrofula, from Loss of Flesh to Illness.

Scott's Emulsion

the Cream of Cod-liver Oil, prevents this step from being taken and restores Health. *Physicians*, the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.

WILMINGTON MARKET.

FOR

WEEK ENDING, MARCH 14th, 1894.

SPIRITS TURPENTINE: Thursday (8th) and Friday 28½ cents; since 28 cents—closing steady.

ROSIN: On Thursday (8th) and Friday Strained 90 cents and Good Strained $1.00; Saturday and Monday 92½ and 95 cents; since 90 and 95 cents respectively—closing firm.

CRUDE TURPENTINE: Hard $1.10 and Soft $1.80 throughout.

TAR: Receipts taken day by day at 85 cents.

COTTON: Steady throughout at 7¼ cents for Middling.

TIMBER: No change to note since last report.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On March 7th, 7.30 p. m., at the residence of Mr. H. McCallum, by Rev. A. N. Ferguson, Mr. C. J. COTTINGHAM and Miss MAMIE B. McCALLUM. All of Robeson county, N. C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies—&c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

At her home in Rowan county, N. C., February 27th, 1894, Miss LYDIA A. LORANCE, aged 79 years. For many years a member of the Presbyterian church—noted for her regularity, faithfulness, zeal, charity and devotion to the church. Her memory is a sacred treasure to her friends and neighbors. She was a good woman—her price above rubies, and an industrious woman, always busy. She has done what she could. "Blessed are the dead that die in the Lord."

At her home near Magnolia, in Duplin county, January 21st, 1894, Mrs. ANN McDUFFIE TAYLOR, in the 81st year of her age. She connected herself with the Presbyterian church over sixty years ago, at Black River chapel, under the preaching of old Father Tate. She was buried at Oak Plains church, of which church she was a member. She was given to hospitality and good works, and will long be missed in the community where her life was spent.

Presbyterial Notices.

The Presbytery of Wilmington will meet at Beth Car church, Bladen county, at 12 m., on the 4th day of April next.

A. McFADYEN,
Stated Clerk.

Delegates who expect to attend the meeting of Wilmington Presbytery will please notify Mr. James Robeson, Tar Heel, N. C., of that fact and whether they will go by public or private conveyance.

Beth Car church is in Bladen county, thirteen miles west of Elizabethtown on the west side of the Cape Fear River, on the public road leading from Wilmington to Fayetteville.

The Steamer Murchison leaves Wilmington at 2 p. m., on Tuesday, the 3rd of April and will reach Tar Heel, one mile from the church, after daylight the next day, where delegates will be met and assigned to their different homes.

A. McFADYEN,
Pastor.

The Presbytery of Mecklenburg will meet at Lincolnton, N. C., on Tuesday at 11 a. m., April 10th, 1894.

Attest: R. Z. JOHNSTON,
Stated Clerk.

Albemarle Presbytery will meet April 19th, 1894, at 7.30 p. m., in Cann Memorial Presbyterian church, Elizabeth City, N. C., Rev. C. G. Vardell moderator. Routes and rates will appear later.

J. N. H. SUMMERELL,
Stated Clerk.

The Presbytery of Orange will meet at Mt. Airy, N. C., on Tuesday, April 10th, at 7.30 p. m.

E. C. MURRAY,
Stated Clerk.

Concord Presbytery stands adjourned to meet in the Presbyterian church at Salisbury, N. C., April 12th, 1894, at 7.30 p. m.

W. R. McLELLAND,
Stated Clerk.

The Presbytery of Fayetteville will meet in Fayetteville Tuesday, at 8 p. m., April 17th, 1894. The clerks of sessions, to whom blanks have already been mailed, are requested to mail to me promptly their sessional reports if they are not sent to Presbytery by delegates.

P. R. LAW,
Stated Clerk.

The Presbytery of Norfolk will hold its first stated spring meeting in Holmes church, Northampton count, Va., Tuesday 17th April, 1894, at 11 a m.

WM. S. LACY,
Stated Clerk

Tombeckbee Presbytery will meet at Macon on Thursday at 11 a. m., April 12th.

A. B. CORT,
Stated Clerk.

The Presbytery of Louisiana will meet in Jackson La., Thursday, April 19th, 1894.

M. B. Shaw,
Stated Clerk.

The Presbytery of Eastern Texas stand adjourned to meet at Alto, Thursday, April 19th, at 7.30 p. m. The first day is to be spent in considering Sabbath-school work. Sessional records for examination are expected at this meeting. The Presbyterial assessment is at the rate of ten cents per member. This, and the reports of sessions, should be sent to the Stated Clerk before the meeting of Presbytery.

S. F. TENNEY,
Stated Clerk.

Brain-Workers

Use Horsford's Acid Phosphate.

When night comes, the literary and active business man's brain is hungry from the exhausting labor of the day. Horsford's Acid Phosphate quickly supplies the waste of tissue, and refreshing sleep results.

A Distorted Cripple.

Dear Sir.—Last winter my daughter was attacked by la grippe and through the ravages of this mysterious disorder, reduced to a helpless cripple. From a bright, rosy, handsome child she became in three weeks so weak, emanciated, and in shape so distorted, that words fail me to adequately describe her condition By accident I learned of the Electropoise. I purchased one—more through desperation to leave no means untried, than through any belief in its efficacy. I confess, I thought it something on the order of a liver-pad, "made to sell" and a sort of mild humbug. It was with more than half way skepticism I applied it, in accordance with directions. Day by day as I observed the marked improvement in my daughter, my doubts vanished. In eight weeks after the first application of the Poise my little girl was fully restored, enjoyed sound sleep, a good appetite, and is now in the possession of vigorous health, and as to her figure, there is no *trace* even that she ever had the first stages of spinal curvature, or la grippe, which causes it. I use the Poise in my family as a *tonic* and preventive. I would not be without it under any circumstances. I feel that it has solved many a hygenic problem, and is to solve more, as the time goes on. Given your able little book, a Poise and common sense enough to put on a pair of rubbers, I think any disease can be mitigated, and if taken in time, destroyed. I have recommended the Electropoise to many of my friends, and I am glad to say where my advice has been followed and one purchased, good results have always followed. Thanking you for all your kindness, I am

Very faithfully yours,
HORATIO GATES,
Ven. Archdeacon of West Missouri.
Kansas City, Mo., Dec. 21, 1893.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.
IN EFFECT DECEMBER 3rd, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

W. E. KYLE,
Gen'l Passenger Agent.

J. W. FRY,
Gen'l Manager.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junctioh with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. &. N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

The Presbyterian.

FOR THE FAMILY.

ALWAYS.

There is always a stitch to make,
And always a step to take;
There is always a link to find,
And always a sheaf to bind;
There is always a page to read,
And always a path to weed;
And always a rift to mend,
Aye, and always a hue to blend.

There is always the weight of care,
And the cold, harsh blame to bear;
There is always the tear unshed,
And the gentle word unsaid;
There is always the doubt, the fear,
And always the scorn, the jeer.
These little things, oh, patient soul,
Make up life's grand, life's wondrous whole.
—*Kathleen Kavanagh.*

Items for Lady Readers.

If ever an artist was born, not made, Rembrandt, the great Holland painter, was, for he had few advantages. In the first place, he was of most humble parents, being the son of a miller and born in a wind mill. He had no advantages of school or example, no teacher, and was never thrown with artists in any way, and yet in the face of all these difficulties he became a most famous artist. He was intended for the law, as his five brothers were all either bakers or millers like their father, but before he was 12 years old he showed such a decided talent for drawing that he was allowed to study art. His first picture was painted when he was 21 years old. It was not long before Rembrandt became both rich and famous. When he was 27 years old he was married to a very lovely young girl. Saskia was her name, and Rembrandt used her nearly always as his model. He was simply devoted to her, and when she died, it was said the best of Rembrandt died with her. Certainly all his good luck went with her. Rembrandt became completely broken down; he no longer painted with his old vigor, and as his popularity decreased, so also did his money. Finally things got so bad that all his rich collection of pictures and furniture were sold by auction for his debts; then his engravings and designs went the same way, and finally the beautiful home itself was sold, and Rembrandt was left moneyless and homeless. But he kept on working.

He hired a house in a quiet little street near his old home.

He evidently married again, for about this time he painted a picture called "Rembrandt and His Family," and the smiling, rosy-cheeked lady in the group is certainly not the lovely Saskia.

Rembrandt's last work was a portrait of himself. He died when he was 62 years old. During his life he did a wonderful amount of work. He painted over 620 pictures, made 365 etchings, besides hundreds of other drawings.

He was a very affectionate man, and was also passionately fond of animals. Once he was at work painting a portrait group of a very distinguished family, and the news was brought to him that his favorite monkey was dead. He immediately had the body brought to the studio and made its portrait on the same canvas on which he was at work. The family became highly indignant and demanded that the monkey's portrait should be rubbed out, but Rembrandt refused to do it, and consequently he lost that job, for they engaged another artist.
—*N. O. Picayune.*

Things Useful.

Vinegar Sauce.—One and a half cups of sugar and one and a half tablespoons of flour in a little water, two tablespoons of vinegar, a quarter of a nutmeg, grated, and a pinch of salt. Over this pour a pint and a half of boiling water and boil for ten minutes. Just before removing from the fire add a dessert spoon of butter.

Nutmeg Cookies.—Mix together a cup of white sugar, three-eighths of a cup of butter, a third of a cup of sour milk, an egg, a quarter of a teaspoon of soda, plenty of grated nutmeg, and enough flour to roll thin. Bake in a quick oven.

Sand Tarts.—A cup of sugar, half a cup of butter, a cup and a half of flour and an egg. Roll out thin. Cut in rounds. Spread the top with the white of an egg, sprinkle with cinnamon and sugar. Bake in a quick oven.

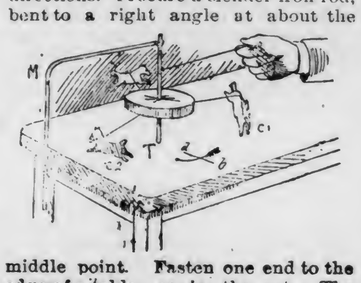
Bits of zinc should never be thrown away. If it is used in the kitchen around the range, save all the trimmings when the edges become broken or curled and must be cut off, and when at last it is worn out and must be replaced, save the old piece; cut it up with an old pair of shears, or bend and break it into pieces, and occasionally throw some of it on the coals when there is a hot fire. It will then seldom be necessary to have the flues cleaned.

One quart of milk; one package Cooper's gelatine, soaked one hour in a little cold water; three ounces of almonds, blanched, dried, and pounded in a mortar, with a little rose water to prevent oiling; three-fourths cup of sugar; extract bitter almonds. Heat the milk to scalding; add the gelatine, the pounded almonds, and when you have stirred these over the fire ten minutes, the sugar. Strain through thin muslin, wringing and squeezing to get out the flavor of the almond. Flavor, and set in a wet mould to form. The next day turn it out and eat with powdered sugar and cream.

AMUSING SCIENCE.

A Nursery Toy Which Can Be Made by Any Intelligent Boy.

A very amusing game for children is shown in our illustration, and may be provided at small cost and with little trouble by carrying out the following directions: Procure a slender iron rod, bent to a right angle at about the



middle point. Fasten one end to the edge of a table, as in the cut. The other end should terminate in a loop. Directly under this loop bore a small hole in the table. Cut from a wide cork stopper a circular piece of cork, and through its center pass a long nail from which the head has been removed. You will then have a rudimentary top. Lastly, cut out three figures of horses from pieces of cork, and attach them to the upper surface of the top by means of small bits of wire. Place the top in position as shown in the cut, the ends of the nail being held by the loop and the hole in the table. Wind a cord round the upper portion of the nail and draw it briskly out. The top will turn, carrying the little horses, and the horse which stops nearest to a certain point previously marked on the table gains the trick. More than three horses may be made, if desired, and interest is added to the apparatus by painting the horses different colors.—Once a Week.

A Wonderful Old Man.

The oldest postmaster in continuous service, and perhaps in years, in the United States, resides at Hammondsville, Jefferson county, Ohio. His name is W. H. Wallace and he is eighty-two years old. He has been in the service for the last sixty-three years, having been appointed to his present position during Andrew Jackson's administration. Mr. Wallace is also credited by the Adams Express company as the oldest agent in its employ, both in years and continuous service, and is also the oldest station agent on the Cleveland & Pittsburgh railroad, if not in America, having served in that capacity since 1852. He bears his years lightly.

Cutting the Knot.

"We had to write about George Washington to-day," said a schoolboy to his mother.

"I hope you didn't forget to tell about the cherry tree?"

"Oh, no. I said he sawed it down."

"Sawed it down! He chopped it down with his hatchet."

"Yes, I know, but I couldn't spell



TAKE STEPS IN TIME. When your blood is out of order, you can't afford to wait. A slight cold, in this scrofulous condition, is enough to threaten you with Consumption. At the first symptom of any weakness in the lungs, or with any cough that you can't seem to get rid of, you should take Doctor Pierce's Golden Medical Discovery. For Consumption itself, except in the most advanced stages, and for all the conditions that lead to it, this is a positive and proved remedy.

Consumption is Lung-Scrofula. You must depend upon the blood for a cure. The "Discovery" reaches it, through the blood, as nothing else can. Not only this, but *every* form of Scrofula. In Consumption, Weak Lungs, Severe Lingering Coughs, Asthma, and all Bronchial, Throat and Lung Affections, it is *guaranteed* to benefit or cure, or your money is returned.

For Colic, Diarrhea, Dysentery, Cholera Morbus and Cholera Infantum, take Dr. Pierce's Compound Extract of Smart-Weed.

CINCINNATI BELL FOUNDRY CINCINNATI, OHIO. SOLE MAKERS OF THE BLYMYER BELLS FOR CHURCH SCHOOL FIRE ALARM &c. Catalogue with 2500 testimonials. Prices and terms FREE.

DO NOT FORGET

THAT OUR BRAND OF FLOUR,

"THE LADIES FAVORITE,"

Is the best Flour on the market. Double Patent, and produces more bread than any other.

Large lot of Groceries of all kinds always on hand.

APPLES, ORANGES, RAISINS, NUTS, &c

R. W. HICKS,
Wilmington, N. C.

THE CHRISTIAN'S

JAMIESON, FAUSSETT, AND BROWN

A Popular Commentary on the Old and New Testament: Critical, Practical and Explanatory. 4 vols. in box, 8vo., cloth, $8. Half mor. $10.



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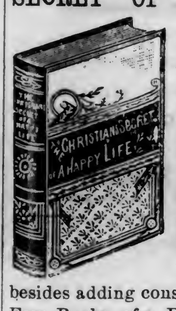
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"MIND THE BOW."

A little dancing, happy girl,
A father's gem, a mother's pearl,
Sat in the door at mamma's side,
When summer reigned both far and wide.

The sky grew black with sudden frown,
The lightning flashed, the rain came down,
The thunder almost rent the sky,
While birds were hid in coverts nigh.

The wind grew fierce in angry blast,
While all the heav'ns were overcast;
The storm so sudden and so rude,
Seemed like the coming of a flood.

The door was closed in sudden dread,
And in dismay the mother said,
"Does not my little daughter fear
That we shall have a deluge here?

The little dancing, happy girl,
With skin so tinted like a pearl,
Replied in accents sweet and low,
"Let's mind the bow! let's mind the bow!"

Ah, friends, when storms are loud and gruff,
Is not God's promise sure enough,
"My seal upon the sky I show?"
Let's mind the bow! let's mind the bow!

—*Anna D. Walker, in Christian Intelligencer.*

Opportunities.

BY MRS. CLINTON SCOVILLE.

Beulah stood, in a deep study, that Sabbath afternoon, at the side entrance door of the church. Her teacher had been having a little talk with her girls after the school session, and this sentence was revolving in Beulah's mind, "Do good as you have opportunity." "I don't see," was her thought as she walked homeward, "what opportunities I can possibly have this week; my time is fully occupied. There's propositions to make up in geometry from last week when I was sick; and my essay must be written, and with all the regular school work, I shall not have a moment of spare time. There's no use of talking, a girl can't get a high-school education and be a home missionary at the same time." I fear that Beulah was in anything but an amiable mood when she reached home. These conscience pricks and "stirrings up" to duty sometimes operate in this way before they take effect. In the evening, before starting for church, she told her mother some of the things Miss Wilton had said to them. "And I felt like telling her"—you see the bitterness and impatience were still there—"that if we could afford to keep a cook, and second girl, and sewing-girl, I could take part in everything, and have a 'finger in every pie,' just as the Riches and Bullions do," and the door closed as she went on her way to evening service.

As she passed their next-door neighbor's gate, Alice Benton, the half-grown daughter, was leaning idly over it. A sudden impulse came, "Will you go to church with me to-night, Allie?" "Don't know as I can; I'll ask ma." The Bentons were not church-goers, and Allie seldom saw the inside of one. In a few moments she returned, panting as she came, from her exertions in dressing hastily. "I can go; oh goody," and as the little hand slid into hers with a warm clasp, Beulah felt dimly that this might be an opportunity. At church, after a short sermon, the pastor suggested a song service, and afterwards a season of sentence prayer; and one brief sentence went up from the pew where Beulah was sitting; "Jesus, Saviour, pilot me." And on the way home the handclasp was renewed, and Allie said: "Church is so much nicer than hanging round home, and hearing ma and pa jaw at each other; I mean to go all the time with you if you want me." And a little latter, in the privacy of her own room, Beulah scored one opportunity improved.

Monday morning was dull and rainy. "No opportunities to-day," thought Beulah. "I'll have to work every moment to get through with what I'm obliged to do." So, with toilet attended to, and breakfast eaten, she started schoolward. At the door she enoountered Polly Edwards, a crippled schoolmate, who was striving, against many disadvantages, to gain an education, and thereby assist a widowed and invalid mother. She had a worried and distressed look. "What is the matter, Polly?" "Oh, mamma is so poorly; I can only come to school mornings this week, and I shall be so far behind with my afternoon studies that I cannot take the examinations, and—" the tears came.

"I can get up an hour earlier in the morning, and prepare one lesson" thought Beulah. "Polly, how will it be for me to run in evenings this week, and we will go over the afternoon work together?" Polly looked so encouraged. "You are so kind, Beulah; if anything would give me faith in Christianity, this would." Polly's father had been an unbeliever, and she, by example and influence, had put him in the same way of thinking. Meanwhile a sweet strain of music was beginning to softly trill in Beulah's heart.

"Do good, do good, there's ever a way,
A way where there's ever a will."

Eternity alone will reveal these little seeds of kindly impulse sown, and the resulting harvest.

Friday noon at the dinner table Beulah's mother said to her: "Didn't you tell me once that your teacher said if, after your essay for rhetoricals was written and corrected, you preferred to have some one else in the class read it, you could do so?" "Yes, mamma." "Well, I need you at home so much this afternoon; there is so much mending and putting away of garments to do. I don't see how I can get along without you." Poor Beulah! If there was any one study she took more interest in than another, it was composition. She had prepared her essay with care and now to have all that eloquence appropriated by another; but that cheery strain was sounding within:

"Do good, do good, there's ever a way."

"Well, mamma, I'll go back to school at once; Emma Grant will be willing to read my essay," and, that accomplished, she sat down to mending and darning with cheerfulness, which, though at first assumed, soon developed into the genuine article. And at the close of their afternoon's work her mother said: "My comfort, mother couldn't keep house without you." And that sweet strain is still repeating itself in Beulah's heart:

"Do good, do good, there's ever away,
A way where there's ever a will;
Don't wait till to-morrow, but do it to-day,
And to-day, when to-morrow comes still."

What Jedediah Was Afraid Of.

You would have thought to look at him that he was not afraid of anything, for he was very large and strong for a boy of his age. He walked with his head up like a soldier, He could whistle "Star Spangled Banner" and "Hail Columbia" and many other soldier songs. He was ready to go anywhere in the dark, and once he caught in his hands a rat that had wandered into the dining-room and held it up by the neck, while Bridget stood on a chair with her skirts gathered up around her, screaming with fright.

In fact everybody thought him a very brave boy, and for a long time no one but his sister Florence knew that he was not always brave.

Florence was two years younger than Jedediah and one of the brightest little midgets that ever a boy had for a sister.

Such fun as they had down by the brook playing Columbus! Jedediah was Columbus, and Florence was Queen Isabella. She wore a string of red coral beads around her neck and her sister Nora's bangle bracelets, and when Jedediah knelt before her and implored her to let him have some ships that he might go and discover the new world, she would rise and strip off her coral necklace and bangle bracelets and hold them out in a very majestic air saying, "You shall have the ships, Columbus. I pledge my jewels to raire the money."

Then Columbus would take the jewels, bow very low and say, "I thank your Majesty; you shall be Queen of the new world which I am about to discover," and disappear around a corner of the rock. In a remarkably short time he would come back bearing three small boats which he would call the Pinta, the Nina, and the Santa Maria. These he would push off into the water and watch them sail away.

Of course that was not quite the way the real Columbus did it, and the real Queen Isabella, doubtless, did not run along the shore with her hair streaming down her back, ready to give the ships a poke with a long stick if they did not go promptly on their way. But it was great fun, and Jedediah and Florence used to play it every pleasant Saturday. On other days they went to school.

Jedediah had been in school two years, but this was Florence's first term.

One day Florence came home crying bitterly, her apron torn and her face all dirty. A big dog had run against her and pushed her down.

"Where was Jedediah?" asked father, and Jedediah hung his head and said nothing.

"Jed won't walk with me; he goes on ahead with the boy," said Florence, all her wrongs bursting out at once.

"Why, Jed!" said his mother.

"Well, the boys laugh at me, and call me girl baby."

"Jedediah Henderson!" said his father, with a world of surprise and reproach in his voice. "So you are afraid of being laughed at! Well it won't do for you to play Columbus any more, for if Columbus had been afraid of being laughed at he would never have discovered America. The boys used to follow him through the streets and hoot at him and nearly everybody said he was crazy. But he kept right on and let them hoot.

"And suppose Fulton had stopped working on his steamboat because people laughed at him, and said a steamboat could never cross the ocean. Why, my son, all the the great men who have ever done anything, have been laughed at by the foolish people who do not know enough to appreciate them. If the boys laugh at you for taking care of your sister it shows that they do know what it is to be polite."

"I guess Jedediah never thought about it before, for I am sure he is not afraid of being laughed at for doing what is right," said his mother.

The next day, when school was dismissed, Jedediah waited at the girl's entrance for Florence, and when she came out he took her by the hand and started on. The boys began to laugh when they saw him and some shouted "girl baby," but Jedediah tucked his sister's arm around his a little closer, and said, "Don't you wish she were your sister?" and Florence looked so sweet and happy that I am sure they all did though perhaps they did not have courage enough to own it.—*Emma L. Benedict, in Morning Star.*

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R. M. McINTIRE,
Wilmington, N C.

SECULAR NEWS.

NORTH CAROLINA.

On Thursday of last week Mr. Ira H. Lee, living a few miles from Lumberton was instantly killed by the falling of the top of a tree which he had fired an i was felling. He left a wife and seven children.

The Gingham Mill at Haw River has been so successful that the building will be doubled and its working power largely increased. It has been in operation only a few months.

Wadesboro is to have a national bank. It is understood that James A. Leak will be its president and Charles M. Burns its vice-president. It will be ready for business about the first of April.

Rockingham Rocket: One of Richmond county's extensive farmers—possibly the largest in the county—made a calculation a few days ago of the amount of fertilizers he will use this year. Reduced to pounds it amounts to 1,172,000 pounds. Of this about 300 tons will be commercial fertilizers; the balance cotton seed, compost, &c.

Goldsboro Argus: This promises to be a great year for the farmers hereabouts. They passed through last year's depression with less complaint than the town people; they are nearer out of debt than at any time since the war, and with economical methods there is no reason why most of them should not become independent.

DOMESTIC.

A colored woman living on Dr. J. W. McKay's plantation near Cheraw, S. C., while sitting in her house was struck and instantly killed by a stroke of lightning.

At Monroe, La., a verdict of $20,000 has been rendered in favor of Thomas and Elizabeth McGuire against the Vicksburg and Shreveport railroad for the killing of their son.

The Susquehanana river overflowed its banks near Wilkesbarre, Pa., compelling the electric railway to be abandoned and threating serious damage to other property.

After a year's idleness the glass works at Bridgeport, Ohio, will resume this week and be conducted on the co-operative plan.

The postoffice department of this country has secured the co-operation of the Canadian postal authorities in the matter of suppression of lottery literature in the mails.

The Cincinnati *Commercial Gazette*—Murat Halstead's well known paper—has been sold. The price is understood to be about $450,000.

The Denniston, Texas, cotton mills were sold last week to satisfy a judgment for debt. They cost $500,000 and were sold for $30,000.

Judge Geo. W. Stone, Chief Justice of the Supreme Court of Alabama, died on Sunday morning. He was 82 years of age. He had been on the Supreme bench about eighteen years.

The drought at Rio City, Texas, has been so protracted that, says the U. S. Collector of Customs there, women and children are starving to death, and three-fourths of the cattle have died. Corn meal, flour, rice and sugar have risen in price beyond the reach of the poor and water is selling at 12½ cents per gallon.

Baltimore Sun: Thomas A. Edison is reported to have perfected his latest invention, the kinetescope. The main principle of the kinetescope consists in the taking of a great number of impressions by a camera in a limited space of time, thus obtaining a continuous photograph of the entire motion of the object or person. Forty-six pictures are taken in one second. Yesterday Mr. Edison had Sandow, the strong man, go out to the factory, at Menlo Park, N. J., to be experimented upon. Sandow showed his eight movements for the distention of the muscles and Edison worked the kinetescope. The result was a complete series of plates showing every move of the giant during the twenty seconds of operating. The pictures are but an inch square, although the inventor says he shall be able to take pictures of a larger size soon.

FOREIGN.

The authorities at Rome have not been successful in arresting the anarchists who exploded the bomb recently. The Pope feels great fear lest the anarchists are directing their plots against the vatican.

Because of the scarcity of Mexican dollars India wants the coinage of British silver dollars.

Cardinal Leon Benoit, Roman Archbishop of Rome, died at Paris last Friday. On the same day Cardinal Francesco Ricci Paracciani died at Rome.

The Alcalde of Funte Reboll, in Spain, and the Sacristan of the local church were killed by the explosion of a dynamite bomb, supposed to have been thrown by an anarchist

News comes by cable from Shanghai, March 8, that an anti-missionary riot has taken place at Huchow in the province of Che-King. The missionaries stood firm and the rioters finally withdrew. There was no blood shed.

A cable dispatch to the New York Herald brings news of a very important find: The treasury of King Ousourtesen, of the twelfth dynasty, has been discovered at Dashour by Mr. Morgan, the director of the excavations going on in the interior of the pyramids. It was hidden in a tomb near relatives of the royal family. Jewels and gold-incrusted precious stones were in great variety, including a crown, probably the oldest specimen of Egyptian art, and exquisitely modeled lions. This discovery doubles the importance of Gnizen.

A Pacific cable from New Zealand via Samoa, Fanning Island, Honolulu and Vancouver to this country is now proposed.

ATLANTIC COAST LINE.

Wilmington & Weldon Railroad & Branches and Florence Railroad.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No. 23 Daily.	No. 35 Daily.	No. 41 Daily	*†No. 501, N. Y. and Fla. Special.
	A. M.	P. M.	A. M.	A. M.
Lv Weldon	11 47	9 51	...	12 02
Ar R Mount	12 55	10 45	.....	.....
	P. M.			
Ar Tarboro	2 35	.....	.....	... ..
Le Tarboro	12 07	.....	.....	.....
	P. M.	P. M.	A. M.	
Lv R Mount	12 55	10 45	6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	2 45	.....	.....	.....
Lv F'y'ville	4 25	1 15	.....	4 00
Ar Florence	7 05	3 27	.....	6 15
	No. 47 Daily.			
	P. M.	.....	A. M.	
Lv Wilson	2 05	.....	6 35	
Lv Goldsbo'	3 00	.....	7 20	.. ..
Lv M'gnolia	4 13	.....	8 29	.....
Ar Wilm'tn	5 50	.....	10 00	.....

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily	*‡No. 500, N. Y. and Fla. Special.
	A. M.	P M		P. M.
Lv Florence	7 30	7 05	.....	11 50
Lv F'y'ville	10 27	9 20	.....	2 23
Lv Selma	12 10	.....	.....	.....
Ar Wilson	1 05	11 18	.....	4 30
	No. 48 Daily			
	A. M.	.....	P M	
Lv Wilm'tn	9 00	.....	7 00	.....
Lv M'gnolia	10 40	.....	8 37	.....
Lv Goldsbo'	12 00	.....	9 48	.....
Ar Wilson	12 50	.. ...	10 35	.....
	No. 78 Daily.	No. 14 Daily.		
	P M	P. M.	P. M.	
Lv Wilson	1 15	11 23	10 40	.....
Ar R Mount	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	... .	.....
Lv Tarboro	12 54	.....	.....	.....
Lv R Mount	2 07	12 05	....	.....
Ar Weldon	3 18	12 56	... ..	6 01
	P. M.	A. M.	A. M.	A. M.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9 30 a m, arrive Tarboro 10 25 a m, and 11 45 p m.

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

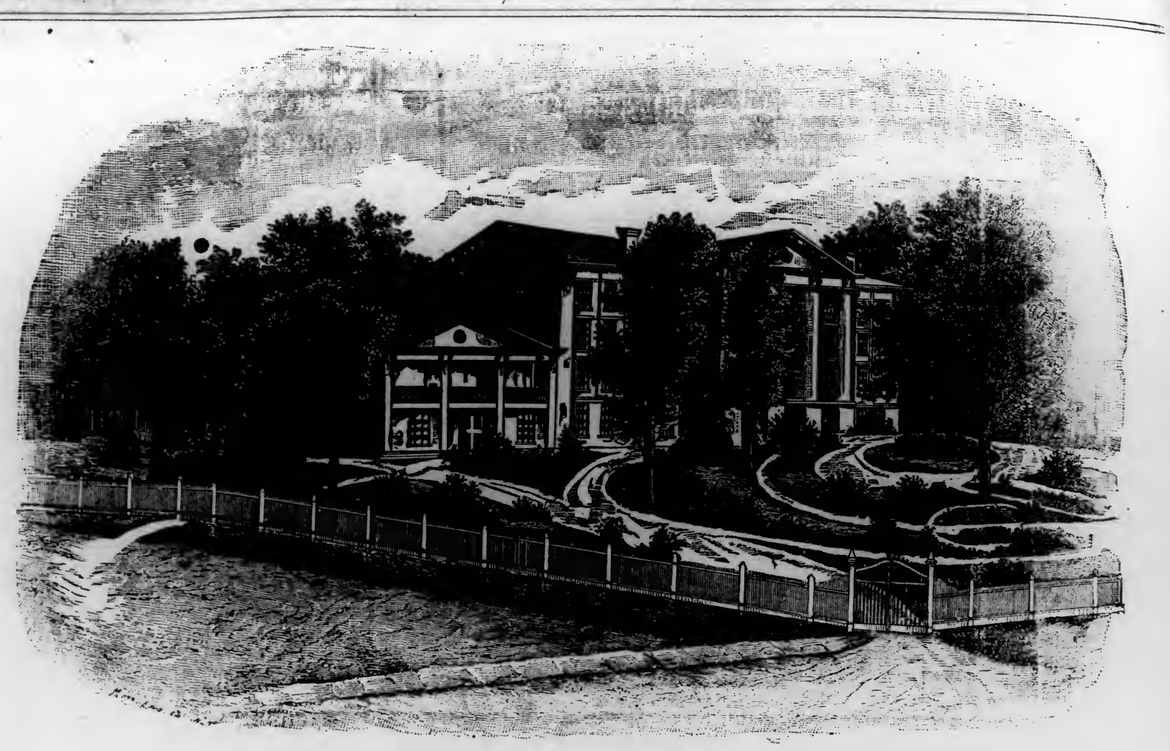
Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7 20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

JOHN F. DIVINE,
General Sup't.
J. R. KENLY Gen'l Manager.
T. M. EMERSON, Traffic Manager.

The most cordial relations are now said to exist between U. S. Minister Willis and the authorities at Honolulu. A constitution for a republic will be submitted to the people shortly.



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ATLANTIC COAST LINE.

Wilmington, Columbia & Augusta R. R.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated Jan. 11, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington	*3 20		.....
			.....
Leave Marion	6 11		.....
Arrive Florence	6 50		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	*7 10	* 7 45	.....
Arrive Sumter	8 28	9 20	.....
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 28	*9 53	.....
Arrive Columbia	10 00	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 57	5 35	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter	5 57	* 5 45	.....
	A. M.		.....
Arrive Florence	7 15	6 55	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence	*7 40	..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 00 p. m., arriving at Hartsville 8 04 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday

JOHN F. DIVINE, Gen'l Sup't.
J. R. KENLY, Gen'l Manager.
T. M. EMERSON Traffic Manager

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The Presbyterian.

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THURSDAY, MARCH 22, '94.

JOHN MCLAURIN, - - EDITOR.
CONTRIBUTING EDITORS:
REV. PEYTON H. HOGE, D. D.
REV. WALTER W. MOORE, D. D.
REV. ALEX. D. MCCLURE.

Scheme of Annual Collection in the Synod of North Carolina.

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April—(One Collection) Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

November and April—Education for the Ministry.

December—Colored Evangelization.

CONSCIENCE.

WEBSTER defines conscience as, "The knowledge of our acts, states, or characters, as right or wrong; the faculty power or principle, which decides on the lawfulness of our actions and affections, and approves or condemns them; the moral faculty; the moral sense." Some others, instead of distinguishing the conscience as a distinct faculty of the mind, consider it the reason employed about the questions of right and wrong. Which of these views we may take or whatever definition we may make of it, all agree that every man has a conscience. When we have done anything as an act of our bodily or mental powers, or as an affection of our mind, and can know that it is right or wrong this inward monitor decides and reminds us whether it is right or wrong and adds its comfort or discomfort by approval or condemnation. It is not a standard of right and wrong. It only renders a decision as judge according to the standard we may have. It is therefore wrong for any one to appeal to conscience as a guide independent of some standard of right and wrong. Many are misled here for want of a simple distinction.

Conscience is the same in all, but all manner of deeds, some indeed, contradictory in the lives of the same person, have been done with the approval of this judge. PAUL said he had lived in all good conscience, both as a bigoted and persecuting Pharisee and as a humble persecuted follower of JESUS. The difference was not in the faculty or moral sense, but in the standard. In the one case he had believed that JESUS OF NAZARETH was a blasphemer and that this heretical sect should be destroyed by whatever means. In the other he was convinced that this JESUS is the true Messiah and that His cause should be maintained and His Church gathered and trained. As to the conscience, the Apostle had made diligent effort, had worked hard, to have it without offence, toward GOD and toward men. It is well known that religious fanatics have had the approval of conscience in deeds of inhuman cruelty; and all manner of unrighteous and uncharitable living has claimed its sanction. Even cannibalism and the fanatical slave trade of interior Africa takes refuge in the same. True their consciences are weak and defiled through ages of false religion or generations of cruel and evil lives. Still the moral sense, the power to approve or condemn, is there. It needs redemption, cleansing and instruction, with careful correction and control to make its decisions trustworthy. The conscience of the ritualistic Jew, as we learn from the sixth chapter of Hebrews, and much more that of the degraded savage and half civilized nations and the people of impure practices and false religions needs to be purged by the blood of CHRIST from dead works to serve the living GOD.

The conscience may be seared as with a hot iron as the flesh or skin may be charred and dead to all feeling. This is in a measure possible to the conscience which has been redeemed and offered for the service of the REDEEMER. There may be some reservation of gifts or possessions or powers, and when conscience has condemned certain actions or affections its voice has been stifled and its mandates unheeded or it may be, disobeyed. The voice will grow weaker, and gradually cease, and its sensitiveness be destroyed. It is therefore of vast importance not only to see that our standard of living is the right one and that the true LORD of the conscience is on the throne of our hearts, but that when conscience declares any act or affection disloyal to Him or contrary to right living, as His subjects we should avoid it, while we diligently practice everything approved by this judge as according to this right standard and loyal to this LORD

In the first chapter of the Epistle to the Romans, the nations are condemned because they did not obey the voice of conscience. They did not live up to the light they had. This may be said of all men in general and may be true of the very people of GOD who are inconsistent in many things and take refuge in the, all too common, excuse that their consciences do not condemn them. This may mean either that they have too low a standard of living or it may be a false standard or they have not obeyed promptly the voice.

The standard of the apostle in striving to have a conscience void of offence toward GOD and toward men, while it does not say how he was to know when this was done, is so far a good one. To apply it will require diligent and careful inquiry into the will of GOD, and ready acquiescence in that will and obedience to its commands.

This moral faculty has suffered all the ruinous effects of the Fall. It is defiled and must be renewed and rectified, although in the heathen it was not destroyed, but bore witness excusing or accusing. This we do not deny. But our present purpose is to point out in a general way what the office of this moral sense is, in our religious lives, what abuse is often made of it and what we may do to have its right sanctions; specially to warn against making it any standard.

Alas, how much inconsistency of Christians, how many religious persecutions, how much fanaticism and folly have been excused in this name! It is time to inquire who is the supreme LORD of conscience and whether we have completely surrendered our conscience to Him, and to ask further what is the standard we set up as His subjects and whether we are ordering our lives so as to have a conscience void of offense toward GOD and toward men according to that standard? The standard must be the glory of GOD and the directory the word of GOD.

BISHOP FOSTER, the METHODIST missionary, has returned from a tour through China and expresses the following opinion about that country:

"The Chinese empire is going to fall to pieces. The truth is that there is too much of it. There is a superabundance of everything. China embraces too many countries, and each country has too many provinces, and each province has too many districts, and each district has too many counties, and each county has too many cities, and each city has too many families, and each family has too many chileren. It is too large. That great empire which has stood for forty centuries must dissolve. They are talking about it all over China. A revolution is coming. It is a belief that England, Russia and France have jealous eyes on China, and when it does fall to pieces I believe the American republic should have a hand in the division. The revolution will be brought about by science. The spread of science among the Chinese will give their dissatisfaction definite shape. China to-day exists only on the soil."

CHILDHOOD OFTEN HOLDS A TRUTH with its feeble fingers, which the grasp of manhood cannot retain—which it is the pride of utmost age to recover.—*Ruskin.*

HERE AND THERE.

THE PAPERS THAT HAVE TRIED TO follow Lord ROSEBERY, the new premier of Great Britain, in his wirings in and wirings out on the question of abolition of the House of Lords and what is called Home Rule for Ireland, have had experience in acrobatic exercise that must be very perplexing to say the least. The premier is now in a fight for which he has no heart. He probably does not know himself where he will be tomorrow, and so no wonder his friends are not better off. Meanwhile, Rome Rule in Ireland is not in a way to be feared, and the House of Lords will live on till the present generation and many others, not unlikely, have passed away.

The premier has an inestimable advantage in having friends who are anxious to be satisfied, and it is not difficult to satisfy people in such a case.

NO ONE DENIES THAT ALONG WITH much real good, genuine, pure and altogether helpful work in the way of temperance reform there is some that is simply fanatical and so hurtful. But is all the fanaticism on that side? One would think that some of those who prepared matter on temperance in the International Lessons were decidedly guilty of rankest fanaticism in behalf of intemperance. Some have announced principles, to be taught children remember, which would almost seem to make total abstinence the sin and moderate drinking a grace the practice of which will enable to the exercise of the virtue of self-mastery. Was there no fanaticism there?

FROM FAR AND NEAR WE HAVE KIND references to the great improvement made in the paper. Some of our friends, despite the hard times, are sending us some new subscribers. We fear, however, that the efforts of co-laborers, to whom we are so much indebted for help extended gratuitously, and the outlay of means in buying and paying for special articles is overlooked by many.

NEVERTHELESS WE ARE SPARING NO pains and laying out our means to furnish entertaining and useful reading for young and old, wise and simple. We have contracted for the following unusually interesting and valuable articles

1. "AN HOUR WITH THE STARS."—By Sir Richard Stawell Ball, F. R. S. Royal Astronomer of Ireland. The series is fittingly opened with an article by one of the most famous astronomers of the century, whose recent book on "The Story of the Sun" has excited so much attention throughout the world. The article here announced is written in a popular vein, and is more fascinating than fiction.

2. "AN HOUR BENEATH THE SEA."—Charles F. Holden is one of the most popular and voluminous writers of the day on scientific subjects. Besides being a frequent contributor to the magazines, he is the author of numerous books among them being a "Life of Darwin," a "Life of Agassiz" and "Along the Florida Reef," the latter, a sketch of the author's life on the Florida Reef. Professor Holden is at present the editor of the *Californian Illustrated Magazine.*

3. "AN HOUR WITH THE INSECTS."—By Dr. Henry C. McCook. Some years ago Dr. McCook wrote a book under the title "Tenants of an Old Farm" being a series of charming sketches descriptive of the insect life of an old country place, the spiders being the chief tenantry. The book established the author's reputation as a keen, sympathetic and devoted student of certain forms of insect life, a reputation which he has sustained by many subsequent sketches in the same line. The article here scheduled is in Dr. McCook's most entertaining style, and will interest all classes of readers.

4. "AN HOUR WITH THE PLANTS.—By Dr. Charles C. Abbott. Few men since the days of Thoreau have done more to popularize natural science than Dr. Charles C. Abbott of the University of Pennsylvania. Under his sympathetic touch the dreariest upland and the dullest swamp become instinct with a hundred beautiful, interesting and varied forms of life. One of the best of his numerous books, "Waste and Wanderings," is based simply on the writer's observations and researches in an old swamp near his home in New Jersey. His paper, in this series, is a most delightful description of some of nature's marvels in the plant world.

5. "AN HOUR WITH THE BIRDS."—By Olive Thorne Miller. This is a delightful paper by this well-known student of birds and bird life. Mrs. Miller is a frequent contributor to the *Atlantic Monthly* and other magazines on this special topic, and she has also written "Nesting Time" and a number of other books detailing her experience and observations in the same line. Mrs. Miller's writings are always in A POPULAR VEIN but true to nature and full of sympathy aud tenderness."

IT MAY NOT BE AMISS TO SUGGEST that those wanting the articles referred to above ought to subscribe at once. In order to introduce the paper into families not getting it, and in the hope that they will so appreciate it as to continue for years to come, we put the price the first year at $1.50—that is we give them a few months gratis. This applies only to the first year and to families not getting the paper. No one is wronged by this; we give the old subscribers the extra treat gratis. We trust many will be induced to accept the terms.

WE HAVE SOME REASON TO BELIEVE that Rev. JOHN W. MOORE and Miss LIZZIE MOORE are now enroute for their future field of labor in Japan, but as the friends with whom we have co-operated freely in bringing about this result have given us no information on the subject, as naturally would be expected, we simply wait to hear from them, and may give our readers some good news next week.

OUR FRIENDS WILL MISS A GOOD DEAL if they fail to read the articles on the second and third pages—articles which collectively contain matter both useful and agreeable. We call special attention to the article of Rev. T. A. WHARTON on Synod's work. The article touches a subject upon which, though little has been said, very much not improbably, has been thought, and it will go far to quiet any dissatisfaction which may have resulted from a lack of information.

REV. WILLIAM BLACK.

The attention of pastors and people throughout the Synod should be called to the fact that Rev. Wm. Black nas entered upon his duties as Superintendent of Synodical Missions. At a meeting of the Executive Committee held in Fayetteville, Feb. 20th, it was decided in view of the exigencies of the times that large contributions should not be sought from the churches as heretofore, but that permanent subscriptions should be secured from as many churches as possible. The committee believed that the Church was as ready to respond to this cause as ever, but feared that churches might not be willing to open their doors to the Superintendent if as much was expected of them in these times as some churches had given heretofore. But the committee feels confident that all pastors and sessions will welcome the Superintendent to present to their people on this modest scale a cause that is vital to the progress and even to the very life of our Church in North Carolina. The committee cordially commends Brother Black to the churches, and bespeaks for him the hearty co-operation of pastors, elders and deacons throughout our bounds. At a time of financial depression like this Brother Black would have been unwilling to accept the responsibility of this work, but for his confidence in the earnest purpose of our people to do this work and his faith in the blessing of God upon it.

PEYTON H. HOGE,
Acting Secretary.

FOREIGN MISSIONS.

Conducted by

Rev. T. R. Sampson, Asheville, N. C., Secretary for Foreign Missions of Synod.

An Impressive Appeal.

There has come into our hands, recently, a small publication, of half a dozen pages, bearing the title, "*A joint appeal to all Protestant Evangelical Christians, in the United States and Canada, for a United and more earnest Movement in the Great Work of the World's Conversion.*"

We wish to invite special attention to this appeal—so that no one into whose hands it may come may fail to read it.

It bears no signatures and in these days when every busy pastor is so flooded with advertisements and appeals, of all kinds, it is very easy for this one to find its way into the waste basket, unnoticed. It deserves, however, better treatment both on account of its *source* and its *intrinsic merits.*

In 1893 a Conference of the Representatives of all the Protestant Missionary organizations, of the United States and Canada, to be held annually, was inaugurated. The second meeting was held in January 1894. The report of the discussions of that Conference are before us and contains a resolution calling for the appointment of a committee, to prepare an appeal, on the general subject of Foreign Missions. The result of the labors of that committee is this most interesting and striking paper, which we hope will find its way into the hands of every pastor and elder, we would like to say *church member*, in the State. *We will have it sent to every Pastor.* Do not overlook it brethren. Read it yourself carefully—and then read it, or preach it, in several sermons, to your people.

It is almost impossible to give an abstract of the paper, but, in order to give some idea of its value, we will give the following extracts from it:

"Those present were so impressed with the vastness of the work to be done, in order to give the gospel to the unevangelized nations, and so fully convinced that the time has *now* come, to unite in a more aggressive movement, for the evangelization of the whole world, that a committee was appointed to draw up an appeal, to all Protestant Christians in the United States and Canada, asking their full and earnest co-operation. by their prayers and their increasing gifts, for this great end."

It then proceeds to emphasize the following points:

1. "*The whole Bible is a Missionary Volume.*"

"We earnestly call upon every Christian disciple to examine the word of God and see how every portion of it, from Genesis to Revelation, is instinct with the spirit of missions. It is a field book of universal conquests.

This is then beautifully, but briefly developed.

2. "*Our Marching Orders.*"

"The command of our Lord to publish the gospel to all the world is clear and explicit and and admits no compromise. This great commission was given on four different occasions and four in different forms. These are carefully stated.

3. "*Our Common Creed of Missions.*"

"We desire, in love for our blessed Lord and for all who have named His name, to call attention by way of encouragement, to the essential unity of the Church, with respect to those fundamental doctrines, upon which the missionary work is made to rest." Here follows a forceful statement of the truths we accept, and the errors we combat:

4. "*No Need of Discouragements.*"

"Possibly many in the Church of Christ are disheartened by those obstacles, which arise in connection with mission work. But have not obstacles appeared in every stage of the Christian conquest?" Strikingly illustrated from apostolic and subsequent history.

5. "*Missionary Success an Earnest of Divine Favor.*

There is no sublimer story in human history than that which sketches the majestic moral of the Christian faith from Jerusalem, etc." Here are then given some fresh and inspiring facts. "But the great work is but just begun."

6. "*Our Manifold Obligations.*"

This paragraph could not be touched without marring it. It is so brief, compact and impressive.

7. *Union Against Unjust Criticism.*"

"There is need, just now, for union in missions as a matter of common defense. The cause of Foreign Missions is especially liable to assailment, as it is far off and therefore may be, more safely, made the subject of ignorant ridicule."

8. "*The Final Rally of the Century.*"

"We call upon all who love the Lord Jesus Christ to pray, with all earnestness that these may be years of special harvest."

Our heart has burned within us as we have read this ringing appeal. We do not envy the Christian who can read it without feeling his pulse quickened and his purposes for more faithful and self-denying service confirmed.

THE HILLS OF THE LORD.

God ploughed one day with an earthquake,
And drove His furrows deep!
The huddling plains upstarted;
The hills were all a-leap.

But that is the mountains' secret;
Aye, hidden in their breast.
God's peace is everlasting,
Are the dream-words of their rest.

He hath made them the haunt of beauty,
The home-elect of His grace.
He spreadeth His mornings on them;
His sunsets light their face.

His thunders tread in music
Of footfalls echoing long,
And carry majestic greeting
Around the silent throng.

His words bring messages to them;
Wild storm news from the main.
They sing it down to the valleys,
In the love-song of the rain.

Green tribes from afar come trooping,
And over the uplands flock.
He weaveth the zones t gether
In robes for His risen rock.

There are nurseries for young rivers,
Nests for His flying cloud.
Homesteads for new-born races,
Masterful, free and proud.

The people of tired cities
Come up to their shrines to pray.
God freshens again within them
As He passes by all day.

And lo! I have caught their secret—
The beauty deeper than all.
This faith—that life's hard moments,
When the jarring shadows fall:

Are but God ploughing His mountains,
And the mountains yet shall be
The source of His grace and freshness,
And His peace eternal to me.

—*W. C. Gannett.*

ANNUAL REPORT OF CHIENGMAI STATION.

[Correspondence of the N. C. Presbyterian.]

STATESVILLE, N. C., Feb. 27th, 1894.

Extracts from the annual report by Mr. Stanley K. Phraner—continued:

EVANGELISTIC WORK.

The growth of the Church and the work of the evangelist are very closely allied. Our churches have grown because of the evangelistic work. Thirty of our elders from the different churches have been employed parts of the year and our elders almost universally have aided in this work. Their work under the direction of the evangelistic committee lies either at home or wherever the call is most urgent. They go—we follow and gather in the harvest. The longest and most noteworthy tour since the establishment of the mission was taken by Dr. McGilvary. Mr. Irwin, of Lampoon station, accompanied him. The tour extended over a period of five months and the towns and villages where we have any Christians to the North. From Chieng Saan they pushed forward to the North—going still North, through the Shan States under British Burma until Chieng Hoong was reached, the capital of Sip Song Punna, a confederation under Yunnan China. Everywhere they were kindly received. In every place they had eager listeners to the gospel. By this tour the extent to which the Laos language is spoken and the vastness of the territory to be reached is brought before us. The opening of Chieng Hai will be but the beginning of the work to the North not to be finished until the borders of China are reached. On their return Dr. McGilvary spent a month in the mountains among the Musser tribe meeting with every encouragement for the continuation of the work so auspiciously began among them. *Ch. Boo Kaw*, the first Musur convert, died during the year exhorting his people with his latest breath to embrace the gospel. We close our account of the evangelistic work with a few words of well merited commendation for our native pastor, Rev. Nan Tah. Yearly his services grow more valuable to our churches, and we would indeed sadly miss him if he should be called away from among us. He is "instant in season, and out of season preaching the Word." Wherever he goes he carries this gospel of Christ. Above all he lives his religion in his life—being one of the best illustrations of the power of the gospel, and is universally respected and loved.

EDUCATIONAL WORK.

Boys' School. Two terms have been held during the year, 118 pupils were enrolled during the first term and 87 the second. Total number enrolled 140, an increase of 35 over last year. About two-thirds of the pupils have been boarders. The Board having granted the request for an appropriation to enlarge the school building a teak room 30x32 feet was added to the former building and seated with desks sufficient to accommodate 150 boys. The school under the care of Mr. Collins and Miss McGilvary is accomplishing a grand work in training the young for future Christian usefulness. The advance class has completed a four year's course in the Old Testament History and a study of the life of Christ. Twelve of the scholars have united with the Church during the year.

Girls' School. Under the care of Miss Griffin and Miss Alice McGilvary, the school has completed a very satisfactory year. Sixty-six scholars were in attendance both terms, fifty of whom were boarders, thirteen of the pupils have united with the church. Perhaps the most encouraging feature in our educational work is this: All of the girls and all the boys except a very few come from Christian homes. When school is dismissed they return to Christian families and are shielded in a great measure from many of the temptations that assail the young in heathen lands—while their influence reacts on their homes and villages. They all understand more or less the religion of Christ—they know very little about temple worship—they are at home in the church—they would feel out of place in making offerings to Buddha Loon; providence permitting, we shall look to our schools for a grand army of Christian helpers to reinforce us in our work of evangelizing this land.

MEDICAL WORK.

Whole number of patients treated about 5,000. Early in the year the vice roy of Chiengmai issued an order giving the whole control of vaccinating into the hands of our resident physician, Dr. McKean. Over 3,000 persons have already been vaccinated so that the medical work has probably touched 8,000 persons besides the large number reached in the various mission tours; eighty ounces of quinine having been sold and distributed on the long tour to the North alone. Receipts have been sufficient to pay all expenses of medicines, instruments, assistants, &c. Evening worship is held on the medical compound to which all patients are invited and none leave the hospital without having had the plan of salvation explained and the claims of the gospel pressed on them. The medical work enjoys the favor of the princes and officials and all in authority. Much mustbe left undone because of the need of another physician in this station alone, besides one or two more for our evangelistic work in the North.

LITERARY WORK AND MISSION PRESS.

The book of Acts and the first half of the gospel of John have been translated by Rev. E. B. McGilvary. A Laos arithmetic and Laos spelling book for use in the schools have been prepared by Mr. Collins. Since our last annual mission meeting in November, 1892, 460,000 pages of the Scriptures and 436,500 pages of religious tracts have been printed. What this means to us is easier access to the homes of the people, to the temples, to the priesthood, to princes, to all classes. What it means to the people no one can estimate. Three thousand copies of the gospel of Matthew have been printed, many of which have been sold or distributed. The book of Acts is now in the press, and an edition of 3,000 nearly completed. A second edition of Mr. McGilvary's tract showing the way of Life has been issued. Two thousand five hundred child's catechisms and 1,500 copies of a tract briefly comparing the two religions Christianity and Buddhism have been printed. One thousand seven hundred and fifty rupees, nearly $1,600, have been received for work done and the sale of Laos books. Mr. Collins, a manager, reports that there is urgent need for a new press.

The needs of our work are many, but we cannot dwell upon them here. We close our report with hopes bright for the speedy conversion of this people from darkness to the light of Christianity. We are now leaving the past behind and entering upon a new year. What that year will bring of success or failure, joy or sorrow, of hopes fulfilled, or hopes deferred, we cannot tell. We simply take up our work anew, relying upon the promise of Jehovah God given to His servant of old. Josh. i: 9, "Have not I commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee withersoever thou goest."

I will only add that this, the report is of Chiengmai station alone and the churches under it. The stations of Lakawn and Lampoon make their own reports which have not yet reached me. At the meeting of Presbytery in December five men were licensed to preach the gospel, one of whom was ordained. The whole number of adults received on examination in all the churches were 300; non-communing members baptized, 183. The accessions for the six previous years were 110, 129, 180, 190, 241, 299. In the latest work by Dr. Dennis, "Foreign Missions After a Century" it is stated that the average accession per minister in the North Laos Presbytery is greater than in any other Presbytery connected with the General Assembly, home or foreign.

Surely we should thank God and take courage.

Sincerely yours,

D. McG.

THE SYNOD'S WORK.

[Correspondence of the N. C. Presbyterian.]

There is a wide-spread uneasiness making itself felt throughout the Presbyteries in regard to our Synodical evangelistic work.

This uneasiness is of no recent date. It began in the Synod of Tarboro, when Bro. Smith laid down the burden of his great work.

Alas! Since then the evangelistic breeze has lulled. The fever has abated in the Synodical body. One of two things is going to happen; either a slow convalescence and a healthy reaction from fever—or else we shall soon see a corpse, and later an uncoupled skeleton—a few bones in the regions round about Bro. Pell and other remnants in Person and Forsythe.

Meanwhile some of us are asking ourselves which is it going to be—a convalescence or a scattered skeleton. Just now, to some, the odds seem to be in favor of the skeleton—with no Ezekiel's inspiriting vision of a resurrection in sight. There has been a conspiracy of causes working towards this discouraging end. Chiefly of course, the resignation of Bro. Smith. The engine stopped when the fire went out; then the long reactionary interval between his resignation and the election of a new superintendent; the hard times which interrupted the pace which Bro. Smith had set for the churches; and last but not least the fact that by reason of their own exacting presbyterial duties, aggravated by the alarming falling off in Home Mission receipts—or for some other reason—the Synod's committee have relaxed their hold upon this work.

It looked like fever a year ago—it looks like blind staggers now. What is to be done? What can be done? Shall we let our work die and not even give it a decent funeral? These are gloomy questions, but in just such questions is the prevailing uneasiness manifesting itself. It is just these questions frequently put to the writer as to one supposed to know something of the inside working of the committee which prompts this little article.

Our answer is first: "things are not what they seem"—*all the results of our recent missionary movement are being carefully conserved.* By the energy and unabated interest of the superintendent, the salaries of all the Synod's evangelists now in the field are secured by individual churches or by funds yet due from subscriptions, and the revenues of the regular channels of collection. So that while the work may be standing still, it is nevertheless *standing.* Another hopeful fact and chiefest—the work is entrusted to one peculiarly qualified by business experience, nature and grace to be its superintendent.

It was with a heavy heart that Rev. William Black left his phenomenonally successful work in Union and Anson to lead what seemed to many a forlorn hope against the reaction in the Synod. Those of us who know him best cannot feel the slightest doubt, that all that any man can do, upon whom God has bestowed unusual gifts; a resistless enthusiasm, a large Scotch underjaw and a thorough consecration of himself, he will do. If he fails it will only be because his brethren refuse to support him. And just here a caution must be entered. It is not proposed, *during this year*, that the superintendent shall address himself to the task of raising money except incidentally. Until the present hard times be overpast it is the purpose of the committee to hold past gains merely. Those who look in the columns of the N. C. PRESBYTERIAN for a recurrence of Bro. Smith's merciless figures will be disappointed. Bro. Black will busy himself in trying to "save the pieces," to keep the ship afloat till it shall please God to give us a smoother sea. He will largely confine himself to visiting the Presbyterial mission fields and in raising them to self-support; in doing purely evangelistic work in destitute places, and in visiting churches to which he may be invited with a view to increasing their interest in the work and in securing *annual* contributions therefrom. This is the outline of his work which the committee had in mind when he was elected.

The Executive Committee at whose head Bro. Smith remains, will of course direct his labors and will share with him the burden and responsibility of those labors.

Brethren, of the Synod, shall we not hold up the hands of our dear brother as he engages in a work which seems so difficult and beset at this time with so many perils—not the least of which is the deadly chill consequent upon departed fever!

Bro. Black's presence in our congregations will be a blessing to us and to our people.

Let us ask God for, and work for, a turn of the tide in that great work which God raised up Bro. Smith so wonderfully to inaugurate.

T. A. WHARTON.

MY ROMISH FRIENDS.

[Correspondence of the N. C. Presbyterian.]

This whole village, (in Maryland) is over-run with Roman Catholic influence; I confess to you that I came under its baneful spell, yet so gradually, so unwittingly. Listen: I became acquainted with some of the Catholic families here, soon after moving to the place. Through them I was introduced to some of the nun's at the Convent, where I was pressed to go, to witness an entertainment given to the public gratis. Those nun's were charming women, whose conversation was soothing, restful, delightful. Then as it seemed casually, I met Father H——, the parish priest. Now I know that it was planned for me to meet with him, as some other things were planned, in order to bring me and my whole family under Catholic influence. I was charmed with the priest as I had been with the "sisters." He was a refined gentleman, and a scholar, I met him at a church fair, he talked a great deal to me, and I thought him most entertaining. He met my husband on the train, one day and he came home delighted with him also. As both of us belong to Protestant churches it does look like rather more than ordinary politeness, and *bon hommie* for these people to be so very particular to interest us. Well, perhaps I had given them some encouragement to do so. I saw all around me evidences of their good taste, their refinement, and their religious zeal. Surely thought I, they have been grossly slandered, by those who know little of their religion. I read some of their books, one a novel, called Fabriola, was deeply interesting, in its descriptions of the torture of Catholics by Protestants. (!) I read with avidity many more of their books. One by Cardinal Gibbons, "The Faith of Our Fathers," in which is treated the denial of the Bible to the people, and the reasons therefor. Here, questioned I, nave I been wrong all my life? Is it because of too much Bible-reading and studying, that there are so many sects, and so much dissension in Protestant churches? Can this be true? Ah! how my faith trembled! My dear uncle said to me, "For shame! I thought you had better sense than to read their works, they are most dangerous and insidious." But I was almost under the spell, and replied, "I believe any one who reads them must admit that they have strong arguments, and one is that that church is the mother of us all." Uncle replied sadly, "Their literature is written for the purpose of making proselytes, and if they can accomplish *that*, it matters little to them whether they teach the truth or not." His words had their effect on me, but I was to go a step further yet, in my obstinacy and following the flatteries which had so beguiled me. Satolli celebrated mass at the Monastery, which was a gorgeous cathedral with entrancing music. I went twice to hear Satolli. Then he held a reception, when every one was graciously permitted to kiss his immense emerald ring, which the Pope had blessed. Being in a crowd of Catholic friends I did as the Romans did, and *kissed the ring.* With the touch of my lips to the lifeless stone, I experienced a shock and a disgust which has never left me since, though it was six months ago. Yes, the scales fell from my eyes, and from that time the whole thing has been unveiled to me. I see nothing to admire in their religion, either in doctrine or practice, and I wonder at myself that I should have been tempted to go so far. I know now that the intense regard of my Catholic friends was only pretense, for a purpose. Their influence is marvellous nothing can be more softly insinuating than they are when trying to make proselytes. I believe this is a part of their education. Thank God that I was not left longer a prey to their scheming. Let parents take warning, and keep their children from the Romish schools. Once fully under their rule one is a slave, body and soul. Time, talents, and property must be used only as the priest decrees. Those who have talent or money, are elevated to some high position in the Church, those of weak minds and no will-power are the veriest slaves that live.

* * *

The Depths of the Bible.

I am glad there is a depth in the Bible I know nothing about; that there is a height there I cannot climb to if I should live to be as old as Methuselah; I venture to say, if I should live for ages on the earth I would only have touched its surface.

I pity the man who knows all the Bible, for it is a pretty good sign he doesn't know himself. A man came to me with what he thought was a very difficult passage, and he said, "Mr. Moody how do you explain it?"

I said, "I don't explain it:"

"But how do you interpret it?"

"I don't interpret it."

"Well, how do you understand it?"

"I don't understand it."

"But what do you do with it?"

"I don't do anything with it."

"You don't believe it?"

"Yes, I believe it. There are lots of things that I believe that I do not understand. In the third chapter of John Christ says to Nicodemus, 'If you do not understand earthly things how can you understand heavenly things?' There are a great many things about my own body I do not understand; I don't understand nature; it is filled with wonderful things I don't comprehend. Then why should I expect to know everything spiritually?"

But men ask, "How can you prove the book is inspired?" I answer, because it inspires me. That is one of the best proofs. It does inspire us.—*D. L. Moody.*

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It will not do to think that because we have overcome great temptations, it is not worth while to guard against little ones.—*Taylor.*

***

It is the beautiful work of Christianity everywhere to adjust the burden of life to those who bear it, and them to it. It has a perfectly miraculous gift of healing.—*Drummond.*

***

No power can die that ever wrought for truth.
—*J. R. Lowell.*

***

Our desires are the presentments of our capabilities.
—*Thomas Carlyle.*

***

What mortal in the world without inward calling but would be miserable.
—*Goethe.*

***

Oh, brother man! fold to thy heart thy brother;
Where pity dwells the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
—*F. G. Whittier,*

***

The most valuable of all possessions is time. Life itself is measured by it.—*Curtis.*

BOOKS.

The popular author Edna Lyall gives in her strong pleasing manner a most interest- story of the great Civil War in England, in her work lately issued by Harper & Bros. New York, entitled *To Right the Wrong.* Miss Lyall weaves her story principally around the great reformer John Hampden; following history as far as possible. The most interesting minor character is a young royalist, who, from a strong conviction of justice of the cause, fights for religious liberty. He is thus placed in opposition to his family and from this circumstance are drawn several effective scenes. The book is fully illustrated and is up to the high standard attained by the publisher in binding and general make up.

Watlee, Burpee & Co., of Philadelphia have issued a unique book entitled *The Beautiful Flower Garden.* The author F. Schuyler Matthews, the Boston artist, associated with with Mr. A. H. Lewkes, a professional and most successful grower, gives valuable information in relation to landscape gardening, preparation of soil, culture of flowers, etc. Price 50 cents.

MAGAZINES.

The Century for March is fully up to the usual high standard of that magazine. The Tuilleries under the Second Empire is a most interesting article by Anna L. Bickwell, an Inmate of the Palace; Mrs. Van Rensselaer contributes, in her comprehensive and charming style, The Madison Square Garden, this article is beautifully illustrated by A. F. Jaccaci and A. Castaigne; Stephen Bonsal tells of a Pilgrimage to Lourdes; Drowsy Kent is depicted by Chas. de Kay, with pictures by John A. Fraser; Edward S. Holden gives valuable information about earthquakes and how to measure them; A Personal Tribute by the Comte de Paris to Philip Kearny; Major Andre's Story of the "Mischianza," are interesting; The Stories by Mark Twain, and Mary Hallock Foote, are continued; and Timothy Cole also continues the Old Dutch Masters. The Century Co., New York. Price $4 a year.

The Cosmopolitan for March is an especially interesting number. We note a portion of the contents: The Son of the Carpenter, by Lyman Abbott, is profusely illustrated with well-executed cuts of Bethlehem, the Jordan, Capernaum, and other places of the Holy Land; Mr. Howells, again keeps the interest of the reader in New York in his Altrurian Papers; The Teacher's College, one of the professional schools of Columbia University; The Quadrilles at the Court of Napoleon First; God's Will and Human Happiness, by St. George Mivart; The Disappearance Syndicate, by S. C. Crawford and Mr. Valdes' novel The Origin of Thought are the highest order upon the subjects of which they treat. The Cosmopolitan Co., New York.

[For the N. C. Presbyterian.]

CONCERNING HOPE.

BY WAYLAND HOYT, D. D.

Hope is expectation. It has an eye for horizons ampler and nobler than those of the narrow present. As a great teacher says "Hope covers all that ground which the mind occupies in looking into the future for certain great valnes and results, not merely in forelooking, but in looking forward with special and concurrent joy." Hope makes even the struggle of the daily life and the wear and tear of it "not like the convict's trample on the world's great treadmill, but like an ascent on the luminous step of duty to the very gates of heaven." "O blessed hope," exclaims Thomas Carlyle, "whereby on man's straight prison walls are painted beautiful, far-stretching landscapes; and into the night of very death is shed holiest dawn."

One of the finest pictures with which history can present you is that of Milton—old and poor and blind, odious to the restored royalists, his friends exiled from him, himself distrusted by those who in the brave days of Oliver Cromwell had most trusted him, slashed at by cutting tongues but abating not a jot of heart and hope—setting himself to the making of the mighty poem which he was sure the world would not willingly let die.

A picture like this, which some one sketched in shining words, once stirred me. Somebody had come from a distant province to visit Rome. He had stored his memory with the great sights that he might tell them to his friends at home. But one day was a red-letter day for him. He was walking along the Appian Way. A mighty and various crowd—soldiers, senators, favorites, ladies in lavish dress, were jostling each other in the thronged thoroughfare, riding, walking. Amid the concourse his eye falls for an instant upon a company of soldiers guarding and escorting a wan, wearied, half blind, manacled prisoner. The visitor is gazing at this sight listlessly. Just then there is a burst of music, then a wave of applause and shouting sweeps towards him; and then the golden chariot of the Emperor, drawn by splendid horses in glittering harness, and with Nero himself lolling in the chariot, dashes by. Ah, that is a red-letter day for this visitor. He has seen the Emperor! He thinks no more of the slight, manacled prisoner. When he goes home he hastens to tells his friends about the grand sight of the Emperor, and never thinks to mention his sight of the poor prisoner. But the really grand sight the visitor saw that day was not the Emperor, but was the prisoner. For the prisoner was Paul the Apostle, and he rules the ages. But the scepter of Nero has become but a forgotten bauble.

And one reason why this prisoner wrought so, and still rules so, is because of the hope in him. He knew himself, through hope, to be more than he seemed. He might be prisoner, but he was also ambassador of a deathless King and of a deathless kingdom. How he widens the horizon for the slaves, the poor, the persecuted of that great Rome, and for all men through the centuries as he says his benediction "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

Yes, the great doers have always been great hopers.

Tennyson sings of

"The mighty hopes which make us men."

Have you ever thought, my friend, of the worst loss which can come to a man? Loss of property? that is a sad loss, but not the worst. Loss of opportunity? nor is that the worst of losses. Loss of hope, when the heart dies and the courage fails, and the hands hang listlessly, and a man begins only and sadly to drudge—this, the loss of hope, is the blackest loss.

"I've just got back from Washington, where I've been since the election trying to get an appointment," said a politician.

"Gave up hope, eh?" said a sympathizing friend.

"O no," was the quick reply. "I came home to hope. It's cheaper to hope here." I like that, my friend; hope anyway. Get, if you must, the cheapest place to hope, but hope!

I think we should not refuse to lose hope, even in such hard times as now grip us—for one reason, because *God is.* I like much that I snatch from "Luther's Table-Talk:" "At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers that beset the Church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. 'Do you not know?' she replied: 'God in heaven is dead.' 'How can you talk such nonsense, Katie?' I said; 'how can God die? Why, he is immortal, and will live through all eternity.' 'Is that really true?' she asked. 'Of course,' I said, still not perceiving what she was aiming at; 'how can you doubt it? As surely as there is a God in heaven, so sure is it that He can never die.' 'And yet,' she said, 'though you do not doubt that, yet you are so hopeless and discouraged.' Then I observed what a wise woman my wife was, and mastered my sadness."

I think we should also resolve never to cease from hope because Christ is. It is winter now, but God's gift of the summer is ahead. And how much that gift includes—soft airs, waving banners of leaves, choirs of birds, the green grass hanging its robes of verdure from all the hills, the bespangling of the flowers, what multitudinous and various gifts the gift of the summer means! And what surprising things the gift of Christ includes. When you are downhearted wait a little to meditate on this Scripture, and see if you can after all help hoping: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" I think we should also hope because the *Promises are.*

"I stood amazed and whispered 'Can it be
That He hath granted all the boon I sought?
How wonderful that He for me hath wrought!
How wonderful that He hath answered me!'
O faithless heart! He said that He would hear
And answered thy poor prayer; and He hath heard
And proved His promise! Wherefore didst thou fear?
Why marvel that thy Lord had kept His word?
More wonderful if He should fail to bless
Expectant faith and prayer with good success."

I think we should also hope because God's plan is one of steady and sure advancement: "Wherein God shows us things in the slow history of their ripening."

And we should also hope because Heaven is. Let Jerusalem come into your mind, was the charge of the prophet Jeremiah to the exiled Jews. Let the Heavenly Jerusalem come into your mind when your heart fails and your hope flags. This life is but a vestibule to the eternal temple. And every shyest and largest and utmost hope shall be brimmed with fulfilment there. Sang the ancient Psalmist: But I will hope continually. Amid even the blackest night make that your song.

GOD'S REMEDY FOR SIN.

[Correspondence of the N. C. Presbyterian.]

Some years ago I read, in the N. C. PRESBYTERIAN an article written by a friend who visited a minister and spent some time with him, and was so astonished neither to see, or hear, act or word, showing impatience that he expressed himself pleased and surprised that even a minister should be able so completely to control *his* temper, as, when they were school-boys together, *he* was governed by *it.*

The minister told him, *he* never was able to control his temper: but that he went to Jesus and told Him it was too strong for him and asked Him to rule it and He did.

When I read this I was *a slave* to an acquired habit, not one for which I could make the excuse that it was natural to me, and, I could not help it. I was greatly troubled on account of the power it had over me, and the waste of time and money it caused, and the injury it was to the influence for good that it was my duty to exert: I asked Jesus to make *me* free and He did.

The reason, given, why many who believed on Him, did not confess Him, was: "For they loved the praise of men more than the praise of God." The parents, of him who was born blind, even after Jesus opened his eyes, "feared the Jews; for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue." The man, to whom Jesus gave sight, because he gave true testimony, was accused of teaching the Pharisees and *was* cast out.

And is there not now a prejudice in the minds of *Christians (?)* against direct, personal, acknowledged faith in Jesus Christ, as the Savior and Deliverer from the power of sin, in individual cases? Is not this the reason, that of the ten who are cleansed, only one returns to give glory to God, and *that one* must be brought through trial, before the duty, of telling others about the cleansing is made plain?

Bad habits are the fetters, with which Satan binds his captive to lead him at his will; but Jesus is "a stronger than he" and casts him out "by the Spirit of God" and so liberates every one that believes on Him and there never was one brought to Him in faith, even by another, who was not made whole."

"For with the heart man believeth *unto righteousness;* and with the mouth confession is made *unto salvation.*"

L.

Eyes.

It happened not long ago to a friend of mine who has been very short-sighted all her life, to have her eyes "measured" for glasses which have given her a new sense of the wonderful world she lives in. The first time she went to church after the new glasses had revealed to her the manner of place the world was, she felt embarrassed at seeing so much and so clearly. Walking through the aisle to her pew, she beheld for the first time, though she had heard him preach for years, the clear-cut, keen and benevolent face of her pastor. She saw the choir, too, a fine-looking set of young people, and observed with pleasure the thoughtful faces of the elders and deacons.

The new glasses had introduced her to a new world, simply by revealing to her what had always been there. No change had been wrought in the world, and her environment remained what it had long been. But *all* was altered for *her.* Revelation had been granted, and she could almost say, "Whereas I was blind, now I see!"

Something like this happens when one who has never realized the loving-kindness of God suddenly awakens to a sense of it.

The spirit's vision was dim. Enlightenment being granted, there came a new comprehension of God's meanings, a new insight, a new and wonderful charm about all that surrounded the life. The groping step was changed to wing-like fleetness. The blind saw.

But God's dear love had been there all the while.—*Aunt Marjory, in Christian Intelligencer.*

Go!

A little word, but oh, what a tremendous meaning lies hidden in those two letters!

Go! It signifies activity. It means to move forward. Advance! Backed by the Holy Ghost it has "the ring of conquest." It should be written over every page of life's history. It should be the key-word of duty for every disciple of the Lord Jesus Christ. The evil age in which we live, the countless souls dying without the great salvation, demand that we give intense emphasis to that word. Follow its history through the Word of God and try to catch something of its meaning. Endeavor to get it incorporated into your very being. Let it be the great spiritual dynamo that shall put into life and zeal every thought, every purpose, every muscle, bone and nerve for Christ that is "mighty to save."

But where shall I go? Go to the lost wherever you may find them. Accept each opportunity God gives you, and lift up Jesus, who has said, "And I, if I be lifted up from the earth, will draw all men unto men." In the shop, in the store, in the home, in the church, in the palace, in the hovel, on the street, anywhere, everywhere. Acts viii. 4.

"Go—and, lo, I am with you alway, even unto the end of the world."—*Presbyterian Banner.*

Graces of Manner.

It is the little graces of manner that make up a charming personality. For instance, an exchange remarks that so few people know how to receive a favor graciously. Ask them to render you a service, and they could not be more ready than they are. But try to offer them a courtesy, and see how quickly you will retire from their presence with a feeling of wounded pride and annoyance. Some will refuse outright, and others will accept as if they were bestowing a royal condescension. To accept something that we do not want, for which we have no use, to accept it in such a manner that the one who offers it will feel that he has rendered a desired service, is the height of consideration and good breeding. The strong, capable and able-bodied do not like to be served. It is much easier to serve one's self than to lie back and be waited upon. They truly feel that it is more blessed to give than to receive—blessed, perhaps because they do not want to receive. But such people would deny to others what they claim most strenuously for themselves—the right to confer a favor or to discharge an obligation, the sense of which sets heavily upon them.—*Chicago Standard.*

Silent Influence.

"I have no influence," said Elsie Lee to her old friend, Miss Tomasin. "Why, I am so timid when in company with others that I hardly dare raise my eyes or open my lips."

"That may be," replied the old lady, "and yet you are always exerting your influence wherever you go. You cannot help yourself. An hour ago I bought a little bunch of violets from a German flower girl, and I set them on yonder shelf, beside my dear mother's picture. It is a very tiny bunch, and a person entering the room would very likely not see them, for they do not challenge attention. But every nook and corner of the apartment feels their presence, for their fragrance is pervading the atmosphere. So it is with you, my dear. You love your Saviour, and you try to serve Him. You think you cannot speak for Him, but if you live for Him, and with Him, in gentleness, patience and self-denial, that is better than talking. It does more good. The other evening young Halcomb, who is thoughtless and giddy, made a jest of a verse of Scripture in your hearing. You wished, I saw, to protest against his act, and tried to do so, but the words would not come. Yet your pained look, your quick blush, your instinctive, indignant gesture, spoke for you, and the young man turned and said: 'I beg your pardon, Miss Elsie." Was not this a proof that he saw and felt your condemnation?"

Silent influence is stronger than we sometimes think, for good and for evil. Let us not underestimate it. The light of day, the warmth of spring, the nightly dew, and the snow, enshielding tree and flower, are all voiceless; yet have their influence—the influence of loving deeds.

VICK'S
FLORAL GUIDE
1894.


Charmer Pea

The Pioneer Catalogue of Vegetables and Flowers.
Contains 112 pages 8 x 10 1-2 in., with descriptions that describe, not mislead; illustrations that instruct, not exaggerate.
The cover is charming in harmonious blending of water color prints in green and white, with a gold background,—a dream of beauty. 32 pages of Novelties printed in 8 different colors. All the leading novelties and the best of the old varieties. These hard times you cannot afford to run any risk. Buy HONEST GOODS where you will receive FULL MEASURE. It is not necessary to advertise that Vick's seeds grow, this is known the world over, and also that the harvest pays. A very little spent for proper seed will save grocer's and doctor's bills. Many concede Vick's Floral Guide the handsomest catalogue for 1894. If you love a fine garden send address now, with 10 cents, which may be deducted from first order. $360 Cash Prizes for Potatoes.
Rochester, N. Y. JAMES VICK'S SONS.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met in the Mission Rooms, Monday, March the 12th, at 11 o'clock a. m.

The Acting Secretary gave an account of his visit to the Union Theological Seminary, reporting that he had personal interviews with nine of the Seminary students who were looking forward to Foreign Mission work; and that according to the testimony of the Seminary faculty, all of these were among the picked men of the institution.

Mr. Charles R. Morton and Mr. C. R. Womeldorf, members of the present Senior Class, were appointed as missionaries to Brazil, to be sent out when the way is clear.

Rev. J. Wallace Moore, and his sister Miss Lizzie Moore, were authorized to proceed at once to their field of labor in Japan, as soon as the funds for that purpose are forthcoming; and Miss Emma Boardman, under appointment to China, was authorized to go with them, provided she could make her arrangements in time.

A letter was read from the Rev. F. A. Cowan, of Brazil, stating that he had been for some time confined to his bed by illness.

A leaflet styled "The Mission of the Southern Presbyterian Church in Brazil," by Miss Charlotte Kemper, was ordered to be published. The price of this will be four cents, and it will be ready for distribution in a few days.

The Secretary was instructed to send Foreign Mission collection envelopes to all the churches within our bounds where the envelope system is not already in use. Will the brethren who are using this system, and therefore do not need the envelopes, kindly drop us a postal card to that effect, and thereby save us the trouble and expense of sending them envelopes unnecessarily?

Reports were received from most of our stations in China and Japan. All of our workers were reported as being well and pursuing their work without interruption. Letters were also read from Rev. J. G. Hall, Rev. W. M. Thompson and Rev. H. B. Pratt.

The Treasurer reported that the collections for March were coming in slowly compared with last March. It is hoped that our church treasurers having funds for Foreign Missions in hand, will send them in promptly, so that they may be received in time to be acknowledged in our annual report. We can only report money received up to the 31st of March.

S. H. Chester,
Acting Secretary.

NORTH CAROLINA.

Concord:—Last Sunday, 11th inst., was the occasion of the regular communion services at the First Presbyterian church. Preparatory services were held Friday night and Saturday morning, when the pastor was assisted by Rev. Mr. Lancaster, pastor of Rocky River church. Ten persons were added to the membership of the church Sunday morning. In the afternoon an interesting household meeting was held.

[Correspondence of the N. C. Presbyterian.]

Duncan's Creek Church, in Mecklenburg Presbytery:—Rev. G. A. Hough pastor,—has completed its organization by the election to the eldership of Mr. L. G. McFarland and Robt. H. McFarland, deacon.

Brittain, N. C., March 12th.

[Correspondence of the N. C. Presbyterian.]

Rev. S. M. Rankin:—Was installed pastor of Philadelphus church last Thursday. Rev. P. R. Law preached, presided and charged the pastor and people. This pastorate is entered upon most encouragingly.

[Correspondence of the N. C. Presbyterian.]

Danbury:—Rev. C. Miller writes: We are having a glorious meeting at Danbury under the preaching of our Synodical Superintendent, Rev. Wm. Black. The whole community is stirred. The court house where we preach is crowded. Several of the most prominent citizens have made confession of Christ. The meeting still continues. To God be the praise.

VIRGINIA.

Death of Mr. J. D. K. Sleight:—We learn from the Baltimore Sun of the death of Mr. Sleight, of pneumonia, at his home in Richmond on Thursday of last week. Mr Sleight was 62 years of age. He was born in Sag Harbor, L. I., but came to Richmond before the late war. For many years he had been business manager of the Presbyterian Committee of Publication, and without detraction from the credit due and liberally accorded others, it is probably fair to say that the eminent success of that department of the Church's work is in good measure due to the diligent and wise discharge of his duties. Mr. Sleight was a ruling elder in the First church, Richmond, but of his relations as such we have no knowledge, doubtless here as elsewhere he was faithful and efficient. We do know that pre-eminently he was capable in Sabbath-school work. For twenty-five years he had been Superintendent, says our informant, of the Sabbath-school of his church and was at the time of his death Superintendent of the Sabbath-school work in East Hanover Presbytery.

Bethel:—Eight received into communion on profession on 4th inst., and Christian work greatly promoted in the community.

Hat Creek:—The first Presbyterian preaching here in months was held by Rev. D. P. Rogers on 4th inst. Two persons united with the church on profession—one a lady 91 years old.

SOUTH CAROLINA.

Greenville:—The Southern Presbyterian says: The result of the meetings held by Dr. Guerrant in Greenville has been an accession of some fifty to the membership of the Presbyterian church. We have not received definite news, as the brethren of Greenville have their own church paper and prefer to wait a month to let the world know what they are doing.

ALABAMA.

First Church, Birmingham:—This church has called Rev. W. B. Jennings, of Macon, to the pastorate. The Macon flock are opposed to Mr. Jennings leaving them, but he has not yet decided as to his course.

LOUISIANA.

Baton Rouge:—Three members received on profession. Rev. Dr. J. Y. Allison, pastor, assisted by Rev. G. E. Chandler. Dr. C. Alphonso, Smith, Professor in the University of Louisiana, and a son of Rev. Dr. J. Henry Smith, of Greensboro, N. C., was ordained a ruling elder.

TEXAS.

[Correspondence of the N. C. Presbyterian.]

A Presbyterian League:—An organization has been formed to be known as "The Presbyterian League of Dallas County," (Texas.) It consists of all the ministers, ruling elders, and deacons of our church within the county, and meets for the present on the Monday night after the first Sunday of each month in some one or other of our churches. Its object is to discuss such topics as we wish to have brought prominently before our people. The first topic for discussion is "The Relation of Outside Societies to the Church," with Rev. W. L. Lorance to open the discussion. The next topic, and the only other one selected yet, is, "The Importance of Training Children to attend Church," with Rev. S. B. Campbell, D. D., to open the discussion. We will be guided in selecting matters for discussion by what we feel the need of in our pastoral work. Would it not be well to have such Leagues organized all over our Church?

WEST VIRGINIA.

Martinsburg:—Meetings of some weeks. Six received on profession and six by letter.

Elkins:—Six received on profession on 4th inst., making eighteen since the first of the year. On 11th inst., Dr. J. C. Jones was installed ruling elder. Rev. C. S. Lingamfelter, pastor.

Romney:—Fourteen new members have been added lately.

Pendleton Church, Franklin:—Twenty-one received on profession; church members greatly revived and family worship established The weather was exceedingly inclement and the people had to go through mud and snow to attend service. The services were held by Rev. F. J. Brooke, Synodical Evangelist.

ARKANSAS.

Gurdon and El Dorado:—These churches the charge of Rev. I. P. Osborne have lately received—the first four members on profession, and the other one on profession and one by letter from the Cumberland Presbyterian Church.

NEW MEXICO.

[Correspondence of the N. C. Presbyterian.]

The First Prssbyterian Church of Eddy:—Was organized by Rev. Robt. H. Nall, D. D., Evangelist and Superintendent of Home Missions of Dallas Presbytery, on Sunday, March 11th, 1894, with twenty-one members; three elders and two deacons. A corner lot was donated for a church-building. Outlook very hopeful.

FOREIGN.

As we have given heretofore the news about the withdrawal of Rev. E. B. McGilvary from connection with the mission work, of the Northern Assembly, in Siam, it is proper that we should append what here appears from the Presbyterian Board of Foreign Missions under which Mr. McGilvary held his appointment. Our readers will remember that Mr. McGilvary sent in his resignation before referring the matter to his Presbytery. The Board having best of reasons for believing Mr. McG. would not consent to continue longer in the work accepted the resignation. Since then February 19th, ult., the following was received by the Board from Mr. McGilvary:

"I laid a communication before Presbytery stating my views on the question involved in the action of the last General Assembly, and asked its advice as to whether I should maintain my connection as a minister with the Presbytery. The answer of the Presbytery was to lay my communication on the table for a year in view of existing circumstances. Meanwhile I have relieved my conscience, and will most heartily agree to withhold my resignation from the Board."

This letter and the foregoing facts were laid before the Board February 19th, and the following action was suggested: "A letter having been received from Rev. E. B. McGilvary, dated December 20th, 1893, in which he states that he had submitted to the Presbytery of North Laos the question of his withdrawal from the Presbytery, and that the Presbytery had voted to defer the whole matter until its next meeting in December, 1894, in view of which Mr. McGilvary expresses his wish to withhold for the present his resignation as a missionary of the Board; therefore, it is recommended that the Board reconsider its action accepting the resignation of Mr. McGilvary, as taken December 4th, 1893, and agree to his withholding the resignation until the Presbytery reaches its decision."

The whole matter was referred back to the Committee and Council for consideration and further report. They now present the above statement and recommend the adoption of the minutes as presented at the last meeting of the Board. The report of the committee was adopted.

Mr. McGilvary received his education in North Carolina, among his friends and the relatives of his father, the venerable Rev. Dr. Daniel McGilvary, a native of North Carolina, formerly a member of our Synod, but for over thirty years a missionary to Siam. The son is a minister of rare ability and his many friends in our State will rejoice that there is still room for hope that in time difficulties in the way of his continuance in his present field of service will be removed. His course has been marked by that frankness and conscientiousness that inspires respect even with those who differ radically from him in opinion.

DEATH OF REV. THOMAS R. MARKHAM.

[EDITORIAL.]

Dr. Thomas Railey Markham died in New Orleans, near midnight of Monday, 12th inst. He had resisted an attack of the grip for some weeks attending to his pastoral duties the while, but was finally compelled to take his bed. The sickness developed into typhoid fever of which he died.

Dr. Markham was born in Fayette, Miss., December 2d, 1828, and received his earlier education at Oakland College. He pursued his theological studies three years at Princeton and afterward at Columbia Seminary. He also spent some months perfecting himself in some branches at Yale College. He was ordained by the Presbytery of New Orleans May 24th, 1857, and took charge of Fulton Street (afterwards La Fayette) Presbyterian church. Here he faithfully served, with intermission of the years of the war during which he was a chaplain and major-general in Confederate service, until called to his heavenly reward.

During the day of Monday the numerous inquirers at the home of the sufferer attested the solicitude felt by the community at large. At the bedside of the dying servant of Christ along with members of the family, oppressed with the awful solemnity of the occasion, calm, yet not more composed than he, were his brother ministers, Dr. Mallard and Dr. Palmer. The Picayune gives some columns to an account of the life and death of Dr. Markham—death so befitting such a life. We can give but a few short extracts:

"Perhaps no man has numbered among his friends so many different sects, although a strict adherent of the Presbyterian church. In the latter years of his long life his simple dignity and quiet fortitude placed him beyond the pale of one creed, and he became in a measure one of the immortal few of whom all men offer unrestrainedly the tribute of love and admiration. The end of his great usefulness has not come with death. His spirit will continue to live beyond the tomb, inspiring generations yet to come with the memory of a noble and beautiful example.

"The final scenes fittingly transpired after the veil of darkness had fallen upon the city. The night was a lovely one, as calmly peaceful as the soul which has passed beyond its stars. There was nothing terrifying in the soft obscurity of the evening hours; as the dying man looked from his chamber window, he might have perceived, in the shadows, the angels waiting till he joined them.

* * * * * *

"The dying pastor asked that some of the old hymns of the church might be sung. Soon the words of "Nearer, My God, to Thee," and "Jesus, Lover of My Soul," filled the room and floated out upon the night air. When the words were sung:

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll;
While the tempest still is high.
Hide me, O, my Saviour, hide,
Till the storm of life is past,
Safe into the haven guide;
O, receive my soul at last,"

"A smile lighted up his countenance, and he audibly but whisperingly said: "Good night, Good night," the last sensible words he was heard to utter.

"Now and then a slight convulsion, seemingly painless, would pass over him, but his breathing was as peaceful as an infant falling to sleep upon its mother's breast, and thus this great soul passed to the God who had place it in its earthly tabernacle, where it had nobly done the work which fell to its hands—it had left the world better because it had lived."

The Southwestern Presbyterian says that once more after uttering the words "Good night!" "he called for a ministerial brother, and Dr. Palmer repeated to him the words: "For we know that if the earthly house of this our tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens!" Responding to his moving lips, Dr. Palmer bowed his ear and caught one of the last utterances of the dying pastor: "Tell my people not to get a scientific preacher, but one who will preach the simple gospel!" A few minutes to 11 o'clock he exchanged the midnight, irradiated by his Saviour's presence, for the light of eternal day!

DEATH OF REV. DR. FERDINAND JACOBS.

[EDITORIAL.]

From the Southern Presbyterian of 15th we get the following news:

"On last Sunday morning, just as the Sabbath school exercises were closing, Dr. W. P. Jacobs who superintends the school was handed a telegram, announcing the sudden death of his venerable father, Rev. Ferdinand Jacobs, D. D., of Nashville. The news was unexpected as the death of this aged minister was quite sudden, occurring a little after midnight Saturday. At the request of Dr. W. P. Jacobs, Rev. W. S. Bean who was present conducted morning service, and the announcement of the death was received with sorrow by the entire congregation. Many of the children of the Orphanage were in tears, not only from sympathy with their beloved pastor, but from personal affection for the deceased, who spent all of last summer here and was much beloved by the Orphange children. Dr. W. P. Jacobs left for Atlanta Monday morning, and the funeral services will be conducted in Clinton. Dr. Ferdinand Jacobs was in his eighty-sixth year and had been in fairly good health. He was wellknown as a teacher during his long life of usefulness, and we shall publish next week a sketch of his life and labors. He leaves two sons and two grandsons in the ministry."

Dr. Jacobs was born Aug. 10th, 1807. From Hampden Sidney College he went to Union Theological Seminary to prepare for the ministry. Here he spent three years. He was ordained by Lewes Presbytery in 1836. Much of his life was spent in teaching. He was Principal of Washington Academy in '36 and '37—subsequently, with some intermissions of pastoral service, he was a professor in Oglethorpe University, Principal of Charleston Female Seminary, President of Laurensville Female Seminary, Principal of Lacy Cobb Institute and '78-'80 President of Laurens Female Seminary. His pastoral work has been in different Southern States principally in Georgia and South Carolina. Of late years this father in Israel has been incapacitated by age for active work.

[Correspondence of the N. C. Presbyterian.]

Memphis, Tenn., March 17th, 1294.

Mr. Editor:—The Rev. Dr. Samuel M. Smith has missed entirely the point of my article on Beneficiary Education. I stated explicitly that while the whole report on Education adopted by the Synod of South Carolina was well worthy of re-publication, I quoted only so much as was intended to show why the Central Committee of Education did not receive enough money to pay its appropriations. This was the whole story which I undertook to tell. I thought the report presented my point very forcibly. It was not my purpose or my business, nor was it in my power to show what Synod had done outside the Central Committee. Doubtless Synod had done far more for Education outside the committee than it had done for it. And this Synod had a perfect right to do. But surely when a Presbytery recommends its candidates to the Central Committee for aid, its contributions to our treasury ought to bear some reasonable proportion to the amount of aid asked for. Charleston Presbytery asked aid for eleven candidates and paid into treasury $186.

E. M. Richardson,
Secretary.

Cash Receipts Synod's Orphans Home, February 1894.

FOR SUPPORT FUND.

From A Friend, Morganton, N. C., $2.00; New Berne church, $6.00; Helping Hand Circle, King's Daughters, Tarboro, N. C., $2.00; S. S., First church, Salisbury, $4.47; Hubbard Price & Co., New York, $5.00; S. S., Statesville church, $2.62; S. S., First church, Greensboro, $1.00; S. S., First church Wilmington, $10.68; J. K. Morrison & Co., .25; A Friend, $3.00; Mrs. M. L. Potts, $1.00; Westminster S. S., $15.00. Total Support Fund, $53.02.

FOR PRESS FUND.

From Rev. H. G. Hill, D. D., two subscribers, $1.00; Miss Louise Daniel, one subscriber, .50; Mrs. E. H. Billingsley, half subscriber, .25; Mrs. S. J. Peterson, one subscriber, .50. Total Press Fund, $2.25.

John E. Oates,
Treasurer.

The Moore Fund.

The following subscriptions have been made to the Moore Fund:

Lancaster Mission Band, Morganton church, $5.00; L. Aid Society, Burgaw, $15.00; L. M. Society, Hickory, $2.00; Juvenile M. Society, Monroe, $100; L. Aid Society, Steele Creek, $5.00; L. F. M. Society, Steele Creek, $2.00; Steele Creek church, $250; L. M. Society, Wadeville, $2.00; Do. Newells, $4.00; Do. Mebane, $2.00; Do. Centre (Concord), $10; Do. Fifth Creek, $5.00; Do. Hawfield, $5.00; Do. Leaksville, $5.00; Do. Greensboro First church, $10; Greensboro First church, $23.66. Total $445.66. Previously reported $1,240.65. Total subscribed, $1,686.31. Amount still needed $113.69.

Yours, with thankfulness to God.

Alfred T. Graham.

Davidson, N. C., March 16th, 1894.

Presbytery of Mississippi will meet in Wesson, Miss., Thursday, April 12th, 1894, at 11 a. m. Sessions will send up statistical reports and Commissioners' Fund at rate of 10 cents per member.

S. C. Caldwell,
Stated Clerk.

PASTORAL LETTER ON CHURCH AND CHRISTIAN EDUCATION.

To the Ministers and Churches of the Synod of North Carolina:

[Correspondence of the N. C. Presbyterian.]

Dear Brethren:—In the name and by the authority of the Synod we address you this second pastoral letter "in order to increase interest and effort in Church and Christian Education, both male and female."

The Church of Christ and notably the Presbyterian Church has always cared for the education of her children in colleges and seminaries of learning, and in preparatory and primary schools, either under formal Church control, or, at least, under decidedly Christian auspices and influences. We may assume without argument that this is both right and necessary.

It is not the purpose of the Church to seek official control of all education, but to seek the best results for our Lord whether through Presbyterial, parochial, private, or public schools. None but godly men and women ought to have charge of the young and the Bible ought to be used as a text-book in every school. The concerted action of God's people in each community will accomplish much in making every school a nursery of piety.

The Synod has urged the "ministers under their charge to preach and instruct the people" on this subject: and has exhorted "sessions, officers and private members of the church to provide in every way possible for schools in which the Bible shall be a text-book."

Why may not every session adopt education as a matter of abiding interest? Much may be done. Mission schools may be established in many communities where general education is already well provided for.

In country districts the public schools may be supplemented by efficient private schools of similar grade. Many churches might establish or revive the old fashioned academies or schools preparatory for college as is already done in some places.

It has been demonstrated that the mission school may be established in every mission field with large promise of usefulness. The mission force may be more than doubled in this way, the teachers becoming lay helpers.

Presbyteries can not do better than foster female education as well as male. The daughters will become the mothers and will impress and transmit their own piety and faith to the next generation.

Davidson College, your own school, so long owned and blessed of God is more prosperous and more worthy of your confidence than ever before. Fifty candidates for the ministry are now in training there and there are not more than five or six students who are not professing Christians. The Bible has the place of honor in all her classes and a thorough and comprehensive Biblical training is made a necessary part of liberal education.

One Collection for Church and Christian Education will be taken in the month of April as directed by the Synod.

Brethren ought we not to be much in prayer for God's blessing on the young that they may be trained for Him?

Please read this letter, or cause it to be read, in all the churches.

We pray grace, mercy, and peace on all you His people of this Synod,

Yours in Christ,
J. B. Shearer,
Agent and Chairman.

Davidson, N. C., March 20th, 1894.

The General Assembly of the Presbyterian Church in the United States

Will convene at Nashville, Tenn., in the Moore Memorial Church. on the third Thursday (17th day) of May, 1894, at 11 o'clock a. m.

The undersigned will be present in the Lecture Room of said church, on Wednesday (16th) at 8 p. m., and on Thursday at 9 a. m., for the purpose of enrolling the names of commissioners.

Presbyteries will please take notice that their annual dues to the Assembly have been increased by *one-fourth* (see last Minutes, p. 76.)

Joseph R. Wilson, Stated Clerk.
Robert P. Farris, Permanent Clerk.

The delegates to the Sunday-school Convention of Concord Presbytery and the delegates to the spring meeting of Concord Presbytery at Salisbury, N. C., which will be held 12th April, are requested to notify me of their intention to be present, at as early a day as possible in order that suitable arrangements may be made for their entertainment. Delegates from the West will be met on Wednesday and Thursday evenings and from the South on Wednesday night, Thursday morning and evening. Those coming by private conveyance will please report to me at Davis & Wiley Bank.

The S. S. Convention is expected to assemble Thursday morning, and Presbytery Thursday night at 7.30.

We extend to all a cordial invitation to be present at these meetings, and trust you will not delay notifying us that you will be with us.

O. D. Davis,
Ch'm. of Reception Committee.

Salisbury, N. C., March 17th, 1894.

Concord Presbytery stands adjourned to meet in the Presbyterian church at Salisbury, N. C., April 12th, 1894, at 7.30 p. m.

W. R. McLelland,
Stated Clerk.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Second Quarter. Lesson I.

(April I.—Jacob's Prevailing Prayer.)

Gen. xxxii. 9-12, 24-30. Commit vss. 28-30.

Golden Text.—I will not let thee go, except thou bless me. Gen. xxxii. 26.

Topic.—Believing prayer prevails with God.

I. THE STUDY OF THE LESSON.

First Step. Read the account of Jacob's life, service and family in chap. xxix, xxx; of his flight, and treaty with Laban, xxxi. Note the host that met him as an encouraging reminder of Bethel (xxxii. 1, 2); the message to Esau and the discouraging answer (vss. 3-8); his plan to appease Esau by successive presents and messages recognizing Esau's lordship. Try to form a conception of Jacob's state of mind. He has learned much of God, and looks to Him in prayer for help, but is still the wily, astute, self-confident man of affairs, without a full realization of his own weakness, and of his *dependence* on God. That gives the proper point of view for understanding the lesson.

Second Step. Study the prayer of Jacob in vss. 9-12, as involving (a) Recognition of God as the God of the covenant (vs. 9); appealing to God's promises (vss. 9, 12); confession of unworthiness and acknowledgment of mercies (vs. 10); petition for others as well as himself. Study until you realize the scene at the ford (vss. 24-29). Jacob having disposed all his forces according to his wisdom is about to cross when in the darkness an unknown and unseen power lays hold upon him and holds him back; Jacob meets force with force; his antagonist will put forth no more power than sufficient to meet Jacob's strength, to see if Jacob will yield; but when Jacob's tenacity remains unbroken, he with a touch disables him; Jacob recognizing now the divinity of his antagonist clings to Him—no longer in opposition, but in prayer for blessing. The blessing is given and Jacob's name changed to Israel. Note the significance of the name given the place, the reminder of the struggle in Jacob's lameness, and the memorial of it in the habits of his descendants (vss. 30-32).

Third Step. Take up any difficult points and solve them with your helps.

Vs. 24. *There wrestled.* It was the man who detained Jacob, and Jacob who resisted during the physical contest. The question of Jacob's absolute submission to God must be settled before he can be permitted to enter the land as its heir.

A man. Evidently a theophany of God, as in chap. xix. He is called in Hos. xii. 4, "the Angel"—i. e., the Angel of the Covenant, the Second Person of the Trinity.

Vs. 25. *When he saw * * * prevailed not, he touched.* There is nothing strange in that God prevailed not at once. It is just what had been going on with Jacob all his life, and with us all our lives, while we are resisting God. At last God puts forth his hand and "touches" us, and brings us to our knees. But we often hear the mark of that touch all our lives. May not an experience like this, rather than his persecutions, be the allusions in Gal. vi. 17?

His thigh. The main reliance of a wrestler. Some one has remarked that He did not touch his arms; he could cling, though he could no longer wrestle.

Vs. 26. "*I will not let thee go.*" This is the kind of resistance God likes. He does not want to go without blessing us, but He wants us to want the blessing, and to detain Him for it. So Jesus (Luke xxiv. 28, 29.)

Vs. 28. *No more Jacob.* The name was given as a humorous allusion to what seemed an accident of his birth, though perhaps it was regarded as an omen of his character (xxv. 26). It had now become associated with the characteristics of his mature years (xxvii. 36). Now that the nature is changed, the name must be changed.

Israel, A Prince of God, or God's Captain.

Fourth Step. Make your summary of the lesson based upon the outline given under the Second Step, and the fuller understanding given in the Third Step.

[It should be remembered that not only the selection of the passages but the Title and Topic—all above the words "Study of the Lesson"—is the work of the International Committee. These titles and the combination of the two passages would seem to lay the emphasis of this transaction upon Jacob's prayer, and to overlook the significance of the wrestling. The view we have given is that of all the best Biblical scholars. The expression "wrestling in prayer" as based on this lesson is a mistake. "Yielding in Prayer" is the true idea. Jacob did not prevail until he ceased to wrestle and began to cling to God in humble dependence.]

Fifth Step. Study leading topics in the light of God's word.

1. *Ways of resisting God.*
   - Disobeying His commands. Rom. x. 21; Jer. vi. 16; Jonah i. 1-3.
   - Not heeding His providences. Ps xcv. 8,9.
   - Opposing His cause. Acts v. 39; xxvi. 9, 14.
   - Resisting the Spirit. Eph. iv. 30; Heb. x. 29.
2. *God striving with man.*
   - By His messages of grace. Is. i. 18; Jer. xxv. 4; Rom. x. 21, Matt. xxiii. 37.
   - By His providential dealings. Lam. iii. 7; Hos. ii. 6; Jon. i. 4.
   - By His Spirit. Gen. vi. 3; Gal. v, 16, 17.
3. *The necessity of self-surrender.*
   - In the heirs of promise. Gen. xii. 1, xxii. 7-12.
   - In general. James iv. 6, 7; Ps. li. 17; Rom. xii. 1.
   - For prevailing in prayer. Matt. vi. 10; xxvi. 39, 42; 1 Jno. v. 14.
   - For receiving power. 2 Cor. xii. 7-10.

Sixth Step. Have we surrendered to God? Are we able to sing:

"Oh, to be nothing nothing,
Only to lie at His feet
A broken and empty vessel
For the Master's use made meet."

How many of us get to Bethel—"the House of God"—where we hear His promises, who never come to Peniel where we see "God's face" and submit ourselves to Him in loving, trusting service. 2 Cor. iii. 18.

II. TEACHING THE LESSON.

Bring out strongly Jacob's long life of resistance to God and reliance on human, questionable, and sometimes wicked methods, and the necessity for finally convincing him that he was helpless in himself, and that all his strength was in God.

Prize Questions.

Last week several sent as their answer to No. 33, the Hymn, "What various hindrances we meet." The hymn contains one *allusion* to the incident at Bethel, "Prayer climbs the ladder Jacob saw," but that is not enough to enable us to say that the hymn was *founded upon* it. The general idea of the hymn is on entirely different lines. "Come thou Fount" has an allusion to a memorial stone, but it is to one that Samuel raised.

ANSWERS TO QUESTIONS OF MAR. 8.

34. The Nazarites. Num. vi. 2, 3.
35. The Rechabites. Jer. xxxv. 14.
86. The Priests when ministering in the Sanctuary. Lev. x. 8, 9; Ezek. xliv. 21.

Correct answers were received as follows, including some for March 1st. (We will insist hereafter on the answers being mailed not later than Saturday of the week following the issue of the paper containing the questions—that is before the lesson on which the questions are founded has been recited in Sunday-school.)

Olive Wilson, Hopewell, 31 (a, b, c), 32, 34, 35, 36.
Mary Knox Johnston, Lincolnton, 31(a,b,d), 32, 34, 35, 36.
Annie Cromartie, Garland, 31 (b, d), 32, 33, 34, 35, 36.
Celestian Fennell, Ivanhoe, 34, 35, 36.
Beatrice T. McEachern, Millprong, 34, 35, 36.
Mary M. Darroch, Paolia, 34, 35, 36.
Bettie Overcash, Statesville, 34, 35, 36.
Flora C. McNeill, Fontcol, 34, 35, 36.
Mary McIntyre, Wilmington, 34, 35, 36.
Robbie McIntyre, Wilmington, 34, 35, 36.
Chas. P. Russell, Rockingham 34, 35, 36.
Miriam McFadyen, Clarkton, 34, 35, 36.
Janet McDonald, Ivanhoe, 34, 35, 36.
Willie Arrowood, Laurinburg, 34, 35, 36.
D. R. Johnson, Wilmington, 34, 35, 36.
Jas. A. Whitsett, Greensboro, 35, 36.
Anna Bell, Hillsboro, 34, 35, 36.
Isabelle Robeson, Westbrook, 34, 35, 36.
Maggie Forsyth, Greensboro, 34, 35, 36.
Estelle McIver, Gulf, 34, 35, 36.
Chas. E. McMillan, Wilmington, 34, 35, 36.
Lila Lane, Mt. Vernon Springs, 34, 35, 36.
W. M. Cumming, (T.) Wilmington, 34, 35, 36.

NEW QUESTIONS.

40. Find a scene in the life of Christ when He prevailed by yielding His will to God's.
41. Find in the Epistle to the Hebrews a reference to that scene parallel to the reference in Hosea to the scene of this lesson.
42. What N. T. saint, like Jacob, had a physical weakness to remind him to rely on Christ's strength?

Teachers' Exchange.

WHEN TO STUDY.

As to time I would suggest that the morning hour is the best. Says Gulburn; "Nor can the importance of the morning hour be overrated. That the morning hour, immediately after rising, should be scrupulously consecrated to God, that the earliest thoughts of the day should be filled with God, that the homage of self-dedication should be renewed before starting on another pilgrimage, that we should listen to his small voice of warning and encouragement, as it issues from the pages of his written Word,—all this is so essentially bound up with peace and holiness of the day, that one might say the two are inseparable. The tone and sentiment and feeling throughout the day is sure to take its coloring from the morning hour."

We may as well settle it in our minds that time is indispensable for systematic home study of the Bible. The best time is the morning; we must take the morning for it. But here is the rub. "We are too busy and hurried in the morning in our home. We cannot give the time for family Bible study'. How was it with Joshua, the commanding general of Israel's army, the quartermaster-general, the judge, and everything? He meditated on the law of the Lord day and night. Remember Chinese Gordon and his white handkerchief in the Soudan. Remember that there are tens of thousands of the busiest men living, who now succeed in obtaining morning time for Bible study at home. How sinful and foolish to neglect Bible study at home for the excuse of the lack of time, when you constantly make time for other and inferior engagements?

A certain fixed hour should also be rescued from Sabbath for home Bible study—*Selected.*

Presbyterial Notices.

The Presbytery of Wilmington will meet at Beth Car church, Bladen county, at 12 m., on the 4th day of April next.

A. McFADYEN,
Stated Clerk.

Delegates who expect to attend the meeting of Wilmington Presbytery will please notify Mr. James Robeson, Tar Heel, N. C., of that fact and whether they will go by public or private conveyance.

Beth Car church is in Bladen county, thirteen miles west of Elizabethtown on the west side of the Cape Fear River, on the public road leading from Wilmington to Fayetteville.

The Steamer Murchison leaves Wilmington at 2 p. m., on Tuesday, the 3rd of April and will reach Tar Heel, one mile from the church, after daylight the next day, where delegates will be met and assigned to their different homes.

A. McFADYEN,
Pastor.

The Presbytery of Mecklenburg will meet at Lincolnton, N. C., on Tuesday at 11 a. m., April 10th, 1894.

Attest: R. Z. JOHNSTON,
Stated Clerk.

Albemarle Presbytery will meet April 19th, 1894, at 7.30 p. m., in Cann Memorial Presbyterian church, Elizabeth City, N. C., Rev. C. G. Vardell moderator. Routes and rates will appear later.

J. N. H. SUMMERELL,
Stated Clerk.

The Presbytery of Orange will meet at Mt. Airy, N. C., on Tuesday, April 10th, at 7.30 p. m.

E. C. MURRAY,
Stated Clerk.

The Presbytery of Fayetteville will meet in Fayetteville Tuesday, at 8 p. m., April 17th, 1894. The clerks of sessions, to whom blanks have already been mailed, are requested to mail to me promptly their sessional reports if they are not sent to Presbytery by delegates.

P. R. LAW,
Stated Clerk.

The Presbytery of Norfolk will hold its first stated spring meeting in Holmes church, Northampton count, Va., Tuesday 17th April, 1894, at 11 a. m.

WM. S. LACY,
Stated Clerk

Tombeckbee Presbytery will meet at Macon on Thursday at 11 a. m., April 12th.

A. B. COIT,
Stated Clerk.

The Presbytery of Louisiana will meet in Jackson La., Thursday, April 19th, 1894.

M. B. Shaw,
Stated Clerk.

The Presbytery of Eastern Texas stand adjourned to meet at Alto, Thursday, April 19th, at 7.30 p. m. The first day is to be spent in considering Sabbath-school work. Sessional records for examination are expected at this meeting. The Presbyterial assessment is at the rate of ten cents per member. This, and the reports of sessions, should be sent to the Stated Clerk before the meeting of Presbytery.

S. F. TENNEY,
Stated Clerk.

Presbyterial Notice.

All delegates, and especially ruling elders from vacant churches who expect to attend the meeting of Orange Presbytery in Mount Airy, April 10th, are hereby requested to forward their names to me at once that arrangement can be made for their entertainment. This precaution is important, as the train reaches Mount Airy late in the afternoon. We hope every delegate appointed will come.

W. C. ALEXANDER.

Mt. Airy, N. C., March 12th, 1894.

Flesh

means strength to withstand chronic ailments, coughs, colds and disease. Sound flesh is essential to health.

Scott's Emulsion

the Cream of Cod-liver Oil, enriches the blood, builds up flesh and fortifies the system against sickness and chronic ailments. *Physicians,* the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.

WILMINGTON MARKET,

FOR

WEEK ENDING, MARCH 21st, 1894.

SPIRITS TURPENTINE: Steady at 28 cents until Tuesday, when sales were made at 29 cents—closing firm.

ROSIN: Strained 90 cents and Good Strained 95 cents throughout—firm.

TAR: On Thursday and Friday (15th) 85 cents; since 90 cents—steady.

CRUDE TURPENTINE: Hard $1.10 and Soft $1.80 throughout.

COTTON: Middling 7 cents.

TIMBER: Hear of no change.

For Wakefulness

Use Horsford's Acid Phosphate.

Dr. A. D. McDonald, Wilmington, N. C., says: "I find eight drops taken in water, on going to bed, will rest the brain and cause a quiet sleep."

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., Mar. 14, 1894.

Bishop Hurst gave some interesting facts concerning the great American University, to be located here, in his closing address to the Washington Conference. He mentioned that a New York lady had lately contributed $100,000 and afterwards added a donation of $750, and that $61,720, had been contributed by preachers alone of the $100,000 it is proposed to spend on Asbury Hall, one of the University buildings. The conference on the spot added $1,146 to this fund and took steps that will result in adding thereto. The Bishop said that the corner-stone of the University would be laid this year and that he had the promise of a Presbyterian to subscribe $25,000 as soon as that cermony was performed. While the University will be under the control of the Methodist church it is not propos d to make it distinctly a denominational institution. Several other denominations will be represented upon the Board which will have direct control of the University.

The committee which had charge of the Moody and Sankey meetings has made public the results of its work. The cost of the four week's meetings was in round figures $4,000. Messrs. Moody and Sankey charged nothing for their services, but it is expected that a purse will be raised and presented to them, or to Mr. Moody's training school at Northfield, should they decline to accept it. According to the cards in the hands of the Secretary of the committee there were 4,000 converts, and considerably more than half of them were men. Upon each one of these cards is the name of the denomination which the writer prefers, where there was a preference. These cards will be turned over to the ministers of the churches nearest the residences of the signers, and it is expected that the most of the signers will soon be formally enrolled as members of our churches. Another result of these meetings, by no means to be overlooked, is the largely increased attendance at our churches, larger now than ever before. Many of the converts were hard drinkers, one of them having been a drummer for a large whiskey house; who after hearing one of Mr. Moody's temperance sermons forwarded his resignation and determined never to have anything to do with the accursed stuff again, either as a seller or as a drinker.

A very important statement concerning the reciprocity clause of the new tariff bill was this week made by Senators Voorhees and Vest. According to these gentlemen the popular impression that the repeal of the reciprocity clause of the McKinley law, as proposed in the new tariff bill, will abrogate the reciprocity agreements now in force is erroneous. They say that the repeal will not interfere with agreements now existing, but will prevent the making of any new agreements, or treaties, of a similar nature. Speaking of treaties, it is not believed that the proposed amendment to the tariff bill, which was inserted by the Finance Committee at the request of the sugar interest, abrogating the commercial treaty between the United States and Hawaii, can get a majority in the Senate.

The Senate has devoted this week to a discussion of the Bland bill for the coinage of the seigniorage, which will be voted upon tomorrow. Its passage is regarded as assured. The House is devoting its time to the regular appropriation bills. No agreement has yet been reached by the Senate Finance Committee as to when the tariff bill shall be reported to the Senate, but the indications point to one in a few days.

T.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On Feb. 28th, at the Brittain manse, by Rev. G. A. Hough, Mr. BENJ. NORRILLE and Mrs. MARTHA WATSON.

On March 1st, at the residence of the bride's mother, Mrs. Dr. Stewart, by Rev. G. A. Hough, Mr. G. L. LOGAN and Miss LEXENIE STEWART.

By the same at manse, Mr. CHARLES BROOKS and Miss LOU FARNSWORTH.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies—&c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

In Hospital in Wilmington, N. C., on the 5th of March, MARY GEORGE, daughter of Mr. R. B., and Mrs. Hattie Cromartie, of Bladen county, aged 22 months. It is well with the child. "The Master plucked this flower" from our garden to plant it in His own.

On Jan. 7th, 1894, in Carthage, N. C., at the residence of her sister-in-law, Mrs. Bettie Stuart, Miss POLLY STUART, in the seventy-second year of her age. She was born in Robeson county, N. C., near Lumber Bridge, Dec. 31st, 1822. She united with Antioch church October 26th, 1848.

She had made her home in Carthage for the last twenty-three years with her brother, the late William J. Stuart, and since his death with his widow. Up to the time of her death she was a consistent member of the Presbyterian church in Carthage. Hers was a sweet, gentle and refined nature with a Christlike character. She completed her seventy-first year on the last day of 1893 and on the first Sabbath of the new year she received her summons to come up higher. Her church-membership was then transferred from the church militant to the Church triumphant, where she is now numbered among the general assembly and Church of the first-born and the spirits of just men made perfect,

"Where congregations ne'er break up,
And Sabbaths have no end."

"Let me die the death of the righteous and let my last end be like his!"

W. M. E.

In Greensboro, N. C., on March 13th, 1894, Miss JANE STOVALL She was born in Orange county, N. C., June 2d, 1830. Most of her life was spent in her native county. Many years ago, she made a profession of faith in Christ, and united with the Presbyterian church. The summons came suddenly: "The Master is come, and calleth for thee."

Mrs. ELIZABETH ALLEN fell asleep in Jesus on Jan. 24th, 1894, aged 71 years. For sometime she had been in feeble health when she was attacked with grippe and after two weeks suffering died as she had lived in the faith. For many years she had been a consistent member of the Mills River Presbyterian church She leaves two daughters and many friends to mourn their loss. P.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.
IN EFFECT DECEMBER 3rd. 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m,
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9.25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

W. E. KYLE,
Gen'l Passenger Agent.

J. W. FRY,
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MRS. M. D. MOORE,
Roxboro, N. C.

The Presbyterian.

FOR THE FAMILY.

CHRIST OUR SUBSTITUTE.

Jesus, in Thee our eyes behold
A thousand glories more
Than the rich gems and polished gold
The sons of Aaron wore.

They first their own sin-offering brought,
To purge themselves from sin;
Thy life was pure without a spot,
And all Thy nature clean.

Fresh blood, as constant as the day,
Was on their altars spilt;
But Thy one offering took away
Forever all our guilt.

Their priesthood ran through several hands,
For mortal was their race;
Thy never-changing office stands
Eternal as Thy days.

Their range was earth, nor higher soared
The heaven of heavens is Thine:
Thy Majesty and Priesthood, Lord,
Through endless ages shine.

Immortal glories crown Thy name,
Thou blessed Priest and King;
May heaven and earth resound Thy fame,
Each day fresh praises bring.

—*The Witness.*

Items for Lady Readers.

In 1423 was born the great English painter, Sir Joshua Reynolds. His father was a minister and he was so poor and had such a big family that he was obliged to teach school also, in order to support his eleven children. Joshua was the seventh child. He was not like other boys, fond of playing and fun, but was very quiet and thought more about drawing pictures than anything else. His sisters were also fond of drawing, but they were so poor they couldn't afford to buy pencils and paper, so they used to draw pictures on the whitewashed walls of the long hall with burnt sticks. Joshua's pictures were the worst of all, and the girls would make fun of him and call him the clown.

One day Joshua drew the picture of a wall with a window in it, on the back of his Latin exercise. His father was so provoked at him for wasting his time," as he called it, that he wrote underneath it: "This is drawn by Joshua in school out of pure idleness." But the old gentleman soon changed his mind, when he saw the drawings Joshua could make when he was a few years older, and so he allowed him to study painting instead of becoming a doctor, as he first intended him to be.

Joshua painted his first oil painting when he was only twelve years old, and this is how he did it: While he was in church one Sunday he made a sketch of the minister on his thumb nail, and he enlarged this sketch in a boathouse, using a piece of old sail for his canvas. Is it any wonder he succeeded as artist when he had so much perseverance and patience? Joshua studied under a portrait painter in London for a couple of years, and then returned to his home in Devonshire, where he soon painted thirty portraits of people in the neighborhood, who paid him $15 a piece for them.

Joshua was crazy to go to Rome, but he was too poor to afford the trip. One day he had the good fortune to meet a sea captain, who took a great fancy to the young painter and offered him a free passage on his vessel to Rome. Of course Joshua accepted the invitation gladly. He remained in Rome for two years. While there he caught a severe cold that him so deaf he was obliged to use an ear made trumpet for the rest of his life. He got so homesick that he finally left Italy and returned to London. Reynolds was probably never surpassed as a portrait painter. During his second year in London he painted 122 portraits of the most prominent people. His income from his work was $30,000 a year.

When the Royal Academy of Art was founded in 1768, Reynolds was chosen its first president and was immediately knighted by the king, and so he was known afterwards as Sir Joshua Reynolds. Later on, he was elected mayor of his native town, Plympton.

Reynolds was always at work from morning until night. When he was 66 years old he lost the sight of his left eye through overwork, and two years later became almost totally blind. He died in 1792, and had a very large funeral, ninety-one carriages following the body to the grave. He died a very rich man. During his life he painted fully 3,000 pictures.

Things Useful.

Celery Toast.—Cut a few stalks of celery into pieces an inch or two in length and cook in boiling water, slightly salted, until tender. Add a little milk and sufficient flour to thicken the liquor to the consistency of cream. Season with butter and salt and pour over thin slices of toasted bread; serve hot. Asparagus may also be cooked and served in the same way. Cooked celery is believed by many to be of great benefit in rheumatism.

To Cure Earache.—Put a live coal from the fire in a cup and pour a teaspoonful of granulated sugar over it. Be careful not to let it blaze, and at once insert a small funnel over it, holding the tip of the funnel in the ear. The smoke gives instant relief.

How to Treat Tired Eyes.—Eyes that are tired from loss of sleep, overuse or traveling can be refreshed by being covered half an hour with a linen cloth lifted out of water as hot as can be borne and laid dripping over the lids.

Eggs A La Lavelette.—Pour into a flat tin dish cream to the depth of a quarter of an inch, bring it to the boil quickly; then drop in sufficient eggs, and cook them till the whites are hard; season to taste, and serve in some flat dish. About one-quarter of a pint of cream to six eggs would be required.

Metropolitan Cake.—Two cups of sugar, one of butter, one of milk, nearly four cups of flour, the whites of eight eggs, three teaspoons of baking powder, lemon flavoring to taste, a tablespoon of ground allspice, one and a half tablespoons of cinnamon, a teaspoon of cloves, a quarter of a pound each of sliced citron and chopped raisins. Mix the sugar, butter, milk, flour, baking powder, eggs and lemon flavoring. Take nearly three-fourths of this mixture and bake in jelly tins. To the rest add the remainder of the ingredients, stir well and bake in jelly tins. Put together with frosting, alternating light and dark.

THE SUGAR PALM.

A South American Tree Which Produces Lots of Sap.

The sugar maple of New England has a rival.

It grows in the Andes of Chili at a height of from 3,000 to 4,500 feet above the sea. It is a curious variety of that most useful, wonderful tree, the palm, whose varieties also give us dates, and coco, and cocoanuts, and fans.

This palm is not slim and graceful like most kinds we see in tropical pictures. It is about fifty feet tall, with a very thick trunk, enlarging in diameter from the ground up to about half its height, and then tapering again to the top, where its long leaves spread out.

These sugar palms produce great quantities of sweet sap, which, when boiled down, makes both molasses and sugar of a peculiar but delicious flavor.

On one estate the trees grew in such numbers that once it was determined



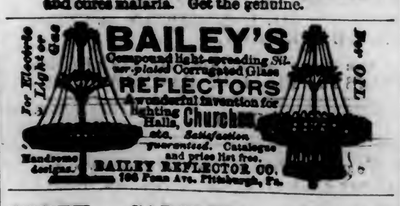
THE SUGAR PALM.

to count them, but after counting several hundred thousand, and more than half remaining uncounted, the task was given up.

What "larks" it must be for children when "sapping" time and "sugaring off" come round! But the Chilians do not collect the sap in the way the New England farmers collect sap from the maple tree. No; instead of boring small holes in the trunk the palm is cut down and beheaded of its crown of beautiful leaves, and then the sap begins to flow from the upper end and keeps on flowing for months. Every morning a thin slice is cut off to prevent the wood from hardening and forming a crust through which the sap could not flow.

A good tree will yield nearly 100 gallons of sap. A very queer thing is the fact that the sap will not run if the tree lies with its head downwards. It will only run upwards!—St. Louis Republic.

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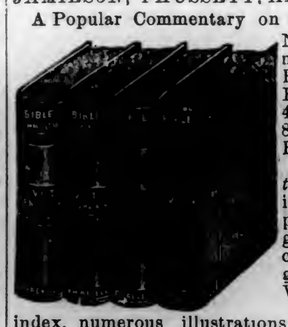
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THE BEST I CAN.

"I cannot do much," said a little star,
"To make the dark world bright;
My silvery beams cannot struggle far
Through the folding gloom of night:
But, because I am part of God's great plan,
I'll cheerfully do the best I can!"

"What can be the use," said the fleecy cloud,
"Of these few drops I hold?
They will hardly bend the lily proud,
Though caught in her cup of gold:
Yet I am a part of God's great plan,
So my treasures I'll give as well as I can!"

A child went merrily forth to play,
But a thought, like a silver thread,
Kept winding in an out all day,
Through the happy, golden head:
Mother said, "Darling, do all you can,
For you are a part of God's great plan!"

She knew no more than a glancing star,
Nor the cloud with its chalice full,
How, why, and for what all strange things are;
She was only a child at school:
But she thought, "It is part of God's great plan,
That even I should do all I can."

So she helped a younger child along
When the road was rough to her feet,
And she sang from her heart a little song
That we all thought passing sweet:
And her father, a weary, toil worn man,
Said, "I too, will do the best I can!"

Our best? Ah, children, the best of us
Must hide our face away,
When the Lord of the vineyard comes to look
At our task at the close of day:
But for strength from above, 'tis the Master's plan,
We'll pray, and we'll do the best that we can!

—*The Christian.*

A Small Affair.

Nellie Davis stood by the window gazing disconsolately at the gray, cold-looking clouds; and even the promise of snow, and possible sleighing and skating which seemed hidden back of them, did not lessen the dissatisfied expression, or cause her to answer less impatiently the teasing voice of her brother, who had just entered the room.

"What's the matter, Sis? You look as glum as an owl," he exclaimed.

"O Paul! do be quiet and not bang the doors so, and your whistling makes my head ache."

"Don't bother her, Paul," said Mrs. Davis. "Nellie is quite disappointed; she wants to invite Mary West and her three cousins from the city over here Thanksgiving evening, and because I tell her we cannot afford French candies and other expensive things; she has given up the idea."

"Fiddlesticks!" exclaimed Paul. "Ned West is a capital fellow, if his father is so rich, and his sisters must be nice if they are anything like him. I think they would like to come, even if we didn't have anything more than apples and walnuts; and here is fifty cents, Nellie, I earned yesterday, I'll give you for an extra dish. Do ask them."

"O Paul!" and Nellie smiled in spite of her decision to look and feel miserably. "What can I get with fifty cents in the way of nice candies? You are real good though. But you keep the money; I don't want to invite them unless we can have something nice."

"Now, children, just listen to me," said Mrs. Davis, "Mary West and her cousins know we are far from rich, and I think they are all sensible young people enough to enjoy themselves without any extra-nice things. As you say, Nellie, they have and see plenty of such things at home. I suggest that you take Paul's fifty cents, buy two quarts of molasses and some peanuts, and make your own candy."

"That's just splendid, mother," cried Paul.

Nellie's face brightened, though she wasn't sure it would be at all nice, "it seemed so very common" she added.

"Don't be a goose, Nel," broke in Paul's voice. "I say, let's have the molasses and do as mother suggests."

The young people were invited, Nellie saying they were going to make candy and have a good time.

Paul invested his fifty cents under his mother's directions, bringing promptly his friends, among whom were the Wests and a few other schoolmates. They were at once set to work popping corn, cracking nuts, picking out the walnut meat as carefully as they could to preserve as many as possible in an unbroken state.

When the molasses was ready it was poured on large platters and shallow tins, well buttered beforehand, and the whole walnut meats placed on the sheets in such a manner that when cool enough it could be marked out in cunning little squares, just about right for a mouthfull.

The peanuts, freed from their shells and brown skins, were stirred into a portion of the molasses, and that poured in quite thin sheets, ready to be cracked into small bits when cool.

This answered for candy; and apples, pop-corn, and some good cake made out the refreshments.

Games and music followed, and one of the West girls recited one or two selections.

When good-night was said, Ned West, in his frank, boyish way, declared he had not had so good a time in a year, and the rest of the young people agreed with him.

"Well, Nellie," said Mrs. Davis after they had all gone, "are you sorry you invited them, and haven't you had a good time, even if you didn't have ice-cream and French candies?"

"Yes, indeed, I am glad, for I had a splendid time, and the others seemed to, but who would have thought that fifty cents, with some cake and just the things we had, would do so much?" answered Nellie.

"Your city acquaintances are true ladies, and their brother a gentleman, for we gave them the best we could, with a sincere welcome, and they appreciated it. True hospitality, and a good time, as you phrase it, doesn't depend on the amount of French bonbons and costly things, but in our giving our friends the best we can afford, and making them feel that we are truly glad to see them."
—*School Days.*

What One Girl Did.

Some girls exert an uplifting influence upon all who them. Peace and purity, charity and cheerfulness, seem to abide with them, like angels protecting them from harm, causing their companions to love them, and to love their virtues for their sake. Where they go quarrels cease. Where they are no one would dare to be rude. Their parents find comfort in them, Brothers are fond of them. Sisters cling to them. Friends admire them. Gracious influence radiates from them, and blesses all whom it touches.

Once it happened that a young man, who was "sowing his wild oats," became acquainted with one of those young girls to whom innocence is as vital as pure air. The magnetism of her goodness made him a changed man. He forsook his evil companions, and, when chaffed about the influence of Miss M——, he said:

"When I am with her, I want to be good, and I hate myself for being bad. I dare not call on her after visiting my old haunts. I had to choose between them, and she drew me upward more strongly than they were pulling me down."

Another one was at a party. Wine was served with refreshments. She refused repeated invitations to take a glass of it. A young man told another, as the two were talking of the entertainment the next day:

"I came very near breaking my pledge. The smell of the wine was so tempting it sent a cold shiver down me. But just as I was going to yield I heard Miss Blank refuse wine. That gave me courage to hold out. I watched her all the evening, and I made a bargain with myself. I said, 'If she drinks, I will.' I was hoping and fearing that she would, but as often as she was asked she declined; and every time, she answered with more vim, I thought, and she saved the day. If it hadn't been for her I wouldn't have pulled through; and to-day I'd have had a swelled head and a big load of remorse, for I'd have gone on a drunk."—*Christian Guardian.*

Stone by Stone.

Tom and Robert were walking through the woods. They came to a stream of water; both stopped, deliberating what was best to be done.

"I am going to leap it," said Tom.

"I am going to work my way over, stone by stone," said the more prudent Robert.

Tom leaped, and, missing his footing fell into the middle of the stream, whilst Robert, working his way carefully from one stone to another, landed safe and dry on the other side.

Boys, learn the lesson while yet young; the shortest way often appears the longest. Do not try to leap across the stream of difficulties that separates you from the shores of success. Perseverance, diligence, and determination are all stones cast across the stream of life. A leap will bring you down among them, wounded and bruised. But, conquer them, stone by stone, and ultimately you will reach the other shore—the coveted land of success. Remember, do not leap; work your way across the stream, stone by stone.

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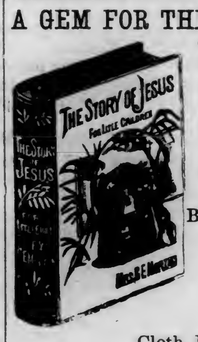
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The Spanish anarchists, much to their own consternation, are to be tried by court-martial. They will doubtless be shot in short order; they are much alarmed.

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Wilmington, N C.

SECULAR NEWS.

NORTH CAROLINA.

A heavy hailstorm fell at Moncure on Monday last.

Rains have fallen in the middle section of the State greatly to the benefit of vegetable crops.

Greensboro Patriot: The granite quarries at Mount Airy are now engaged in filling heavy orders from Cincinnati, and 200 men are employed. This number is to be increased to 300. The orders will keep all busy for twelve months at least.

Goldsboro Argus: There was a heavy frost in these parts yesterday morning when the early risers issued from their domicils, and it is probable, in consequence, that the predictions prevalent yesterday are true—that the peach crop is killed.

Rockingham Rocket: In conversation with a prominent farmer of this county the other day he remarked that the prospect for a large small-grain crop was better than he had ever known before, and that more acres were given to these crops and less would be given to the cotton crop than had been given since the war.

Fayetteville Observer: Mr. James Pate, in shooting at a wild turkey last Friday near his house at Gray's Creek, riddled his little daughter's head with shot. The child, who is about seven years old, was sitting in the window of the house when the turkey flew between it and Mr Pate who fired. He was so excited that he did not see his child until after the shot was fired. Dr. Marsh was immediately summoned and found that, besides the child's head being filled with shot, several had entered the brain; notwithstanding all this, however, the little child is reported as doing well.

DOMESTIC.

The Union depot at Denver was totally destroyed by fire last Sunday. Loss $300,000.

A cyclone swept over Longview, Texas, on Sunday morning before day. It struck a grove near that place, tore up trees, demolished houses and killed ten or twelve persons.

Isaac Prouty & Co., of Spencer, Mass., largest shoe manufacturers in the world, have assigned. Liabilities about $1,000,000.

The expenditures of the United States Government for the eight and a half months of the present fiscal year, have exceeded the receipts $52,000,000.

By a decision of the Court of Appeals of Virginia the State is not bound to receive coupons in payment of State taxes.

FOREIGN.

A petroleum tank steamer arrived in Shanghai a day or two ago, but the Custom-House authorities refused to allow the petroleum to be landed in bulk. The British, Russian and German consuls stand together in insisting it shall be landed and trouble is expected.

Phrayot, the Siamese mandarin, charged with the murder of the French inspector, Grosgurin, and his Annantise escort, has been acquitted on all the charges made against him. The decision is likely to lead to complications, as the murder of Inspector Grosgurin was one of the incidents which led to the Franco-Siamese war. France refuses to evacuate Chantaboone until the culprits are brought to justice.

It is said the Portuguese commander upon whose vessel Admiral De Gama found refuge will not deliver him on the demand of the Brazilian government.

President Peixoto of Brazil, in a letter to the New York Herald announces to the American public with congratulations the close of the civil war.

Lord Posebery delivered an address in Edinburgh in which he asserted views regarding the House of Lords and Home Rule, contradictory to those he uttered in Parliament.

A demonstration of trades unions was held in London last Sunday to demand the abolition of the House of Lords.

The railroad from Tren-Tsin to Shanghai Kwan, China, is a settled fact. News to the Picayune says: The new route is being patronized by immense numbers of passengers, and carries large quantities of heavy goods which formerly had to be conveyed with immense labor in springless carts and on pack animals. Steps are well advanced for an immediate extension eastward from the foot of the Great Wall to the Tailin river.

SAY SOES.

The Princess of Wales, who is extremely fond of her garden at Sandringham, in everything connected with which she takes the greatest interest, has ordered a number of apple trees from Denmark for the purpose of having them tried in England. The name of the sort in question is the "Traasteen," and is considered the finest apple in the world.

It is by all odds the best liniment. Mr. Chas. Metzger, 217 Geyer Ave., St. Louis, Mo., is of the same opinion. He says: Salvation Oil is the best remedy on earth."

It is certainly detrimental to sleep with the head and face covered with blankets, because by so doing you re-breathe the vitiated air expelled from the lungs, and poison the blood with carbonic acid gas. If sleep is to be refreshing and we are to live healthy lives the bedroom must be well ventilated, and the air constantly renewed.

Two or three tablespoonfuls of black coffee every two hours, alternated with one or two teaspoonfuls of Burgundy, is said to be a sure cure for typhoid fever. The coffee is said to rouse the patient from the stupor which accompanies the attack, and to stimulate all the functions.

ATLANTIC COAST LINE.

Wilmington & Weldon Railroad & Branches and Florence Railroad.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No. 23 Daily.	No. 35 Daily.	No. 41 Daily	*No. 501, N. Y. and Fla. Special.
	A. M.	P. M.	A. M.	A. M.
Lv Weldon	11 47	9 51	... .	12 02
ArR Mount	12 55	10 45	.....	.....
	P. M.			
Ar Tarboro	2 35	.....	.....	... ..
Le Tarboro	12 07	.....	.....	.....
	P. M.	P. M.	A. M.	
LvR Mount	12 55	10 45	6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	2 45	... ...	.....	. ....
Lv F'y'ville	4 25	1 15	.....	4 00
ArFlorence	7 05	3 27	.....	6 15

	No. 47 Daily.			
	P. M.	.....	A. M.	
Lv Wilson	2 05	.....	6 35	
LvGoldsbo'	3 00	.....	7 20	.. ..
LvM'gnolia	4 18	.....	8 29	.. ...
Ar Wilm'tn	5 50	.....	10 00	.....

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily	**No. 500, N. Y. and Fla. Special.
	A. M.	P M		P. M.
LvFlorence	7 30	7 05	.....	11 50
Lv F'y'ville	10 27	9 20	.....	2 23
Lv Selma	12 10	.....	.....	.....
Ar Wilson	1 05	11 18	.....	4 30

	No. 48 Daily		
	A. M.	.....	P M
Lv Wilm'tn	9 00	.....	7 00
LvM'gnolia	10 40	.....	8 37
LvGoldsbo'	12 00	.....	9 48
Ar Wilson	12 50	.. ...	10 35

	No. 78 Daily.	No. 14 Daily.		
	P M	P. M.	P. M.	
Lv Wilson	1 15	11 23	10 40	.....
ArR Mount	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	... .	.....
Lv Tarboro	12 54	.....	.....	.....
LvR Mount	2 07	12 05	.... .	.....
Ar Weldon	3 18	12 56	.....	6 01
	P. M.	A. M.	A. M.	A. M.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leave Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9 30 a m, arrive Tarboro 10 25 a m, and 11 45 p m.

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

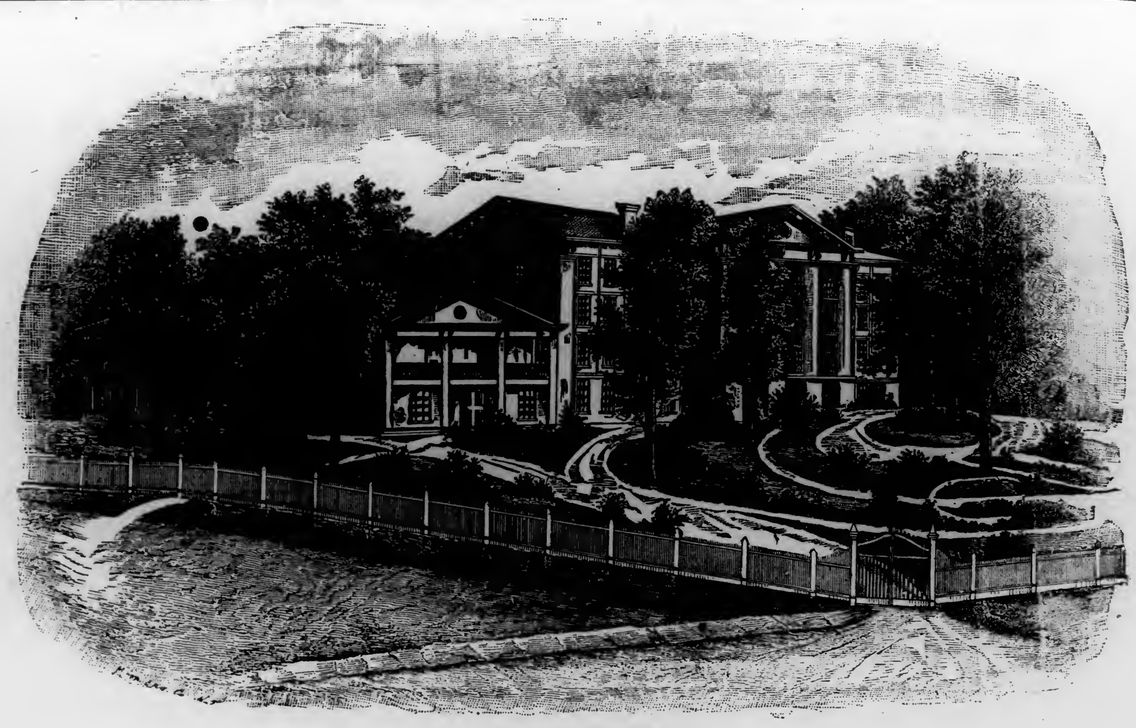
Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7 20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

JOHN F. DIVINE,
General Sup't.
J. R. KENLY Gen'l Manager.
T. M. EMERSON, Traffic Manager.

Prof. Sargent states that the nutmeg hickory of Arkansas is the strongest of American woods, whilst the West Indian birch is the weakest. The most elastic is the tamarack, the white or shell-bark hickory standing far below it. The least elastic and the wood with the lowest specific gravity is that of the *Ficus aurea*. The heaviest wood, and the most valuable for fuel, is the bluewood of Texas.



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Wilmington, Columbia & Augusta R. R.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated Jan. 11, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington	*3 20		.....
			.....
Leave Marion	6 11		.....
Arrive Florence	6 50		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	*7 10	* 7 45	.....
Arrive Sumter	8 28	9 20	... ..
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 28	*9 53	.....
Arrive Columbia	10 00	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 57	5 35	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter	5 57	* 5 45	.....
	A. M.		.....
Arrive Florence	7 15	6 55	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence	*7 40	.. ..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 00 p. m., arriving at Hartsville 8 04 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday.

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THURSDAY, MARCH 29, '94.

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REV. WALTER W. MOORE, D. D.
REV. ALEX. D. McCLURE.

Scheme of Annual Collection in the Synod of North Carolina.

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April—(One Collection) Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

November and April—Education for the Ministry.

December—Colored Evangelization.

PEACE OF CONSCIENCE.

"Conscience does make cowards of us all." We do not need to be told this for we know it of experience. Because all have sinned and come short of the glory of GOD; because there is no man that liveth and sinneth not, and because these sins are remembered we are made afraid. Sometimes the sins of our past lives come very suddenly before us. It may be we have long forgotten them and had thought their memory had perished. But we were mistaken. The visit to some long left place, the sight of some long lost face, the reading of some line in a book or paper or some more trivial circumstance has recalled the deed. We may refuse to think about it, or we may face it to force it out of being, or we may stop to think about it. In any way we may deal with it, the deed is there and the reminder of it makes us unhappy. We wish to know if there is any way to treat this so that we may remember it and yet have peace of conscience. Our catechism says there is, and that this peace of conscience is one of the benefits that either accompanies or flows from justification, adoption and sanctification.

In considering this we dare not trifle with it, for it is a serious and solemn matter. We recognize this truth that every sin is a fact. Murder, theft or a lie is a fact. So is hatred or heart-murder and every sinful thought. Each one has cut a gash in the moral universe. The wound may close and heal, but the scar remains. The LORD of the conscience cannot forget the fact. As the ALL-SEEING EYE of the universe He saw it. It may have been done in secret so that no man could know it, but He knows and cannot forget it. The person who did the deed cannot forget it. It may sometimes seem so, but it is not so that we can forget. This is acknowledged, together with the awful certainty that the fact may be recalled at any time before our consciousness.

We are now asking how is it possible and what is necessary that I may recollect any sinful deed without distress. The answer must not provide mere partial or temporary relief. It must give permanent relief. It is not enough therefore to say that the thing we call sin is some light thing or that the recollection of it is a mere hallucination or nightmare, some horrid dream. No, kind reader. at least the writer, whatever others may do, realizes that sin is a real hateful fact before GOD and the sense of guilt is a real soul sorrow or burden. It cannot be relieved by travel or diversion or treatment as if it were a form of bodily disease. It will not give way to mere resolution that we will not think of it nor suffer it to trouble us. It is not fair, honest nor sufficient to take refuge in any form of religious belief or system of so-called Christian faith or ethics that denies the reality of sin. It cannot be dealt with after this manner. The soul has seen the spiritual meanings of the law, it has found in the moral law not merely so many things required or forbidden, but the terms and conditions from GOD for those who would enter into covenant with Him. His soul has been brought into contrast with the holiness of the LORD, and in this light has seen the fact which we call a sin, and found it real and awful. This soul refuses any temporizing.

If this soul would have peace of conscience there are some things that must be. There must be a full and sorrowful confession of the sin to the person against whom it was committed. As every sin is primarily and essentially against GOD it must be confessed to Him. We do not stop to illustrate this nor to show that the confession must be genuine and honest and with purpose and desire to be relieved of its guilt never to commit the sin or any sin in the future; though all that is true. But as a child wishing to be restored to parental favor must confess the sin that forfeited the favour, so must we our sin to GOD. Not to any priest or intermediary but to GOD alone the sin must be confessed as against Him. Then it must be confessed to our fellowman and all reparation and restitution made so far as in our power; so far as the sin is against that fellowman. We can never settle the matter nor secure peace of conscience unless we do at least that much. After that must come to us the assurance that we are forgiven. We cannot be as if we had never sinned, but if moved to this, as alone we can be, by the love of GOD in CHRIST, when thus assured, we may have a new sense of happiness, our soul may be as the storm swept earth in the shining of the sun after rain. Its leaves will be brighter and plants and flowers and fruits will spring and bloom and ripen more surely. What a bliss is that!

But it cannot be received in full measure where any doubt can rest on our title of assurance. This peace cannot be if offered on any conditions that would dim the holiness, sully the honour or break the law of GOD. He must be just and as such the justifier of the ungodly. There must be no mere bribery or broken law unsatisfied. The government of GOD must be administered with absolute truth and justice. The great fatherhood of GOD must not be disgraced. The family must not be outraged. There must be some assurance that as transgressors we shall not continue in sin.

All this is possible only through the redemption which is in CHRIST JESUS; as He has kept the law with perfect obedience and suffered the penalty, making atonement for us. This is our warrant that we shall be accepted, and accepted we shall be cleansed and saved from future sinning. No man shall enter Heaven over prostrate law or humbled justice or outraged government. It is a blessed fact of the blissful experience of every one who has with confession come to GOD relying on this merit of CHRIST and His atonement and intercession that his sins are forgiven. But every sin must be so confessed whenever remembered. It will require only once such a confession and ever afterwards it may be remembered without pain. From every such confession as we arise to duty we may hear the MASTER say; Go, in peace.

NEW YORK PRESBYTERY ALREADY has had a taste of what is in store for it in the future. A number of young men from Union Seminary made application to the Presbytery for license. It is needless to say something like a storm arose. Dr. JOHN HALL prevailed in having the students admitted as they had entered upon their studies before the relations between the Assembly and the seminary were severed. If the students otherwise were properly qualified this was the only fair course to take. But it looks wondrously like temporizing. It settles nothing for the future, but it does make it easier to overlook irregularities in the days to come.

HERE AND THERE.

"WHAT YOU THINK, THAT YOU ARE." The real man is within you not without. Words, looks, actions, you can mould and fashion so as to appear as you wish to your fellow-men; but you cannot hide your real self from the eye of Him who searcheth the heart and requireth truth in the inward parts. The character for eternity is formed by the thoughts nourished in time."—*Earnest Thoughts for Every Day.*

THERE IS SUCH A THING AS OVERDOING in economizing; certainly there is such a thing as economizing in the wrong place, or in the wrong way. The Independent says very sensibly:

"These are hard times. It must be so, for everybody says so. Naturally prudent people practice economy: That is praiseworthy, provided it is done wisely. The mere luxuries should be the first to be cut off; but be careful that you do not class necessaries among luxuries. The education of your children you cannot afford to abridge; the support of your church and its various lines of work you must not lessen; and your religious newspaper, the cheapest and one of the most useful and valuable things you get, it would be sheer folly to sacrifice. It is worth to you many times the sum you pay for it. It will reimburse you in manifold forms, again and again, in recreation, instruction, suggestion, encouragement, improvement. It is a silent, but constant and powerful influence for good. You need the food it provides for mind and soul as much as you need meat and bread and drink for your physical welfare."

WHY NOT SO TRAIN YOUR CHILD AS to make him a total abstainer from intoxicating liquors from the very first dawn of intelligence? Teach him to regard spirituous liquor as a thing to be shunned as one would deadly poison. Thus trained he can never become a drunkard. Thus trained he may save you and others a life of misery to which nothing else is to be compared. Thus trained he will, in all likelihood, prove a useful and prosperous member of society and live such a life here as will secure his eternal wellbeing. Neglect this training and how can you divest yourself of the fear that ruin temporal and eternal may overtake him. If every boy could be trained from infancy to total abstinence, in less than two generations there would be no necessity for laws regulating liquor-selling, for there would be next to nothing of liquor-drinking. Begin early and save your boy.

EVERY MAN HAS HIS FAULTS, HIS failings, his peculiarities. Every one of us finds himself crossed by such failings of others from hour to hour; and if he were to resent them all, or even notice all, life would become intolerable. If for every outburst of hasty temper, and every rudeness that wounds us in our daily path, we were to demand an apology, require an explanation, or resent it by retaliation daily intercourse would be impossible. The very science of social life consists in that gliding tact which avoids contact with the sharp angularities of character, which does not argue about such things, which does not seek to adjust or cure them all, but covers them as if it did not see. So a Christian spirit throws a cloak of love over these things. It knows when it is wise not to see. That microscopic distinctness in which all faults appear to captious men—who are forever blaming, dissenting, complaining—disappears in the large, calm gaze of love—*Earnest Thoughts for Every Day.*

OUR BROTHER, GRAHAM, THE SYNOD'S Agent of Foreign Missions, sends us the statement concerning the "MOORE FUND" which appears on our fourth page. It was written the first time he was at his study table for four weeks. During that time, we regret to hear, he had an attack of serious illness. We have good reason to hope he is now rapidly recovering. We learn from a private letter that notices in the secular papers of the starting of Mr. MOORE for the foreign field have caused some to withhold amounts raised for his support. We earnestly urge, at Mr. GRAHAM'S request, that churches or individuals send in at once the balance of $41.74 needed to send forward Mr. MOORE and his sister.

UNION SEMINARY, NEW YORK, promises to be a thorn in the side of the Northern Church for years upon years to come. What shall be done with those candidates for the ministry who are imbibing the doctrines of Doctor BRIGGS? Will the Presbyteries exercise that care in examinations of candidates which will prevent the doctrines becoming diffused throughout the Church? With the leniency for which Presbyteries are remarkable this becomes a serious question. With all the care possible can Presbyteries totally exclude objectionable persons, or suppress their influence over congregations?

WE HEAR LITTLE OF GENERAL BOOTH and the Salvation Army schemes of colonization. The latest seems to be that a syndicate of capitalists has purchased some 200,000 acres of land in Southern Mexico, on the Pacific coast, and proposes to settle 5,000 families most English upon it. The land is said to be excellently adapted to agriculture.

WE CLIP THIS ITEM:

The annual report of the trustees of the Stephen Girard estate, which is under the control of the city of Philadelphia, shows the net annual income of the city property and coal mines to be about $925,000. Only about half of this is needed in maintaining Girard College, and so the fortune goes on growing. Last year the trustees planted on the estate at Girardville 20,000 trees. In 12 years 150,000 trees have been planted there, making a large forest. It is proposed to plant 20,000 more this season.

THERE IS ONE OF THE EDITORS OF THE Presbyterian [of Philadelphia], that paper tells us, who feels a close personal interest in the good work accomplished by the First Presbyterian church, of Wilmington, and rejoices therein. This is said in copying the item concerning the dedication of Abbie Chadbourn Memorial room and Anniversary Hall. The editor, is of course Rev. Dr. MATTHEW B. GRIER, who about forty years ago was the pastor of this church. As he looks with joy upon what the younger ones are doing to perfect the work he may almost be said to have begun, the few now living who entered the church under his pastorate, who were united in marriage by him, who received his faithful ministrations in seasons of sorrow as well as joy, look back upon those times with feelings of affectionate regard for him which grow only more tender and more strong with age.

Resolutions Adopted by the Synod of North Carolina.

The Synod of North Carolina, gratefully sensible of its obligations to the North Carolina Presbyterian for publishing and disseminating not only the views of its churches, but the actions of all its Presbyteries and agencies, adopt the following resolutions:

1*st. The North Carolina Presbyterian is an indispensable agency for promoting and maintaining every enterprise in which the Synod is engaged.*

2*d. That the success and efficiency of all its enterprises would be vastly enlarged by a largely increased circulation of the paper.*"

3*d. Synod's agent of Publication, in co-operation with the agents of Publication in the Presbyteries, is instructed to concert measures for securing this greatly to be desired result.*

FOREIGN MISSIONS.

Conducted by
Rev. T. R. Sampson, Asheville, N. C., Secretary for Foreign Missions of Synod.

Heathen Claims and Christian Duty.

The title of this article is taken from a notable address, which we have read several times with the greatest pleasure and profit, delivered on the first of November last, by Mrs. Isabella Bishop in Exeter Hall.

The address contains so much which we have thought ourselves and tried to say, most clearly developed and expressed, that we will confer a favor upon our readers, by letting them hear what this most estimable lady thinks in her own language—as our limits will permit:

"It is not as a mission worker in even the humblest department of mission work, that will speak to you, but as a traveller, and as one who has been made a convert to missions, not by missionary success, but by seeing, in four and a half years of Asiatic travelling, the desperate needs of the unchristianized world.

"There was a time when I was altogether indifferent to missions, and would have avoided a mission station, rather than have visited it. But the awful, pressing claims of the unchristianized nations, which I have seen, have taught me that the work of their conversion to Christ is one to which one would gladly give influence and whatever else God has given to one. I would like to pass on some of the ideas which have suggested themselves to my own mind, in my long and solitary travels, and perhaps especially since I came home, full of the needs of the heathen world and to some extent annoyed at the apathy and callousness of the Christian Church at home.

"In each of the countries visited I have avoided, as much as possible, European settlements; my object was to live among the people, sharing their lives as much as possible.

"Wherever I have been I have seen sin and sorrow and shame. I cannot tell of fields whitening to the harvest, nor have I heard the songs of rejoicing laborers bringing the sheaves home. But I have seen work done, the seed sown in tears by laborers sent out, honest work, work which has made me more and more earnestly desire to help the cause of missions, from a personal knowledge of work in the mission field.

"Naturally, among those at home there is a disposition to look at the work done. On my own part there may be too great a disposition, possibly to look at the work *left still undone*, because to me it seems so vast and so appalling.

"We sing hopeful, triumphant hymns, we hear of what the Lord has done, of encouragements which a merciful God gives inadequate and feeble efforts, and some of us perhaps think that little remains to be accomplished, and that the kingdoms of this world are about to become 'the kingdoms of our God and of His Christ.' But such is not the case, and I think that we may, instead of congratulating ourselves upon the work done, though we are thankful for what God has enabled us to do, bow our heads in shame that we have done so little and served so little.

"The work is only beginning and we have barely touched the fringe of it. The natural increase of population in the heathen world is outstripping, at this moment, all our efforts; and if it is true, and I believe it has never been contradicted, that four millions only have been baptized within this century. It has also been said without contradiction that the natural increase of the heathen world, in that time, has been *two* hundred millions, an awful contemplation. It is said that ten hundred millions on our earth are not in any sense christianized, of these thirty-five millions pass annually in one ghastly, reproachful, mournful precession to Christless graves. Nineteen centuries have passed and only one-third of the population of our earth is even nominally Christian.

"We are bound to face these facts and all that they mean for us—and to ask ourselves how we stand in regard to this awful need.

"In China alone we have but one missionary to half a million of people. I think that we may say, to us belongeth shame for this our neglect.

"The Moravians have one missionary out of every sixty of their members. We have but one out of every 5,000 members. Were we equally impressed with love and obedience, we should have 200,000 missionaries and our contributions would be $100,000,000 a year. What an object lesson this is to arouse the sleeping conscience with!

"We spend $15 a head upon drink, while our contributions for the conversion of this miserable world are but 20 cents per head. These statistics are dry enough, but they are filled with dreaming, and an awful meaning, if we would only dwell upon them, each one of us, in our own heart in the sight of God."

"This is as much as we can give this week of this striking address. We will give some even more impressive extracts from it at another time.

The Presbyterian.

A SONG OF DRIFTING.

Evermore we are drifting on with the restless tide,
But there must be a bound to the ocean—a home on the other side;
Somewhere there is a Gilead sweet with the healing balm,
And the storms may rave, but the rainbows are arched in the skies of calm!

Windeth the river weary, through forests no no man hath trod,
Where the darkness is shut from the shining of the lamps in the windows of God;
But out from the gloom it flashes in the light of the day to be,
And mingles its weary waters with the mother tides of the sea.

We are not hopeless, homeless! Wherever our feet may roam
We are going, like little children, to the gates of our Father's home;
And though dark be the way, and dreary, when life with its strife is past,
We shall enter in at the portals and rest in His love at last!

N. O. Picayune.

GRANT TO GIVE AND ITS TRAIN ATTENDANT.

[Correspondence of the N. C. Presbyterian.]

The exegesis of a Greek preposition has precepitated upon an unoffending public vitriolic volumes of polemic theology, emanating from the subtile intellects of reverend gentlemen "with manners as mild as the milk upon the whiskers of an unweaned kitten." Recalling this fact the layman who makes timid excursions into the purlieus of theology, trembles at the prospect of an exegetical excoriation from those:

> "Who prove their doctrine orthodox
> By apostolic blows and knocks,
> And decide all controversies by
> Infallible artillery."

But not to lengthen-out the thread of our verbosity finer than the staple of our argument, we would ask some of the clerical brethren and not a few laymen who follow in their wake, "What is your authority for the expressions, 'grant to give' and its congeners, 'grant to bless' and 'grant to make?'" If these expressions were not used by some whose English sits sweet upon the lips and who "speak with all the allurements of a filed tongue," we should not think it worth while to cumber the columns of the NORTH CAROLINA PRESBYTERIAN with grammatical comment.

As might naturally be expected, these odd phrases occur only in prayers and invocations, and if errors at all, they have become spiritualized by their environment, and apparently authoritative because used by men who in matters of literary taste know whereof they speak. Hence our timidity in leading the attack upon these veteran phrases strongly entrenched in a fortress of sacred usage that seems well-nigh impregnable. To begin *ab ovo*, what is the origin of "grant to give?" May we conjecture that it is found first in the writings of the seventeenth century theologians whose phraseology forms a sort of sacred scoria which too often conceals the thought that lurks beneath its incrustations? As our training in seventeenth century theology, however, is, like Orlando's beard, a younger brother's revenue, this a mere conjecture and doubtless a hazardous one.

It is certain that the idiom is not Biblical. A careful examination of all the references under "grant" in Young's Concordance reveals the fact that in the Bible this verb takes after it either a noun or a subordinate clause introduced by that. The one apparent exception is Rom. 15: 5, but here it is clear that in the expression, "Grant you to be like-minded," the infinitive is dependent primarily upon "you" and only secondarily upon "grant." Maetzner in his colossal English Grammar, under Infinitive with and without to, gives no warrant for 'grant to give' or 'grant to bless.' But even if these expression are sanctioned by an out-of-the-way theological usage, do they not smack of the odd, like "such an one," "I trow not" and similar archaisms which attract to the language with the inevitable result of detracting from the thought. Again ought *any* oddities of diction, even though sanctioned by Scripture itself, to be admitted into a spontaneous outpouring of the heart's most sacred longings, and aspirations,—a confidential talk with the risen Jesus. Does not any stereotyped expression, especially if it is odd, betray a false lack of earnestness and sincerity on the part of him who offers the prayer? Words that burn are the usual outcome of thoughts that breathe.

But this is somewhat apart from our purpose and yet not altogether so. For we wish not only to find out the authority for "grant to give' but to emphasize the fact that the diction of prayer should conform to the every day speech just as closely as is consistent with reverence. Most of us who are called upon to pray in public—and the writer would be the last one to exclude himself from the list of delinquents—slip sometimes into the conventional and otiose, and we all know why. The lips move but the heart is far away.

But words influence thoughts and the habit of using odd or stereotyped expressions in prayer, must ultimately stereotype the thought and ossify the soul. I have often thought that there are too many prayers, never too much *prayer*, and that vain repetitions lead to the varieties of speech.

> "God needs not iteration nor vain cries.
> Vague ambages and witless ecstacies,
> Avail not: ere a voice to prayer be given
> The heart should rise on wings of love to heaven."

But I forbear and leave this aspect of a great subject to others far more capable of handling it with luminous suggestiveness. C.

HOT SPRINGS, VIRGINIA.

[Correspondence of the N. C. Presbyterian.]

The following contributions have been received from the last appeal for $800 and are hereby thankfully acknowledged: "A friend," Lock Box 11, Piedmont, W. Va., $2.00; A Presbyterian, Wytheville, Va., $1.00; Rev. A. A. Little, Roanoke, Va., $1.00; Miss L. M., Owenton, Ky., $1.00; Mrs. B. M. Smith, Lexington, Va., $5.00; Miss Minnie Ramsey, Shubuta, Miss., $2 00; Mrs. P. L. Y., Millboro, Va., $1.00; Miss Lizzie H. McKemy, Spotswood, Va., $1.00; Miss Grace Wilson, Brownsburg, Va., 50 cts; Master Campbell Wilson, Brownsburg, Va., 50 cts; J. L. H., Washington, D.C., $1.00; Dr. and Mrs. A. P. Brown, Fort Worth, Texas, $1.00; L. R. D., Fayetteville, N. C., $1.00. Total number fourteen, amount $21.00. Previously acknowledged, $58.25. Total, $79.25.

In January, 1894, I asked 546 persons to send me $800. From 42 I have received $79.25. Leaving 504 still to send $720.75. Will you not at once respond and be one of the number to aid, and thus reduce the number not heard from? Do not forget to send me the one, or five, or ten dollars as you can. This will be a small amount to you, but I shall miss it unless you send it, and not sending is delaying in building the new church.

Remember, the Catholic church is to be built by the contribution of one lady guest from New York. Remember there is no Protesant church at the Hot Springs, and I ask many protestants to help, so that it will fall lightly on each one. We have a small room at present used as a chapel in which we meet. Send something at once please to the pastor, Rev. Wm. C. White, Warm Springs, Va.

Show Faith by Works.

I went to San Francisco some fifteen years ago to buy a threshing-machine. I examined one that was recommended. It seemed to be all right, but I did not and could not feel sure in regard to it until I saw it work. It was made to thresh grain, and when it did so rapidly and well I was satisfied. Now, if I had taken that "workmanship" home, and sat down before it day after day, and studied the cylinders and the drapers, I might have had some confidence in it. But that confidence would have been vague and unsatisfactory. An hour of practical testing in the harvest field was worth more to me than months of examination and comparison with other machines would have been. And is not this the only way to test the reality of our conversion? Human machinists make mistakes and failures. Their workmanship may not do that "unto" which they have made it. But God's power and wisdom are infinite. He can not err. If he constructs, or rather reconstructs, a man "unto good works," the man will do such works. And if he fails to do them, it is certain that that man is not a new creature (creation) in Christ Jesus. (See 2 Cor. v. 17, R. V. margin.) Let us show our faith by our works.—*C. E. Babb.*

Is The World Growing Better?

BY THEODORE L. CUYLER, D. D.

To attempt an answer to this large question in a brief article seems almost like attempting to carve yonder City Hall on a cherry stone. A man blinded by optimism would unhesitatingly answer Yes; a blear-eyed pessimist would as promptly say No. A discriminating observer would probably reply: It is growing better in some portions and in regard to some things; and in some other quarters there is a retrograde tendency in religion and morality. The wonderful advance made in science, art and mechanical inventions has nothing to do with the question, which is purely *ethical*. Brain-culture does not mean heart culture; steam engines and telegraphs are not spiritual agencies. In making humanity permanently better, God's Word is the standard, and God's Spirit is the regenerating factor.

The progress which has been made in Christianizing heathen peoples during this nineteenth century (which may well be called the Century of Foreign Missions) is familiar to every person of intelligence. China, Japan, the Dark Continent and nearly every portion of the globe has been thrown open to Gospel propagation. The number of converts to Christianity is at least a million; and several millions more have felt the influences of Christian civilization. Great masses have not been suddenly revolutionized, as in Luther's time; but one by one individual hearts yield to the Gospel in nearly all lands. As a serious offset to these glorious results, the commerce of nominally Christian nations is often poisonous; Britain carries opium into China and India, America and other civilized nations carry rum into Africa; the Gospel goes in the cabin and hell goes in the hold of the same vessel! The average sailors to foreign ports are very far from being Gospel missionaries. Then, too, it must be remembered that where the spread of science and of popular education have uprooted heathenism, there has often been a reaction from superstition into infidelity. This is a danger in Japan; and Keshub Chunder Sen once remarked: "I fear for my Hindu countrymen that they will sink from the hell of heathenism into the deeper hell of infidelity"—the swing being from a bad religion into no religion at all. An honest view of the great missionary enterprise to-day reveals great preparation and great promise of success, rather than many magnificent achievements already wrought. Blood tells; and God has intrusted his Gospel to the Anglo-Saxons and the other most powerful races on the globe. The religion of the Bible is the only religion adapted to universal humanity, and in that Bible is a divine pledge that to all humanity that religion shall yet be preached.

What is the outlook in our country? In what respects are the spiritual skies brightening? In what are they darkening? One of the Bible tests and tide-marks is the prevalence of brotherly love among those who are professed disciples of Jesus Christ. That tide is steadily rising. Sectarian controversies and jealousies are dying out; the different denominations are drawing more closely together, and co-operate more cordially in all enterprises of evangelization and Christian charity. Many new methods of Christian work are springing into existence which enlist increasing numbers of church members; and religious activity is both a cause and a consequence of spiritual health. The last national census shows a steady growth of Christian churches and a larger relative membership in those churches than was presented in the previous census. There is a broad belt of blue sky in that quarter. Sanitary regulations in the large towns are improved, and cleanliness is a help to godliness. Thanks to the heroic efforts of one or two Augean-table cleansers, the former open sale of obscene literature is suppressed to a great extent. The drunkenness that disfigured society, and destroyed so many homes in the days of my childhood, has been immensely curtailed by the temperance reform; the chief danger now is that a relaxation of moral effort in opposition to the drinking usages may allow those usages to steal gradually back again. This danger is increased by the enormous influx of foreigners who have never been educated to abstinence. There are other indications, besides these just named, that are full of encouragement. On some portions of the field Christianity is making splendid gains. For this let us thank God and take courage.

When we look in some other quarters we discover some sad signs of deterioration. While there is an increase in the membership of Christian churches there is a lamentably steady diminution of attendance upon places of religious worship. Careful investigation shows a constant falling off in church attendance, both in the large towns and in the rural districts. The chasm between the churches and the masses—especially what are styled "the laboring classes"—is growing wider every day! This is a most alarming symptom. In spite of all the blessed influences of Sunday-schools, Young Men's Christian Associations, and societies of Christian Endeavor, there is an increasing swing of young people away from the house of God, and therefore from soul-saving influences. The Sabbath is not as generally kept sacred as formerly; one of the indications of this sad fact is the decrease of church attendance, and another is the enormous increase in the circulation of godless Sunday morning newspapers. If some Christians study the Bible more than formerly, there are too many others who are "snowed under" by a secular Sunday press that is hostile to the Holy Spirit.

The increasing materialism and mammonism work against spiritual religion, and the social customs which wealth breeds are adverse to spiritual life. As one illustration of this a distinguished New York pastor said to me, sadly: "Forty years ago my people lived plainly and attended prayer-meeting: now they are rich and our weekly services are almost deserted." Another uptown pastor said to me: "An old-fashioned revival is almost a moral impossibility in our uptown congregations." Half-day religion is on the increase almost everywhere. Sporting and gambling are more rife than formerly; what is still worse, the gambling element enters more largely into the transactions of trade and traffic. Divorces are becoming more easy and abundant; and, as Mr. Gladstone once said to me: "This tends to sap one of the foundations of society."

All these are portentous evils to which none but a fool will shut his eyes, and by which none but a coward will be frightened. God reigns, even if the Devil is trying to. The practical questions for each of us are: How can I become better? How can I help to make this old sinning and sobbing world the better?—*Independent*.

A Flaw in The Bolt.

A workman in a machine shop in Ohio was making a patent mower. He had just forged a bolt to fasten one end of a rod, when he discovered a slight flaw in the iron. "No matter," he said, "it will not be discovered. It may last for a good while, and when it breaks the owner of the machine will only have to buy a new one." That mower was shipped to California. The purchaser had a field of wild oats just ready to cut. If not mowed immediately the grain would all shell out, and the hay would be only straw. These wild oats are one of our most valuable hay crops, but must be cut just at the right time. The mower was started in the field, and worked beautifully for an hour. Then suddenly that bolt gave way. Before the machine could be stopped the rod it fastened was broken. "Too bad." said the farmer. "A flaw in the bolt. Well, there's half a day lost, for I must go to San Jose and get another." He drives to the hardware store; but no rod can be found to replace the broken one—none nearer than San Francisco. He telegraphs to San Francisco to have one sent by express. It comes at noon next day. Price of rod and bolt, express charges and telegram make quite a bill. Besides nearly two days are lost, and the field of oats is damaged so that it is hardly worth cutting. All this annoyance and loss because a careless workman used a piece of iron with a flaw in it. He might have replaced it with a perfect bolt in ten minutes. He did not mean to subject a stranger to so much worry and cost, and would be very sorry, no doubt, if he knew the history of that bolt. But his carelessness was just as injurious and criminal as if he had deliberately planned all the possible results. When men know that certain consequences may follow from their not doing what they ought to do, or from their doing what they ought not to do, they are reponsible for those consequences. We all see this readily in regard to material things. But do we remember, as we should, that our characters, our tempers, our lives are influencing others? That a flaw in them may not only grieve, but ruin an immortal soul? Suppose some one is watching you or me to determine whether Christianity is a reality or a sham. Suppose we get angry at some trifle; suppose we are dishonest in some little thing. He says to himself: "If religion don't make people any better than that, I don't want it." We go into eternity. We stand before the great white throne. The books are opened. The history of all human lives is revealed. We see just where each has affected others. We see where bolt and bar have come together in the great complicated machinery of society. We see how a thoughtless act, and idle word, has blighted a human soul. It may be the soul of a stranger whom we met but once. It may be the soul of our child or of our dearest friend. How important then that we be faithful always—"faithful in the least." Human lives are so woven together in a network of mutual influence that our most careless look or tone may be the turning point of some soul's eternal destiny.—*Occident*.

Forgiveness of Injuries.

An old clergyman of considerable and varied experience once expressed the opinion that the point of Christian morals in which even good men most generally failed was in the forgiveness of injuries. They were prone to retaliate whenever opportunity offered, or if they forbore so flagrant a breach of the law of love, yet they rejoiced in the calamity of those who had injured them, thus transgressing a principle of Old Testament ethics (Proverbs 17: 5). Such persons should remember that the true heaping of coals of fire upon the heads of one's enemies means the subjecting their enmity by assiduous kindness. It requires grace to persevere in a course of this kind but if asked for from on high it will be given. Dr. T. L. Cuyler, in one of his papers, puts the matter in a very striking manner, and we are quite sure that he does not overdraw the picture. Hear him: "There is your neighbor B—— who has wronged you, and in a way not very easy for human nature to bear. There is only one style of revenge that Christianity sanctions. The very next time that man gets into trouble, go and give him a helpful lift. If he is sorely pinched in purse, offer him a loan; if his business runs low send him some customers; if you see a bit of crape on his door bell, hasten there to offer him your sympathy and your service. Do that, and you have killed an enemy and made a friend at one shot. No weapon has such 'sure fire' as the weapon of love."

Live for Something.

"Do good, and leave behind you a monument of virtue that the stmsor of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with, year by year; you will never be forgotten—your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven."—*Chalmers*.

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SPRING.

Spring, with that nameless pathos in the air
Which dwells with all things fair;
Spring, with her golden suns and silver rain,
Is with us once again.

Out in the woods the jasmine burns
Its fragrant lamps, and turns
Into a royal court with green festoons
The banks of dark lagoons.

In the deep heart of every forest tree
The blood is all aglee,
And there's a look about the leafless bowers
As if they dreamed of flowers.

—*Henry Timrod.*

Is it Nothing to You?

The salvation of the souls of men is the most important subject that can engage the attention. The Bible represents it as of supreme interest to God the Father. He so loved the world, lost in sin, that he gave his Son to save all who will believe. It is of supreme interest to Christ, for he gave his life in order to save men, and lives to intercede for all who come to God in his name. It is of supreme interest to the Holy Spirit, for he comes to bless the truth to men, to persuade them to believe, to regenerate, to sanctify, to lead in divine life and service. Whatever the unbelieving world may think of it, God, who made and redeemed man, and who waits to regenerate and sanctify, counts the salvation of the soul as the highest, greatest, most important issue that can be raised upon this earth.

And so the apostles considered it. In love and loyalty to Christ, whom they trusted and obeyed as the only hope of a lost world, they went out, not counting their own lives dear, to urge men to be reconciled to God, and died in defense of the gospel. The martyrs held this to be the central and overarching question of life. They were willing to give up home and friends and station and comfort, and their lives even, rather than deny Christ, in whom was the only hope for themselves and for other souls. The missionaries of the cross have held that the thing above everything else, important, is the salvation of the soul, and to carry the gospel to the lost they have given up all the joys and comforts of their own lands and homes, and have gone to those who were lost in dark and heathen lands.

This is the belief of the whole evangelical Christian world to-day. This is the message sounding out from hundreds of thousands of pulpits in Christian lands; emphasized in song and sermon and prayer; filling volumes and tracts and religious papers; proclaimed by pastor and evangelist and teacher; insisted upon by Christian parents and friends; streaming out from the pages of God's holy word in warning cry and in passionate pleading.

The Christian world is astir to-day with revival interest and power. Souls are being converted in villages, towns and cities all over the land and throughout the world. Tidings come of awaked communities and of rejoicing Christians. The fire is still spreading. The Spirit is still striving. The prospect is brightening. Hearts are tender. Many are striving in prayer.

It is a time for every Christian to be in earnest before God in securing the salvation of many souls. It is an easy thing to interfere with and check the work of God's Spirit. Diversions in the way of social life or of inconsistent attitude may be effectual in keeping souls in death. Holding aloof from special work in which others are engaging may neutralize the efforts being now put forth. The indulgence of a harmful spirit, or of bitterness and worldliness, may be for the death of some who might be saved. Let every one who is counted as a Christian be one in spirit and in truth, and results may come over which earth shall be glad and the very heavens rejoice.

If every Christian should be outspoken for Christ, and should succeed in bringing one soul to Christ this year, the Church would be doubled, and if this process might be carried on for ten years, the whole world would be led to Jesus Christ. However this be, let each one of us, for ourselves, resolve before God that we will not be indifferent to this great matter. Let worldliness and selfishness die out of the heart. It is something to us. It must be something to us. When eternity strikes our vision, we shall certainly realize that to secure our own salvation and that of others was all that was really worthy of serious attention.—*Herald and Presbyter.*

The Shadow of Peter.

BY OBADIAH OLDSCHOOL.

What a picture Luke paints in Acts v: 5. He has just told us in verse 12 that "by the hands of the apostles were many signs and wonders wrought." And the popular enthusiasm rose so high that those who could not get access to Peter, the leading apostle, watched for him as he came down the street on his way from the temple, and brought out their sick, in the hope that his shadow would fall on them as he passed by. They knew that if he laid his hands on them they would be healed. And if by his hands why not by his shadow? They reasoned as the woman did who touched the hem of our Saviour's garment. Their faith in Peter was so great that they believed healing power not only dwelt in his body but surrounded it like an atmosphere. This atmosphere was represented by his shadow, and hence they tried to get their sick folk into it. Luke does not say that any one was actually healed by the shadow of the apostle. We have a somewhat similar statement in Acts xix: 12. There it is said that handkerchiefs and aprons were taken to the sick from the body of Paul, and that "the diseases departed from them." Because Luke tells the result in this case and fails to in the other, some infer that the shadow was not as effectual as the handkerchiefs. And they may be right. Yet the sick in Jerusalem were nearer to Peter when his shadow fell on them, than those in Ephesus were to Paul when the handkerchiefs were taken to them. In that case we do not believe of course that there was any virtue in the handkerchiefs. They were but signs and symbols of the faith of those who brought them, in God, and in Paul as his representative. Why should not similar faith have been honored in Jerusalem? And can we think that Peter was indifferent to the pleading looks and voices of those sufferers as he passed by? Must he not have stopped and laid his hands upon them, or spoken to them, "in the name of Jesus of Nazareth," as he did to the lame man in the temple?

But why this faith in the shadow of Peter? Those people were Jews. They were familiar with the Old Testament. They knew what David wrote in the Psalms about putting his trust under the shadow of God's wings, Ps. xxxvi: 7, and about abiding under the shadow of the Almighty, Ps. xci: 1. They knew what Solmon wrote in Canticles ii: 3. "I sat down under his shadow with great delight." They had read in Isaiah about God's covering the prophet with the shadow of his hand, and in Hosea that "they that dwell under his shadow shall return and revive as the corn and grow as the vine." The shadow was to them the visible sign of invisible power and grace. When David went into the tabernacle and stood before the ark of the covenant, he did not see God; but he had a special consciousness of his presence. That ark containing the two tables of the law and over it the cherubim of glory shadowing the mercy seat, was an impressive symbol of divine justice and mercy, righteousness and love. When he read the books of Moses, the record of God's dealings with the children of Israel, he felt that he was sitting, like his ancestors in the wilderness, under a pillar of cloud, a visible manifestation of the invisible power and glory. We can often see a shadow when we cannot see the object that casts it. But the shadow is a revelation of the substance. It could not exist without the substance. Hence we should act in view of it as if we saw that which it represents. It is not folly to be encouraged or warned by shadows.

I have read of a traveller who was going through a wild region with a large sum of money. It was a cloudy day. But suddenly as he was entering a deep defile, the sun broke through the clouds, and he saw on the road before him the shadow of a man with a gun in his hand. The man was behind a rock, and thought that he was thoroughly concealed; but the shadow revealed him. The traveller did not say "Why should I fear; it is only a shadow?" He knew what the shadow meant, and, thanking God for that streak of sunshine, he turned his horse and rode rapidly away. If that traveller had been looking out for a place of shelter, as night drew near, and had seen the shadow of a castle on the sands of the desert, he would have hastened to where that shadow lay, being sure that it represented a welcome reality.

We are all travellers. The great realities that determine our characters and destinies we cannot see. They are spiritual. But they cast shadows upon our path. There is a sense in which we may call the Bible a shadow. It is a book indeed, but it is not like any other book. We cannot account for its wonderful revelations, without believing in a supernatural power that inspired the writers. As we read we are compelled to say, "This is from God. No human genius could paint such pictures as these." Hence when we peruse and ponder the words which assure us that God is love, that like as a father pitieth his children so the Lord pitieth them that fear him, we can say with the bride in Canticles: "I am sitting under his shadow with great delight and his fruit is sweet to my taste."

And God's institutions and ordinances are like his Word, the shadows of great and blessed realities. When we sit in the sanctuary on the Sabbath, and unite in singing his praise, how forcibly we are reminded of the great assembly of saints and angels, "where congregations ne'er break up and Sabbaths never end."

When we meet around his table on the earth, and commemorate his dying love, we are overshadowed by the thought of the marriage supper of the Lamb. These are not mere forms and ceremonies. They "serve unto the example and shadow of heavenly things." (Heb. viii: 5).

Then, as an earthly pilgrim rejoices "in the shadow of a great rock in a weary land" so let us rejoice in our Bibles, our Sabbaths and our sacraments. In them we have an earnest and a foretaste of the coming glory and blessedness. In them so much of heaven comes down to earth as we can comprehend while yet in the body. And we know that ere long these shadows will flee away, and we shall see God face to face and be with him in the cloudless sunshine of his love forever and ever.—*Interior.*

Begging the Body of Jesus.

Joseph of Arimathea was a good man, and yet he was afraid of the Jews; and so he never confessed his faith in Christ while Christ was living. But when he was dead, he went boldly to Pilate and asked for his sacred body. Perhaps it was remorse that made him so bold. Perhaps only one who had been secretly a friend could have secured this favor, and saved the body from further outrage. Perhaps Joseph's nature was such that he was bold only in a sudden emergency—as is shown by much of the heroism of our nature in daily common life.

And yet, was it not pitiful that Joseph's boldness came so late? Touching service he rendered to the Master's body. Perhaps he saved it from the fires of Gehenna, to which, doubtless, were committed the bodies of the two thieves; and he gave it embalmment, and put it into his own unused tomb. All beautiful! But we can hardly help sadly saying: "O Joseph, if you had only shown some kindness to our Lord while he was yet living, when other men were speaking against him or forsaking him, we should honor you more! You missed your opportunity, or caught only at its departing skirts." And the lesson for us is this—we must do good while we may. Who can tell how soon those whom we want to help will slip away from us, or we shall go, and leave them behind? We let the living go, unloved, unhonored, and then are inconsolable over their ashes. It is so in our use of the money we accumulate. We love to keep it a little longer; and so the young man whom we might help to an education, or start in business, or lift over a hard place is no longer with us. We lose, too, one of life's chief joys. It is said of the late Governor Morgan of New York, that when, in his own mansion, he gave a hundred thousand dollars to Dr. William Adams, president of Union Theological Seminary, as he watched him drive away with the securities, he experienced a thrill of delight that all his business successes and all his public honors had never brought him. It was the turning-point in his life. He was always a generous giver. The men who do good only after their death seem to me like Joseph of Arimathea as he begged the body of Jesus.

It is so of personal work to save men's souls. Our Sabbath-school pupils, the members of our parish, slip away from us, and we say over their silent dust, "If I had only been more personal with this one, if I had got closer to him, he might have been saved." How often do ministers go to the death-bed of men on whom they had counted to exert some more potent influence next week or next month! And they look for them, and they are gone. That familiar story of Dr. Chalmers' stay with a stranger in the house of a Scottish nobleman, and their charming social evening intercourse, with the stranger dying in the act of retiring, and the comment of the great Scottish preacher, "Never in my life before did I feel the meaning of the words, 'Be instant in season, out of season,'"—who can ever forget?

Then the application the subject has to words and acts of kindness among family and friends. The Saviour said of the Jews that they persecuted and killed the prophets, and then built them magnificent sepulchers. It is a custom still observed. We criticise our public servants mercilessly while they are in office; but when they are dead, we lavish praise indiscriminate and fulsome. How much more just to say the kind things while they live, and how much better service should we get while doing so! No man ever reached a station so exalted as to make him insensible to praise or blame, and the best man would be vastly better, as well as happier, if we said the kind things we think. For we do think kind things. We say to ourselves: "Now, I ought to tell this man how well he is doing his work, how much the church, the public, the nation, owe him." But we neglect it, and when we take up the paper the next morning, he is dead. As Mrs. Preston says:

"If you have but a word of cheer,
Speak it while I am alive to hear."

Let us beware, too, lest, like Joseph, we lavish our love only on the bodies of our dear ones. It would be curious to know how often the costly pageantry of funerals is an unconfessed effort to set right some of life's wrongs, that seem so hideous in the presence of death. How often, alas! men embalm a body that has enshrined a life that our neglect or coldness has made wretched. It is not always because men are bad, but thoughtless, or timid, or too mindful of public opinion, that they neglect a duty until the one to whom it is owed has passed beyond their reach.

"We have careful thought for the stranger
And smiles for the sometime guest:
But oft for our own the bitter tone,
Though we love our own the best.
Ah, lips with the curl impatient!
Ah, brow with the shade of scorn!
'Twere a cruel fate were the night too late
To undo the work of the morn!"

—*President J. E. Rankin, in S. S. Times.*

How to Spoil The Boy.

If you want your gray hairs dishonored by a spoiled and ruined son, adopt the following directions:

1. Let him have plenty of spending money.

2. Permit him to choose his own companions without restraint or direction.

3. Give him a latch key and allow him to return home late in the evenings.

4. Make no inquiries as to where and with whom he spends his leisure moments.

5. Give him to understand that manners makes a good substitute for morality.

6. Teach him to expect pay for every act of helpfulness to others.

7. Allow him to occupy a seat in church with the boys rather than the pew with his parents.

8. Permit him to regard the Sunday-school unsuitable for a boy on the verge of young manhood.

The Difference.

There are too many people, both in city and country, who require a more pleasant day and more favorable conditions for going to church than for almost any other purpose. If there is slush or ice on the pavement they feel quite excusable for staying at home; but they would not think of declining an invitation to dine with a friend if they had no better excuse. It is seldom that the roads are too muddy or too rough to keep the farmer from going to market with his produce, but how frightfully bad are they on the Sabbath! The young people must get to the social entertainment, however disagreeable the weather, but it is only at a time of unusual religious interest that many of them will encounter the storm to attend the prayer-meeting.

Temperance Safe Guards.

A young man of our acquaintance passed through many temptations in town and city, in college and in University, and never formed the drinking taste or habit. The secret of his safety lay in the fact that he was taught, from his earliest years, not only temperance principles, but to hate liquor in every shape. The power of early education is great, and is an important factor in the temperance-reform. Mothers and fathers who begin in childhood to teach their children the evil effects of strong drink, and who create in them a disgust for it, and who follow up their precepts by prayers and example, have little reason to fear they will go back upon their training, or fall into intemperate ways. Intelligent and persistent home instruction and example are among the best and safest temperance safe-guards ever invented.—*Presbyterian.*

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Charmer Pea

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Rochester, N. Y. JAMES VICK'S SONS.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address :

Rev: Fitzhugh Banks, from Norwood, La., to Wilson, La.

Rev. S. C. Alexander, from Prattville, Ala., to Monticello, Texas.

NORTH CAROLINA.

Second Church, Charlotte :—The debt which has been hanging over this church for years has been raised. A few weeks ago Rev. J.H. Boyd, the pastor, preached a sermon which stirred the congregation to action on this matter. A committee, Messrs. Jno. E. Oates and Joseph Wearn, was appointed to secure the necessary funds. The Presbyterians of Charlotte, and in this they are not unlike Presbyterians in some other places, can be depended upon to act promptly and efficiently in cases such as this when properly laid before them, and so, the money was raised at once. In fact $23,000 were raised where only $21,786 were really needed. Everybody contributed. There were 362 names on the church manual from whom contributions could reasonably be expected: 381 persons, in fact, contributed. The three congregations of Charlotte worshipped together on Sunday night, 18th inst., and held a service of thanksgiving and praise for the success attained. Rev. J. H. Boyd made a statistical report expressing the gratitude of the people and giving God the glory for what he had enabled them to accomplish. Dr. Preston, of the First church, and Rev. F. D. Hunt, of Graham Street church, made most appropriate remarks, and letters of congratulation from pastors of the various churches of other denominations in the city were read.

Rev. A. M. Hassell :—A correspondent writes from Godwin that this brother is doing good work and giving great satisfaction in his new field of labor, including Bluff, Dunn and McMillan's in Fayetteville Presbytery. He and his family are quite an acquisition to the community at and near Godwin. Tho times are hard with us, we are making an effort to add to their comfort by enlarging the manse.

[Correspondence of the N. C. Presbyterian.]

Danbury :—The Lord has blessed us richly at Danbury. We had Rev. Wm. Black with us from March 10th, to March 19th. The Spirit accompanied his preaching with power. The congregations were good. The Lord favoring us with good weather. The whole community was moved. Many came from a distance especially from Dan River neighborhood. Some twenty-nine made profession of faith, seventeen of whom joined the Presbyterian church. Five also joined by certificate. Some of the leading gentlemen of the place were among the converts. A pleasant feature of the meeting was the healing of the breaches. It is delightful to have peace and love in our community. Some backsliders were reclaimed, and altogether the meeting has resulted in a great blessing. Bro. Black has greatly endeared himself to the hearts of our people. The Lord be praised for His goodness.

[Correspondence of the N. C. Presbyterian.]

Rev. A. T. Graham :—Friends of our pastor, Rev. A. T. Graham, who has been sick for some time, will be glad to learn that he is improving. We trust he will soon be able to resume his pastoral duties.

[Correspondence of the N. C. Presbyterian.]

Roxboro :—On March 18th, Mr. H. Field and Dr. J. A. Wise were ordained and installed ruling elders, and Mr. E. G. Thompson was in like manner set apart to the office of deacon in this church. The names of two new members were announced, making five additions since the meeting of Synod.

[Correspondence of the N. C. Presbyterian.]

Smithfield :—Rev. John A. McMurray, writes March 19th: It gives me pleasure to report, that six new members were received into the Smithfield church yesterday. This number is one more than the whole membership when I began my work here. We have now nineteen members with a good prospect of more to follow soon.

[Correspondence of the N. C. Presbyterian.]

Winston First Church :—The third Sabbath in March was observed as the first anniversary of the settlement of the pastor, Rev. Robert E. Caldwell. One hundred and two persons have been received into the membership. Forty-five upon profession of faith. There has been no special effort beyond the usual services, but each Sabbath the door of the church has been opened and scarcely a week has passed without one or more accessions.

[Correspondence of the N. C. Presbyterian.]

Installation of Rev. S. M. Rankin :—The committee appointed at a recent meeting of Fayetteville Presbytery, consisting of Rev. A. N. Ferguson, Rev. W. B. Arrowood and Elder A.D.Brown, to install Rev.S.M. Rankin pastor of Antioch church, met at said church on Saturday, 17th of March, and performed the duty assigned. There was a good congregation in attendance. And after the installation service was over, it was pleasant to see a large proportion of the membership present coming forward and giving the new pastor a hearty hand-shake, in token of cordial reception and affectionate regard. May this relation long exist to the glory of God.

SOUTH CAROLINA.

Rev. Dr. J. B. Adger :—The Southern Presbyterian says: Rev. Dr. J. B. Adger has been ordered by his physicians to cease for a while from active work and to rest. His pulpit in Pendleton will be supplied during the month of April by Rev. D. A. Todd, of Laurens.

GEORGIA.

Adell Church :—Was visited lately by Rev. Dr. J. B. Mack and ten persons received into membership.

MISSOURI.

Monroe City :—Seven additions to the church on profession of faith. Preaching by Rev. A. A. Craig and Rev. R. H. Latham.

Plattsburg :—The church here has been revived and strengthened ; there were nine additions to the church. Preaching by Rev. O. W. Gauss.

KENTUCKY.

Covington :—Rev. W. H. Neel was assisted by Rev. W. E. Keller in a recent meeting in which nineteen members were received.

TENNESSEE.

Hendersonville :—Rev. W. L. Rosser, pastor, was assisted by Rev. Dr. R. C. Reed. There were eleven additions.

DOMESTIC.

The N. Y. correspondent of the Baltimore Sun says : Rev. A. Lambert, a Catholic priest of the Redemptorist Order, has left the Church and announces that he will hereafter devote himself to Protestant evangelical work. He has for some time been a member of the band of missionaries who have radiated from the house of the order at Saratoga. Father Lambert was born in Belgium forty-four years ago, and has been in this country for five years. He was ordained to the priesthood when very young, and then did missionary work in the West Indies,

Independent : At the meeting of the New York Presbytery last week the question of students connected with Union Theological Seminary came up again before the Presbytery, five having presented their application to be taken under the care of the Presbytery. This application was opposed by some very earnestly, in view of the fact that they were obtaining their training in a seminary out of sympathy with the Church. After some discussion, in which Dr. John Hall urged that the young men be admitted to the care of the Presbytery, it was decided that they be so received by a large majority. The union of the Brick church and the Church of the Covenant was consummated, the special act by the Legislature having passed.

Presbyterian Journal : Mrs. Elliott F. Shepard is planning the erection of a church near her country home on the Hudson as a memorial of her husband. It is to be beautiful in architecture, and will be the most costly church edifice ever erected by one individual in the United States. Mrs. Shepard makes it a point to carry out every enterprise that her husband was engaged in, in such a way as he would have done had he lived. There is no difference in the gifts to different charities, no changes have been made in the household or the newspaper or in any other thing in which he was interested. The old employes and servants of the household remain, and in every way Mrs. Shepard's loyalty to the memory of her husband is very touching.

N. Y. correspondence of the Baltimore Sun : The Rev. Peter O'Callaghan, one of the priests of the Paulist Community, who made his studies at the Catholic University, Washton, D. C., where he was ordained sub-deacon just one year ago, will leave here tomorrow to go to Harvard University, Cambridge, to preach and conduct the services in Appleton Chapel on next Sunday evening. It will be the first time a Catholic priest has so officiated at the university. Father O'Callaghan is a son of Dr. O'Callaghan, of Salem, Mass., and graduated at Harvard with the class of '88, hence the invitation to preach. He is twenty eight years old. The Rev. Mr. O'Callahan says of his sermon: "Its title is 'Rationalism in Faith,' and the text is from Psalms xi : 'Thy testimonies are become exceedingly credible.' I am not sure yet whether I shall wear a surplice and stole while I preach, but I think I shall wear my cassock. The prayers, while extempore, will begin in the way that all Catholic prayers for such services do. You know we have Sunday evening services in English in the church here. The services in Appleton Chapel will be Catholic, though the form is Protestant, because a Catholic priest is conducting it. I shall certainly do the best I can, with God's help, to represent the Catholic Church. It is not because of any supposed eloquence that I was chosen, but because there are few priests among the graduates of Harvard and the president of the Catholic Club happened to be a great personal friend of mine."

Pee Dee Presbytery will meet at Florence, S. C., Friday, April 13th, at 8 p. m.

JNO. G. LAW,
Stated Clerk.

HOW SHALL THEY BE SENT?

[Correspondence of the N C. Presbyterian.]

The China Mission appeal for twenty new missionaries to be sent out during 1894. Is it not a little request to a church of 200,000 members ? Our Executive Committee says : *We will send out new men if churches or individuals pledge their support.* Will not some brother whom the Lord hath blessed with property support a missionary ? Will not some liberal sister pay the salary of an elect lady ? Will not church sessions call a congregational meeting to see what fixed sum the people will annually give ? Will not the Ladies' Societies and Sabbath-schools unite in sending a labourer to China ? How shall the Gentiles believe in the precious Saviour of whom they have not heard ? "And how shall they hear without a preacher ?"

Soochow. H. C. D.

THE MOORE FUND

Please acknowledge the following subcriptions to the ' Moore Fund :"

Miss Julia Stirewalt, $5.00; L. M. S., Paw Creek, $15.00; Children's Society, Paw Creek, $1.25; L. M. S. Caswell church, $2.25; Do. Bluff church, $10.00; Do. Jonesboro, $3.05; Dr. T. S. Royster, Townsville, $5.00; Mrs. M. C. Hamer, $2.00; A North Carolinian in South Carolina, $1.00; S. S., First church, Greensboro, $5.00; Earnest Workers, First church, Greensboro, $2.00; L. M. S., Hopewell, $10.50; Do. Morven, $10.00. Total this week, $72.05. Previously reported, $1,686.31. Total submitted to date $1,758.36. Amount still needed, $41.64.

It may be well to explain that Mr. Moore and his sister have left their father's home for a visit to Kentucky and expect *next* week to sail for Japan *confident that the small balance* still needed to complete $1,800, will be at once subscribed by the friends of this work.

Fraternally,
ALFRED T. GRAHAM.

Davidson, N. C., March 23d, 1894.

[For the N. C. Presbyterian.]

THE REVISED DIRECTORY ONCE MORE.

Many of the Presbyteries have deferred action on the adoption of the Revised Directory for Worship sent down by the last Assembly, until their spring meetings. So far as the writer has been able to ascertain, only one Presbytery, Ouachita, has rejected it, while twenty-four have adopted it, viz: Arkansas, Pine Bluff, Florida, Ebenezer, Transylvania, Chickasaw, Central Mississippi, Ethel, Louisiana, Potosi, Holston, Mecklenburg Bethel, Enoree, Pee Dee, Dallas, Paris, Chesapeake, East Hanover, Greenbrier, Lexington, Maryland, Roanoke, and Winchester.

This encourages the hope that the proposed revision will be approved, and this troublesome matter thus set at rest. The Church has become thoroughly wearied with it, and would long ago have dismissed the whole subject, but for the fact that the work had to be done, sooner or later. The Form of Government and Rules of Discipline have been revised—the Old Directory is not in harmony with them. It is absolutely necessary that all parts of the Book of Order should be made to harmonize. The Revision now before the Presbyteries for their approval, accomplishes this desirable end.

In their effort to be strictly conservative, and to make only such changes as were absolutely necessary, the Committee may not have carried the revision far enough. But they have produced a Directory which the Church can safely adopt, and whatever defects are disclosed by its practical use, may be corrected, one by one, as those of the other parts of the Book of Order have been.

If the Presbyteries adopt it, we will have a Book that is uniform throughout. If they reject it, the work will have to continue at great expense of time, labor, and money, until a satisfactory revision is made. It is to be hoped that the patience of the Church will not be farther taxed with this matter. It is at least safe to adopt this most conservative revision. E. M. G.

A STATEMENT AND APPEAL.

Made by Kinston Presbyterian Church for Aid in Building a Church.

To all who are interested in extending Presbyterianism in Eastern North Carolina :

DEAR FRIENDS :—We are few in number (nineteen all told) and most of us not blessed in this world's goods. We have no house of worship or any place in which to hold Sunday-school, and have to pay rent for the use of the Opera House for all our services. We ask assistance from all those who are willing to help us in our great need. We have a good lot paid for and about $400 subscribed.

If our brethren and friends of the stronger churches can help us now, such help will be most gratefully received by us. Perhaps some of you have never lived in a town where there was no Presbyterian church. Think of how it would be to you, and you can judge somewhat of our state of feeling dear friends.

If Presbyterianism is to prosper in this part of the State, a church here is a necessity ; there is room—plenty of room for our church to work for souls. But the needful funds are not with us. Will each pastor to whom this is sent kindly say a word for us and take up a collection ? Much can be done here if we can build immediately, whilst much will be lost by delay.

Funds may be sent to any member of the committee and will be properly applied.

W. M. PAYNE, Elder.
J. E. L. WINECOFF, Evangelist.
W. H. HICKSON, H. H. WILSON, M. H. WOOTEN, } Committee.
Kinston, Lenoir County, N. C.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., Mar. 21, 1894.

This has been temperance week in Washington. The first gun, if such an expression be permissable in this connection, was fired Sunday afternoon at the first of a series of special meetings under the auspices of the W. C. T. U., which are to be continued for two weeks. The principal speaker at the first meeting was the Indiana orator, Mr. Luther Benson, whose picturesque flow of language never fails to hold the attention of an audience. Here is a short extract from his address : "Paint a picture, and start by depicting on it everything that is horrid, revolting and disgusting. Then place on it a deserted home, with a mother and her innocent children suffering the pangs of hunger and clothed in rags. Paint on it trees whose fruit is poison. Put on it scenes of the most shameless degradation. Trim it with bleeding hearts, and then turn on it all the horrors of hell itself and you will not have one tithe of the truth about intemperance. Man's tongue and ingenuity could not conceive a lie evil enough, distorted enough, to approach the evils of intemperance. It is the evil of evils and the crime of crimes. How this grand Republic of ours would grow and glow but for the rum cancer which is destroying thousands of bright young lives annually. Could we but stop the traffic it would depopulate our penitentiaries, jails, calabooses, and alms houses, and the bright sunlight would be streaming through their open doors. Instead of locking up a man with whiskey in him let us lock up the whiskey before it gets into the poor man."

Sunday evening the oldest temperance organization in Washington, and some say in the United States—The Congressional Temperance Society, held its sixtieth annual meeting, it having been postponed from Fsbruary 25th, the proper date, in honor of the ninetieth birthday of Gen. Neal Dow, and being held two days in advance of that event in order that it should not conflict with the popular celebration which had been arranged by the W. C. T. U., for the 20th inst. The annual report of the Secretary, Rev. F. D. Power, did not show that the society was doing much more than setting a good example ; it has never been as numerous or as useful as the friends of temperance would like it to be. The report criticised the use of wine at State dinners and praised Mrs. Cleveland for never drinking it ; also Mrs. Carlisle for having presided over a cabinet dinner at which no wine was served. The portion of the report, however, which should be most carefully studied is embraced in the following extract therefrom : "Once in thirty years the people of the United States drink the full value of all their property. Three millions of wage-earners walk the streets empty-handed while one thousand million of dollars of the people's money goes yearly to satisfy the rum king. Lately a procession of 18,000 men walked the streets of Chicago, bearing a banner with the inscription : 'Our children cry for bread.' Then they went to a grove, settled down, and drank 1,400 kegs of beer. Silver agitates the people from sea to sea, though the entire coined money is less than $500,000,000. Tax tariff is a problem, though it amounts to less than $30,000,000 ; the great pension question amounts to less than $150,000,000, but the nation's liquor bill is $1,000,000,000."

The Neal Dow anniversary meeting, which was held last night in Convention Hall, was a great success from every point of view. Large audience, good speaking by prominent orators and grand singing by the same choir which was such an enjoyable feature of the Moody and Sankey meetings. It would have warmed the heart of the "grand old man" of Prohibition could he have been present and heard the spontaneous enthusiasm with which the thousands of Washington's best people assembled in his honor greeted each and every one of the numerous references to him by the various speakers. It was a meeting long to be remembered by all who attended it, and it will doubtless have a good effect upon the other temperance meetings to be held under the same auspices during this and next week.

Congress has been assured in an official communication from the President that there is no occasion for anxiety on account of complications likely to follow the landing of British marines at Bluefields, on the Mosquito Coast of Nicaragua, the British government having stated that the commander of its vessel only did what the commander of an American vessel would have done under the same circumstances—landed Marines for the preservation of life and property during a local disturbance.

The Bland coinage bill was considered at the cabinet meeting yesterday and will, it is expected, be taken up again at Friday's meeting. The President has untll the 29th inst., to decide whether he will sign it, veto it, or allow it to become a law without his signature.

The revised tariff bill has been reported to the Senate and notice formally given that it will be called up April 2d. Its ultimate fate is still in doubt, as several of the majority Senators are opposed to some of its provisions—notably the income tax. T.

The General Assembly of the Presbyterian Church in the United States

Will convene at Nashville, Tenn., in the Moore Memorial Church. on the third Thursday (17th day) of May, 1894, at 11 o'clock a. m.

The undersigned will be present in the Lecture Room of said church, on Wednesday (16th) at 8 p. m., and on Thursday at 9 a. m., for the purpose of enrolling the names of commissioners.

Presbyteries will please take notice that their annual dues to the Assembly have been increased by *one-fourth* (see last Minutes, p. 76.)

JOSEPH R. WILSON, Stated Clerk.
ROBERT P. FARRIS, Permanent Clerk.

Special Notice !

The Sabbath School Convention for Concord Presbytery will be held *Thursday*, April 12th, instead of Wednesday, as formerly announced. Clerks of sessions will please forward the Sabbath school reports to me *immediately*. Printed programmes will be forwarded to the brethren so that each delegate may come prepared to take part in the discussions. Brethren, see that each school is represented.

W. M SHAW,
Agent Sabbath-schools, Concord Presbytery.
Mill Hill, N. C.

Attention Mecklenburg !

DEAR BRETHREN :—For the first time in a long while our Home Missionary Treasury is absolutely and even a little worse than empty. A week hence is our pay day. Please send in your help *at once*. This statement of our condition is the loudest emphasis I can command.

T. A. WHARTON,
Chairman.

Presbyterial Notices.

The Presbytery of Wilmington will meet at Beth Car church, Bladen county, at 12 m., on the 4th day of April next.

A. MCFADYEN,
Stated Clerk.

Delegates who expect to attend the meeting of Wilmington Presbytery will please notify Mr. James Robeson, Tar Heel, N. C., of that fact and whether they will go by public or private conveyance.

Beth Car church is in Bladen county, thirteen miles west of Elizabethtown on the west side of the Cape Fear River, on the public road leading from Wilmington to Fayetteville.

The Steamer Murchison leaves Wilmington at 2 p. m., on Tuesday, the 3rd of April and will reach Tar Heel, one mile from the church, after daylight the next day, where delegates will be met and assigned to their different homes.

A. MCFADYEN,
Pastor.

Concord Presbytery stands adjourned to meet in the Presbyterian church at Salisbury, N. C., April 12th, 1894, at 7.30 p. m.

W. R. MCLELLAND,
Stated Clerk.

The delegates to the Sunday-school Convention of Concord Presbytery and the delegates to the spring meeting of Concord Presbytery at Salisbury, N. C., which will be held 12th April, are requested to notify me of their intention to be present, at as early a day as possible in order that suitable arrangements may be made for their entertainment. Delegates from the West will be met on Wednesday and Thursday evenings and from the South on Wednesday night, Thursday morning and evening. Those coming by private conveyance will please report to me at Davis & Wiley Bank.

The S. S. Convention is expected to assemble Thursday morning, and Presbytery Thursday night at 7.30.

We extend to all a cordial invitation to be present at these meetings, and trust you will not delay notifying us that you will be with us.

O. D. DAVIS,
Ch'm. of Reception Committee.
Salisbury, N. C., March, 17th, 1894.

The Presbytery of Mecklenburg will meet at Lincolnton, N. C., on Tuesday at 11 a. m., April 10th, 1894.

Attest : R. Z. JOHNSTON,
Stated Clerk.

Albemarle Presbytery will meet April 19th, 1894, at 7.30 p. m., in Cann Memorial Presbyterian church, Elizabeth City, N. C., Rev C. G. Vardell moderator. Routes and rates will appear later.

J. N. H. SUMMERELL,
Stated Clerk.

The Presbytery of Orange will meet at Mt. Airy, N. C., on Tuesday, April 10th, at 7.30 p. m.

E. C. MURRAY,
Stated Clerk.

All delegates, and especially ruling elders from vacant churches who expect to attend the meeting of Orange Presbytery in Mount Airy, April 10th, are hereby requested to forward their names to me at once that arrangement can be made for their entertainment. This precaution is important, as the train reaches Mount Airy late in the afternoon. We hope every delegate appointed will come.

W. C. ALEXANDER.

Mt. Airy, N. C., March 12th, 1894.

The Presbytery of Fayetteville will meet in Fayetteville Tuesday, at 8 p. m., April 17th, 1894. The clerks of sessions, to whom blanks have already been mailed, are requested to mail to me promptly their sessional reports if they are not sent to Presbytery by delegates.

P. R. LAW,
Stated Clerk.

The Presbytery of Norfolk will hold its first stated spring meeting in Holmes church, Northampton count, Va., Tuesday 17th April, 1894, at 11 a m.

WM. S. LACY,
Stated Clerk

Tombeckbee Presbytery will meet at Macon on Thursday at 11 a. m., April 12th.

A. B. CORT,
Stated Clerk.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Second Quarter. Lesson II.

April 8. Discord in Jacob's Family.

Gen. xxxvii. 1–11. Commit vss. 3, 4.

Golden Text. See that ye fall not out by the way. Gen. xlv. 24.

Topic.—Joseph hated for his dreams.

I. THE STUDY OF THE LESSON

First Step. Read the sequel to the last lesson in chap. xxxiii. Jacob prevailed easily with Esau because he had first prevailed with God. Jacob's gifts seem to have made little impression on Esau, but God had prepared Esau's heart. Note in the events of chap. xxxiv. the disastrous fruits of polygamy and idolatry in Jacob's household showing themselves in moral weakness and unbridled passion in his children. Jacob was a changed man now, but he must still reap the bitter fruits of former sins. Note the fulfilment of Jacob's vow at Bethel, the cleansing of his house from idolatry and the deaths of Deborah at Bethel, of Rachel at Bethlehem (Ephrath) and of Isaac at Hebron (ch. xxxv.)

The Chronology. The *fixed* points are (1) That Jacob was 91 when Joseph was born (for Joseph was 30 when he stood before Pharaoh and after seven years of plenty and two of famine Jacob gives his age as 130). (2) That Jacob left Padan-Aram 6 or 7 years later (xxx. 25–32 and xxxi. 41). (3) That Isaac died when Jacob was 120 (xxv.26, and xxxv. 28). The *uncertain* points are (1) How long Jacob was in Padan-Aram. He was there not more than 50 and odd years for his twin brother's marriage at the age of 40 preceded his going (xxvi. 34, 35; xxviii. 6, 7), and not less than 20 years (xxxi. 41). There must have been a considerable interval between the 14 years of service for his wives and the 6 years service for his cattle, otherwise Joseph the "child of his old age" would have been only 6 years younger than Reuben the first born. (2) How the period of his 22 or 23 years in Canaan before his father's death was divided. How long, for instance, he sojourned at Shechem and at Bethel before he came to Isaac at Hebron. Within this period the events of the lesson took place. The sale of Joseph was certainly after Jacob came to Hebron (xxxvii. 14), and so after the death of Rachel. But the time when Joseph was 17 years old and when he had his dreams *may have been* before that event.

Second Step. Study the lesson before us and decide in the light of subsequent events and the development of Joseph's character and abilities. 1. Whether Jacob's preference for Joseph was mere favoritism to the child of his old age, or a discriminating recognition of his mental and moral endowments. 2 Whether his method of manifesting this preference by Joseph's dress was a weak display of vanity or a mark of rank to designate him as the heir to the birthright (1 Chron. v. 2). 3. Whether Joseph's dreams indicated that he was spoiled by his father's favoritism or that he felt within him the consciousness of power and capacity for high position. (Of course, in ether case, the dreams were God sent, as prophecies of the future). 4. Whether Joseph's telling his dreams indicated vanity and self-conceit or guile-less innocence. 5. Whether his bringing the evil report of his his brethren unto Jacob was (a) idle or malicious tale-bearing, (b) official fidelity, as overseer over the sons of the bond-maids or (c) recoil from evil and desire for their reformation, apart from any official oversight. What does it indicate as to the confidential relations between Jacob and Joseph? 6. Did the sons of Leah hate Joseph for the same reasons as the sons of the bond-maids, or from envy of his present relations with Jacob, or from jealousy with regard to the birthright? 7. Note Jacob's wisdom in checking Joseph about his dreams while in his heart he attached importance to them.

Third Step. Take up any points of difficulty and consult your helps.

Vs. 1. *Jacob dwelt.* This is evidently the conclusion of the narrative about separation of Esau and Jacob after the death of Isaac, and should have been attached to chapter xxxvi.

Vs. 2. This begins a new narrative like that of chapter xxxvi. Like that it goes back of the events just recorded to make a complete story. As we have seen, we cannot say just how far back. It was twelve years before the death of Isaac, but whether before the death of Rachel we cannot say.

Was with. As a messenger or go-between for his father (of vss. 13, 14).

Vs. 3. *The son of his old age.* The original is "*a son.*" Benjamin is evidently in the mind of the *writer* when he avoids the definite article. But whether he was born at this time we do not know. If so he was of very tender years.

A coat of many colors. The original is obscure. The R. V., has in the margin "a long garment with sleeves." Delitsch says it was "a garment reaching to the ends of the arms and to the feet." It indicated rank and position as distinguished from the short sleeveless tunics of laborers.

Vs. *My Sheaf.* Here he is a laborer along with the rest.

Vs. 9. *To me.* Here he is separated from the others, and while they are immeasurably increased in dignity they acknowledge him as lord. His parents came into this dream but not into the other.

Vs. 10. *His father rebuked him.* Note that in each case it is others who supply the interpretation.

Fourth Step. Write out a summary of the lesson (beginning with vs. 2) according to the view you take of the questions raised in the Second Step, and compare it with the one below.

SUMMARY. *When Joseph was seventeen years he was placed with the sons of the bondmaids as a messenger or go-between for his father, and reported to his father their evil deeds. The hostility of his brethren was further increased by the preference his father showed him, and by their jealousy lest this preference and the dress of rank given him indicated a purpose to set aside the sons of Leah and give the birthright to the firstborn of Rachel. This became more acute when Joseph had dreams of pre-eminence that he guilelessly told his brethren.*

Sixth Step. Study the principal topics of the lesson in the light of God's Word.

1. *Lesson for parents.*
   Study the causes of the difference between Joseph and his brethren in
   (a) Jacob's love for Rachel, Gen. xxix. 20; Job. xiv. 4. (Contrast with Leah xxix. 31 and unlawful relations to the bondmaids.)
   (b) Jacob's love for Joseph xxxvii. 3. (If there was weakness in Jacob it was in loving the others less, not in loving Joseph more. Children grow up best in an atmosphere of love).
   (c) In the pure surroundings of Joseph's youth, compared with the idolatry (xxxv. 2); the intrigues, jealousies, and strifes (chs. xxx, xxxi) surrounding the youth of the older sons. How often the reformation of the father, and the introduction of religion into the home comes too late for the older children.
2. *Lesson for children—The boy the father of the man.*
   (a) Constant amid temptations, xxxvii.2; compare xxxix. 9.
   (b) Faithful to his trust, xxxvii 2, (last clause); xxxvii. 14–17; compare xxxix. 4–6, and 22, 23; xli. 39, 40; Matt. xxv. 23.
   (c) High ideals, xxxvii. 7, 9; compare xli. 41–45. Luke ii. 49.

Fifth Step. The practical lessons are the importance of wholesome influences around the birth and childhood of our children, and the value of early piety in our children, and of high (but unselfish) aims.

II. TEACHING THE LESSON.

Avoid dwelling upon the partiality of Jacob even if you so regard it. The fallibility of parents is not a wholesome subject for children. Press the lessons of constancy, purity, fidelity as valuable in forming the character for life's responsibilities, and seek to fire the hearts of your scholars with a consecrated ambition to be of use in the world.

Prize Questions.

ANSWERS TO QUESTIONS OF MAR. 15.

37. *The family of Shem. Gen. ix. 26, 27.
38. The family of Japheth. Gen. ix. 27.
39. Because he came from the other side of the Euphrates. The word is derived from one signifying "beyond," or the verb "to cross over."

(We are somewhat perplexed as to how to treat the answers to this last question Those who gave answers such as, "Because he was the founder of the Hebrew nation," are of course counted out. The nation was named for him, not he for the nation. But many give the answer "a descendant of Eber." This answer is wrong. Abram would not have been designated by the name of an obscure and remote ancestor, especially as there is no trace of the name among *other* descendants of Eber. But as this is given in some old authorities (though now abandoned by all Biblical scholars) we dislike to count it against those who gave it. Still it would be unfair to those who gave the *right* answer to give it full value, so we will mark it with a † and give it half value.)

Correct answers were received as follows,—we include some old answers that were received at the right time but mislaid:

Katie Monroe, White Hall, 31(a and c), 34, 35, 36, 37, 38, 39.
N. E. Monroe, White Hall, 31(a and c), 34, 35, 36, 37, 38, 39.
Thos. O. Coppedge, Cedar Rock, 34, 35, 36.
Ada Coffey, Patterson, 34, 35, 36.
Mary M. Darroch, Paolia, 37, 38, 39.
Fannie Bouchelle, Patterson, 34, 35, 36, 37, 38, 39
May Bouchelle, Patterson, 34, 35, 36, 37, 38, 39.
Beatrice T. McEachern, Millprong, 37, 38, 39.
Celestian Fennell, Ivanhoe, 37, 38, 39†.
Bettie Overcash, Statesville, 37, 38, 39.
Chas. P. Russell, Rockingham 37, 38, 39.
W. M. Cumming, (T.) Wilmington, 37, 38, 39‡.
Annie Cromartie, Garland, 37, 38, 39.
Lila Lane, Mt. Vernon Springs, 37, 38.
Anna Bell. Hillsboro, 37, 38.
Chas. E. McMillan, Wilmington, 37, 38, 39.
Estelle McIver, Gulf, 37, 38, 39.
Miriam McFadyen. Clarkton, 37, 38, 39.
Jas. A. Whitsett, Greensboro, 37, 38.
Willie Arrowood, Laurinburg, 37, 38, 39.
Flora C. McNeill, Fonteol, 37, 38, 39,
Janet McDonald, Ivanhoe, 37, 38, 39‡.
Mary McIntyre, Wilmington, 37, 38.
Robbie McIntyre, Wilmington, 37, 38.
Olive Wilson, Hopewell, 37.
Isabelle Robeson, Westbrook, 37, 39†.
D. R. Johnson, Wilmington, 37, 38, 39.

NEW QUESTIONS.

43. Give some typical instances of youthful piety from both the Old and New Testaments.
44. Illustrate Matt. v. 7, 8, by references to to the life of Joseph.
45. Likewise Matt. v. 9, 10.

*These questions were wrongly numbered 34, 35, 36.

SECULAR NEWS.

NORTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Mr. W. G. Hubbard, President of the Peace Society of the Friends delivered here to-night a forceful lecture on "Thought and Love: The Civilizing Forces of the Century." He planted his feet firmly on the Savior's declaration "Love your enemies" and showed that wa was incompatible with this divine utterance. The lecture was full of humor and of striking, suggestive thought.

Next Saturday the Seniors will celebrate Maxwell Chambers Day in the usual way—that is by speeches morning and night. Many visitors are expected on this occasion, for it has grown to be a sort of Commencement in embryo. On Friday night the Junior Class will give an entertainment, the nature of which has not yet transpired, but we have no doubt it will prove as entertaining as its predecessors of a like character.

Davidson College, March 21st.

We note that Mr. John D. Williams has resigned from the presidency and directorship of the Bank of Fayetteville. The institution has prospered under the presidency of Mr. Williams who enjoys the reputation of being one of the very best bank managers of the State. Mr. E. J. Lilly resigned as director at the same time. The board tendered thanks to those gentlemen for past services and elected Mr. Williams as assistant to the Board of Directors—thus testifying to their desire to retain the benefit of his mature judgment and enlarged experience. Dr. H. W. Lilly was elected president and Judge R. P. Buxton vice-president. Mr. W. N. Williams and Dr. T. M. Hunter were elected directors

On the night of Monday the biting cold winds prevented frost at Wilmington, but vegetation next morning wore a scorched or wilted look. Much fruit probably was destroyed and such truck vegetables as could not be protected. In the middle section of the State there was snow. It will be some days before the extent of the damage can be even approximated.

DOMESTIC.

Gen. A. H. Colquitt, Senator from Georgia, died at his residence in Washington City on Monday morning last at 7.10 o'clock. He was in his 70th year.

On last Sunday a cold wave struck the lower Mississippi valley. The peach and strawberry crops in Tennessee are said to be ruined. The same result about Madison, Miss.

The public school building in South Evanston, Illinois, was destroyed by fire last week. The loss is said to be $50,000. Six of the children jumped from the third and fourth story windows and were seriously hurt, though not fatally. The others escaped injury.

A severe storm with floods of rain submerged the railroads in Arkansas last week and destroyed communication for some days. Bridges were destroyed and levees broken.

Some vandals broke into the different Protestant churches in Ocean Springs, Miss. They stole the communion service of the Presbyterian and Episcopal Churches and afterwards endeavored to sell them.

Heavy floods have prevailed over the Southern part of Texas. Crops on many farms have been destroyed and the farms delayed. Every bridge in Nacogdoches county has been washed away.

Heavy frost has seriously damaged the fruit crops in West and Southwest Texas.

Railroad cuts have been blocked and railroad trains stopped in Wyoming by snow. In some places the temperature fell below zero.

FOREIGN.

Another fearful explosion of dynamite occurred at Santander, Spain, last week. On November 3 1, it may be remembered, a Spanish steamer blew up from explosion of a part of her cargo of dynamite. Divers went down recently to recover the dynamite which had sunk and was still in the wreck. While a number of men were engaged in this business the explosion took place killing ten and injuring thirty of those thus engaged.

On last Sunday an aeronaut, Wilton by name, after feeling assured from experiment that it was safe to do so, ascended from Cannes. He had gone up some distance when the wind veered and took him rapidly out over the ocean. The balloon was without ear and the valve would not open. He dropped some hundreds of feet into the sea and was drowned before help could reach him.

It seems from last accounts that the war in Brazil is not over yet. De Mello has joined the Southern insurgents and they have a strong force, so it is said.

A Moravian invasion of Mexico is now probable. A delegation arrived a few days since in the northern part of Chihuahua and are making arrangements to establish there a colony of several thousand polygamous Mormons. The settlers will go from Utah. The government has been very liberal and ganted a concession of nearly three million acres of rich land in one body.

Do You Cough?

It is a *sure sign of weakness.* You need more than a tonic. You need

Scott's Emulsion

the Cream of Cod-liver Oil and Hypophosphites, not only to cure the Cough but to give your system real strength. *Physicians,* the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

A bomb was exploded in the church of Gallievu. near Grenoble, France, on Wednesday of last week about 4 o'clock, as the congregation was leaving after an Easter service. Twenty persons were injured by the explosion, some of whom may die. In the panic which ensued a number of people were badly injured by being trampled upon.

A young ladies' school directed by Sisters of Charity at Laon, France, was destroyed by fire last week. The girls who occupied the lower floors narrowly escaped with their lives. A number were badly burned in escaping from the upper floor and on the top floor six dead bodies were found.

News comes that the schooner Storm King was struck by an iceberg in the northern Pacific ocean and wrecked during a late gale. The captain and crew narrowly escaped with their lives and after great hardships reached land safely.

Three different Arctic expeditions are planned for the coming summer. One party will go in relief of Lieut. Peary now wintering at Bowdoin bay and will bring them home. Another will start for Smith's sound in May, under Professor Steen and search for Bjorling Kalsienius who were lost from the Ripple last year. It will make scientific research a main object and will be absent three years. The third expedition will be sent out by the U. S. government for scientific purposes. It will start, as will the others, from St. Johns, New Foundland, and will be gone four years.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On the morning of March 14th, 1894. at the residence of the bride's father, Rev. Thos. Dixon, Sr., Rev. J. ERNEST THACKER, pastor of the Presbyterian church of Oxford, N. C., and Miss ADDIE MAI DIXON, Shelby, N. C.

On February 14th, at the residence of the bride's father, by Rev. K. M. McIntyre, Mr. McI. KENNEDY, of Eagle Springs, N. C., and Miss LOU LEACH, of Candor, N. C.

On March 20th, 1894, by Dr. H. R. Raymond, at Starkville, Miss., Mr. H. K. ROUSSEAU and Mrs. E. M. HOLLIDAY.

On March 18th, at Davidson River, N. C., by Rev. D. McNeill Turner, D. D., Mr. A. H. KING and Miss HESSIE CLAYTON.

On March 22d, at Glade Creek, N. C., by Rev. D. McNeill Turner, D.D., Mr. SAMUEL ORR and Miss MARY E. LYDAY.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies—&c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

At her home in Robeson county, January 31st, 1894, Mrs. McBRYDE, widow of the late James McBryde. She had been a faithful member of Antioch church for many years, and was a good neighbor and a kind mother Four small children are left to mourn their loss.

At her home in Robeson county, March 2d, 1894, Mrs. FLORA WILKES, the wife of Mark B. Wilkes, in the 73rd year of her age. She had been a consistent member of Antioch church for many years. Her aged husband mourns his loss.

At the residence of his son-in-law, in Montgomery county, N. C., on the 6th of February, 1894, Mr. NEILL GILLIS, in the eighty-first year of his age.

He had been a ruling elder in the Macedonia church for about forty years. The faith by which he walked in life sustained him in death. Among his last words were, "I have finished my work, I am ready to die. Lord let me die and be for ever with thee."

Christian Leader:

No young man ever climbed the ladder of success with a bottle of whisky in his pocket.

Ruskin:

Without the resolution in your hearts to do good work, so long as your hands have motion in them, and to do it whether the issue be that you die or live, no life worthy the name will ever be possible to you, while, in once forming the resolution that your work is to be well done, life is really won, here and forever.

Lutheran World:

Many parents have the habit of criticising and pointing out the faults of their pastor in the presence of their children. What wonder, then, if their children break away from the Church, and even become dissolute. If parents feel that their pastor needs an overhauling, they had better do it when the children are in bed, for few things are more likely to cause a young person to dislike the church.

Bi.flast Witness:

To fight evil with evil simply doubles the evil. The "heaping coals of fire on the head" of enemies is not the object but only the result of returning good for evil. He that returns good for evil for the purpose of "burning', his enemy, does not really give good for evil, and there will be no good result. But the only vengeance a Christian can take on anyone is this. You try to kill an enemy by making him your friend. You do that which tends to burn out the evil spirit within him.

WILMINGTON MARKET,

FOR

WEEK ENDING, MARCH 28th, 1894.

SPIRITS TURPENTINE: On Thursday (22d) dull at 28½ cents Friday and Saturday dull at 28; since firm at 27.

ROSIN: Strained 90 cents and Good Strained 95 cents; closing quiet.

CRUDE TURPENTINE: Hard $1.10 and Soft $1.80 throughout.

TAR: Receipts taken day by day at 90 cents.

COTTON: Middling 7 cents.

TIMBER: No change to report.

WANTED!

BY A LADY OF EXPERIENCE A position as matron in school or boarding house. Reference furnished on application. Address,

MRS. M. D MOORE,
Roxboro, N. C.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.
IN EFFECT DECEMBER 3rd, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11 35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

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Presbytery of Mississippi will meet in Wesson, Miss., Thursday, April 12th, 1894, at 11 a. m. Sessions will send up statistical reports and Commissioners' Fund at rate of 10 cents per member.

S. C. CALDWELL,
Stated Clerk.

The Presbyterian.

FOR THE FAMILY.

GOD'S OWN PECULIAR TREASURE.

Malachi, Revised Version.

Lord! Thy peculiar treasure
Thou makest them to be
Who find their chiefest pleasure
In glorifying Thee.
Thine own peculiar treasure
Thou makest them to be.

For Thou dost hear from heaven
Thy children while they walk
Together morn and even,
And of Thy mercies talk.
Thine own peculiar treasure
Thou makest them to be.

God-loving and God-fearing,
In brotherhood they dwell,
While, one another cheering,
Thy faithfulness they tell.
Thine own peculiar treasure
Thou makest them to be.

For all who bear Thy semblance
And venerate Thy name,
The Book of Thy remembrance
Will crown with holy fame.
Thine own peculiar treasure
Thou makest them to be.

—*Thomas Mackellar, in The Presbyterian.*

Items for Lady Readers.

QUEEN MARGHERITA OF ITALY.

The Queen, a handsome, gracious lady, forms an important element in any consideration of the power represented by the Quirinal. She has the reputation of being the best-dressed lady in Europe, and that title alone is sufficient to endear her to half the population of the country, that is to say, to the female half. Beauty is always a power, and rarely is its influence felt to such a degree as when it adorns royalty. Perhaps it would be more true to say that "charm" is the special quality by which Queen Margaret of Savoy fascinates so many of those who see her or who are brought within the circle of the Italian court. As a wife and a mother her character is spotless. It has not been always possible for her to maintain this high character, of which she herself is so resplendent an example, in the court over which she reigns; but she has striven hard to do so. Her piety and devotion have been praised by those who were not given to such practices, and that has been detrimental in some degree to her influence. At one period of her reign she was credited with the endeavor to bridge over, by her piety and by her marked attention and respect to the clergy she met in her drives, the gulf existing between the Quirinal and the Vatican. If such was even her intention or hope, she has long since seen its folly. Her friends no longer talk of her piety and devotion. Her talents are considerable. She talks several languages with correctness and facility, among them, German, English and French are particularly well spoken. She is an omnivorous reader of English works, and she is well acquainted with the modern novelists of the higher type. Among her other accomplishments is that of music, which she renders with taste and feeling, especially in singing. She is a constant attendant at the orchestral concert, where the best classical music is performed, and her presence is assured at every new opera or when a new prima donna revives one of the older and more melodious masterpieces of Italian music. Though insisting on the rigid observance of the etiquette with which she should be received, she is all womanly when one of her attendants or one who has served her well happens to fall ill. When the Marquis of Villamarina, who lived in the Quirinal and was a friend of Queen Margaret, became ill and died the Queen attended him like a hired nurse; in fact, her devotedness on this occasion won the admiration of the nursing sisters who were called in to attend the dying man.—*Rome Correspondence of the Baltimore Sun.*

Things Useful.

Orange Loaf Cake.—Beat the yolks of six eggs to a cream, with half a pound of powdered sugar and two ounces of softened butter. Add the grated rind and pulp of three oranges. Take the pulp out with a spoon, saving all the juice and rejecting the core and seeds. Sift together half a pound of flour and one teaspoonful of baking powder, and stir into the cake alternately with the whites of the eggs beaten to a stiff froth. Pour quickly into well-greased tins and bake in a moderate oven. This is nice baked in little pans of fancy shapes, and when done dip them in orange icing.

Orange Icing.—From a five-cent baker's loaf of stale bread cut off all the crust, and grate or crumble the inside as fine as possible. Pour over it one quart of boiling milk, add a quarter of a pound of butter and the same of sugar Let it stand until cold. Then add the grated rind of one, and the pulp and juice of two large oranges and six eggs beaten light. Pour into a buttered dish and bake one hour. Serve hot or cold.

The eyes should always be wiped toward the nose, as it presses out the fine lines from the corners. Every woman has heard of the virtues of rain water for the complexion, but it is hard to procure this in our city-supplied houses. A substitute is to keep a pitcher of warm water for toilet use in which lemon, orange or cucumber peel is allowed to soak. Water so impregnated, it is said, imparts a healthy glow and really freshens the complexion, while it softens the skin.

Crokonole Patties—Make a very stiff mush of Indian meal, and when cool enough to handle mix in the following: To each pint of mush have one teacupful of ham, one of finely chopped cabbage, and half a cupful each of minced onions and finely chopped pickles—cucumbers are best—with red pepper and salt to taste. Mix thoroughly, and roll into balls slightly flattened with the hand, dip in egg and roll in cracker, not bread crumbs, as the bread does not give it the crispness that the crackers do. Fry in hot lard, and place on paper for a few minutes before serving. These are excellent hot, and nice cold for tea, lunch or for school children.

COLD BOILING WATER.

At High Altitudes It Is Not Hot Enough to Cook Potatoes.

"Cold boiling water, indeed! Boiling water is the hottest kind of thing. Don't I know? Haven't I scalded my fingers more than once with water from that tea kettle?"

James is right, and yet he is wrong. Boiling water is not always very hot water, in spite of his painful experience.

This is the way it happens.

When water boils ordinarily it is because great heat has separated the tiny particles of the water, forcing upward and outward in lively bubbles the air which is contained in them. This is done in spite of the downward pressure of the atmosphere. After the water has become hot enough to boil it can get no hotter, because the air escapes as fast as it is sufficiently heated to do so.

There are places on the earth where the pressure of the atmosphere upon the water is so slight that it requires but little heat to push apart the particles and set free the air bubbles, which are confined in the water, so it begins to boil before it becomes very hot. It ought hardly to be called cold water, perhaps, but it is certainly far from being as hot as ordinary boiling water. This state of things is found on all high mountain tops, as the atmosphere grows weaker and its pressure less as one ascends.

A gentleman traveling at a great elevation in the Andes mountains put some potatoes in a pot of water over a hot fire, according to the New Orleans Times-Democrat. The water began to boil almost immediately, but the potatoes did not cook. All the afternoon and all night the water bubbled and boiled, but still the potatoes were not cooked. The boiling water was not hot enough.

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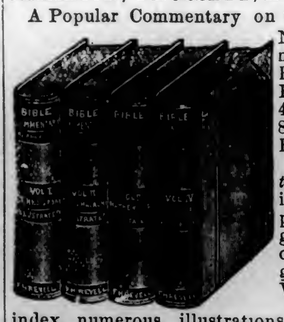
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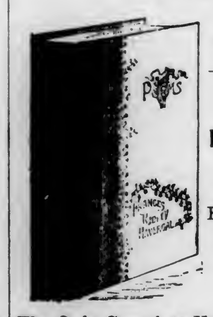
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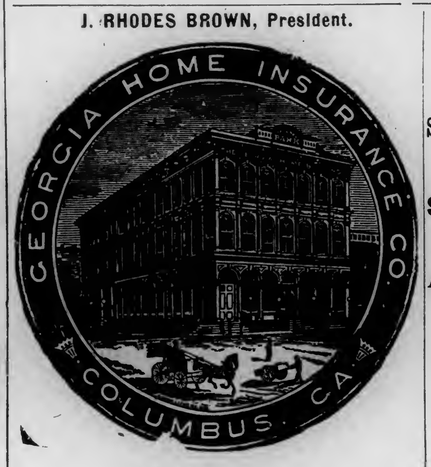
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AS YOU WILL.

Do the work you have to do
As you'd do it, if you knew
That, with this day's setting sun,
All your life's work would be done.

Do it bravely, do it well,
So that future years may tell
Of the blessings which accrue,
From the good deeds you shall do.

Do not sit and idly wait
Some propitious turn of fate;
Fate is blind, and cannot know
What direction you shall go.

Opportunities you'll find
Always suited to your mind;
If you only wish to play,
You will idle life away.

—*Young People.*

A Bible for a Pistol.

"See, mother, see what I have brought you!" exclaimed a young Brazilian, holding up to view a well-bound, gilt-edged book. "Antonio Marques told me that the priest ordered him to burn it, but he did not like to destroy so good a book, and was afraid to displease the priest by keeping it, so I offered to trade my old double-barrelled pistol for it. I thought you might like to have the book, for they say it is all about religion, and you are so religious. It might be of use when you go to repeat your prayers for people who are dying."

The mother took the book from her son's hands, and slowly reading the title, "A Santa Biblia," said: "Ah! this is good; this is the 'Rule of Life.' I am glad to have it." Then beginning at the first of Genesis, she glanced over several chapters until she reached the tenth. "Yes, you are right, my son, here is just the kind of prayer I want. Here is a long list of names, and as they are all in the Bible, they must all be of saints, and some of them will surely help the poor creatures."

The youth frequently found his mother with the book before her when he came in from his work, and had he taken the trouble to look over her shoulder, he would have found her always reading the tenth chapter of Genesis.

The woman, who had a fame of knowing by heart a great many prayers, was often sent for to go even long distances to repeat them for the hope and comfort of the dying; and she was faithfully trying to master the long names so as to say them off glibly to serve as a prayer.

One day, as they sat taking their noonday coffee, a messenger came from a neighboring plantation, begging her to go at once to see a young girl who was very ill. With book in hand she set out, and arriving at the house, a sad though not unusual sight met her eyes. A girl of about fifteen lay upon the bed, her beautiful black eyes looking strangely bright in contrast with the pale features. The parents and sisters, instead of caring for her, were wringing their hands and wildly crying out: "She is dying! She is dead!" The sick girl feebly stretched out a wasted hand, gasping: "They say that I am dying; teach me quickly how to die; tell me, what must I do?" The old woman gently shook her hand, and in a soothing voice, said: "Don't be nervous, dear; if you will repeat after me the Pater Noster, the Ave Maria, the prayer to St. Joseph, and the rest, and then a prayer that I have learned from this good book, you need not be afraid."

A sight never to be forgotten by one who knows that there is but one "name under heaven, given among men whereby we must be saved," was this death-bed scene. The old woman, in clear tones, rapidly repeated among other things: "Shem, Ham, Japheth, Gomer, Magog, Madai, Javan," and so on through the long list. The dying girl vainly tried to follow her as her voice grew fainter and fainter, for she was with all her failing strength, clinging to this false hope, as she passed out into eternity.

Some years later the young man who had gotten the Bible in such a curious way married, and left the old house to live at the wife's homestead. One evening, as the old father sat in his usual place reading, the husband said: "Anninha, what is that book your father is always reading?"

"That," she replied, is the Bible. He often tells me about what he reads, and it is very interesting. I wish I could read it for myself; but it is a French book, and I can only read Portuguese."

"If it is called the "Holy Bible," said he "then my mother has it in Portuguese, for I gave it to her long ago. I never read it myself, but she used to learn things out of it for prayers. They never sounded very interesting to me."

"Could you get it for me, Jose?" she asked.

"Yes, I will go over and ask mother for it to-morrow," promised he.

When the wife got the Bible, she carried it to her father, who was much pleased to find this favorite book in his native tongue, and, opening it at the New Testament, he began to read aloud. The young couple listened, and soon grew so interested that they begged him to go on, till they kept him reading late into the night. Deeply touched by the "old, old story of Jesus and his love," they began to read for themselves. Soon they learned that pardon and peace had already been purchased for them, and that what God required of them was not penances and a bondage to fear through life, and masses and agonies of purgatory after death, but child-like faith and loving obedience—that godliness which gives promise of the life that now is, and that which is to come.

The son's first wish was to have his mother learn the good news, so he carried back the Bible, saying: "Why, mother, you never got the best out of this book! You only looked for something to die by, and it is full of good words to live by, as well. Let me read you some."

"No, my son," responded she, "I got what I wanted out of the book, and that is enough for me. I do not care to look for more."

"But, mother," pleaded he, "you would be so much happier if you knew the true way to live and to die."

"Hush, Jose, said the mother indignantly. "Do you dare to hint that I, who have taught so many how to die, do not know myself? Let me alone, and do not trouble me any more about the book."

The man went back to his wife troubled and disappointed. The more they studied the book, however, the better they understood that it was God's Spirit who had opened their eyes, and to him they must look to perform the same miracle upon their mother, that blind one leading the blind, and for this they are still daily watching and praying."—*Children's Work for Children.*

A Little Gentleman.

The very first snow of the season had come—just enough to slide on without going in over your boots.

It was a sunny December day, and Ted and Mamie were out on the terrace all ready for fun.

Mamie wore her blue hood and red mittens. Her eyes matched the hood, and her cheeks matched the mittens. She wanted the first slide down the terrace.

"O, please let me, Teddy?" she begged in a happy flutter.

"No," said Ted; "I'm going to slide first, 'cause I'm the oldest. 'Sides, it's my sled."

"Then you're a mean boy," said Mamie.

"Say much, and I'll slide all the time," answered Ted, coolly.

Wasn't it a pity that a quarrel should cloud the beautiful bright day? Mamma thought so. She had opened the window to get a handful of fresh snow, and she heard it all.

"Ted! Mamie!" mamma called. "I'm going to give Tony and Cleo a bath. Don't you want to see?"

They came, hanging back a little.

"O, yes!" cried Mamie.

It was yet one of her delights to watch the new canaries bathe.

Ted didn't say anything—he didn't care much about such fun himself—but but he looked on while mamma took off the cage bottom and set the cage over a glass dish full of water on the oil cloth mat.

Tony hopped to the lower perch with an eager flutter, and dipped his yellow bill in the water. Then all at once he seemed to remember something. He looked up at Cleo.

"Chip! chip! chip!" he said.

Cleo understood.

"Che up!" she answered softly.

Then down she came, and into the water she went, while Tony stood by and sung as if he meant to burst his little throat.

When Cleo finished her bath he took his, scattering the water drops like rain.

Mamma looked at Teddy.

"What do you think of it?" she asked, with a twinkle.

"I think Tony's a little gentleman," answered Ted promptly. "And I'm going to be one too. You can slide first, Mamie."

"No, you can," said Mamie.

It was to see who shouldn't be first this time! But Teddy conquered.—*Sunshine.*

A Feathered Hero.

"H-e, he, r-o, ro, hero," sang Francie, one morning, as she came tripping to mamma with brush and comb, to have her hair brushed and braided for school, and thinking of her spelling-lesson she had learned the evening before.

"Papa, what is a hero?" she asked.

"Why, Francie, I thought you knew," said her elder sister, Minnie, who was busy gathering up her books and putting them into the satchel.

"Well, daughter, tell her what a hero is, if you know," said papa.

"Why, a hero is a famous soldier, who has won many great battles," said Minnie, confidently.

"Such a one is, no doubt, a hero," said papa; "but I think we can find heroes nearer home if we look for them."

Just at that moment a loud cry was heard from the little girl. "Owch! mamma; you do hurt so," she exclaimed; and, truly, the golden hair was in a terrible tangle. It took all the good mamma's patience and loving care to get the bright little head into proper shape without another outcry.

"When you come home," said papa, "I will introduce you to a hero." With the usual good-by kisses and a handful of pretty flowers, gathered as they passthrough the yard, the two children went their way to school.

In the afternoon, while mamma was busy with the dinner, in rushed the children, hot and tired with their long walk. Minnie began at once to help set the table; but Francie went straight to the sideboard, saying, "O mamma! I am so hungry; I want a biscuit or a teacake." She looked until she found what she wanted. She began munching and asking questions about a wee little white chicken that was cuddled down in a corner of a small box near the fireplace.

After dinner papa called the little girl to him, as he sat near the fireplace. He showed her the little white chicken which mamma had found in the barnyard, with its poor little leg broken, where the colt had stepped on it. She had bound up the broken leg and given the poor thing some food, and put it in the box. There it was, twittering away such a merry, cheerful little song of thanksgiving that no one would have believed it was suffering from a hurt that would have been so terrible a thing to a human being.

"Here is my hero," said papa; and he told the little girl about the accident, and how much suffering it must have caused. He showed her how bravely the little fellow bore all the pain. Instead of crying out he was trying as hard as he could to make his kind benefactor understand his gratitude by singing a sweet, cheerful little song. And then he told her that all those who bravely bore pain or trouble of any kind, and tried to be cheerful and contented, even when they were suffering, were really heroes, like the little white chicken.

Francie thought of her outcries in the morning, when the dear, patient mamma did but pull her hair a little with the brush; and of her impatience when she came home from school hungry, and could not wait even a minute for dinner to be ready. She felt quite ashamed that a poor, little, broken-legged chicken should be more of a hero than a little girl seven years old, who went to school and could read and spell.

Minnie stood by in silence, and she, too, felt that to be a hero one did not have to be a soldier and fight battles—except, perhaps, silent battles with her too impatient temperament. Both the children resolved to be in future more like the little white chicken.—*Francie's Papa, in Our Little Ones.*

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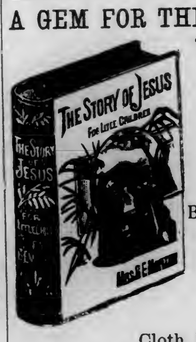
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F. W. Farrar, D. D.:

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.

The Presbyterian:

The Church is greatly dependent upon her rising ministry for her future peace and prosperity. She will be molded and affected by the piety, the soundness of faith, the ability and spirituality of the preaching of the young ministers who are yearly sent out to man her pulpits and to fill positions of influence in her communion.

Lutheran World:

The creed-smasher is not making much headway. Indeed, those unsophisticated brethren who thought to rip things up in a day have found their undertaking a hard one. When the Church began to study history it was soon discovered that the same kind of radicalism had flourished before, only under different names. The creed-smasher is as old as Christendom and is the father of every phase of sectarianism.

New York Christian Advocate:

I think the strictness of self-examination for ministerial fitness is contained in that solemn, searching question of our Lord, thrice repeated, "Simon, son of Jonas, lovest thou Me more than these?" It is not a minister's wisdom, but his conviction, which imparts itself to others. Nothing gives life but life. Real flame alone kindles other flame. This was the power of the apostles. "We believe, and therefore speak." Firm faith in what they spoke; that was the basis of the apostles' strength; but in us there is one thing wanting—we only half believe.

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TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No. 23 Daily.	No. 35 Daily.	No. 41 Daily	†No. 501, N. Y. and Fla. Special.
	A. M.	P. M.	A. M.	A. M.
Lv Weldon	11 47	9 51	...	12 02
ArR Mount	12 55	10 45	.....	.....
	P. M.			
Ar Tarboro	2 35	.....	.....	... ..
Le Tarboro	12 07	.....	.....	.....
	P. M.	P. M.	A. M.	
LvR Mount	12 55	10 45	6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	2 45	.....	.....	.....
Lv F'y'ville	4 25	1 15	.....	4 00
ArFlorence	7 05	3 27	.....	6 15

	No. 47 Daily.			
	P. M.	.....	A. M.	
Lv Wilson	2 05	.....	6 35	
LvGold bo'	3 00	.....	7 20	.. ..
LvM'gnolia	4 13	.....	8 29	.. ...
Ar Wilm'tn	5 50	.....	10 00	.....

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily	**No. 500, N. Y. and Fla. Special.
	A. M.	P M		P. M.
LvFlorence	7 30	7 05	.....	11 50
Lv F'y'ville	10 27	9 20	.....	2 23
Lv Selma	12 10	.....	.....	.....
Ar Wilson	1 05	11 18	.....	4 30

	No. 48 Daily			
	A. M.	.....	P M	
Lv Wilm'tn	9 00	.....	7 00	.....
LvM'gnolia	10 40	.....	8 37	.....
LvGoldsbo'	12 00	.....	9 48	.....
Ar Wilson	12 50	.. ...	10 35	.....

	No. 78 Daily.	No. 14 Daily.		
	P M	P. M.	P. M.	
Lv Wilson	1 15	11 23	10 40	.....
ArR Mount	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	... .	.....
Lv Tarboro	12 54	.....	.....	.....
LvR Mount	2 07	12 05	....	.....
Ar Weldon	3 18	12 56	... ..	6 01
	P. M.	A. M.	A. M.	A. M.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leave Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9 30 a m, arrive Tarboro 10 25 a m, and 11 45 p m.

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

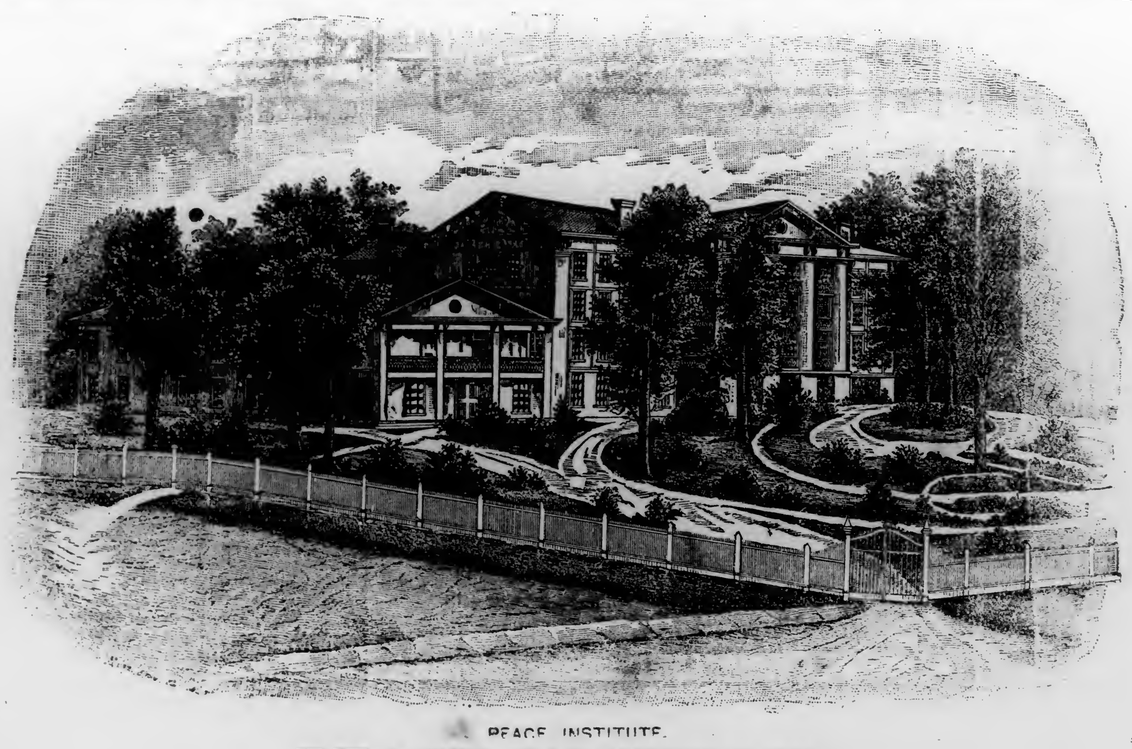
Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7 20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norfolk daily and all points North via Norfolk daily except Sunday.

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TRAINS GOING SOUTH.

Dated Jan. 11, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington	*3 20		.....
			.....
Leave Marion	6 11		.....
Arrive Florence	6 50		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	*7 10	* 7 45	.....
Arrive Sumter	8 28	9 20	... ..
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 28	*9 53	.....
Arrive Columbia	10 00	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 57	5 35	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter	5 57	* 5 45	.....
	A. M.		.....
Arrive Florence	7 15	6 55	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence	*7 40	.. ..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 00 p. m., arriving at Hartsville 8 04 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday

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REV. ALEX. D. McCLURE.

FIND REST.

In the eleventh chapter of Matthew we have the gospel condensed in three verses at the close. These are the words of JESUS. There are two parts though we often fail to mark the division and progress of thought and so fail to get the full meaning and blessing. In our hasty conclusion from hurried reading we fail to see the provision for experience and growth and the conditions to this. Here is a help for the difficulty once presented by a young Christian to the writer that preachers seem inconsistent in saying the sinner can do nothing, and should cease trying to do anything to save himself as salvation is not of works, but by faith, and yet always urging to work out salvation with fear and trembling. There is no difficulty if we only receive the truth as here distinguished. Our SAVIOUR says: "Come unto Me * * * and I will give you rest." This is the first part of his words and addressed to the unsaved. There is an inferential meaning that JESUS is a refuge of His people and gives rest from trouble. But the weary and heavy laden here are sinners and they can do nothing to secure forgiveness, the rest of justification. That is by grace, the gift of GOD. JESUS gives rest. It is not possible for the sinner to do anything to merit this. It is secured by the finished work of CHRIST. The sinner receives the gift in the empty hand of faith. When the gift has been received the second part of our SAVIOUR'S words should be heard. In them He tells us we may find rest. Here the preacher tells us we have something to do. Until JESUS gives us rest we are dead in trespasses and sins. After receiving the gift, having been quickened by the HOLY GHOST, we are to work out our salvation with fear and trembling as GOD worketh in us both to will and to do.

The prophet ISAIAH gave a parallel to this in the thirtieth chapter in these words: "In returning and rest shall ye be saved; in quietness and confidence shall be your strength." There is another parallel passage in Hebrews: "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." These three portions of Scripture may be profitably studied together as statements of the two parts of salvation for the helpless sinner that he may receive the gift of GOD, eternal life through our LORD JESUS CHRIST, and for the saved sinner that he may go on from strength to strength. In forgetting the things that are behind and reaching forth towards those that are before the saved sinner shall find rest.

The SAVIOUR gives three means of doing this. The first is to enter His service. The figure used is that of oxen under the yoke. To encourage the timid and to assure all of the blessing, He says "my yoke is easy," using a word which literally means useful and gives the suggestion that in being useful, in the service, the yoke of service is easy. It may be that as the cushion of love and grace lies under the yoke and bears it up from the neck, that will make it easy. The suggestion that the yoke is double and for two and that JESUS always served with His saved one in a joint service will help to make it easy. The added words "my burden is light," in the application suggests that part of the service may be burden-bearing. An easy inference would carry us to the thought of burdens of sorrow and care which have their work in finding rest. But that is beyond the present thought that by serving CHRIST, doing something for Him, we shall find rest. The second means is that of being a hearer in the school of CHRIST—whether taking Him as teacher and having all our lessons from Him or studying to learn more about Him. In either case we are learning in the school of CHRIST, under instruction of the HOLY GHOST with the Bible and Providence as text books that our education may come to this; we find rest unto our souls. The third means is following the example of CHRIST. We may think of this as what we learn in the school or what we practice out of school hours. The latter is the means whereby we find rest.

In this service we are to be withdrawn from every other service or sympathy gladly bearing the yoke for Him and carefully refusing to serve any other if we would find rest. We must expect discipline and correction, sometimes, it may be, sharp and severe when we are inattentive or stubborn, or with difficult tasks for our good if we would find rest. In trying to follow His example we may find duties disagreeable and difficult and ways rough and steep with burdens to be borne and trials to be endured if we would find rest to our souls.

This rest is not the same as peace of conscience which has to do with relief from the sense of guilt and its distress to be removed so that we may have the memory of a sin without its bitterness. It is not the same as the peace of GOD—which is rather an impartation of that peace which as a central calm holds in GOD undisturbed amidst all disturbed affairs. This rest is not Heaven to which we hope to come. That rest of Heaven remains for the people of GOD, beyond the turmoil and strife and raging earthly things, where sorrow and sighing cannot be. This is a growth, an experience, an attainment of this life, with all its temptations and snares and the sin which doth so easily beset us. The reference here should be to the fifth of Romans with its grace wherein we stand and rejoice in hope of the glory of GOD. In this we grow in grace, as tribulation worketh patience and patience experience and experience hope and hope maketh not ashamed because the love of GOD is shed abroad in our hearts by the HOLY GHOST which is given unto us.

This rest we find is a more general experience than any of the special good we have compared with it. As used by our SAVIOUR its good is all that follows justification in the way of experience and growth in this life in the benefit of working for CHRIST learning of Him and following His example. In our reading of this text and meditations on it we are called to make the distinction between the rest which is given and the rest we find. The one is of the mercy of GOD in CHRIST JESUS that being justified by faith we have peace with GOD through our LORD JESUS CHRIST. The other is the ground of self-poise and a secure position gotten by experience of the grace of GOD in working out our salvation. This cannot be by so called good works apart from CHRIST but only after He gives us rest and as we in His service learn of Him and follow His example, meek and lowly of heart.

LOUISVILLE THEOLOGICAL SEMINARY has just passed the first annual stone on its journey. It has been remarkably successful in its initiation and outstart. Thirty-one students avail themselves of the admirable instruction it affords—one of whom comes from Persia. Now too it finds a friend who enables it to go forward prosperously, avoiding the trials and embarrassments usual to such institutions at the outset. Mr. A. J. ALEXANDER, of "Woodbnrn House," Kentucky has deeded to the endowment of the Seminary a piece of property in Chicago valued at $100,000. The buildings last year brought in a rental of $8,000.

The seminary is under the control of the Synods of Kentucky and Missouri. Special attention is given to the study of the English Bible.

HERE AND THERE.

NEXT WEEK WE WILL GIVE OUR readers the first of the admirable series of articles we promised them: "Among the Stars"—by Sir RICHARD STOWELL BALL, Royal Astronomer of Ireland. We can promise them a delightful treat. It will be followed by the articles "An Hour with Insects," "An Hour with Plants," etc.

We will send the paper to any member of a family in which it is not taken, from now to January 1st. '95, for $1.00. Send on at once, and begin with the series.

FOR REASONS NOT NECESSARY TO mention, we have placed the Foreign Mission article on our fourth page.

BY CONSECRATION "WE MEAN AN entire surrender of the whole being to GOD—spirit, soul and body placed under His absolute control, for Him to do with us just what He pleases. We mean that the language of our hearts, under all circumstances and in view of every act, is to be 'Thy will be done.' We mean the giving up of all liberty of choice. We mean a life of absolute obedience.

* * * * * * *

"I wish I could only show to every one the unfathomable sweetness of the will of GOD. Heaven is a place of infinite bliss because His will is perfectly done there, and our lives share in this bliss just in proportion as His will is perfectly done in them. He loves us—*loves us*, I say—and the will of love is always blessing for its loved one. Some of us know what it is to love, and we know that could we only have our way, our beloved ones would be overwhelmed with blessings. All that is good and sweet and lovely in life would be poured out upon them from our lavish hands, had we but the power to carry out our will for them. And if this is the way of love with us, how much more must it be so with our GOD, who is love itself!—*Christian's Secret of a Happy Life*.

WHEREVER A TRUE WIFE COMES, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet; but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar, or painted with vermillion, shedding its quiet light for those who else are homeless. This, I believe, is the woman's true place and power.—*Ruskin*.

IT IS SELDOM WE READ A MORE worthy tribute, as we think, to the virtues of one deceased than the following to Senator A. H. COLQUITT, of Georgia. It is taken from the editorial columns of the Savannah News: Such a life as his, it were well worth to live. Senator COLQUITT demonstrated that a successful politician may be also an unselfish man and an humble Christian. His is an example worthy of emulation by the youths of our land:

His public career was a long and successful one, and from the beginning to the end of it there is no blot upon the record he made. His purposes were high and his motives pure. If he made mistakes they were honest ones. He adopted no course in politics with a view of advancing his political fortunes. His sole aim was to promote the public good and advance the welfare of the people.

He was trusted and honored, because he was trustworthy and honorable. Early in his public career the people put their confidence in him, and they never withdrew it. On the day of his death he had as strong a hold upon those who had made him governor and senator as he had when they elected him. No better evidence is needed that he was equal to the duties imposed upon him and faithful to the trust confided to him.

He was not a money getter. If he had ability to accumulate wealth he did not use it. The high positions he held must have presented numerous opportunities to make money. He did not take advantage of them. It may be that he was so occupied with his public duties that he did not see and appreciate them. It is certain that it was never charged against him that he neglected the people's interests to look after his own, and it was never suggested that he used his office for his own gain. He died poor in this world's goods, but rich in the respect and love of the people of his State, and of those with whom he served in congress.

* * * * * *

He was a man of strong religious convictions, and his example was always in favor of a moral and religious life. * * *

He was a soldier, a statesman and a leader—a good man, who will be missed and mourned.

THE MOORE FUND.

Please acknowledge the following subscriptions to the "Moore Fund."

Ladies' Missionary Society, Morven church (additional) $2.62; A Friend, $2.50. Total, $5.12. Amount previously acknowledged, $1,758.38. Total to date, $1,763.50. Amount still needed, $36.50.

Fraternally,

ALFRED T. GRAHAM.

Davidson, N. C., March 30th, '94.

EDUCATION COLLECTION IN MECKLENBURG PRESBYTERY.

Committee held its regular meeting this week and directed me to state the condition of the cause. There are two facts which need attention.

I. The April collection is for candidates for ministry and NOT for "Church and Christian Education;" *i. e.*, the April collection is for the regular cause. This is by order of Presbytery. This order does not show any lack of appreciation of the other collection; for it is hoped the supplemental collection may be taken up at some other time. But when Presbytery was arranging its collections, it was discovered that we had more than *twenty* candidates and no source of income save the November and April collections: So that Presbytery was *forced* to reserve April; as indeed has always been done, although the pressure was much less.

So that the April collections will be sent to R. A. Dunn, Charlotte, N. C., for the regular cause.

II. The committee have paid *three-fourths* of amounts promised to candidates and have no more money—$250 will be needed to keep our young men at their work. The committee have exhausted their resources and appeal to the churches. If $250 is sent to us from April collection, we can pay out; if not our young men must suffer. The Presbytery has done very little. The Charlotte churches have given most of the money so far and can be expected to do no more. Only interest and promptness can save the cause; the $250 can be easily raised if taken in hand.

We need scarcely add that this cause is one of the noblest, as it is one of the most needed, on the entire list; also that our young men are noble students and are economical. We believe the churches will give them the $250 promised. Please send the collections promptly.

JOHN A. PRESTON.

Charlotte, N. C.

About the Organist.

"Don't shoot him; he's doing the best he can," is the legend said to have been posted over the organ bench in a Leadville church. Such a sign suggests two facts of wide application, namely: (1) The disposition in our churches to criticise some one who has a public part to perform, whether it be organist or choir, or minister or sexton. (2) The reasonable presumption that these good people are all seeking earnestly to discharge their functions with fidelity: Says the *Congregationalist*:

The organist's place in church worship, though recognized by all as important, does not always receive that emphasis which is its due. He, more than any one, next to the minister, can make or mar the harmony of the service. A few suggestions from a clergyman who sometimes enjoys the privilege of presiding at the organ may be helpful.

Every part rendered by the organist needs to be governed by this dominant thought, namely, the place it should occupy in producing spiritual effects. The idea that an organist should ever think of performiug a certain selection in divine worship for the sake of displaying his artistic skill can be nothing less than an abomination in the sight of God. No discount on fine execution is intimated, if it is only utilized and made subservient to the highest ends.

The prelude, if it has any *raison d'etre*, is given to produce a worshipful frame of mind in the listener. Its object must be to introduce the waiting assembly to the presence chambers of the King in His beauty. No one piece of music more closely meets the writer's ideal of a true prelude than Handel's Largo, which, by its stately and majestic measures, seems to inspire the soul with due reverence.

The interlude has its use in the rest it gives to the voice for a brief interval between verses, but it needs to be kept within the bounds of chastened thought and worshipful melody. For a hymn of ordinary length one interlude, set midway, ought to answer.

In "announcing" the tune to be sung, if it is a familiar one, the organist of good taste will simply play a few bars, sufficient to indicate the identity of the tune. Sometimes one hears an old tune like Martin with all its "repeats" played through before the choir sings. Such a practice is tedious to the ear and wasteful of time.

It is in the matter of the postlude, however, that I desire to make the strongest impression of dissent from the prevailing custom. As frequently rendered that closing piece seems to say to the people, if it has any language, "All that has been expressed by the preacher was good enough in its way, but it is not to be accepted on its face value. If it made you hearers feel solemn it was not so intended. Now is your time to put away all sadness. Go home light-hearted and gay."

Recall one such scene. The sermon has closed with a tender Gospel invitation to the sinner. Prayer has been offered that the Spirit may lead the prodigal to repentance, the hymn is sung enforcing the invitation and in the hush of the "still, small voice, the benediction is pronounced, when, presto! forth peals the organ with all stops drawn, and the performer proceeds, by trills and scales, *arpeggios* and *appoggiaturas*, to exhibit the largest variety of melodic eccentricities and harmonic pyrotechnics.

I admit that on those occasions when the preacher has discoursed on some joyful theme the player may fitly let himself out on the full organ, if he choose, with selections like Mozart's Gloria, or Mendelssohn's Thanks be to God, or Handel's Hallelujah. It is also conceded that many organists are (as all ought to be) Christians, in full sympathy with the Spirit of worship, and conscientiously desirous of using their position for the divine glory. To this class it is believed that we may confidently look for a strong protest against the present conventional method of "playing people out of church."

A recent letter from an organist showed that the appeal in question needs sometimes to be made to the church people. Said the lady in her note, replying to a criticism along the line of this article: "I have always played selections of a quiet, devotional character, postludes as well as preludes, for anything in church of a loud or brilliant nature is distasteful to me. Recently, at the entreaty of a few in the congregation and the members of the choir, I have used full organ at the close of the service, and tried to give something to "whoop them up," as they expressed it. They have deemed it a success, but it is always done greatly against my will and inclination.

So long as the music committees in our churches continue to be made up largely from the parish, so long will the secular more than the spiritual element of the congregation determine what shall be done by the organist both in handling the instrument and directing the choir. Ordinarily speaking, "he is doing the best he can" when he is seeking to please the committee that hired him. He is human and therefore anxious to retain the place by which he gains part of his livelihood. If, in making himself solid with the committee, he is obliged to violate some of the canons of good taste do not "shoot" him, but level your guns at those who engaged him, and through them secure a reform.—*Mid-Continent*.

The Presbyterian.

THE CATHEDRAL CHIMES.

I climbed the winding stairway
That led to the belfry tower,
As the sinking sun in the westward
Heralded twilight's hour.

For I thought that surely the music
Would be clearer and sweeter far,
Than when through the din of the city
It seemed to float from afar.

But lo, as I neared the belfry,
No sound of music was there,
Only a brazen clangor
Disturbed the quiet air.

The ringer stood at the key-board,
Far down beneath the chimes,
And patiently struck the noisy keys,
As he had, uncounted times.

He only knew his duty,
As he did it with patient care,
But he did not hear the music
That floated through the air.

Only the jar and the clamor
Fell harshly on his ear,
And he missed the mellow chiming
That everyone else could hear.

So we, from our quiet watch-towers,
May be sending a sweet refrain,
And gladdening the lives of the lowly,
Though we hear not a single strain.

Our work may seem but a discord,
Though we do the best we can;
But others will hear the music.
If we carry out God's plan.

—*Congregationalist.*

"A WARNING FROM JAPAN."

The following letter which appeared in the Presbyterian, of Phildelphia, has been sent to us with request for publication. The letter published is accompanied with the suggestion that the statements would be equally true of many of those who come to us from other Eastern countries, although there are occasionally honorable exceptions to the rule. It behooves us to consider carefully what is said or written concerning these visitors by missionaries, who know well whereof they speak.

Here is the "warning":

"Our work is going on with more satisfaction than ever before. We have had twenty-seven fine students this year and five graduates last April. Of these, two were retained in our own band of employed women, and the others have been engaged by missionaries for work in the more distant parts of the country. Some of the students are wholly self-supporting. The course of study demands a fair amount of mental ability and sustained effort on the part of the students, and we find them making every effort to come up to our standard.

"It may be interesting, in this connection, to note that all but three of our women come from what is called the 'higher classes.' Two are noble women, twenty-two are *samurai* (or, as the English would say, 'gentry'), and, of the remaining three, one was the daughter of a farmer who, however, married a *samurai*, and two of the three are among the self-supporting students. All this means far more in Japan than it would in America, and yet not so much, perhaps, as people in America might think it to mean.

"The class of our students has much to do with the general harmony and courtesy that prevails among them. Self-control is one of the supreme virtues in Japan, and well-born people usually get better training than the lower classes everywhere, but I mention the rank of the women here chiefly to call attention to the fact that the missionaries *do* have access to the higher classes in Japan. In fact, they have more influence among such people than the ordinarily well-born Japanese can expect to have. We have been asked to talk on the subject of Christianity to nobles where the ordinary *samurai* could not!

"It seems to be the favorite argument of the Orientals who visit America from India and Japan, that no one but dignitaries like themselves can ever hope to reach the 'higher classes.' It is not true. Neither is it true that persons of distinguished rank ever go on begging expeditions to other countries. Nor do the successful beggars ever use the funds obtained as the people at home are led to believe they will be used. We have two or three such adventurers now in Japan, and they literally do nothing but war against the regular work of the Church and Missions. I know only indirectly of 'Madame' Tel Sono. I do not think she troubles herself to 'war', but I have talked with a missionary who frequently visits her native village, and knows her and her family. They are very ordinary people. 'Madame' herself was never a lawyer. Her nearest approach to the law was assisting her husband to take the personal measurements of the jail prisoners, and her grand school idea has not yet taken shape in Tokyo. I was told of a children's school she proposed to open near her home, in which some of her numerous relatives were to find employment.

"I could go over the whole list of the Japanese who have canvassed America for money during the past two years with an equally disappointing account. One, who reports that 'he has a number of sympathizers in America who support him and his work,' has a 'Tokyo Mission' with 'headquarters' in one place, an office at another (his home), and he is 'superintendent' of the 'Tokyo Mission.' He writes to his friends on letter paper with all these flattering data on it. When I offered to visit his mission, a few weeks ago, he begged me 'not to come till he should notify me—perhaps, next year'.

"My purpose in writing all this is to prepare you for a possible visit from Mrs. Sakurai. She wants fifty thousand dollars to start a Bible Woman's School in Tokyo. Her husband addressed a letter to the Mission, which which was read at its meeting lately. He wanted the sanction of the Mission for his wife's efforts to raise this sum, but left her free to use it for any purpose she chose! It is needless to say that the Mission declined his request.

"It is marvellous to us here that the requests of these people are even considered at home! We missionaries, who may claim to have something like a real, and inherited, conscience, to help us in the discharge of our duty and the disbursement of the funds entrusted to us, are limited, sometimes even pinched, in our work, while an unknown woman from the East calmly asks for a fortune for herself, and so much faith is placed in her stammering words, and 'sweet voice,' and 'pale blue gown embroidered with pink' (a dress which no middle-aged mother in Japan ever dreamed of wearing, and which is, in fact, the dress of a dancing girl), that a company of sensible American women will believe that possibly more good can be accomplished by entrusting funds to her care that by sustaining the regular work of the Board of Foreign Missions. A Japanese said of them: "The women of America are like children; they will believe whatever you tell them and will give you all you want.'

"I do not think the benevolent Christians of America can be aware of the harm that is done by such thoughtlessness. One of our missionaries, while at home, tried to enlighten some of her friends as to the results of the flattering faith they were putting in the story of a Japanese, but she was silenced. 'O, don't destroy the glamour!' one of the most sensible of the company exclaimed. It was a sad rebuff, and sadder in its ultimate than in i s near effect. We who are struggling to give these people something better than the selfishness and false morality of ungodly systems of belief may well beg the Christians at home to do cheerfully the Lord's commands, but not to expect the missionary to lend herself to an idealization of facts that result in serious injury to Christ's work in heathen lands. Rather beg them—our thoughtless friends—to read the story of every mission in Oriental countries. The experiences do not differ except in matters of detail. The native who is able to throw a glamour over himself in America goes back to his field full of self-importance and a desire for place and power in the church where he was once, perhaps, a faithful and humble worker. The money that he brings back with him only excites the envy of the former friends, who all pine to go and do likewise. But I will not dwell longer upon the subject. I have written what I have in order that there might be no misunderstanding about Mrs. Sakurai when she arrives.

"We need no more schools of any kind in Tokyo, but inexpensive schools for the very poor. The Bancho School provides for the higher classes in every way necessary. As for the Bible Woman's School, we are using every available and suitable woman that presents herself. Our classes could be trebled without adding to the teaching force, but great care must be taken in admitting students into such a school. We give full support only to those who really need it. Any other practice would lower the tone of the institution. * * * * * *

Tokyo, Japan, Jan. 11th, 1894.

[For the N. C. Presbyterian.]

SIMPLIFY THE MACHINERY.

BY REV. S. F. TENNEY.

As the meeting of the General Assembly is approaching, the question is naturally suggested. What further amendments to the new plan of Home Mission work do we need? The following occur to my mind as needed improvements:

1. *Simplify the machinery of the Central Committee.* As this Committee has worked heretofore, it seemed to be necessary, according to the views of the Committee, and the views of the Assembly, that the Central Committee should do a great deal work in the way of *putting on brakes*—inquiring very fully into the details of every individual application for an appropriation. Although these applications go to the Central Committee endorsed by the Presbytery, or their Presbyterial Committee, still the Central Committee feels it necessary to inquire very particularly into each case, as to whether it is worthy, or as to whether the application ought not to be discounted considerably, or rejected altogether. In other words, the Central Committee seems to feel that a large part of their work is to hold the brakes very tight. Now, doubtless, brakes are very useful in our church work, and should be put on very freely and firmly, at the right place, and at the right time. But let us amend the working of the Central Committee *by relieving them of the work of inquiring into all the particulars of each individual application, and putting on the brakes.* Let this work of inquiring into all the details of the merits of each case for appropriation *be placed where it properly belongs—on the Presbyteries, or the Presbyterial Committees.* This is more in accordance with the theory of our Church government, and puts the main responsibility of disbursing the Home Mission funds *upon the Presbyteries, through the Home Mission Committees*—in other words, upon men who are on the ground, and well acquainted with the merits of each case, and not upon a body of men who are a thousand miles away from the Home Missionaries and their work.

To this amendment it surely would not be said that we must conscientiously and carefully disburse every dollar contributed for Home Missions, so that we can report to the Church at large that there is no waste, and therefore the Central Committee must hold a strict rein over the disbursement. If that be said, I ask, can we not trust our Presbyteries and their committees? If anything goes wrong about the disbursement, let the Presbyterial committees bear the blame, and let the Presbyteries hold them to a strict account They are required to report their acts to Presbytery—for approval or disapproval. Surely we can trust the presbyterial committees with the disbursement, and do not need the Central Committee as a bishop over those committees to oversee them.

It seems to the writer that we have been drifting into what the politicians call "paternalism" on the part of the Central Committee, that Committee feeling that it must exercise a very fatherly care over the Presbyteries.

Now the amendment I would suggest, would eliminate this *paternalism*, and a vast amount of detail work now done by the Central Committee, or its Secretary. Let each Presbytery send up its application—say for $1,500 (or more or less, as the case may be), in the aggregate, for its evangelists and stated supplies, and church buildings. Let each Presbytery, with its application, state to the Central Committee its needs, and prospects, etc. Then let the Central Committee meet and consider all these applications. If they have funds enough to grant them all in full, let them do so. If their funds are not sufficient, let them divide out the whole fund as equitably as possible to each Presbytery.

In this way, it seems to me, the Central Committee need not meet more than twice a year (and not monthly as now). If a few appropriations are to be acted upon in the interval, give the Secretary discretion to act upon them—so as to avoid the expense and work of frequent meetings of the Central Committee. By this amendment a large amount of printed forms could be dispensed with. In fact our printing bill might probably be very much reduced—a large amount of printed circulars might be dispensed with—these circulars having lost their force and become as an old song. By this amendment the work of disbursement by the Central Committee would be simply to divide out, once or twice a year, a certain sum of money between the few Home Mission Presbyteries in the West and in Florida. Then our Secretary would be relieved of a large amount of the drudgery of office work (for which the Church is paying his salary, and which could be done by the Presbyterial Committee without a salary.)

2. Another amendment suggested as follows after the previous one—it would be to let the Secretary (being relieved of a large amount of office drudgery) go out among the churches—on the one hand to visit the Home Mission field, and see its wants and prospects—and on the other hand to visit the stronger and wealthier churches, as many as practicable, and make personal appeals to them in behalf of Home Missions. Or, let the Secretary do the work of a treasurer, (dispensing with the salary of that officer)—and let Central Committee employ a suitable man to go out among the stronger churches, and raise Home Mission funds. In other words, let the Central Committee be relieved of a large amount of detail work in *disbursing* the funds (and put that upon the Presbyteries)—and let the Central Committee turn its attention and its energies more particularly to *raising* funds. The disbursement is comparatively easy (*if we have the funds*)—the gathering of the funds is the important and vital part—*and the place where our Home Mission work has been lagging behind in the past few years.*

If it be replied to this second suggestion that our Church is opposed to financial agents, then I would call attention to the fact that our Church nevertheless uses very freely, and successfully financial agents. The Foreign Mission Committee, that is succeeding so finely (in contrast to our Home Mission work), is constantly utilizing, for all they are worth, their outgoing missionaries, and their returned missionaries, in enthusiastic public meetings in the wealthier churches, besides the personal appeals of the Secretary, and, in some Synods, men appointed to make a specialty of raising Foreign Mission funds.

The Synodical Home Mission work has been largely successful by sending *men* to the churches, *instead of sending printed circulars.*

At times, our Church has employed men to raise funds for Publication; and, constantly the Church is employing men to go out and raise funds for the endowment of theological seminaries and denominational colleges. Why not, for a while, use this successful agency to bring up our Home Mission fund into something like a respectable amount?

It is true we would need prudent men, and men of special gifts, for this work—but such men have been found, and can be again. In fact, while the theory is a very good one, that our church collections should be raised systematically, and through the pastors, sessions and deacons, yet it is also true that the Church is not yet sufficiently trained to work by this plan *alone*, and for awhile we still need special men to make personal appeals for these funds to a considerable extent.

P. S.—The natural prejudices of a large proportion of our church members are in favor of Home Missions, in preference to Foreign Missions, and this ought to give our Home Mission Fund a decided advantage before our Church. But the fact is that the Foreign Mission Fund is steadily increasing (running now up to near $150,000), while the Home Mission Fund has been steadily diminishing—the whole fund, including Synodical work, scarcely reaching half the amount contributed for Foreign Missions. Does not this difference suggest that there is something wrong in our methods? Let us for awhile try the same methods used by our Foreign Mission Committee, and, with the natural prejudices in favor of Home Missions, we ought to raise a larger fund than is raised for Foreign Missions.

The House of God.

Notwithstanding the numerous attractions of our time, so unfriendly to sanctuary service, what multitudes of hungry hearts are being satisfied with the "fatness of His house!" Never, we are confident, has the privilege of sitting where "strength and beauty are in His sanctuary" been more widely appreciated than at the present. Never have greater numbers in the aggregate sought his courts, or have exclaimed with joyful hearts: "A day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Many souls in Christian and heathen lands not only find delight in God's earthly temple; they also anticipate with joy an entrance upon the heavenly city. In the marvelous description given by the revelator of that abode, the temple of earth vanishes away, and God becomes evermore all and in all: "I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." We claim that the world is coming to see the value of religious truth as never before. A bright, hopeful view of Christ's kingdom is fully justified by the facts. Depression should never rest upon our spirits. The hour calls for men and women of buoyant faith, for those who rejoice even in the midst of obstacles, thankful that all over the earth multitudes assemble statedly for worship, and have the truth of God sealed upon their hearts for edification as they sit together in earthly temples.

O let us never lose confidence in the Gospel, God's merciful provision for needy souls. It matters not that we are unable to explain the secret philosophy of redemption. It is enough to know that Jesus was "wounded for our transgressions," and that "by his stripes we are healed." The world is waiting to hear this grand announcement. Only lest it be delivered by us in sincerity, tenderness, and fullness of consecration.

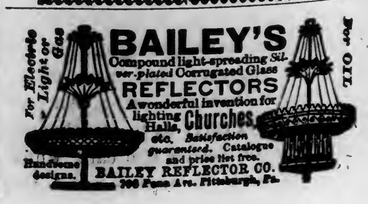
The Hardships of Life.

Think not that you are the only one who has to endure and who dreads the hardships of life. Ease and comfort are natural desires of the human heart; and there are thorns, real or imaginary, in every one's pathway. But sitting down and brooding will never bring power to overcome them. Rather "be up and doing," thankful for the blessings still remaining. If you have health and strength you have reason to be glad, in spite of fortune's frown; for how much harder would be your lot, or efforts to gain a living, if you were crippled, blind, or deaf.

Talking of Christ.

Learn to talk of Christ. There are professional talkers, who are always talking of Christ, but not living him. But those who live Christ should be ready to talk of him. This is strange work with many. They seem at home talking of worldly things and even of the worldly interests of Church, but they never think of carrying on a spiritual conversation with the view of converting sinners from the error of their ways.





GOLD DUST.

Happy he
With such a mother! faith in womankind
Beats with his blood, and trust in all things high
Comes easy to him.
—*Tennyson.*

***

He that lives by faith shall never die of fear. The more you trust God, the less you will torment yourself.—*Flavel.*

***

I find the gayest castles in the air that were ever piled far better for comfort and for use than the dungeons in the air that are daily dug and caverned out by grumbling, discontented people. —*Considerations by the Way.*

***

Earth's highest station ends in "Here he lies,"
And "Dust to dust," concludes her noblest song.
—*Young.*

***

We are never without a pilot. When we know not how to steer, and dare not hoist a sail, we can drift. The current knows the way, though we do not. The ship of heaven guides itself and will not accept a wooden rudder.—*Emerson.*

***

Soon or late, to all that sow,
The time of harvest shall be given;
The flowers shall bloom, the fruit shall grow,
If not on earth, at last in heaven.
—*J. G. Whittier.*

MAGAZINES.

The Curtis Publishing Co., Philadelphia issues *The Ladies' Home Journal* for April in a style that is more than usually attractive and which makes it so eagerly sought for and widely read. Price $1.00 a year.

The D. Lothrop Co., Magazines, *Pansy and our Little Men and Women*, have their pages beautifully adorned with story, rhyme and picture.

American Agriculturist for April contains a fine array of illustrated articles and other features which make it particularly attractive, $1.50 per year. Orange Judd Co., New York.

[For the N. C. Presbyterian.]

EDUCATION.

MEMPHIS, TENN., March 21, 1894.

To the Pastors and Sessions of our Churches, Greeting:

The Executive Committee of Education for the Ministry desire to lay before you the condition of this branch of your work for your consideration, as you approach the time for the regular April collection for this cause. Our treasury is in great straits, and unless you come to our relief, and by prompt action and liberal contributions relieve the difficulty this work will be compelled to close the year with a heavy debt hanging over it. We have tried, as your servants, to administer the work faithfully and with all possible economy. With a view to this end, the committee, at the beginning of the year, reduced the appropriation to each student to seventy-five dollars. Yet, with this reduction in appropriations, we are face to face with the fact that the contributions of the Church, so far received, are far below the sum needed to meet our obligations.

Here are facts, viz: We have on our roll the names of 252 candidates. To these candidates the committee has appropriated $17,679, at the request of the Presbyteries. The total amount contributed by the Church, to date, is $13,240. Of this amount we have been compelled, under authority of the Assembly's action, to pay $2.060 on the debt of last year. Even with this payment, we still owe something like $2,000 on that debt.

We have remitted to candidates on the current year, $8,565, making total payments, including the amount paid on the debt of last year, $10,625. It will thus be seen that the Church is now behind with her candidates $9,114. A careful estimate of the office expenses for the remainder of the year shows that we must have at least $10,000 between this and the meeting of the General Assembly, or we will be compelled to go before that body with a heavy debt from this year, as well as having to carry still some $2,000 of the debt from last year's work.

Will the Church permit this humiliating state of facts to exist? We are your servants, placed in trust of this work to administer your affairs for you. We can do nothing but disburse the funds you place at our disposal, and we come to you in this time of emergency for help out of the difficulty.

Communications received from Davidson College, from Central University, from Austin College, from Union Seminary, and from many other sources, assure us that our candidates are doing their work faithfully and well, and that they are bearing the hardships imposed by this lack of funds with uncomplaining patience; but that the necessities are so great in some instances that the students will be compelled to leave the Seminary before the close of the term unless they can have some assurance that the full amount of the appropriation—$75—can be paid by the first of May, at which time the Seminary session closes. The Church has been praying for years that the Lord would send laborers into the harvest. He has graciously answered these prayers by leading these young men to dedicate themselves to the ministry, and it seems to us that this answer to our prayers imposes an increased obligation on the Church to furnish the means needed for them to prosecute their studies. We lay these facts before you for your prayerful consideration, and we earnestly ask you to do what you can to meet the emergency of the case.

We therefore urge 1st, That the ministers and sessions of our churches lay these facts before their people, and give them an opportunity to contribute to this cause on the first Sabbath in April, or as soon thereafter as possible.

We urge 2d, That the ministers and sessions lay these facts before the Sabbath-schools and Ladies' Societies, and secure contributions from them. Even a small amount contributed by each of these agencies would make an aggregate of no insignificant sum.

We urge 3d, That this matter have the earliest possible attention of our ministers and church sessions, and that the moneys raised be forwarded as soon as possible to our Treasurer, G. W. Macrae, 383 Front Street, Memphis, Tenn. The reason in this case, that "the King's business demands haste," is that the Seminary terms closes about the first of May, and many of our young men *must* have their money before that time, or suffer.

Very truly, your Brethren in Christ and in service,

NEANDER M. WOODS, Chairman,
E. M. RICHARDSON, Secretary, and others.

The Pastor's Wife.

When a church calls a minister, it ought to be understood that they do not extend a call for the *official* service of anyone, but the said minister. To *him* they pledge a certain maintenance and spiritual loyalty as their shepherd. He, and not his wife or family, is installed, with solemn obligations to perform certain pastoral duties. Whatever his wife may be enabled to do, both from love to Christ and love to him, is entirely a voluntary service. No church has either a moral or a legal right to claim what the vows of installation do not include or acknowledge. If this simple fact were perfectly understood, some congregations would not unreasonably demand as their due what can be only a voluntary service on the part of either the wife or any member of the pastor's household. Of course, every true Christian wife will gladly do all that her time, health, and household duties will permit, for the spiritual and social welfare flock.

First of all, her vow is to her husband, to be everything that a good wife can be. And if she makes his home and heart happy, if she relieves him of needless worldly cares, if she is a consistent inspiration to him in his holy work, she will do tenfold more for the Church than if she were the manager and mainspring of a dozen benevolent societies. There is another antecedent to all acts of Presbyteries or installing councils—the sweet obligation of motherhood. The woman who neglects her nursery, her housekeeping duties, and her own heart-life for any outside work in the parish, does both them and herself a serious injury. When she is not needed at home let her be beside the sick-bed, or at the Dorcas meeting, or at any other post in which she may be useful. The recreations and the innocent recuperative enjoyments that any sensible woman needs belong to her if they can be had. She is neither a nun, nor a "Sister of Charity," nor a parish missionary, nor an angel; she is simply a wife and mother who tries to live up to the ideal presented in the thirty-first chapter of Proverbs, and to her obligations as a disciple of the Lord Jesus.

If she is a woman of culture and literary taste she can be of immense service to him in the preparation of his sermons. The best critic we ministers can have is one who has a right to criticise, and to "truth it in love." Faithful are the wounds of a brave, loving wife, when she pricks our vanity, or cuts the comb of our conceit, or goads our indolence, or puts her scalpel right through the diseased spots in our sermons. A still higher service is that of chiding our faults and sparing not for our crying! Who has a better right to reprove, exhort, and correct, with all long-suffering, than the woman who has given us her heart and herself as the proof of her love? There are a hundred matters in the course of a year in which a sensible woman's instincts are wiser than that of the average men. She is apt to read human nature better, and to understand the fitness of things. There is many a minister who would have been spared the worst blunders of his life if he had only consulted—and obeyed—the instinctive judgments of a sensible wife. When I was introduced recently to the fair young bride of a young minister I ventured to say to her, "About the best service you can often do to your husband will be to lay your hand on his shoulder and say to him, *Don't!*" There is much talk about who should hold the reins in wedlock, but it is pretty certain that the *check-rein* had better be in the hands of the wife, especially if the husband be a man of strong and sudden impulses.

In the opposite direction, too, a pastor's wife may be of priceless service to her husband, and through him to the whole flock. Every minister has his seasons of discouragement and depression. Up into the study comes the cheerful face, and "the blue devils" are exorcised in an instant. He feels stung by some unkindness or neglect, and her soft hand heals the hurt. The chariot wheels drag heavily sometimes in his work, and she gives the encouraging push. Ofttimes when things look dark, and his faith is ready to fail, her voice beside him in fervent prayer is as if an angel spake—and he rises from his knees, strengthened for the load or for the battle. Now it is in just these directions that a wise wife (and a minister ought never to have any other) can contribute most to a pastor's usefulness.

Of her services in the church and through the parish I need not speak in the detail. All that must be regulated by state of health and amount of time that can be spared from indispensable duties. Just how many meetings she can attend, how many societies she can belong to, how many of the poor, the sick and the suffering she can visit, must depend on circumstances and a good judgment. Wherever she goes, let her carry a cordial word, a kind greeting, and *take an interest in everybody.*

If a pastor wishes to succeed, he must first seek mighty help from God, and next he must get the permission of his wife. For a minister, the next choice to choosing Christ is to find the right wife and to give her the right place in the innermost councils of his heart and life.—*Dr. Cuyler in N. Y. Evangelist.*

The Growth of Character.

Character grows for the most part insensibly, as the life grows at first. Now and then it gets notable impulses which we can mark, but commonly it grows imperceptibly, like our bodies. Single acts may show character, but they seldom form it, though some are supreme and ruling. It grows ring by ring, and the twig of this year becomes the bough of next. Our habits are another name for it, and they grow like the grass. The man's face lies behind the boy's, but it comes out only after a round of winters and summers.—*Dr. Geikie.*

Live for Something.

Do good and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with, year by year; you will never be forgotten—your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—*Chalmers.*

GOVERNOR THOS. M. HOLT Endorses the Electropoise.

JUDGE ROBT. P. DICK Endorses the Electropoise.

JUDGE WALTER CLARK Endorses the Electropoise.

COLONEL JOHN L. CANTWELL Endorses the Electropoise.

An Editorial Article After Investigation.

An advertisement of the Electropoise appears in another column. There have been so many curative instruments put upon the market, ostensibly merely to cure disease, but really to cure the leanness of the manufacturer's pocket, that this article deserves a special word of praise. Not wholly convinced by what the Electrolibration Company's agent said, the *Observer's* representative sought an interview with Dr. De Puy, of the New York *Christian Advocate.* This gentleman said that with no personal interest in the Electropoise, save that inspired by the wonderful good that it had done him, he gave the Company the letter published in another column of the *Observer.* He was enthusiastic about the system, and has recommended it very heartily to others. Accounts of similar enthusiasm come from other quarters, and as far as we can learn, we feel sure that our readers may safely and with great benefit use the Electropoise. Mr. Du Bois, the Company's agent, at 345 Fourth avenue, New York, will cheerfully forward all information.—*N. Y. Observer, Feb. 22nd, '94.*

ELECTROLIBRATION CO.
345 4th Ave., New York.
Successors to
Atlantic Electropoise Company.

A Contrast.

It was a dreary morning for a railway journey. Even a ray of March sunlight would have been a blessed relief, but it was not given. The train was an accommodation, and every new passenger continued the story of coughs, colds, grip and pneumonia.

At a little hamlet, a lady entered and made haste to announce to the first acquaintance she met, "Oh, have you heard that Colonel Hayden's baby is dead?"

"Oh, don't tell me, it can't be possible."

"But it is. The little thing was buried yesterday." And then followed a recital of the sickness and death of this lovely, idolized, only child of wealthy parents. All the details of the funeral followed. "And the flowers!" she said. "They were sent by express from friends far and near. The rooms were full of them. The tiny white velvet-covered casket stood on a bank of creamy rosebud's. The air was heavy with the fragrance of heliotrope and violets, but they brought no comfort to the stricken parents. Nothing gives them any comfort."

"I have never known Christians to continue in that way."

"But they are not Christians."

* * * * *

The morning seemed more cheerless than ever, and silence fell that was not broken until the next station was reached. There a lady entered who also met acquaintances. She said:

"Do you remember Jane Twiss, who taught so long at Dimicks Meadow?"

"Oh, yes. She married John Webber; and what a pretty couple they were. They went away somewhere to live with his mother, and I never have heard of them since."

"Well, he and his mother were members of our church, and she brought a letter and united with us. John died suddenly last fall. Then the poor grandmother was stricken with apoplexy. The family moved into a tenement, and Mrs. Webber struggled bravely on, and with the help of friends succeeded in keeping the little family together.

"The baby was a beautiful child, and every one who called was touched at the pathetic sight as it lay on the bed by the patient grandmother, who considered it her especial care. Last week I was told that the baby was ill, and made haste to call; but what was my surprise to hear the little girl who opened the door for me say timidly.

"'Oh, have you heard that our baby has gone away to heaven to see papa? You know she never saw him here, and of course she wanted to see him; but we were all sorry to have her go.'

"They were sorry indeed. The mother gave me a wistful smile, but could not speak at first, and tears ran down the cheeks of the poor paralyzed grandmother who lay helpless in bed. As the oldest little girl wiped them tenderly away, she said:

"'Baby is asleep, just as papa was before they put him in the box. You can see her if you want to; mamma will let you. She is on the table there, under granma's shawl.

"'There was nowhere else to lay her,' said the mother, gently lifting the covering from the tiny wax-like form.

"'Isn't she pretty? Isn't she sweet? Won't papa be glad to see her?' asked the girls.

"'What can I do for you?' I asked the mother, and her reply went to my heart.

"'Oh, every one has been kind, and all the necessary arrangements are made, but I should be so grateful if I could have one little flower to put between her fingers. She was a winter child, and she has never seen a flower; but she was so like the flowers herself, I do want to bury one with her.

"When I carried some white rosebuds she said, 'Baby had her mission; her going has taken all dread of death from grandma, and I do not think death can be a terror to the children while they remember her with a flower in her hand.'

When I went away she said, 'I thank you, and I thank God; how good he is."

A silence fell once more, but this time it seemed as if the clouds had lifted, and as if the world was a pleasant place, after all; yet it was only the good news that the light of God's love had cheered, and comforted that poor widowed mother's bereaved heart.—*Herald and Presbyter.*

He Was an Episcopalian.

A correspondent of the *Voice* tells of a minister of the Protestant Episcopal Church, traveling South, who meets a citizen who claims that he also is an Episcopalian.

"To what parish do you belong?"

"Don't know nuthing' 'bout any parish, was his answer.

"Well, what diocese do you belong to?" I inquired.

"There ain't nuthin' of that sort in this part of the country that I ever heerd of," he replied.

"But who confirmed you?" said I.

"Nobody," he said.

"But didn't you tell me you were an Episcopalian?" I asked in astonishment.

"Oh, yes," said the old man; I'll tell ye how it is. Last spring I went down to New Orleans visitin,' and while I was there I went ter church, and it happened ter be an Episcopalian one, and among other things I heard 'em say that they'd left undone them things they'd oughter done, and done them things they hadn't oughter done, and I said to myself, "That's jest my fix too,' and since then I've always considered myself an Episcopalian."

"Well," said I, as I shook the old man's hand, "if your ideas of an Episcopalian are correct, we are the largest denomination in the world."

The Hasty Word.

To think before you speak is so wise an axiom that one would hardly think it needful to emphasize it by repetition. And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and pain of the swift stiletto! Singularly enough the hasty word oftenest wounds those who love another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust.

We know the weak points in the armor of our kinsman and our friends; we are aware of his caprices, and originally are tender and compassionate even of his vanities and whims; but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving. We are cold, or tired, or hungry. We are anxious over unpaid bills, or our expected letters have not arrived, or one of the children is ailing, and we dread the outcome of the malady. So politeness fails us, fortitude is vanquished, philosophy is in abeyance and we say that which we repent in sackcloth and ashes.

But though the hasty word may be forgiven, it is not at once forgotten. It has flawed the crystal of our friendship; the place may be cemented, but there is a shadow scar on the gleaming surface. Oh, if the word of hate had but been left unspoken; if the strong hand of patience had but held back the sword as if to strike!—*Harper's Bazar.*

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. R. H. Adams, from Marion, Ky., to Corydon, Ky.

Rev. F. L. McCue, from Burnsville, W. Va., to Malden, Kanawha county, W. Va.

NORTH CAROLINA.

First Presbyterian Church, Wilmington :—The annual congregational meeting of this church was held on Thursday evening, 29th ult. Reports were received from all the agencies of the church and presented a most gratifying to talof work accomplished.

The Ladies' Foreign Missionary Society reported that they had 73 members and had contributed $500 to the support of a lady missionary, $88.60 special offering for Korea, $9.30 for home missionary expenses; total, $597.90. The Missionary Chapter of King's Daughters reported 55 members, and had contributed $165.13 for foreign missions and $90 for furnishing the new building.

The Young Ladies' Missionary Society (for home work) reported that they had maintained all the sewing and cooking classes and other agencies at Immanuel chapel as heretofore, and had this year added a daily kindergarten of 23 scholars, with most hopeful prospects of usefulness. They had disbursed for these objects $207.43.

The Ladies' Aid Society reported that they had disbursed of their own funds for the poor, $59.77; special fund raised by Dr. Hoge, $65, and from the church poor fund, $128.90. They had made 166 visits, held 60 prayer-meetings, and distributed 716 papers.

The Church Sunday-school reported 7 officers, 23 teachers, 168 scholars. It consisted of a primary department and 18 intermediate and advanced classes. It had this year occupied its new and commodious quarters, and had purchased a new library. The school is supported by the church, and all of its contributions are for benevolent objects, except one collection a month, which is for the library. It had contributed to library fund, $65.47; Foreign Missions, $90.36; to Synod's Orphans' Home, $54.25, and to other benevolent objects, $56.81. Ten scholars had been admitted to the communion.

The Immanuel Chapel Sunday-school reported 5 officers, 15 teachers, 116 scholars. Nineteen scholars had been admitted to the communion of the church. The school had contributed for its own support $44.41. For Foreign Missions $30.30.

The Church Treasurer reported contributions disbursed to the amount of $7,237.39.

The Treasurer of the Building Fund reported paid into this fund $2,375.42.

The Treasurer of the Edgar Wood Fund reported paid on the salary of Dr. Wood Medical Missionary in China, $664.

The Treasurer of Immanuel chapel reported paid on this account for salary of evangelist six months and amount expenses for the year $838.19.

The Treasurer of the Poor Fund was out of the city, but his accounts show paid on this account, $152.90.

The pastor reported various sums not passing through the regular channels, amounting $21.76.

The Sessional Report shows: Communing membership April 1, 1893, 467; received on profession of faith, 63; on certificate, 7; total, 70; lost by death, 4; by dismission to other churches, 17; total, 21; net gain, 49; present membership, 516—a net gain of 300 since the beginning of the present pastorate.

The pastor reported: Sermons in church and chapel, 132; elsewhere, 32; prayer-meetings, 28; Bible class meetings, 19; Sunday-school attended, 16 times; funerals, 18; marriages, 2; other meetings of all kinds, 163; visits paid, 1,138; received 149; baptisms, adult, 10; infant, 16; enquirers instructed, 27.

The Narrative to Presbytery reported progress in all departments of work, and noted the constant presence of the Holy Spirit and increasing spirit of devotion and self-sacrifice in many of our people, and especially among the young.

The classified statement of contributions is as follows:

CONTRIBUTIONS.

Congregational Expenses	$5,350 96
Church Improvement	4,183 93
Foreign Missions	1,862 16
Immanuel Chapel	1,090 03
Home Missions	665 66
Invalid Fund	114 66
Education	195 04
Colportage	73 88
Colored Evangelization	99 83
Bible Cause	13 59
Orphans' Home	122 26
The Poor	448 19
Y. M C. A.	540 50
Seaman's Reading Room	210 00
	$14,970 69

The Building Committee reported that it had performed the duty entrusted to it and it was discharged. A vote of thanks was moved and adopted by a rising vote.

The exercises of the evening closed with the presentation of the Memorial Tablet. The pastor read the names of those in whose memory contributions had been given, and B. G. Worth, the Senior, Elder, offered an appropriate prayer, after which the congregation joined in singing the hymn:

"O for the death of those
Who slumber in the Lord."

The following is the inscription on the tablet:

"ANNIVERSARY HALL,

1817. 1892.

"In Memory of Seventy-five Years of Toil and Blessing, and of the Beloved Dead who have Gone Before, we who have entered into their Labors have erected this Anniversary Hall for the Training of those who shall come after us.

"The Memory of the Past is the Inspiration of the Future."

[Correspondence of the N. C Presbyterian.]

Oxford :—Communion service on March 25th, and one member was received into the church—J. E. Thacker, pastor.

[Correspondence of the N. C. Presbyterian.]

Hickory :—Last Sabbath was our regular spring communion. Rev. J. A. Ramsay was alone and did all the preaching, except one sermon from the pastor of the Reformed Church. A father and his two baptized children were received on certificate. A congregational meeting is called by the session to elect one additional ruling elder.

[Correspondence of the N. C. Presbyterian.]

Danbury :—Rev. S. G. Walker writes from Elkin, March 23rd, As further evidence of Bro. Black's effective preaching at Danbury, Stokes county, there were seventeen or eighteen conversions among the colored people. He preached twice for my people. On the 19th inst., I received eight into the church, baptized four. There are nine others who say they will join later. Some of the worst characters were converted and have join the church. To God be the praise.

[Correspondence of the N. C. Presbyterian.]

Smithfield :—Rev. John A. McMurray writes, 30th inst.: Since my last, we have elected, ordained and installed three elders in the Smithfield church, viz: Prof. Ira T. Turlington, Dr. L. L. Sasser, and Mr. H. L. Graves.

[Correspondence of the N. C. Presbyterian.]

Alamance Church :—On Sabbath, March the 25th, the following officers were ordained and installed over Alamance Presbyterian church: Mr. W. Calvin Rankin and Dr. C. S. Gilmer ruling elders, and Mr. David Causy deacon. We believe that these brethren are called of God to the offices they hold, being elected by a remarkably full vote of our large congregation.

TEXAS.

[Correspondence of the N. C. Presbyterian.]

Corpus Christi :—On Tuesday night of last week we had a very impressive service in our church. It was the closing service of a two week's meeting held by the Rev. W. S. Scott, our Evangelist to the Mexicans, and Rev. H. B. Pratt, for the benefit of our Mexican population. For two weeks these brethren held a prayer meeting service each morning at 7 o'clock, and a preaching service each evening at 8 o'clock. The attendance was good, and the interest was marked and far reaching. On Monday we opened the doors of our session to receive those who might wish to confess Christ, thirteen were received. On Tuesday night we had a communion service for the special benefit of these new members. The members of the Mexican Methodist church joined us in this service.

This Mexican work is making encouraging progress. Bro. Pratt, who has been laboring in Mexico for some months, is very much pleased with the prospects of the work in Texas. The most of your readers are probably aware that this work in Texas is prosecuted by the Presbytery of Western, Texas. Bro. Scott devotes his whole time to the work. We also have the whole time of a Mexican licentiate, Juan Hernandez. We hope to be able to employ another licentiate after the meeting of our Presbytery. We now have three organized Mexican churches, viz: San Marcos, Martindale and Uvalde. We will organize at Laredo and Corpus Christi as soon as we can see our way clear to care for churches at those points.

At present our Mexican members at these two places are given weekly instruction by members of our American church. Two of my elders have undertaken to hold services in Spanish every Sabbath afternoon at 4 o'clock; than we have two Spanish classes in our Sabbath-school. We want to secure a part of Bro. Pratt's time, for a few months at least, that he may help Bro. Scott to start a work in San Antonio and other important points. These brethren propose holding meetings at San Marcos and Martindale before the meeting of our Presbytery.

Will not the readers of the PRESBYTERIAN remembers to pray that God may guide, bless and sustain us in this work?

A. WALKER WHITE, Pastor,
Corpus Christi Church.

March 29th, 1894.

DOMESTIC.

We notice last week that Rev. A. Lambert, of New York, a Redemptionist of fame, had renounced Romanism. We now give his statement to his superior at Rome on occasion of doing so: "I deem it my duty to inform you that from to-day, my canonical standing being perfectly regular and unquestioned, as you well know, I freely and deliberately withdraw from the priesthood and communion of the Roman Catholic Church. The decision I now take is the outcome of a long mental struggle and much thought, and it is not without sorrow I have taken this step, for it is hard to sever the relations of twenty-one years. But I could not forever resist the voice of my conscience. I had to obey it at last, and the logical consequence of that obedience is the step I now take. Knowing what I know, having seen what I saw and heard what I heard in the Roman Catholic Church, I cannot any longer force my mind into submission to the vatican, nor can I any longer admit the claim of the Roman Catholic Church and clergy to rule, not only in religious questions, but also in purely scientific, social and even political matters. The intolerance and duplicity which almost from the day of my ordination to the priesthood I found and met in the Roman Catholic Church, have become utterly unbearable to me. Having also come to the conclusion that there is only one High Priest, the God man Jesus Christ, and one sacrifice, not to be repeated; and, in consequence, doubting my position as a priest, I could not act otherwise than I do now. I know now clearly that those who believe in Christ as their Saviour will be saved. I believe in Him. I resign myself unto his loving care, and I feel sure He will not forsake me." Father Lambert said when seen by a reporter at Christ's Mission, that he had made no plans for the future. "I hope," he said, "to become an evangelist, and preacher of the gospel of Jesus Christ, as evangelical Christians understand it. I shall prepare for my new sphere of usefulness as the guest of Father O'Connor, with whom I will study and confer."

A negro man, twenty-eight years of age, was ordained to the priesthood of the Episcopal Church in Boston, Mass. The only remarkable thing about it is, that he is the first of his race to fill that office in the New England States. He was born in South Carolina.

THE PRESBYTERIAL COMMITTEE OF FOREIGN MISSIONS.

[Correspondence of the N. C. Presbyterian.]

It is a fact, which will not be questioned by any one at all familiar with the subject, that the Presbyterial Committee of Foreign Missions is looked upon, generally as one of the less important committees. It has often only one member upon it and he may be one of the newer or less influential members of the Presbytery.

The duties of this committee, too, are by no means clearly defined—and consequently, not unfrequently, they are confined to the preparing of some brief report, based upon the minutes of the General Assembly, and the drafting of one or two resolutions, which are no sooner passed than the whole matter is dropped, until the next fall meeting of Presbytery, when the same thing will be gone over again.

We are not now finding fault, or criticising, we are simply stating sad facts, which all will recognize as too generally true. It would not be difficult, we think, to explain, or at least give some reasons, why this has been the case in such large measure.

No one will deny that one reason, at least, has been that the powers exercised by the General Assembly's Committee, in accordance with the manual, have relieved the Presbytery, in large measure, of its responsibility, in this matter, or tended to lead the Presbytery to shift its responsibity upon that committee.

This has led to atrophy in this member of the Presbytery's organism. It is believed that the time has come when a change is called for. The Ad Interim Committee appointed by the General Assembly, has felt this, so strongly, that it has recommended some slight changes in the manual, which will, if they commend themselves to the judgment of the Church, throw greater responsibility upon the Presbyterial Committee and necessarily give it greater importance, placing it more nearly in the same rank with the Educational and Home Mission Committees, to which it is now so clearly inferior. How ever that may be, we are emboldened to offer a few suggestions, modestly on this subject, in response to the frequent most pathetic requests from brethren, who are Presbyterial Agents in some cases, as to what they are expected to do or can do.

We offer the following only after long and careful study of this subject, aided by many brethren.

We do not claim to have arrived at finality or even the best plan, we shall most gladly welcome any further suggestions.

I. AS TO THE CONSTITUTION OF THIS COMMITTEE.

It is most important that it consist of, at least, two ministers and one elder. That it also have upon it some of the more influential men of the Presbytery, men of recognized wisdom and experience as well as energy and interest in this important work, such men as are put on the Home Mission Committee generally.

II. AS TO THE DUTIES OF THIS COMMITTEE.

1. *Towards its own territory:* (a.) It shall obtain exact information as to the needs of all churches within its borders, what is the degree of interest in the different congregations, where the spirit of missions is weak and may need development. (b.) It shall make arrangements for the visiting of such churches by returned missionaries, when possible, or the holding of simultaneous meetings where the speakers, pastors and elders shall be selected from those churches which are most active in this work. (c.) It shall see that the interest thus developed is crystalized so far as is expedient in the formation of men's, women's and children's societies, and that the monthly concert is regularly observed in every church, whether with or without such organizations.

2. *Towards the Foreign Field:* (a.) This Committee should of course keep itself informed as to the general needs of the world by reading the best missionary literature; but (b.) It shall keep itself informed as to the general needs of our own fields and the *special* needs of each particular field, by correspondence with the Executive Committee at Nashville, and if necessary, with the missionaries from other Presbyteries, of our own Church, in those fields.

But it shall also *especially* carry on

3. *Official correspondence with* (a.) The missionaries from that Presbytery, men and women, and have something from them, if possible, for each meeting of Presbytery. (b.) The candidates for mission work, in or out of the seminaries, whether yet under appointment or not of the Executive Committee. (c.) Such persons or pastors as may seem to them evidently fitted and suitable for this most difficult work.

Finally: It shall secure some special correspondent in each congregation, on the recommendation of the pastor or session, who will undertake to give such information and distribute such literature or to do any other work, that may seem desirable in the interest of this great cause.

Much more might be said in elucidation of these different points, which we will not undertake to set forth now. But we earnestly beg the brethren to think on these things, and let us have the benefit of a full discussion of the subject at the next meeting of Presbytery.

No matter will be before the next General Assembly, so far as at present appears, which will demand such careful consideration as our Foreign Mission work. We have reached an important point in the history of its development.

We hope and believe that hereafer the Presbyteries will have a part and responsibility not hitherto felt, *in this work, and still without encroaching upon the distinct and absolutely necessary work and responsibility of the Executive Committee of Foreign Missions.*

We have thought long and fully upon this matter. We know we will not be charged with having ventured *hastily* to offer some suggestions upon it. They are demanded by the situation and the urgent solicitation of esteemed brethren. We will welcome any better or additional helpful suggestions.

This article has been kept back for sometime until the report of the Ad Interim Committee could be in the hands of the brethren.

We still hope it will be possible before the meeting of all the Presbyteries, but we cannot hold this longer without being too late for some of the Presbyteries of North Carolina for which it is especially prepared.

To prevent any misconceptions to which this paper may give rise, without any great knowledge of the report referred to above, we deem it not improper to state that it was the fixed desire of the Committee to increase the responsibility of the Presbytery, but without *diminishing the responsibility* of the *Executive Committee.*

No transfer of functions was proposed and no radical changes made. The suggestions here offered, however, stand on their own merits and are entirely independent of any prospective or probable changes, and must be read in the light which they carry and not that which may be reflected by, or upon, any other paper.

ALBEMARLE PRESBYTERY.

In going to Elizabeth City to Presbytery, delegates may go via Newbern, Weldon or Rocky Mount. Those living between Goldsboro and Newbern may go by boat which leaves Newbern 5 p. m., Wednesday. Between Raleigh and Weldon should be able to leave Weldon so as to reach Norfolk in a. m., Thursday. Train leaves Norfolk for Elizabeth City at a. m., and 4.55 p. m. By taking "Shoo Fly,' at Rocky Mount 6.30 a. m., Thursday, delegates reach Norfolk via N. and C. railroad in time to spend five hours in Newbern and reach Elizabeth City in time for Presbytery. Another route is, spend Wednesday night in Plymouth and go on boat Thursday to Edenton thence by rail to Elizabeth City.

Ask for special rates.

Any further information will be gladly given by Rev. F. H. Johnston, D. D., Elizabeth City, or by Rev. J. N. H. Summerell, Stated Clerk, Tarboro, N. C.

The General Assembly of the Presbyterian Church in the United States

Will convene at Nashville, Tenn., in the Moore Memorial Church. on the third Thursday (17th day) of May, 1894, at 11 o'clock a. m.

The undersigned will be present in the Lecture Room of said church, on Wednesday (16th) at 8 p. m., and on Thursday at 9 a. m., for the purpose of enrolling the names of commissioners.

Presbyteries will please take notice that their annual dues to the Assembly have been increased by *one-fourth* (see last Minutes, p. 76.)

JOSEPH R. WILSON, Stated Clerk.
ROBERT P. FARRIS, Permanent Clerk.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., March 28, 1894.

There is always something inexpressibly solemn and awe-inspiring, to me, about a funeral in the U. S. Capitol. Whether this is because of the infrequency of such funerals, or, of being accustomed to seeing different scenes there I cannot say, but it is certain that most of those who attended the short service held over the remains of the late Senator Colquitt in the Senate Chamber yesterday morning were similarly impressed. Owing to having to catch a train at 11 a. m., the funeral was held at the unusually early hour of 9 o'clock and the crowd in the galleries was much smaller than upon similar occasions in the past. Senator Colquitt's pure and Christian life had endeared him to all who came in contact with him, and, as his colleague, Senator Gordon, truly said of him in announcing his death to the Senate, he was a man of whom it may be said, "That in every relation of life, whether as husband, or father, or son, or friend, or soldier, or citizen, he has been earnest and faithful and true." The concluding words of Senator Gordon, spoken with tears in his voice, are worthy of the careful study of every young man in the land—"The three dreaded monosyllables—he is dead—will soon be true of others in this chamber and of many others before many long years shall pass. If it can be added of us, as it can be of him, that in all the relations of life he had kept his armor of a Christian man bright and burnished, there will have been pronounced over our dead bodies all that eulogies can pronounce." Chaplain Milburn, "the blind man eloquent," who had been an intimate friend of the deceased for more than fifty years, delivered the funeral oration to the assemblage composed of the Senate, the House of Representative, the Cabinet, the Supreme Court, the Diplomatic Corps and others prominent in public life, gathered to do honor to the distinguished Georgian who has "fought the good fight" and gone to render his account to the Great Commander.

The Sunday school of Calvary Baptist church took possession of their handsome new building, adjoining the Church, last Sunday. The building is 60 feet wide and 95 feet long and being arranged especially for Sunday-school purposes is regarded as a model of its kind. The Sunday-school is one of the largest in the country. There were present last Sunday 1,121 scholars.

I do not believe in commending anybody for doing their duty, but when an official in performing his duty speaks such wholesome words as Judge Bradley did, this week, to the newspaper men who are reporting the Pollard-Breckinridge trial, I think he deserves and should receive the commendation of all believers in the purity of the family circle, and those who do not are in a pitiable condition. I quote the words of Judge Bradley, in order that other judges may paste them in their scrap-books for reference—"The Court cannot exercise or presume to exercise any censorship of the press. I would, however, suggest to the correspondents and representatives of the press that it is in the interest of this community—not only of this community, but of every community where these newspapers go—that so far as possible, and I think it is possible, all disgusting details of matters that have been deemed essential and material to admit as evidence in this case be withheld from publication. There are some matters that, in my judgment, would render their publication sufficient to exclude the newspapers themselves from the mails. I trust, in the interest of the people, of the city, of communities everywhere, and of the families into which these newspapers go from day to day, that these details will be withheld."

Whiskey was the direct cause of two men committing suicide here within a few hours of each other, this week. Yet, the same law which forbids the sale of other poisons recognizes the traffic in whiskey as legitimate. Why should the sale of one poison be legal and that of others illegal? is one question that has never been satisfactorily answered.

The opponents of the sugar bounty, in the House, not being entirely certain that the tariff bill will become a law, have decided upon another and they think speedier way of abolishing the bounty. It is proposed, and it is understood that the proposition meets with the approval of a majority of the House Ways and Means Committee, to attach an amendment to the legislative and executive appropriation bill repealing the sugar bounty clause of the McKinley law. As this appropriation bill carries the appropriation to pay the sugar bounty such an amendment will be germane and cannot be ruled out on a point of order. If this amendment is accepted in both House and Senate the sugar bounty will cease upon the day this bill becomes a law—July 1st, 1894. There is no doubt of the sentiment of the House on this question, but there is of the Senate. The tariff bill, it will be remembered, as revised by the Senate Committee, also abolishes the sugar bounty, but it substitutes a duty on sugar, both new and refined, therefor. T.

Special Notice!

The Sabbath School Convention for Concord Presbytery will be held *Thursday*, April 12th, instead of Wednesday, as formerly announced. Clerks of sessions will please forward the Sabbath-school reports to me *immediately*. Printed programmes will be forwarded to the brethren so that each delegate may come prepared to take part in the discussions. Brethren, see that each school is represented.

W. M. SHAW,
Agent Sabbath-schools, Concord Presbytery.
Mill Hill, N. C.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Second Quarter.—Lesson III.

April 15th—Joseph Sold Into Egypt.

Gen. xxxvii. 23–36. Commit vss. 26–28.

Golden Text. Ye thought evil against me; but God meant it unto good. Gen. l. 20.

I. THE STUDY OF THE LESSON

First Step. Read the intervening verses (12-22). Note Joseph's mission of kindness, and anxiety to fulfil it even when his brethren were not in the expected place. Dothan was 15 miles north of Shechem and about 70 miles from Hebron. The name means the Two Cisterns, and it was into one of them that Joseph was cast. It is described as a very rich pasture land. Note the council of blood and Reuben's humane but weak counsel (compare xlix. 4—first clause), His intentions were good but he had not the strength of character openly to oppose. Indirection, that had caused so much trouble to his father, and that had characterized the marriage of his father and mother, is now his undoing.

Second Step. Study the lesson itself until the picture is vividly before your mind and the details of the simple story mastered. Compare xlii. 21 for a graphic touch.

Third Step. Take up any points of difficulty and consult your helps upon them:

Vs. 23. *They stript Joseph, etc.* The coat was an object of special spite and they had a use for it.

Vs. 24. *A pit.* See above. These cisterns were used for storing up water in the rainy season against the long droughts. They are evidence that the country had been more thickly inhabited than it appears to be at the time of the lesson. Recent discoveries show that about this time devastations had swept over the land. The cisterns were bottle-shaped with a small opening at the top that could be covered with a stone, and escape was impossible.

Vs. 25. *They sat down to eat.* Perhaps, like David, (1 Sam. xvii. 18, 18) Joseph had brought them provisions. Feasting is a favorite resource for quieting conscience.

A company, i. e., a trading caravan.

Spicery, etc. Articles much in demand in Egypt for embalming. They were products of Palestine. Compare xlii. 11.

Vss. 26, 27. *What profit.....he is our brother.* Having decided the question of profit, he considers the obligation of blood. Dr. Parker observes that when we have been about to do a very grievous wrong we feel positively virtuous when we decide on something less flagrant..

Vs. 28. *Midianites.* The two terms seem to be used indiscriminately. The term Ishmaelite, as the more predominant tribe, was the more general term of the two.

Twenty pieces of silver, the price of a slave under 20 years, indicating that these events were not very long after Joseph was 17 years old.

Vs. 29. *Reuben returned.* He had probably been planning to draw his brethren away from the spot that he might have an opportunity to rescue Joseph.

Vs. 30. *He returned.* They had left the spot after effecting the sale, and he thinking his opportunity had come opens the pit to find it empty; then he goes to them with reproaches when it is too late. He seems to have remained in ignorance of the sale and to have supposed that the brothers had carried out their original purpose while he was away (compare xlii. 22), but he has not the courage to expose them to his father.

Vs. 32. *They sent.* By the hands of servants. They did not dare face their father in the beginning of his grief.

Vs. 34. *Rent his clothes * * * sackcloth*—the most ancient manifestations of mourning.

Vs. 35. *The grave unto my son. Sheol*, the unseen world, with a thought of some kind of re-union there with Joseph.

Fifth Step. Take up the topics of the lesson and study them in the light of God's word.

1. *God overruling evil for good.*
   a. The principle stated. Ps. lxxvi. 10; Rom. viii. 28.
   b. The principle applied—Gen. l. 20; Acts ii. 23.
   c. Man alone responsible for the sin. See last two texts and James i. 13,14. (Review carefully the details of the lesson and note how their murderous intention is diverted by the providential passing of the Midianites so so as to work out God's purpose.)
2. *Joseph and Christ.*
   a. Parental Ponderings. vs. 11; Luke ii, 33, 51.
   b. Sent to their brethren. vs. 13; John i. 11.
   c. On a mission of peace. vs. 14; John iii. 17.
   d. Conspired against. vs. 18; Matt. xxi. 38.
   e. Reviled. vs. 19; John x. 20.
   f. The counsel of death. vs. 20; Matt. xxvii. 1.
   g. Half-hearted friends. vss. 21, 22; John vii. 50, 51.
   h. Stript of robe of honor. vs. 23; John xix. 23, 24.
   i. Sold at the price of a slave. vs. 28, Matt. xxvi. 15.
   j. Delivered to the Gentiles. vs. 28, Mark x. 33, Matt. xxvii. 2.

Sixth Step. Note and prayerfully apply the practical teachings of the lesson. We see envy and hatred bearing their natural fruits; we see [illegible] on character and lack of moral strength producing failure at a critical moment in one who means well; we see old Jacob still reaping the fruits of sins of which he had long ago repented—he had deceived his father and wronged his brother, and now he is deceived by his children and his favorite son is wronged by his brethren. But still we see God over all, and Christ foreshadowed.

II. TEACHING THE LESSON.

See that the points of the story are firmly fixed, and endeavor to make the picture on the child's mind as graphic as possible. Draw out a description of a caravan. Make the point very clear as to how God uses the sinful acts of men without any responsibility for, or partnership in, their sins. Have each of the scholars find one of the verses about Christ in the second Bible reading while another has the lesson open. Then have one of the verses read about Joseph and the corresponding verse about Christ. The Impression made will be very strong. This comparison will be carried in the subsequent lessons.

Prize Questions.

ANSWERS TO QUESTIONS OF MAR. 22.

40. Christ in Gethsemane, Matt. xxvi. 29.
41. Heb. v. 7.
42. The Apostle Paul, 2 Cor. xii. 7–10.

(The 41st question seems to have been misunderstood by many. I wanted a reference in Hebrews to Christ's Agony in the Garden, and to designate it more plainly I indicated that it was like Hosea's reference to Jacob's struggle at Peniel. Here are the two side by side: "Yea, he had power over the angel, and prevailed; he wept and made supplication unto him." [The rest of the verse and the verse following refer to Bethel]. Hosea xii. 4.

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." Heb. v. 7.)

Correct answers were received as follows:

Mary Knox Johnston, Lincolnton, 37, 38, 39, 40, 41, 42.
Thos. O. Copnedge, Cedar Rock, 40, 41, 42.
Celestian Fennell, Ivanhoe, 40, 42.
W. M. Cumming, (T.) Wilmington, 40, 41, 42.
Janet McDonald, Ivanhoe, 40, 41, 42,
Bettie Overcash, Statesville, 40, 41, 42.
Lila Lane, Mt. Vernon Springs, 40, 41, 42
Mary McIntyre, Wilmington, 40, 42,
Robbie McIntyre, Wilmington, 40, 42.
Beatrice T. McEachern, Millprong, 40, 42.
Chas. P. Russell, Rockingham 40, 42.
Willie Arrowood, Laurinburg, 40, 41, 42,
Chas. E. McMillan, Wilmington, 40, 41, 42.
Isabelle Robeson, Westbrook, 40, 41, 42.
Maggie Forsyth, Greensboro, 40,
Flora C. McNeill, Fontcol, 40, 41, 42.
Anna Bell, Hillsboro, 40, 42.
Katie Monroe, White Hall, 40 41, 42.
N. E. Monroe, White Hall, 40, 41, 42.
Miriam McFadyen. Clarkton, 40, 41, 42.
Annie Cromartie, Garland, 40, 42.
Estelle McIver, Gulf, 40, 41, 42.
Olive Wilson, Hopewell, 40.
D. R. Johnson, Wilmington, 40, 41, 42.
Fannie Bouchelle, Patterson, 40, 41, 42.
May Bouchelle, Patterson, 40, 41, 42.
Ada Coffey, Patterson, 40, 41, 42.
Mary M. Darroch, Paolia, 42.
Jas. A. Whitsett, Greensboro, 40, 41, 42.

NEW QUESTIONS.

46. Give an instance from each Testament (other than the one in the lesson) of God bringing good out of evil.
47. Mention another man of God who was thrown into a pit.
48. What other Israelite was prime-minister in a Gentile kingdom?

You Will Never Be Sorry

For living a white life.
For doing your level best.
For your faith in humanity.
For being kind to the poor.
For looking before leaping.
For hearing before judging.
For being candid and frank.
For thinking before speaking.
For harboring clean thoughts.
For discounting the tale-bearer.
For being loyal to the preacher.
For standing by your principles.
For stopping your ears to gossip.
For asking pardon when in error.
For being as courteous as a duke.
For the influence of high motives.
For bridling a slanderous tongue.
For being generous with an enemy.
For being square in business deals.
For sympathizing with the oppressed.
For giving an unfortunate fellow a lift.
For being patient with cranky neighbors.
For the dollars you have given to missions.
For promptness in keeping your promises.
For putting the best possible construction upon the doings of others.—*Epworth Herald.*

There are five progressive steps in the study of a Sabbath-school lesson;

First hour's study, you don't see much in it.

Second hour's study, you think it is a pretty good lesson.

Third hour's study, you get deeply interested.

Fourth hour's study, you get the lesson.

Fifth hour's study, the lesson gets you.

When the lesson gets you there is one thing sure—you will not need a lesson-paper to help you teach it.—*The Awakener.*

SECULAR NEWS.

NORTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

As far as we can see the three cold nights have swept away all the fruit and all early vegetables.

Greensboro, March 29th.

Col. B. R. Moore, Solicitor of the Criminal Court of New Hanover county, died at his home in Wilmington on 2d inst. Hon. Alfred M. Waddell has been appointed, by Judge Meares, to succeed him.

Rocky Mount Phœnix: **Mr. Latta, of Red Oak**, sold at the Davis warehouse this week a one horse load of nice tobacco for the handsome sum of $205. He also sold about 700 pounds of scrap tobacco for $42. His one horse crop has brought him in about $2,000.

Charlotte Observer: Mr. S. E. Garris lives in Sugar Creek. He tells a tale in which the potato bug figures. Several days ago he broke up some new ground on which nothing had ever been planted, and began planting potatoes, he and his wife. She had occasion to go back over some of the ground where she had been planting, and there to her astonishment she found the potato bugs already collected on several pieces of potato. Mr. Garris says "it beats anything" he ever knew.

Raleigh News and Observer: Mr. H. B. Stewart, who owns and lives on a plantation known as the Danner place, cut down a yard tree—a large, sturdy oak—which had been dead for several years, and on bolting it for boards found in the heart of the tree an old-fashioned, hand-made buggy wrench. The growth of the tree and years since it died, shows it to have been placed there nearly sixty years ago.

Goldsboro Argus: Another big whale, the second this season, was captured off Cape Lookout, near Morehead City, Tuesday, which is valued $1,000. This is a good "find" for the fishermen of the Cape. The last whale captured off this coast prior to this was one seven years ago. They come only at long intervals.

Mr. A. Leazar, superintendent of the penitentiary farms is reported as saying that he had 100 acres in wheat twenty inches high; which of course was badly injured by the frost.

DOMESTIC.

The cold snap extended all over the country. Heavy snow prevailed over much of Mississippi. At Kosciusko it fell to the depth of one and a half inches breaking all former records as to lateness. Garden truck was everywhere destroyed. At Columbus there was three inches of snow.

The planer, drying houses and about three million feet of lumber belonging to the Wiscassel Planing Mill Co., were destroyed last week at Hattiesburg, Miss.

On Tuesday of last week at Dallas, Texas, the freeze destroyed what remained of growing crops. Ice was half an inch thick. One account reports that a norther the day before drove the mercury down to twenty degrees in fifteen minutes. At Camden, Ark., snow was about an inch deep at the same date. The peach crop is supposed to be destroyed and the plum crop injured.

Gov. Northern appointed Speaker Crisp, of the U. S. House of the Representatives to succeed Gen. Colquitt as Senator from Georgia. Mr. Crisp declined. Hon. Patrick Walsh, editor of the Augusta Chronicle was then appointed and he accepted.

Three men were killed and six wounded by the falling of a bridge at Radford, Va. The bridge was wooden and was being removed to make way for an iron structure.

South Carolina during the week past has been in a turmoil that caused the death of several persons and at one time threatened civil war. Gov. Tillman sent constables to Darlington to enforce the dispensary law of the State. At that place the law is intensely unpopular. As the officers were at the depots returning a broil, not connected so far as appears with their conduct in discharge of duty, occurred between one of them and a citizen of whom a number, armed, were present. A shot was fired and then a fusillade occurred in which two citizens and two officers were killed and some other persons were wounded. The constables were outnumbered and fled to the swamps, and eventually escaped in one way or another. Troops were sent to Darlington at once. At Florence on hearing the news from Darlington great excitement prevailed, and the citizens looted and destroyed the dispensary. Troops were sent there and at last accounts order reigns in both Florence and Darlington.

James Martineau:

In all lives there is a crisis in the formation of character. It comes from many causes, and from some which, on the surface, are apparently trivial. But the result is the same—a sudden revelation to ourselves of our secret purposes, and a recognition of our perhaps long-shadowed but now masterful convictions.

Children
will not develop uniformly unless they get sufficient nourishment. They will be thin, weak, hollow-chested.
Scott's Emulsion
the Cream of Cod-liver Oil and Hypophosphites, overcomes the tendency toward thinness and makes children strong and healthy. *Physicians,* the world over, endorse it.
Don't be deceived by Substitutes!
Prepared by Scott & Bowne, N. Y. All Druggists.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.
Royal Baking Powder
ABSOLUTELY PURE

WHAT THEY SAY.

Lutheran Observer:

If the world is ever to be redeemed to Christ, Fifth Avenue and Five Points will have to be brought nearer together in Christian worship and church work.

The Congregationalist:

The battle between Protestantism and Romanism is yet to be fought, and, if we do not wrongly read the signs of the times, it is to be fought on this continent sooner, perhaps, and with more terrible earnestness than we have thought.

United Presbyterian;

David met Goliath with a sling. It was an insignificant weapon, but it was the best he had. In fighting our spiritual foes, it is foolish to attempt to use the armor which other men may have used with success. If we use wisely the best we have, God's blessing will do the rest.

Baltimore Sun:

To the modern iconoclastic observer, it looks as though the Pilgrim mother maintained in no slight degree the dignity of the Puritans. The Pilgrim mothers died and were buried, but in the New England burying-grounds no tombstone has ever borne their names. In every case they are referred to as relicts of the Pilgrim Fathers. Perhaps they are yet to be honored. It was long years before Americans recognized the fact that Mary Washington was the mother of George.

New Zealand Presbyterian:

Our advice to our temperance brigade is, work steadily, hopefully and charitably at your oar, for the enterprise on which you have embarked is commending itself to increasing numbers on every hand, and the day for which you long and labor will soon enrich town and country with blessings, material, social and religious, which Christian temperance has a mission from God and man to diffuse.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

At Dan River church, Stokes county, N.C., by Rev. C. Miller, March 28th, Mr. G. L. SIMMONS and Miss MATTIE GEORGE, daughter of Mr. R. W. George—all of Stokes county, N. C.

On March 28th, in Presbyterian church of Lenoir, N. C., the pastor officiating, Mr. J. M. BERNHARDT and Miss E. D. HARPER.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies—&c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

At her home near Haw River, N. C., Sunday night, March 25th, Mrs. MARY ELIZABETH SHARP, in her 35th year. She had lived a member of Hawfields church for more than twenty years, a devout, earnest Christian. A long and painful illness she bore with fortitude, and viewed approaching death with calmness and even joy, confident that her Saviour was with her as she passed through the dark valley. "At eventide it was light."

PASTOR.

At his residence, near Wentworth, N. C., on Sunday, March 13th, J. M. CROUDER, in the 76th year of his age. He was at the time of his death a ruling elder of this church and had been a member of churches of this faith for about fifty years. His remains were laid to rest in the Presbyterian cemetery in Madison by sorrowing friends.

Good Times Ahead.

"Yes, I am real proud of the splendid body of men and women we have to represent us in the various parts of the country; many of them are among the best men and women that ever walked the sod, and we wish to employ a few more." This is the explanation that Mr. B. F. Johnson of the firm B. F. Johnson & Co., Richmond, Va., gives of their advertisement.

WILMINGTON MARKET,

FOR

WEEK ENDING, APRIL 4th, 1894.

SPIRITS TURPENTINE: On Thursday, 29th ult., quiet at 27 cents; Friday and Saturday nothing doing; since quiet with small at 25½ cents.

ROSIN: Quiet throughout at 90 cents for Strained and 95 cents for Good Strained.

CRUDE TURPENTINE: Hard $1.10 and Soft $1.80 throughout.

TAR: Receipts taken at 95 cents until Tuesday when price fell to 90 cents.

COTTON: Middling 7⅛ cents.

TIMBER: A few rafts came in—otherwise situation unchanged.

Presbytery of Mississippi will meet in Wesson, Miss., Thursday, April 12th, 1894, at 11 a. m. Sessions will send up statistical reports and Commissioners' Fund at rate of 10 cents per member.

S. C. CALDWELL,
Stated Clerk.

Canada Presbyterian:

An article on the decline of pulpit power is always in order with a certain kind of magazine or newspaper. The writers of such article generally start by assuming that the pulpit has declined in power. Having assumed as true that which cannot be proved, they then moralize and draw conclusions. The facts, we believe, are that the average man in the ministry, in law, in medicine, and perhaps in every other profession, is a better equipped man than he ever was. There may be a smaller number who tower up over their fellows in these professions than formerly, but the reason is because the average fellow in law, in medicine, and perhaps in every other profession, is a better equipped man than he ever was. There may be a smaller number who tower up over their fellows in these professions than formerly, but the reason is because the average fellow stands much higher than he once did.

If you feel weak and all worn out take BROWN'S IRON BITTERS

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MRS. M. D MOORE,
Roxboro, N. C.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.
IN EFFECT DECEMBER 3rd. 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junctioh with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

W. E. KYLE,
Gen'l Passenger Agent.

J. W. FRY,
Gen'l Manager.

The Presbyterian.

FOR THE FAMILY.

EVENING HYMN.

The day is ended. Ere I sink to sleep
My weary spirit seeks repose in thine.
Father, forgive my trespasses, and keep
This little life of mine.

With loving-kindness curtain thou my bed,
And cool in rest my burning pilgrim feet;
Thy pardon be the pillow for my head,
So shall my sleep be sweet.

At peace with all the world, dear Lord, and thee,
No fears my soul's unwavering faith can shake.
All's well, which ever side the grave for me.
The morning light may break.

—*Interior.*

Items for Lady Readers.

THE OLD FLOWER WOMAN OF CANAL STREET.

All day long she sits in the shadows and sunshines of the great crowded street, this old, broken-hearted woman, weaving her pretty posies into hidden bouquets that the world never dreams of. All day she calls out in her feeble, piping voice, "Flowers for the pretty lady!" Flowers for the gentleman!" and the busy world rushes by. Sometimes the people stop to buy a cluster of fresh roses or modest violets, and the lover hums a gay tune as he pins the dainty boutonniere in the lapel of his coat, and gathers up a rich branch of jacqueminot roses for the loved one, whose cheeks are not brighter than the heart of the rose, and whose bosom will thrill at the message it brings; now, it is the schoolgirl looking out with rosy hope on the life that beckons onward—Whither? Ah! Who can tell? And then it is the stately jurist or the staid man of business who buys her pretty wares, disclosing by this simple action the chord of sentiment hidden beneath his philosophic exterior, and anon it is the mother buying a cluster of snowy lilies for the baby who lies in the graveyard, or the old woman tottering to that last home, where all her loved and lost await her. These flowers will take them a message from her. And so the day passes, and the night grows on, and the old flower woman of Canal street picks up her empty basket that was so fresh and fragrant in the morning and the little bench upon which she has sat all day, and walks slowly homeward in the starry night. How many who have bought her roses and jasmines and violets have guessed the sad poem that runs through her life, sad and sweet, for the sunshine and beauty it brings to the happy, thoughtless world. How many know the pathetic history of the old basket and the little bench that she hugs to her bosom in the creeping shadows. It was more than forty years ago that the old woman, young then, but with lines of sorrow on her face, went into Canal street and began to sell her flowers. In those days there was a pretty, fair-haired child, who ran by her side calling her "Mamma," and it was sweet to watch the two, as each morning the woman took up her stand near the corner of Royal street, and the little girl would sit at her side, on the little bench, helping to twine the pretty heart-speaking buds into bouquets of tender grace and beauty. But one day the old woman and the little girl were missing from their accustomed place, and the friends who were wont to buy their flowers wondered at their absence. That was in the terrible yellow fever epidemic of 1853, and after the plague subsided the woman, old and broken, came back to her flower stall, but the bonnie little girl was not at her side. The simple faded robe of black told the heartrending tale, and every one was very kind for years after that to the poor, brokenhearted mother. But, ah me! that was so many years ago. How many who were her patrons then tread Canal street to-day? New faces have crowded out the old, who lie slumbering in the graveyards, but the old flower woman lives on bravely, doing the duty of the hour, and yet, in silent thought, living over the past, as she sits on the little bench, which was once the seat of her only child, and twines her story into every posy she weaves. For forty years she has sat, day after day, on that little bench, which seems such a part of the life of her lost darling, clinging to it because her baby loved to sit upon it at her side and fondle her mother's hands and tell her pretty prattling hopes. And so the old flower woman of Canal street lives her poem of sorrow day by day, year, by year, and the world laughs on and the hours fleet as she weaves her posies and nears with unbending trust the goal where her flower will bloom into immortal beauty.—*N. O. Picayune.*

A great convenience in cleaning-house time is a stick with a notch in the end that will lift the picture cords from the hooks without so much stepping up and down.

A REMARKABLE DOG.

This Strange Story Is Said to Be True in Every Particular.

My grandfather once owned a dog that was a cross between a mastiff and Newfoundland. He was large in size as the largest-mentioned breed, and in color that of an African lion, and strange to say, had a mane like one. His eyes, also, had the intelligent look of that animal.

Mars was his name. He was noted for his almost human intelligence. He never was known to bark as dogs are wont to do, but, when angry, rattled his teeth by shaking his head violently, so that they could be heard at a distance. This he never did except as a warning, and woe unto the intruder that passed unheeding. His disposition was mild and even playful with those of the household, but friend or foe never approached the house unchallenged at night. Mars had a deep, sonorous voice, when he chose to let it out, which was very seldom; then it was more akin to a lion's roar than to anything else earthly. He seemed to know instinctively what was his duty, and when and where his vigilance was needed.

Our grandfather, who was a clergyman, was recommended to reside in the country on account of feeble health; hence the family retired for several years to a beautiful farm in



AGAIN THE DOG LEAPED UP.

Indiana. It was there that Mars' finest faculties were developed. His usual place at night was the large barn that stood about four hundred yards from the dwelling. The master of the house had frequent occasions to be absent several days and nights. Without one word or sign from anyone, during the nights on these occasions, Mars would invariably lie across the threshold of grandmother's door, which opened out into a wide passage; but as soon as the master returned Mars resumed his usual place in the barn.

Our grandfather was copartner in a dry goods establishment in the village, about a mile from his home. Our uncle, who resided with him, was chief clerk. Mars was much attached to him and would frequently attend uncle there, then return. As evening approached he would go to the store, as if to guard him on his return. In winter or in stormy weather, uncle would often ride on horseback to and from the place of business.

One stormy winter evening, with Mars, as usual, in waiting, he hastily closed the store, locked the door, and leaped onto his horse to ride home. When Mars saw the horse wheeled for home, he jumped and gently held uncle by the pants. Thinking that Mars was only glad at seeing him start, he shook him off and proceeded briskly on. Again the dog leaped up and rattled his teeth ominously. Uncle stopped. Mars gently wagged his tail and trotted a few steps back. Uncle pondered as to what he meant. He knew the dog well enough to know that something was wrong; but what? With his eyes fixed on Mars, he slowly started again homeward. In an instant Mars arrested him as before. He then turned his horse's head and retraced his way toward the store; while Mars, full of apparent joy, ran on before, but still turning every moment to see if he was followed. On they went. On coming again in front of the store, uncle perceived at once the cause of the dog's strange actions: for, although he had locked the door, he had forgotten to take the key out. He instantly dismounted and secured the key; seeing which Mars ran homeward without further pause, but with a look of assured content in his splendid eyes which uncle never forgot.—Chicago Field.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

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SUPPLIES COLLEGES
SCHOOLS AND FAMILIES
WITH TEACHERS.
—o—
Secures Situations for Teachers at moderate cost. Correspondence Solicited
Supt. Richmond Public School.

Things Useful.

A great deal of unpleasant odour from boiling vegetables may be avoided by putting a piece of bread into the water with the vegetables.

A nice accessory to a closet without drawers, suitable for laying in a nice dress, is to make one or more bags to cover the dress, and thus protect it from dust. These bags are made longer than the dress skirt and button up, and are hung up by loops.

An ounce of nitrate of soda dissolved in four gallons of water is said to be a good stimulant for bulbs. It should be applied twice a week after the flower spikes show themselves. Dissolve one-half ounce of ammonia crystals in two gallons of water for watering plants. A teaspoonful of aqua ammonia in a gallon of water gives the same strength.

Browned Sandwiches.—Spread each slice of bread with chopped meat, cover with a slice of bread, and press together. Proceed in this manner till all the meat and bread are used, and cut each sandwich in halves. Place them on a plate and pour over them a egg beaten smooth with two-thirds of an coffee cup of milk, and let stand a couple of hours, or till the custard is absorbed. Put a generous tablespoonful of butter on a large frying pan, and when it begins to brown place the sandwiches carefully upon it. When nicely browned add a little more butter and turn them, letting them brown quickly on the other side. Serve as soon as possible.

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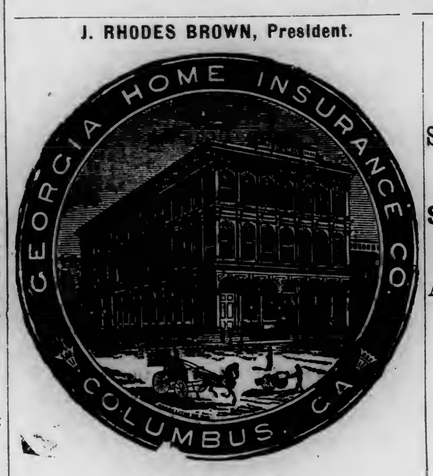
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CHILDREN'S COLUMN.

FOUR MOTTOES.

"Look up, not down!" Do you see how the tree-top
Rejoices in sunshine denied to its root,
And hear how the lark, gazing skyward, is flooding
The world with its song, while the ground-bird is mute?

"Look out and not in!" See the sap rushing outward,
In leaf, bud and blossom; all winter it lay
Imprisoned, while earth wore a white desolation;
Now Nature is glad with the beauty of May.

"Look forward, not back!" Tis the chant of Creation,
The chime of the seasons as onward they roll;
'Tis the pulse of the world, 'tis the hope of the ages,
'Tis the voice of our God in the depths of the soul.

"Lend a hand!" Like the sun that turns night into morning,
The moon that drives storm-driven sailors to land.
Ah, life were worth living, with this for the watchword,
"Look up, out, and forward, and each lend a hand!"

—*Exchange.*

How the Willows Came to be Called Pussy Willows.

There was once a great city in Asia which was built so long ago that even the name of the city and of its people has been forgotten, and everything else about it except one little story.

The people were very fond of cats and there were great numbers of them all about the city. These people believed that cats were sacred animals, fed them well, treated them kindly, and when they died made little mummy cats of them.

When the city was very old there came a great flood which covered the earth.

Cats do not like water, and when it began to rain so hard the cats and kittens were very unhappy.

When the ground grew wet and muddy they tried to find trees into which they could climb to keep dry.

The old cats remembered that there was a great forest of big trees on some mountains a long way off, and they set out for it on the run.

The kittens started too, but they could not run so fast or so far, and their little legs grew tired trying to run through the deep mud, and so when they came to a row of tall willow trees beside a river, they climbed up and rested themselves in the forks made by the branches next to the tree trunks.

It was comical to see the tall slender trees full of kittens, some white, some yellow, but most of them very cunning gray Maltese kits like balls of fur or little gray squirrels.

Soon each kitten rolled itself into a ball with its head thrust snugly between its paws so as not to feel the rain and the cold, and went to sleep.

It rained harder and harder and the water rose higher and higher, until the earth was covered with water and only the treetops were left above the surface. As the wind drove the waves hither and thither they struck on the tree trunks and splashed mud over the little kittens until there was a thick coating of sticky mud on them so they could not move, and one could see nothing but little brown balls along the branches.

So they stayed there day after day until it stopped raining and the sun shone again. At last the water dried away and the earth appeared, but the kittens still slept, for the shell of mud over them was so thick they did not know the rain had stopped.

But the sun shone warm upon them and dried the mud, until, as it dried, it cracked open and the sunshine reached the kittens underneath and one could see through the cracks bits of white and yellow and gray fur. Then the little cats woke up, put their heads through the cracks and then pushed clear out. The shells of mud fell down to the ground, and it was like the blossoming of a flower, for all along the branches, where just before were the dull brown balls of mud, shone the soft, smooth, furry balls of gray and yellow and white.

If you look at the willow-trees and bushes beside the brooks in the month of March, you will find the little brown balls or buds all along the stems.

If you watch them as the sun shines on them day by day, you will see the brown balls crack and you can see the gray, yellow and white fur underneath while at last the brown balls will fall to the ground. Then you will see the dainty gray, white and yellow "pussies" or "pussy willows" all along the stems with their fur as smooth and soft as the prettiest kitten you ever saw. A few days later you will see the strings of yellow seeds hang down like little kittens' fluffy tails.

And so we call the willows "pussy willows" and call the strings of seed "catkins," in memory of the little kittens of the old forgotten city and the way they lived safely through the days of the Flood.—*Frank O. Carpenter in Our Little Men and Women.*

Little Cyril's Work.

"I wish I could do something to help the poor people, mother," said a little boy of six, one cold winter's afternoon.

"What makes you think of that just now, darling?"

"I believe it is because I am so warm and comfortable in this nice pretty room and because I have so enjoyed my play with little Sissie."

Little Sissie was the daughter of a poor woman who lived in Mrs. Alford's district. She had been sent for to play with Cyril, whilst her mother went to fetch some work. Nurse had taken her home and was now downstairs getting Cyril's tea ready, and he was watching the falling snow.

His little playmate had been quite lost in admiration at all his toys, and it had been half Cyril's pleasure to show off on his new rocking-horse, which he could ride now quite bravely, only holding the reins! He had heard his mother give orders to have a basket packed with tea, butter, sugar and cakes for Sissie to take home with her, and ever since he had been thinking why he could not help some of the poor people too.

Cyril knew that the reason Sissie's mother did not wish her to stay alone whilst she was out, was because there were so many wicked people living in their street that she could not trust her little girl by herself, left she should come to harm. He remembered, too, having heard only the Sunday before, when a stranger clergyman had preached, that many of the poor people were neglected, and had little opportunity of being good and hearing of our Father and Jesus Christ. He had added:

"Will not some of you, who have happy homes yourselves, spare something for others, that clergymen, kind city missionaries and lady workers may be enabled to go amongst them, teaching comforting and helping them to be good!"

Cyril's mother now drew her little son closer to her and said:

"My darling, I will tell you what Lillian Hatch did for a long time to help the Society we heard about last Sunday. I do not see why you should not take up her work, although you are many years younger than she when she began."

Cyril's eyes filled with tears, for he had loved Lillian so much, and she had been taken to her heavenly home a few days before. Although Cyril knew she was safe with Jesus yet he missed her coming in and out; she had always been so bright and amusing, and told him such nice Bible stories.

"Well, Cyril," continued Mrs. Alford, "Lillian always took a great interest in mission work, and whenever the magazine came she always looked out the children's portion to see if there was anything she could understand. Children are apt to think their hands are so small and their words so weak that they cannot do anything really useful in helping forward the Lord's work, but it is a great mistake. Lilian wrote for a collection box, and was quite content to get pennies, half-pennies and even farthings to to put in it. She sometimes had presents given her of money, and she always put some of it in her box. Then she asked ten people to promise to give her a penny a week. This she used to collect herself, and she found that those ten people who paid up regularly enabled her to send up £3 3s. 4d. a year to the Society. She used to ask her friends in such a winning way that they felt they must give something for her box. Lilian's mother told me also she used to pray regularly that God would bless her work and the work of the Society. We know the influence of a child's prayer must be very great. You see she did three things: 1, she worked herself; 2, she interested others; 3, she prayed for the Society. She has left a very sweet memory behind her, dear little Lilian."

Cyril's large eyes were fixed on his mother's face; he was very, very interested. Presently he said:

"Mother, may I have a box and begin at once?"

"You may if you promise to go on regularly with it. I want my boy to learn to help others."

Nurse then appeared to say tea was quite ready, and would Master Cyril come at once. Yes, nursie; but I want to tell you, I am going to help poor people myself, because mother says I may."

The little boy told her all about Lillian's way of working as he trotted up to his nursery; and nurse told him she would be his first subscriber of a penny a week, because she wanted to help too. That evening Mrs. Alford wrote to the Society asking for a box to be sent. After waiting a few days a parcel came by post addressed to Master Cyril Alford.

"How lovely!" cried Cyril. "I like my box much better than mother's."

"Come along, Master Cyril," said nurse. "Here's my first penny."

Little friends, have you such a box? If not, ask your parents to send to some Missionary Society and get one for you. —*Mary Sturdee, in The Christian.*

Cocoanut Cream.—Grate a fresh sweet cocoanut (having first peeled, washed, and wiped it dry); mix with it an ounce of sugar; melt in as little water as possible three-quarters of an ounce of gelatine; whip the whites of three eggs, mix them with half a pint of milk, and stir over the fire till the custard thickens; sweeten with four tablespoonfuls of sugar. Stir the gelatine and a full half-pint of grated cocoanut with the cocoanut milk into the custard. Whip half a pint of thick cream solid, and stir it very carefully into the custard; when the latter is quite cold, but before it sets, flavor with a little vanilla or lemon extract. Mold and set on ice.



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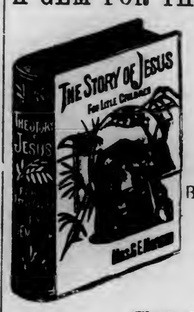
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Presbyterial Notices.

Concord Presbytery stands adjourned to meet in the Presbyterian church at Salisbury, N. C., April 12th, 1894, at 7.30 p. m.

W. R. McLELLAND,
Stated Clerk.

The Presbytery of Mecklenburg will meet at Lincolnton, N. C., on Tuesday at 11 a. m., April 10th, 1894.

Attest: R. Z. JOHNSTON,
Stated Clerk.

Albemarle Presbytery will meet April 19th, 1894, at 7.30 p. m., in Cann Memorial Presbyterian church, Elizabeth City, N. C., Rev. C. G. Vardell moderator. Routes and rates will appear later.

J. N. H. SUMMERELL,
Stated Clerk.

The Presbytery of Orange will meet at Mt. Airy, N. C., on Tuesday, April 10th, at 7.30 p. m.

E. C. MURRAY,
Stated Clerk.

All delegates, and especially ruling elders from vacant churches who expect to attend the meeting of Orange Presbytery in Mount Airy, April 10th, are hereby requested to forward their names to me at once that arrangement can be made for their entertainment. This precaution is important, as the train reaches Mount Airy late in the afternoon. We hope every delegate appointed will come.

W. C. ALEXANDER.

Mt. Airy, N. C., March 12th, 1894.

The Presbytery of Fayetteville will meet in Fayetteville Tuesday, at 8 p. m., April 17th, 1894. The clerks of sessions, to whom blanks have already been mailed, are requested to mail to me promptly their sessional reports if they are not sent to Presbytery by delegates.

P. R. LAW,
Stated Clerk.

The Presbytery of Norfolk will hold its first stated spring meeting in Holmes church, Northampton count, Va., Tuesday 17th April, 1894, at 11 a m.

WM. S. LACY,
Stated Clerk.

Tombeckbee Presbytery will meet at Macon on Thursday at 11 a. m., April 12th.

A. B. COIT,
Stated Clerk.

Pee Dee Presbytery will meet at Florence, S. C., Friday, April 13th, at 8 p. m.

JNO. G. LAW,
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Dated Jan. 11, '94.	No. 23 Daily.	No. 35 Daily.	No. 41 Daily	*†No. 501, N. Y. and Fla. Special.
	A. M.	P. M.	A. M.	A. M.
Lv Weldon	11 47	9 51	...	12 02
Ar R Mount	12 55	10 45	.....	.....
	P. M.			
Ar Tarboro	2 35	.....	.....	... ..
Le Tarboro	12 07	.....	.....	.....
	P. M.	P. M.	A. M.	
Lv R Mount	12 55	10 45	6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	2 45	.. ...	.....	.. ....
Lv F'y'ville	4 25	1 15	.....	4 00
Ar Florence	7 05	3 27	.....	6 15

Dated Jan. 11, '94.	No. 47 Daily.
	P. M.
Lv Wilson	2 05
Lv Goldsbo'	3 00
Lv M'gnolia	4 13
Ar Wilm'tn	5 50

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily	*†No. 500, N. Y. and Fla. Special.
	A. M.	P M		P. M.
Lv Florence	7 30	7 05	.....	11 50
Lv F'y'ville	10 27	9 20	.....	2 23
Lv Selma	12 10	.....	.....	.....
Ar Wilson	1 05	11 18	.....	4 30

	No. 48 Daily
	A. M.
Lv Wilm'tn	9 00
Lv M'gnolia	10 40
Lv Goldsbo'	12 00
Ar Wilson	12 50

	No. 78 Daily.	No. 14 Daily.		
	P M	P. M.	P. M.	
Lv Wilson	1 15	11 23	10 40	.....
Ar R Mount	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	... .	.....
Lv Tarboro	12 54	.....	... ..	.....
Lv R Mount	2 07	12 05	....	.....
Ar Weldon	3 18	12 56	... ..	6 01
	P. M.	A. M.	A. M.	A. M.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leave Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p. m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9 30 a m, arrive Tarboro 10 25 a m, and 11 45 p m.

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7 20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norfolk daily and all points North via Norfolk. daily except Sunday.

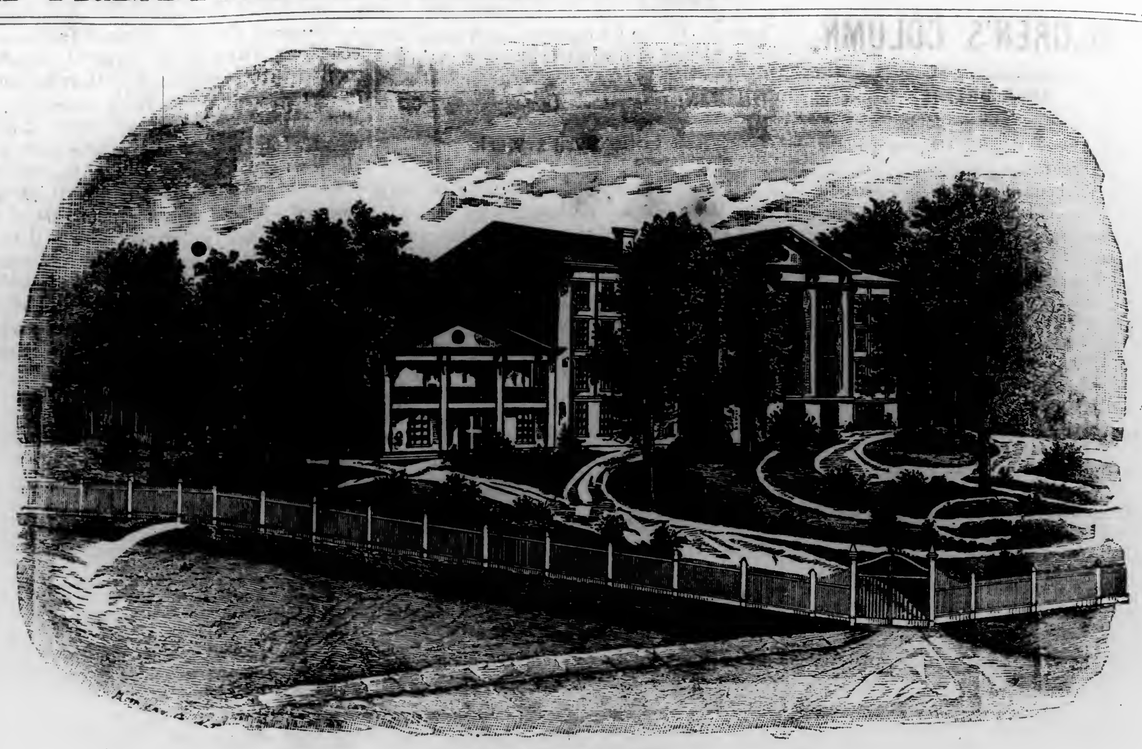
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The 91st stated meeting of the Presbytery of Potosi will be held in the Presbyterian church, Farmington, Mo., on Tuesday, April 3d, 1894, at 7 o'clock p. m. This is to be a semi-centennial occasion and a full attendance is earnestly requested.

GEO. W. HARLAN,
Stated Clerk.



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Dated Jan. 11, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington	*3 20		.....
Leave Marion	6 11		.....
Arrive Florence	6 50		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	*7 10	* 7 45	.....
Arrive Sumter	8 28	9 20	... ..
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 28	*9 53	.....
Arrive Columbia	10 00	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 57	5 35	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter	5 57	*. 5 45	.....
Arrive Florence	A. M. 7 15	6 55	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence	*7 40	..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 00 p. m., arriving at Hartsville 8 04 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday.

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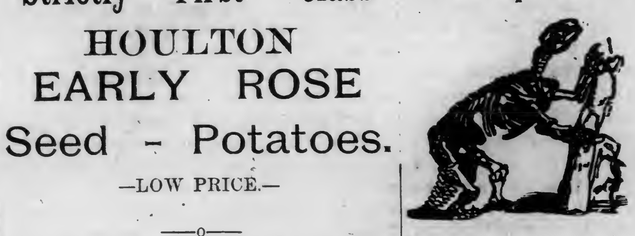
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North Carolina Presbyterian.

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JOHN McLAURIN, - - EDITOR.

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REV. WALTER W. MOORE, D. D.

REV. ALEX. D. McCLURE.

A WOUNDED SPIRIT.

We suffer both in body and in spirit. The suffering differs in kind, causes and cure. The suffering may be of either of these or of both together. If of the body only, while it may be difficult to diagnose the disease, it may be more certainly and satisfactorily treated than if of the spirit alone, and still more than if of the two together. Careful and skillful and conscientious physicians realize this and take time to decide of what sort the suffering is. If it arise from disease or wound of the body they are more hopeful than of either of the other possible conditions. If the mind be clear and undisturbed, if the spirit be courageous or hopeful, or if the soul have no burden of guilt or sense of sin the physician feels encouraged to expect good results from the best remedies and nursing even though the disease be virulent or the wound dangerous. In any such case the whole spirit may greatly aid the physician and there are cases when it must sustain the patient and secure recovery. But if the spirit be wounded, in proportion to the seriousness of that wound will be the difficulty of treatment. Making this distinction clearly in a proverb the wise man has said: "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" It is an appeal to experience, a statement which we all know to be true with a question whose answer is plain to all. There is no one who can long endure the pain of a wounded spirit.

The spirit of man may be wounded in many ways. In stating some of these as we see them we shall not call special attention to the distinction between the intellectual and the moral faculties but make our statements somewhat in the order thus suggested. In early life or in maturer years a desire for something may take possession of the mind, it may master the faculties and forces and work amongst all plans and direct all deeds only to fail of realization. That failure, by reason of the mental exertion and physical labor involved, will wound the spirit. An affection may be centred on some cherished object and not be answered with responsive affection or may be despised or rejected. Therein we may have a wounded spirit. Faithful service may deserve recognition or there may be a feeling that deserved honor is withheld. In any or all these ways there may be a persuasion that injustice or wrong has been done, and, as the wound is made generally as a feeling that wrong has been done, the spirit is sore. A cherished and controlling ambition for wealth, or honor, or power, may never be realized. It may have come to be the one seeming necessity; and when the truth becomes clear or the persuasion convincing that the ambition is not and cannot be realized the wound is made. Two men start together, after spending their youth in sport and labor side by side. One works hard, as he thinks, but makes little headway, and after a while sees the other far ahead in business or profession. Some one suggests or he believes the success has come by unjust means, and he is wounded deeply still more serious is this, that good and pure lives are besmirched. Attacks are covertly and sometimes maliciously made on the reputation or good name of one trying to do right. This whether from selfish motives, or prejudice or supposed righteous zeal, has all the effect of slander. Charges of dishonesty or falsehood are freely made until wounds almost deadly are cut in the spirit of sensitive natures. One Psalm declares this experience true and points to CHRIST as the sufferer. It declares the source to be a friend, in name at least, and that they had taken sweet counsel together and gone to the house of GOD in company. It is further intimated that the slander is not easily disproved and the falsehood seems to be true. What then must be the seriousness of the wound? If in addition to this or apart from it the soul suffers from occasional or abiding overwhelming and unrelenting recollections of sin, with a sense of guilt the condition is serious indeed. If upon this is flashed the light of GOD's holiness who can bear it? The Christian is called to bear burdens not self-imposed, to take the cross not self-invented to run a race in a way set, with stones in the path and mountains to be scaled. Until it is known and accepted that all this worketh together for good the Spirit will be sore.

If the spirit be whole the bodily infirmity may be endured. But the wounded spirit has added anguish because its pangs are most severe often when the body is feeble. It is then too that supposed, though unreal, wounds, do most distress. If there be no repentance under sense of guilt, and no refuge in GOD from the sore wounds of disappointment and hardships and slander it is small wonder that wounded spirits are driven to remorse or even despair and suicide. It is to save souls and heal the wounded spirit that a balm is found in Gilead and there is a physician there. For this JESUS came to bind up the broken-hearted. For this is revealed His tender compassion and concern for the suffering. For this is the record: "Like as a father pitieth his children so the LORD pitieth them that fear Him."

For the sin-sick soul, for the guilty conscience, for the trembling helpless sinner JESUS is revealed to take away transgression to save from sin. In Him is salvation from sin. When that is received, and only following that, is there any good or comfort from the trials of life. Being saved through the redemption that is in CHRIST JESUS the wounded spirit is assured that all the trials and disappointments of life are means of grace. So that nothing can come of real harm, and all that is mysterious will be explained bye and bye. As to character the spirit need have no fear. GOD will see to that. There may for a time be clouds over the reputation, but they will be sooner or later dispersed. Let the wounded spirit take refuge in this blessed word: "Commit thy way unto the LORD; trust also in Him and He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the LORD and wait patiently for Him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger and forsake wrath; fret not thyself in any wise to do evil."

THE EIGHTEENTH ANNUAL CONVENTION of the Young Men's Christian Associations of North Carolina, met in Wilmington April 6th to 9th, with delegates from twenty-one associations in cities and towns and nine in colleges and schools. The meeting was a success from all points of view. There was a good number of delegates. The business was well conducted. The collections and pledges were excellent. The meetings were deeply spiritual and the services in our city churches conducted by delegates were much blessed. Twenty-six confessed CHRIST and many inquirers are asking the way of salvation. Two meetings are going forward in Fifth Street M. E. church and St. Andrew's Presbyterian church. Mr. W. R. GALES who has been so blessed in meetings and several other deeply spiritual men have done good work. We have received a blessing in our city and bid the work and the workers GOD speed.

WILMINGTON PRESBYTERY.

This body met last week at Beth Car church in the extreme southwestern corner of our territory. It was the smallest meeting we recall. There was not a single elder from the line of the W. & W. R. R., except the two from Wilmington, and none from the large territory east of that line.

While it was a small body, it found a large welcome. We have no more faithful or loyal congregation in our bounds than the good people of Beth Car, and to those who were able to attend, it was a great pleasure to be with them. All the ministers were present except Revs. COLIN SHAW and J. D. STANFORD. The former was not sufficiently recovered from his recent illness to take the long ride across the country. The Presbytery received Rev. JOSEPH EVANS, from Fayetteville and Rev. S. H. ISLER, from Albemarle. It dismissed Rev. W. McC. MILLER to Roanoke and Rev. F. W. FARRIES to Albemarle.

The Presbytery was organized by the election of Ruling Elder JOHN D. CURRIE, of Clarkton, moderator, and Ruling Elder C. U. DAHLGREN as clerk. We will not anticipate the regular report of the stated clerk by giving details of proceedings. The business was promptly and thoroughly done. The report of the Home Mission Committee is published in another column. Its statement that all vacancies are filled is cause for devout thankfulness to GOD. All the reports show some falling off in receipts, but on the whole our people have stood up remarkably well under the distressing conditions of the last year. Nearly all of our churches report arrears to their pastors. Only seven had paid in full, and most of these were scattered through various charges so that only two ministers had been paid what was promised.

The Revised Directory was adopted. The Assembly was overtured to take such action as would make the preaching of candidates regular and constitutional by providing for earlier licensure, and the appointment of an *ad interium* Committee on this subject by the last Assembly was commended.

There was preaching twice a day to large and attentive congregations. The Presbytery adjourned Friday at noon, but several ministers remained to preach Saturday and Sunday.

Rev. A. McFADYEN and Elder JAMES H. MOORE, were elected Commissioners to the Assembly, and Rev. K. McDONALD and Elder A. A. WILLARD, Alternates.

THE "MOORE FUND" IS COMPLETE!

Please acknowledge the following gifts to the "Moore Fund:"

A Friend in Fayetteville, $1.00; A Lady Friend in First church, Greensboro, $2.00; A Lady Friend in First church, Greensboro, .50; A Friend in Maxton, $1.00; Davidson L. M. S., $10.50; Mrs. S. R. Neel, $1.00; Y. P. Mission Board of Centre, $12.50; Little River L. M. S., $8.00. Total, $36.50. Amount previously reported, $1,763.50. Total to date, $1,800.

This completed the fund necessary to send Mr. Moore and his sister to Japan and support them for one year. I am sure that this announcement will rejoice the hearts of many who have watched this matter with increasing interest week by week.

It will rejoice them still more to know that a letter has been received from Rev. Mr. Moore and his sister mailed in San Francisco, announcing that they were just about to take the steamer for Japan: This is "glad tidings" indeed and I am sure that many a generous giver to this fund already realizes that it is more blessed to give than to receive.

Thanking God for His favor upon this effort to raise this fund and thanking the people of God for this prompt and liberal response to the appeal sent out to the church.

I am yours fraternally,

ALFRED T. GRAHAM.

Davidson, N. C., April 5th, 1894.

PREACHING VISITS TO CHAPEL HILL, NEW HOPE, AND HILLSBORO.

[Correspondence of the N. C. Presbyterian.]

I returned last Monday night from Hillsboro, whither I had gone on the previous Saturday morning to fill my third and last appointment of Presbytery to give a Sabbath to each of the above named vacant churches. The visit to each of these churches was very pleasant, and I had large and attentive congregations. I was very sorry to think that Chapel Hill with so many of the young men of our State, had as present no Presbyterian minister, and I agreed to visit this church once a month, provided they would promise not to be *satisfied* or contented with such an arrangement and that it should not interfere with there getting a settled minister again for Chapel Hill and New Hope. The latter church was crowded the day I preached for them, and I was told that such was the case whenever Bro. Fogartie, their recent pastor preached. The visit, however, to *Hillsboro* was one of more than usual interest. When last I preached there, it was to conduct the funeral services at the burial of their beloved pastor (Rev. Mr. Wilhelm.) The church draped with the habiliments of mourning, and every face sad and tearful. At 11 a. m., on Saturday, March 31st, I preached to a tolerably well filled house, and after the sermon I moderated a congregational meeting which had been previously announced for that day, for the election of a *ruling elder* and of a *deacon*. At this meeting Mr. Henry Richards was unanimously elected a ruling elder, and Mr. Calvin Parrish with like unanimity was elected deacon. Mr. Richards being present signified his acceptance and he was thereupon ordained and installed, according to the order prescribed in our Book of Church Order. Bro. A. Currie had come in during the sermon and took part in the ordination. Two persons—a gentleman and a lady—were received on certificate and their names announced on the next day. Mr. Calvin Parrish (deacon elect) not being present, his ordination and installation was postponed. On Sabbath April 1st) at 11 a. m., the church was crowded to its utmost capacity. The day was fair and bright, and the people said the congregation was unusually large—and I can testify that they seemed profoundly interested in all the services. After the invocation Mr. Parrish who had signified his readiness to accept the office of deacon came forward and he and the church having answered affirmatively the questions propounded in our book—he too, was ordained and installed. Bro. A. Currie and two ruling elders uniting with me in the laying on of hands and the prayer. After the sermon the sacrament of the *Lord's Supper* was administered. Our Methodist brethren, in large numbers (and perhaps others,) I was told, sat with us that day "in heavenly places in Christ Jesus." At 8 p. m., I preached again to a congregation as large as the one in the morning. On Monday morning I met with the two recently ordained officers and had a very pleasant and satisfactory talk with them as to the responsibilities and duties of their office and closed the conference with prayer, I was greatly pleased with and am hopeful for good results from their character and the reputation which they have in the community. I made several calls upon some familier, whom I had knowu and loved in bye gone years and had Scripture reading and prayers. I was the guest of Mrs. Alice Heartt, while in Hillsboro, and to all who know this charming household, it goes without saying that my entertainment was Christian, cordial and homelike.

J. HENRY SMITH.

Greensboro, April 7th, 1894.

Religion cannot pass away. The burning of a little straw may hide the stars of the sky, but the stars are there, and will reappear.—*Carlyle.*

FOREIGN MISSIONS.

Conducted by

Rev. T. R. Sampson, Asheville, N. C., Secretary for Foreign Missions of Synod.

Home and Foreign Missions in Stokes County.

Having just returned from a week's visit and work, in Stokes county, we find it almost impossible to write, talk or think about anything else.

Despite the rough roads, the rough weather and even other experiences, which some people might call rough, which reminded us strongly of Barnabas and his friends, in Macedonia, we were simply delighted and cannot let an opportunity slip to make others partakers of our joy.

Of the general character of the county, its destitutions and more positive possessions, and needs, it is not necessary now to speak, as they are so well known, at any length. A year ago there were no Presbyterians in it. It is a notorious "blockading" or "moonshining" section and "the Hardshells" have, as one man expressed it forcibly "not given the people a fair chance" to save their souls or improve their minds.

The consequence is that there are many persons who are anxious to enjoy better advantages, than they have found it possible to attain from those who have hitherto ministered to them. The soil seems ready for something better to be given, and *now* is the time to do it.

Good Brother Miller, went into a diocese which was, in many respects, unattractive, but which was crying for what he could give. In his modest, quiet, unassuming manner he has simply worked his way into the homes and hearts of the whole community, and it is delightful to hear the people speak of him and tell of the wonderful results he has been permitted to work.

Bro. Black has gone twice and helped Bro. Miller gather in the harvest of his faithful labors, and left an impression, as he always does, of his own intense earnestness and devotion to the work.

One church was organized at Dan River last year with about fifty members, it has since grown to over eighty, and they are now worshipping in their own building, with a splendid Sunday-school and a live prayer-meeting, conducted entirely by the *members* of the *newly organized church.*

Another church was organized, last Sabbath, at Danbury with over thirty members, and the material is all lying ready now, for building a church and schoolhouse. They are still worshipping in the Court House.

Bro. Miller wrote that he wanted these people to get *started right* and learn *at once*, that they had duties to others, beyond their own borders. They came out, in full force, to the services we held, in the interest of Foreign Missions, and we were able to take steps towards organizing societies, in both churches, with five members in one and fifteen in the other, as well as to secure several subscribers to the Missionary in each congregation. Through the influence of a noble Christian woman, even before we went there, a contribution of $100 had been obtained for this work from a most enthusiastic and influential elder.

Surely these are facts which should make us glad and put many to shame, who may see them.

Home Missions and Foreign Missions are *one.* Neither can be neglected without damage to the other. They are naturally helpful.

We would say to the *Brethren* also that Stokes county, is the place to establish a reputation—if they desire one still. One man told me that Bro. Black "had preached the *powfullist* sermons ever heard *in Danbury.*" Another said that Bro. Miller was "just the *plum faithfullist* preacher he had ever seed." Still another remarked that they had "never had no such "*Missionary*" in that *county,*" as the Secretary of the Synod of North Carolina.

In faithfulness it must be said that "Missionary," in his vocabulary, meant "Missionary Baptist!"

Let every brother, who feels that he is not appreciated, or that he has a hard work, go and spend a week with Bro. Miller in his difficult, but grateful field. It will do him good.

The Presbyterian.

"REST IN THE LORD AND WAIT PATIENTLY FOR HIM."

In Thy dear arm, O loving Master do I rest!
Without a care which way I go;
'Tis dark. This only do I know,
That Thou wilt keep me in the safest way, and best.

And so in patience am I waiting Thy sweet will;
However rough the path,
I know for me it hath
Some peaceful goal. I'll trust Thee, and be still.

So, resting, waiting patiently, in blessed calm,
No more this heart shall be
Tossed like the troubled sea.
It's felt the hush and stilling of the holy Psalm.

—*Alice F. Dunlap, in Banner.*

FOREIGN MISSIONS IN MAY.

[Correspondence of the N. C. Presbyterian.]

DEAR BRETHREN:—The first Sabbath in May is as you know the day appointed by the General Assembly as the great day of the year for Foreign Missions. From all our pulpits on that day the claims of the heathen on our love and pity are to be presented, and the leaders of the Lord's host are to rally our people and give us our marching orders.

The work of our Church during the past year has had many tokens of the divine approval. Twenty-seven new missionaries were sent out, the largest number ever sent in one year; thirteen others are under appointment, waiting to be sent; and others have made application for appointment.

Our force now numbers one hundred and twenty-nine. Besides these we have 135 native helpers. Two years ago we had only 102 missionaries, with 87 native helpers. In spite of panic and hard times the receipts of the treasury for last year were larger than ever before, so that, although the work has been so much enlarged we were enabled to close the year with all our obligations met, and no debt incurred. In this experience our Church stands almost, if not entirely, alone.

With such encouragements we enter on the work of the new year with hope and joy. To support our work this year as already laid out, and to make such an advance as we ought to make, we only need the continued blessing of God, which we may have for the asking, and just a little more of the same spirit of self-denial which the Church has manifested in this cause during the past year.

And now shall we not all with glad hearts offer freely for this service, resolving that this year shall witness a great forward movement all along the line? O that every pastor may find himself "in the Spirit" on the morning of the first Sabbath of May with heart on fire with love for Christ, and for the souls of the perishing! May the Spirit of the Master's sacrifice be in the hearts of all the people. Then, although our responsibilities are so much increased, there will be consecrated money in our treasury to meet them.

We shall send you our leaflets and envelopes this year without waiting to be asked. Let those whose business it is see to it that they are well distributed, and that every member of every Church shall have the claims of this cause brought to his attention, and be given an opportunity to contribute to it. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Fraternally yours,
S. H. CHESTER,
Acting Secretary.

Home Happiness.

The road to home happiness lies over small stepping stones. Slight circumstances are the stumbling-blocks in families. The prick of a pin, says the proverb, is enough to make an empire insipid. The tenderer the feelings the painfuller the wound. A cold, unkind word checks and withers the blossom of the dearest love, as the most delicate rings of the vine are troubled by the faintest breeze. The misery of life is born of a chance observation. If the true history of quarrels, public and private, were honestly written, it would be silenced by an uproar of derision.

[For the N. C. Presbyterian.]

AMONG THE STARS.

Wonders and Mysteries of the Celestial World.

Described by Sir Richard Stowell Ball, Royal Astronomer of Ireland.

I always endeavor to impress on those who are anxious to learn something of the wonders of the heavens that a great observatory fitted with expensive appliances is not absolutely necessary to the would-be star gazer. No doubt in one of our great astronomical establishments the visitor beholds with astonishment mighty telescopes costing thousands of pounds, disposed in special buildings erected at much expense. It might, therefore, not unnaturally be concluded that an instrument on a vast scale and of commensurate cost is indispensably required whenever celestial work is to be done. Of course I need hardly say that there are certain inquiries in which these tremendous instruments cannot be dispensed with. There are, however, many very interesting and instructive observations possible which only require the very simplest optical assistance.

On my first visit at night to the observatory of one of the greatest modern astronomers I was much struck by noticing that the instrument he happened to be directing toward the heavens at the time was a common opera glass. The beginner should follow this example and make his first acquaintance with the celestial glories by the aid of the same very familiar form of telescope. The special advantage which the opera glass or ordinary binocular possess for our present purpose consists in the exceptional largeness of the portion of the sky which it permits him to comprehend in one glance. The beginner who is privileged to explore the heavens through a mighty telescope often feels rather disappointed when he finds how small is the region which is presented in the field. Indeed with one of the greater instruments it would not be possible to exhibit the whole disc of the moon in a single glance. The construction of the opera glass is, however, such that its field will take in whole constellations at the same time, and this is a circumstance which offers a great advantage to one who is desirous of obtaining a general notion of the contents of the heavens.

Suppose that the opera glass be turned on any well known group of stars, such for example as the Pleiades, then a most interesting spectacle will be instantly displayed. With the unassisted eye we can generally see about half a dozen stars in this group, and those persons who are endowed with exceptionally keen vision can, it appears, detect as many as ten or a dozen, or sometimes even more. But the opera glass exhibits to the astonished beholder thirty or forty or even fifty or sixty stars in this same little constellation. A glance through it proves at once that the stars which we ordinarily term the Pleiades are merely the few brightest members among the hundreds which constitute a mighty group of glittering points. The great majority of this host of stars are too faint to be disclosed to ordinary vision, but it only requires such a comparatively slight assistance as the opera glass affords to render them conspicuously visible. I ought, however, to add that there are many members of the same cluster which are far too faint to be discernible even by the most powerful opera glass, but which can be perceived by more efficient telescopes. When the full glories of the group are displayed by the greatest instruments it is seen to number more than two thousand members.

The success which the beginner will have had with the Pleiades may, it is to be hoped, induce him to direct similiar glances to other parts of the sky. He will find that whatever part of the heavens he may scrutinize with the help of the opera glass, the field of view is strewn with a number of stars far greater than that which his unaided vision can show in the same region. In fact it is not too much to say that over the entire heavens an opera glass exhibits a number of stars perhaps ten times as great as can ever be seen with the unaided eye. When we remember that each of the stars thus revealed is to be regarded as a sun, and that these suns are many of them quite as large and quite as important as the sun belonging to our own system, then indeed we must admit that the opera glass has given us a glorious insight into the sublimity of the heavens.

But the student who has employed himself for some nights both pleasantly and profitably in studying the different parts of the sky with the opera glass will presently feel a desire to see what the stars look like through some more effective instrument. I shall, therefore, suppose that he has provided himself with a small telescope which may be, let us say, about three inches in diameter and from three to four feet in length. The young astronomer will at once notice that his telescope shows a remarkable advance over the opera glass in power. Its capabilities will be most easily manifest by the very large number of additional stars that are disclosed. The stars in the sky seem indeed to be almost as far beyond enumeration as are the sands on the seashore. But it is not only their increase in number which is the specially remarkable point; the beginner will now pay attention to the circumstance that many objects which appear to the unaided vision merely as single stars are really composed of two or more stars so close together that the separate points cannot be discriminated except with telescopic aid.

The most notable instance of what is called a double star is to be found in Mizar. This object may be easily identified by observing that it is the middle star of the three which form the handle of the constellation known as the Dipper, or the Plough in ordinary language. In the language more usual among astronomers Mizar is the middle one of the three stars which form the tail of the Great Bear. So far as the unaided vision is concerned, the only circumstance which might attract particular attention to this object is the presence of another small star named Alcor quite close to the brighter object. The telescope will however, at once demonstrate the remarkable fact that Mizar is composed of two bright stars quite close together. The spectacle is indeed a singularly pleasing one, for it shows that the object before us is no less than a pair of twin stars obviously related and associated by invisible bonds. How intrinsically great this double star actually is may be appreciated from the fact that the larger of the two components of Mizar has been found to weigh more than ten million times as much as the earth.

After a little experience the observer will discern that many other interesting double stars are also within the range of the small telescope we have supposed him to be using. Let him observe Castor, for instance, when he will see a noble pair of suns which revolve each around the other in a period of a few centuries. He must also look at the wonderful star Theta in the Sword Handle of the constellation of Orion. There he will be delighted to behold a splendid cluster of four bright stars and two smaller points, the whole six being so close together as to appear like a single star, except when the power of the telescope is applied.

But perhaps the most beautiful feature in the whole of double star astronomy has yet to be mentioned. The well known bright stars are usually of a white color. There are, however, certain stars more or less tinged with red, with yellow, or with orange. It happens from some cause or other that in many of the double stars the hues of the components are exceptionally vivid. The beauty and delicacy of the spectacle thus presented is not unfrequently enhanced by the circumstance that the tints of the allied objects are strangely contrasted. Here is indeed one of the most pleasing displays which the heavens offer to our contemplation. Turn the telescope for instance on that famous object which indicates the bill of the swan. I refer to the star called Beta Cygni, to give it the exact designation which astronomers generally employ. There will be found a double star of which the larger member is truly a gem glittering with the hue of a beautiful topaz, while the smaller star associated therewith displays an emerald blue! The fact that genuine blue stars are very infrequent in the heavens makes this exquisite object all the more worthy of the astronomer's attention.

In spending an hour among the stars we must take care to allot sufficient time for the examination of some of those sublime spectacles presented in the great star clusters. By far the most remarkable of the objects so named is that in the sword handle of Perseus. This cluster can just be discerned by the unaided eye as a dull point of light. When, however, the telescope is directed upon the spot the light is seen to emanate from a myriad of brilliant points which form a miniature richly wrought with beautiful gems. It is obvious that all these stars, or suns we may perhaps call them, are allied to constitute some mighty system in far distant space.

In the case of other clusters, such as the superb globular cluster in Hercules, the several stars seen from our point of view appear to be individually fainter than the stars in the cluster of Perseus. But what the stars in Hercules group lack in individual brightness they make up for by abundant number. This wonderful object consists veritably of a ball of stars so numerous and so close together that in the central portions we are not able to distinguish the several points. We only see the light dispersed from them collectively. On the outer regions of this astonishing association of stellar points the stars are more naturally sparsely distributed, and we are thus able to discriminate the different individuals. In this cluster of Hercules we have a collection of thousands of stars, which occupy only a very small spot on the sky and are entirely invisible to the unaided eye.

Lastly the observer during his hour with the stars should study some of the nebulae both great and small which are so liberally strewn over the heavens. No doubt most of these objects are so extremely faint that we have to invoke the help of really powerful telescopes when we want to do justice to the delicacy and to perceive the full extent of such light stains on the sky. The most beautiful of these objects, as well as most celebrated, is the Great Nebula in Orion which lies beneath the well known belt in that constellation, and serves as a glorious setting or halo around the remarkable multiple star to which I have already referred The great nebula in Orion is evidently a stupendous mass of gas which has been heated to a temperature so elevated that it glows with a bluish hue characteristic of the particular materials of which it is composed. Indeed the light of the nebula when suitably examined discloses to the astronomer the actual elements from which this great structure is composed. It appears that the light which the glowing gas yields is of the same character as the light given off by incandescent hydrogen. We thus infer that hydrogen is an important constituent in the composition of this remote celestial body.

Another object of the same class which will naturally attract attention is the great nebula in Andromeda; this also appears to be a gaseous object, but it is plainly of a very different character from the great nebula in Orion. The nebula in Andromeda is so vast that the whole solar system, including all the planets placed at their true distances, would form an inappreciable speck if plunged in the mighty glowing mass.

The owner of a telescope will ere long discover that the heavens contain abundant materials for many an hour of delightful watching; indeed we may say that years of assiduous labor would be necessary before the diligent observer had made himself fully acquainted with even a small part of the objects which call for his admiration.

Trust in Darkness.

The test of faith is when there seems cause for doubt. It is when a friend's course is different from what we should have supposed, or from what we hoped for, that our confidence in the friend as a friend is brought to the proof. And the proof is to be looked for in our faith, not in the friend's conduct. So of our faith in the Friend of friends—it ought to stand all tests; but does it?

"'Tis easy when the sea's at rest,
And sunshine gilds the liquid plain,
To say, 'How could I be distress'd
In storms, since God, my father reigns?'

"But when the sky puts terror on,
And tempests howl, and billows rise,
Our confidence—how quickly gone,
Which seemed so strong in tranquil skies."

Yet faith is not faith when it fails in the hour of testing. A true friend trusts always.—*Sunday School Times.*

[For the N. C. Presbyterian.]

FAMILY PRAYERS.

How may family prayers be made attractive, especially to the children of the family, who as yet, do but little praying for themselves? To the heart and mind of every thoughtful parent this must be a vital question. For, if this professed act of worship is not made attractive, it must soon become, not only uninteresting but actually distasteful to them, and then what a mockery it will be in the sight of Him to whom it is offered!

That there are homes where it is a delightful service, gladly and reverently joined in by all, and a real means of blessing, we cannot doubt. Let us give briefly the method pursued in one such family, and see if it does not throw light upon the subject.

1st. The chapters read were *not taken hap-hazard*, but were selected with a view to some practical application of the truths therein contained to the spiritual needs of the family during the day, or they bare reference to the International Lesson Topic for that week.

2nd. They were *distinctly* and *pleasantly read*, with just a brief word of explanation, when necessary, or, sometimes, a question to one of the children, which served to increase attention and interest.

3rd. These readings were *never* long, out of consideration for the busy housemother, and the restless children.

4th. As to the prayers, these were *reverent, short* and yet *specific*.

The object of family prayers being chiefly to invoke God's blessing on *this particular family*, not only collectively, but separately, the father, knowing the character, disposition and weakness of each one, tenderly and lovingly besought the needed strength for each, not forgetting to thank God for the safety and health of all, or if any were sick praying for such by name. Then, in order that these children, who he was training in prayer should learn to pray for others, he briefly asked God's blessing on neighbors, friends and absent loved ones, and then he stopped.

On Sunday mornings, because they rose sufficiently early, and so had abundant time, they added a service of song, and, to each child in turn, was granted the privilege of selecting some favorite hymn. There was no reluctance on the part of those children to come to family prayers, and as they grew up and left the father's house, some of the tenderest recollections of childhood were of the earnest prayers of their father as they gathered about him at prayers.

O. O. T.

Heard the Word Gladly.

A Zenana missionary, in describing a journey in northern districts of India, where no lady had been before the Gospel message, says: "Over and over again the women said how glad they were to have a Mem to speak to them; that the Sahib came to talk to the men; but, of course, they could not go to listen to him, and now they had a Mem all to themselves. As the news spread through the villages around, messages were sent to us begging us to go to them. Riding through one village, the women came out and called to me as I passed: "Are you not going to stop? Are we not to hear?" Here are heathen women ready to be taught, longing for more light, and there is no one to go to them. There are many villages, very many, all through this district, where no lady has ever been. "A thousand missionaries!" If only the Church were awake to her responsibility, ten thousand would be thought little to ask for.—*Missionary Link.*

Worry tells, sadly, on woman's health and beauty.

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A PRAYER FOR THE TIMES.

O God! for men to lead; not for mere selfish gain,
But swift in generous, knightly deed,
To help a brother in his need,
Or break a bondsman's chain.

O God! for men to write, more than high-sounding praise;
Brave words that borrow heaven's light,
To pierce the clouds of selfish night,
And lead to brighter days.

O God! for men to sing, not simply pleasing rhymes,
But earnest songs whose notes shall ring
In trumpet call and swiftly bring
Thy power to mould the times.

O God! for men to preach, not empty creed and form,
But Christly words whose help shall reach
Poor souls in need, and prove for each
Thy anchor in a storm.

O God! for faith to own men, words, and powers are thine;
The shuttles which thy hand doth throw
In ceaseless action to and fro
Until the finished fabric show complete thine own design.

—*The Advance.*

MAGAZINES.

The Eclectic for April. Contents: The House of Lords; The Life of Arthur Stanley; Mohamedanism and Christianity; The Story of the Inscriptions; Mr Ruskin in Relation to Modern Problems; Mothers and Daughters; The Philosophy of Crime; Habits and Customs of Ancient Times; The Significance of Carbon in the Universe; In the Mountains of Egypt; Shakespeare's Natural History; Defense not Defiance; A Run for the Atlantic Record; Remarkable Applications of Electricity. E. R. Pelton, Publisher, New York. $5 a year.

The Russell Publishing Co., Boston, sends *Our Little Ones* and *The Nursery* for $1.50 a year, gladening the hearts of many little people.

The Boys.

Make home a pleasant place for your boys. Do not be so afraid of your best parlour that they may not use it. Let them have plenty of warmth and light, and entertaining books to read, and musical instruments and many parlour games they like. Girls will stay at home if home be the dullest place under the moon, but boys will not. If their young companions are banished, if they are checked when they laugh, or sing, or make a noise, if they have not the innocent freedom that they need under their parents' roof, then they will have freedom of some sort elsewhere. And there are always enough ready to becken them to places where the bloom is brushed from youth's round cheek. A young man will squeeze a little "fun" out of his life, and if you want him to be a credit to you and to himself, make it possible for him to enjoy himself in his home. Let the home be a place to live and breathe in, not merely a roof under which he may eat and sleep.

The Watchword for Presbyterianism.

BY REV. THEODORE L. CUYLER.

If a man is known by the company he keeps, then one ought to be a Presbyterian here to-night. And if you are all such, then, "I more, for my great-great-grandfather was the only Presbyterian parson who ever had George Washington at his Communion-table.

But we cannot live on our ancestors; nor can any Church live on the fame of its past achievements. Presbyterianism must keep its eyes on the front side of its head and its marching motto ought to be, New progress in old paths. Pass it along our lines as the watchword, *New progress in the old paths of truth!* We do not need any new polity. The distinctive work of our polity dates back to the time when Timothy received the laying-on of the hands of Presbytery. We need no new theology, our theology is as old as the Epistle to the Romans. Paul was a pretty good Calvinist; not an ultra one, but moderate—about the same type as Dr. Charles Hodge and Dr. Henry B. Smith. That is the theology needed in these times. When the authority of *law* is disregarded in community and commonwealth, men must be taught that Mount Sinai is not an extinct volcano. And when this poor, sin-sick world is crying out in its weary unrest, it must be pointed to Calvary's Cross as the one only hope of its redemption. Our mission is to preach this matchless theology, and with fire in the blood. While we "inquire for the old paths and walk therein," let us *walk faster*. Satan always goes by the "Express-flyer;" and shall Presbyterianism be content to creep along on the freight train?

Another thing we should determine to have. We should cultivate and encourage a thorough and intrepid scholarship, yet a scholarship that ever treads in the good old path of submissive reverence for the supreme authority and perfect infallibility of God's Word. When I entered Princeton Seminary fifty years ago, the genius of Joseph Addison Alexander hung like a star above those classic heights. Alexander was a magnificent scholar, equal to the best in these days, as profound as he was reverent. When new-fangled heresies were imported from Germany, he dealt with them as the little girl dealt with her doll. She pulled its head off to see what it was made of; and when, soon after, her Sunday-school teacher asked the question, "What happened after David had cut off the head of Goliath?" the child—remembering her experience with her doll—replied, "I suppose the *sawdust* all comed out." In these days, when so many boastful Goliaths of error are stalking about, the only scholarship that can let the "sawdust" out of them is that which finds its smooth stones in the brook which flows hard by the Oracles of God, and which wields the "sword of the Spirit."

A third line of spiritual progress we must attempt, and that also must be found in the old paths. The early Apostles had nothing to do with "masses," they had only to do with *man*. It was eye to eye work, man to man, soul to soul—Philip to the Eunuch, Peter to Cornelius, Paul to the Philippian jailer. It was not souls, it was *a soul* they struck for. Their committees were a committee of one. The awful chasm between wealth and poverty, culture and ignorance, piety and heathenism that yawns here in New York, can be bridged in only one way. Love to Christ must build the bridge; and individual Christians, yes individual Presbyterians, must quit their Sunday sofas and be off in personal effort for that depraved man, that suffering woman, that poor, ignorant child. In Christ's sight there are no "masses; He died for the individual, and each saved individual in your churches must push out to save some other one. Don't go to heaven *alone!*

Your pastors and elders and Christian folk here desire a revival in your churches this winter. How will you obtain that precious blessing? Inquire for the old paths. Don't look around for help, *look upward*. Don't send for an evangelist, send for the Holy Spirit. Let pastor and session, with locked arms and locked hearts, unite in fervent prayer and fervid work for the salvation of souls, and the blessing is yours. That was the way that Davies and Alexander, Nettleton and Finney and Kirk did it, and that is the way to which God's finger points. Progress in old paths, or else not an inch of progress made!

Presbyterianism does not need any new clothes. Least of all does it need to be tricked out in borrowed toggery from other denomination's as to forms of worship and ritualities. Its garments are good enough. What it wants now is more *warmth* under its old ribs, more *grip* in its right hand, and more of the Doctor Chalmers-like *fire* in its pulpits to kindle souls and to make the rafters roar. The early giants of our Church were wise with a heavenly wisdom. Look for the old paths and then push things in your churches this winter.

Finally, my dear friends, before I bid you good-night to go from these suburbs over to our city of Brooklyn, let me offer a word of hearty congratulation. Let us *rejoice* that amid all the warm controversies in these recent years, no one has dared to sound the treasonable tocsin of disunion. If any man attempts to haul down that old blue flag, *shoot him on the spot!* A church that cannot discuss questions of polity, or questions of doctrine, or any other great question without exploding into fragments, such a Church has no business to exist on the face of God's earth. I knew, during my boyhood in Western New York, the agonies and the heart-breaks of disruption. I thank God that I saw reunion and that I have lived to have that magnificent "New School" leader, Charles G. Finney, press me urgently to become his successor at Oberlin! When I told him that he had mistaken his man, and that I was a pupil of Dr. Hodge, and a hearty Presbyterian, Mr. Finney replied that he knew all that perfectly. But, said he, "Those old controversies are dead and buried; towards the *new issues to be faced* he and you and I are agreed." I had the pleasure of telling Dr. Hodge this a few weeks before his death, and the dear old man smiled a sweet smile of satisfaction and said, "I learn that Brother Finney has become *very mellow*." That's the word, brethren, *mellow!* In all the conflicts for God and truth, let all the lovers of truth be towards each other as mellow as the sunshine and as sweet as the love of Jesus! But, at the same time, let our backbone be as sternly stiff as adamant against every form of error and unrighteousness!

"Who sticketh to God in stable trust,
As Zion's mount he stands full just,
Which moveth no whit, nor yet doth reel,
But standeth forever as stiff as steel."

—*New York Evangelist.*

Naked Truth.

"When the late young preacher Erskine Howe was dying he said: 'I wish to live to preach the gospel more simply.' We know nothing of this minister referred to here, but we were impressed with his dying wish to live longer that he might preach with more simplicity. It is well to have good style and use correct language, but, be it remembered, the best style is that which conveys the truth with the greatest force and clearness to the hearers. The best plow for any given piece of ground is that which ploughs it best, not the one that looks the finest.

It has been said that we ought not in preaching the gospel to come down to the language of the common people but to try to bring them up to the language of the refined and cultured; and that it may be well to use words not generally understood in order to make people inquire into their meaning. There might be some force in this if refinement were the object in view in preaching the gospel. But salvation and not refinement is the object. We preach the gospel not to make men more cultured but to save the souls. And hence we want words that will best carry this soul-saving truth to their minds. We want to make men go away and inquire not about the language used but about the truth that was preached. We need a style that will draw attention to the thought and not to the style. Words are needed not to clothe thought but to carry it. The naked truth is the more effective.

The Apostle Paul used "great plainness of speech." The Lord Jesus taught the common people using the language of the common people, not of the learned. No nobler examples can we follow. There is danger of obscuring the truth, but no danger of making it too plain. No one will lament when he comes to die that he preached the gospel too simply, but it is possible that some of us may wish to live longer that we may preach it more simply than we have done.

Getting Better.

Sometimes during illness the nerves seem naked, so to speak, and every sudden sound jars, and stabs, and startles. A morsel of coal falling from the fire on to the fender has often changed what might have been a calm and refreshing night into one of restlessness and pain, and thus retarded recovery. But at other times, or in other kinds of illnesses, the brain is dulled, and noises do not seem to hurt. In these cases during convalescence the nervousness and querulousness come on, but this should always be soothingly administered to and borne by the nurse. That first forenoon's getting up after illness is a long-to-be-remembered one. The very act of standing erect makes the head swim. But it really should be from bed to chair—the chair a cosy one, and in a cosy place. As much ablution to hands, arms, face, neck, and feet as can be gone through on the chair without fatigue will greatly refresh. The first sitting up should not be protracted, and as little dressing as possible should be indulged in. But day after day the patient will get stronger, till that luxury of luxuries, the tepid bath, can be taken before breakfast. Fresh air at the window, and next in the garden, will be enjoyed now, and the world will begin to look wonderfully bright and beautiful again. The recovery is certain.

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The Best Preventive.

The best preventive against spiritual assault and overthrow is to keep up constantly the tone and fibre of a truly godly character by perpetually living close with God. Multitudes live as if there were no God in the broad world. They act as if the Master were away and would never return. "Blessed is that servant whom, when the Master cometh, he finds watching." It is not only the enemy whom we are to be looking after, but our Lord Himself. I never know when He will come to impeach my poor work, or when He will come with the orders to drop the tools into the grave. But a perpetually vigilant life of communion and hard study and holy intercourse with Him will keep us ever ready for "the last call." If we watch thus for Him, He will be ever watching over us, and then no deadly danger shall ever befall us. It ought to be not only a duty but a delight to be watchful. For there are so many mercies constantly in sight, so many opportunities to do good, so many beautiful views of God's providence, and so many foretastes of heaven, that we lose more than we can afford to if we fall asleep on our homeward way. Can we "not watch with Him one hour?" It will soon be over.—*T. L. Cuyler.*

The Cost of Life's Best.

There must be the death of self always before a life can be Christlike. In Japan they have a beautiful legend of the making of a wonderful bell. Long, long ago, the Emperor wrote to the maker of bells, commanding him to cast a bell larger and more beautiful than ever made before. He bade them put in it gold and silver and brass, that the tones might be so sweet and clear that when hung in the palace tower its sounds might be heard for a hundred miles. The maker of bells put gold and silver and brass in his great melting pot, but the metals would not mingle and the bell was a failure. Again and again he tried, but in vain. Then the Emperor was angry and sent, saying that if the bell was not made at the next trial the bell maker must die.

The bell maker had a lovely daughter. She was greatly distressed for her father. Wrapping her mantle about her she went by night to the oracle and asked how she could save him. He told her that gold and brass would not mingle until the blood of a virgin was mixed with them in their fusion. Again the old maker of bells prepared to cast the bell. The daughter stood by, and at the moment of casting she threw herself into the midst of the molten metal. The bell was made and was found to be more wonderful and perfect than any other ever made. It hangs in the great place tower, and its sweet tones are heard for a hundred miles. The blood of sacrifice, mingling with the gold and silver, gave to the bell its matchless sweetness.

It is only a legend from heathen land, but its lesson is true. Our lives make no music until self dies and our blood mingles with our offering in the altar fires of love. It is only when we lose our life for Christ that we get it back saved and glorious.—*J. R. Miller.*

Why Don't You Hurry.

A missionary explained to a gathering how he came to enter the mission field. He said—"In coming home one night, driving across the vast prairie, I saw my little boy John hurrying to meet me; the grass was high on the prairie, and suddenly he dropped out of sight. I thought he was playing, and was simply hiding from me, but he didn't appear as I expected he would. Then the thought flashed across my mind—'There's an old well there, and he has fallen in.' I hurried up to him, reached down in the well and lifted him out; and as he looked up in my face, what do you think he said? 'O, papa, why didn't you hurry?' Those words never left me. They kept ringing in my ears until God put a new and deeper meaning into them and bade me think of others who are lost, of souls without God and without hope in this world; and the message came to me as a message from the heavenly Father, 'Go and work in My name;' and then from that vast throng a pitiful, despairing, pleading cry rolled into my soul, as I accepted God's call—'Oh, why don't you hurry?'"

Christ Exalted.

In the whole New Testament is not one word of warning lest we should make too much of Christ. That is significant of its doctrine. In the Acts we see Peter and John when surrounded by the astonished multitude disclaim all thought that they by their own power or holiness have made this man to walk. We see Paul and Barnabas when with impetuous haste they run in upon the devotees leading the crowned ox to sacrifice, restraining them with the declaration that they are men of like passions with their new-found friends, and that it is to turn them from such perversions of worship they have come. We see in the Apocalypse the angel at whose feet the beloved disciple has fallen down, lifting him with a gentle hand with the admonition, "See thou do it not; for I am thy fellow-servant and of thy brethren that have the testimony of Jesus." But nowhere do we find the slightest hint that we can make too much of Christ.

On the contrary it is at his baptism, it is within the excellent glory of the holy mount, and it is beside the broken tomb that men's hearts are divinely turned toward him with a more reverent love and a profounder worship. In the gospel Thomas cries, "My Lord and my God," unrebuked; and in the Apocalypse John prostrates himself in worship and is not repulsed. The whole teaching of the New Testament, negative and direct, is that we can not make too much of Christ.

For it is further revealed to us that Christ is highly exalted above all dominion and principality and powers. Exalted, says the apostle, because of his accomplished mission. He is exalted worthily as well as highly. Most of the men who sit on thrones are men who were born in purple. They were inheritors of kingdoms. Had it been left to them to take their natural places in the world they would have occupied far lower planes. It is but yesterday the Emperor of Germany celebrated the twenty-fifth anniversary of his entrance into the army as a lieutenant. That entrance was at the age of ten; but he had not done anything when in "round-abouts" to entitle him to his commission. Jesus Christ is raised to the throne for what he wrought. He won his place. Among all the dead of past ages no one ever accomplished as much for human history, and as the only begotten Son of God he wrought a redemption that none other could accomplish.

It is the touch of the sovereign that transforms the squire or yeoman to knight or peer. It is God's hand that has conveyed to Jesus the title to celestial pre-eminence. Let every soul fear lest he make too little of the Messiah, he cannot make too much. God hath given him a name which is above every name, at which in the fullness of time every knee shall bow.—*Interior.*

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

THE KIND OF GIVING TO FOREIGN MISSIONS THAT IS NEEDED NOW.

Our old-time friend, Dr. Wm. I. Morton, of Racine, Wisconsin, sent us $100 in December to help pay the travelling expenses of Dr. and Mrs. Drew to Korea. On March 22d we received his check for $1,000 for the return expenses of Mr. and Mrs. Sheppard to Africa.

May the Lord bless this good and faithful servant, who, though laboring under the infirmity of seventy-seven years, still abounds in that charity which is not in word only, but in deed and in truth.

About a thousand or more members of our Church, we are assured, are depriving themselves of much genuine happiness by not following his example.

S. H. CHESTER,
Acting Secretary.

ANOTHER MISSIONARY WORKER FALLEN AT HER POST.

A cablegram received on April 3rd contains these words, which will bring sorrow to the hearts of many in our church: "Wife dead. Adamson, Congo." No particulars are given.

S. H. CHESTER,
Acting Secretary.

NORTH CAROLINA.

Newbern:—Rev. C. G. Vardell, of Newbern writes that sevens persons were received on profession of faith.

[Correspondence of the N. C. Presbyterian.]

Statesville:—The Sacrament of the Lord's Supper was observed by our church April 1st, '94. Our pastor was assisted by Rev. W. R. McLelland Friday night and Saturday. Since last communion Oct. 16th, '93, we have received on certificate six and on examination thirteen. Notwithstanding the "hard times" our congregation has contributed, since April 1st, 1893, to Foreign Missions $426.73, and other benevolent objects, $570.36. Congregational and pastor's salary not included—there is yet due on our church building about $1,000—which we hope to pay in the near future.

[Correspondence of the N. C. Presbyterian.]

Items from Rev. R. P. Pell:

At Elk Park:—Recently three elders and two deacons were ordained and installed; two accessions to the church membership; four infants baptized, and the second installment on our church building paid, lacking a few dollars. A good Sunday-school was also begun.

At Cove Creek:—Our Church Academy building is completed, a commodious structure 30x50 feet, well arranged and to be used for both religious and educational purposes. A good school is in progress. Recently there were two accessions to the church membership and one infant was baptized. A very promising mission point four miles distant has recently been opened to us.

At Spruce Pine:—Our school closed a few days ago, having had 125 pupils enrolled and having made a still deeper impression upon the community and surrounding country. Misses Clark and Irvine have labored nobly, and gave a most delightful entertainment at the close of the school, which was largely attended by people who came long distances. We have a scholarship in the Normal and Industrial College at Asheville, and one of our pupils is there now taking advantage of it.

[Correspondence of the N. C. Presbyterian.]

Installation at Union and Olney in Mecklenburg: February April 30th, was a "big" day at Union. The pastor, Rev. G. A. Sparrow was installed, the ceremony taking place at Union for both churches, viz: Union and Olney. Rev. F. D. Hunt, of Charlotte, preached and charged the pastor, while Elder Hanna, of the First church, Charlotte, charged the people. The day was pleasant, the crowd good and the occasion an enjoyable one. Quite a number down from Gastonia. To make the services more impressive and interesting, the pastor's youngest child was baptized.

[Correspondence of the N. C. Presbyterian.]

Asheville:—Rev. J. S. Morrow writes: God has blessed the work of Bethany church throughout this Presbyterial year. No serious sickness has been sent upon any of the members. None have died, but all of our spirits have been revived. We have a communing membership of eighteen. Baptized children twelve. A large Sabbath-school numbering one hundred and thirty-seven. We have great reason to be thankful and praise God for His goodness to us. To-night I received a handsome suit of clothes through Mrs. Eliza Mozour, a worthy member of Bethany church, for which I give to her many thanks and to her many warm friends of the First Presbyterian church, Asheville, who contributed to her. May the Lord make me worthy of their great beneficence.

VIRGINIA.

[Correspondence of the N. C Presbyterian.]

Roanoke Presbytery:—Commissioners to General Assembly: Rev. W. T. Doggett, North Danville, Va., Ruling Elder T. F. Mimms, News Ferry. Alternates: Rev. G. W. Belk, Chatham, Va., Ruling Elder W. M. McCorkle, South Boston, Va.

ANNUAL REPORT OF THE HOME MISSION COMMITTEE OF WILMINGTON PRESBYTERY, FOR THE YEAR ENDING MARCH 31st, 1894.

To the Presbytery of Wilmington:

Your committee is pleased to be able to report that the work has been sustained throughout this trying year without debt, that all our vacancies are now supplied, and that some forward work has been undertaken. Our principal duty is to report on the work under our control, viz:

I. PRESBYTERIAL WORK.

1. *Financial.* The committee's receipts for the year have been:

From Treasurer of Presbytery	$ 518 89
" Special subscription to replace loss in Bank	145 00
" Synodical Committee	400 00
" Assembly's Committee (Invalid Fund)	56 25
Total	$ 1120 14

The disbursements have been:

Rev. D.B. Black (due on last year)	25 00
Rev. F. W. Farries salary	519 85
Rev. J. D. Stanford "	100 00
Rev. J. S. Wood, "	287 75
Rev. S. H. Isler, "	90 00
Printing	75
Interest	1 33
Paid on Invalid Fund	56 25
Balance in Bank	39 21
Total	$ 1120 11

The Book and vouchers are submitted with this report for auditing by Presbytery.

Including the special contributions made in October, 27 churches have contributed the following sums: Wilmington First, $277.25, St. Andrew's, $39.78, Clinton $10, Faisons $18, Burgaw $21.42, Beth Car $6.44, Grove $10, Mt. Olive $8.50, South River $3 74, Black River $5, Caswell $1, Duplin Road, $18.75, Hopewell $6.45; Whiteville $6.45, Bladenboro $2.25, Chinquepin .87, Cobbs Mills $2.50, Croatan $2.50, Elizabethtown $1.89, Harmony $2, Keith .76, Wildwood $7.50, Mt. Zion $5.24, Oak Plain .58, Pike $7.23, Warsaw $8, Whiteplains $1.42, Mt. Horeb $1, Rockfish $1.17. The remaining 12 churches have not reported during this year. Total, $576.69.

Of the above list only $250.70 has come in on the collections of this year, and only from 15 churches have the reports of the February collection been received, viz: Wilmington First, St. Andrew's, Burgaw, Pike, Beth Car, South River, Black River, Mt. Zion, Wildwood, Keith, Croatan, Cobbs Mills, Mt. Horeb, Rockfish, Whiteville. Of these only Burgaw reached its apportionment. The total apportionment upon these churches is $510. The falling off from the apportionment is, therefore, more than 50 per cent. and if this maintains throughout the Presbytery, on our apportionment of $750 we will not realize more than $350 instead of about $600 as usual. With a present balance of $41.34, including $2.17 not drawn from the treasurer. and with only $100 to expect on this calculation our work must close in a few months unless something decisive is done. The supplementary collection in August is our only hope, and we are encouraged to believe that at that time some of our strongest churches, as those in Wilmington, intend to come fully up to their apportionment.

2. *Evangelistic.* When we turn from the financial outlook everything else is full of encouragement. While we have lost the able services of Bro. Farries in our East Carolina field, the vacancy was promptly filled by Bro. Isler who was already supplying Cobb Mills. We have dropped the evangelistic point of Maysville and are confining ourselves to the three organized churches of Pollocksville, Wildwood and Croatan, which with Cobb Mills, and the mission point of Newport, fills his whole time. Licentiate J. S. Wood has labored assiduously in his field of Onslow and east Pender, and with some decided signs of encouragement. He preaches at Mt. Williams, White Oak' Richlands, Jacksonville and Topsail—all organized churches, and at Catherine Lake, Blake's Landing, Gum Branch and Verona, a most hopeful mission point where steps are being taken towards a building. Rev. J. D. Stanford, besides serving South River and Harmony as stated supply, gives the rest of his time to the Committee as evangelist in Duplin and some points in the surrounding counties. As such he has supplied the churches of Whitehall, Chinquepin, Beulah, Hebron and Stanford, and as mission points, two Lanier Schoolhouses, Kornegay's Bridge, Blalock's School-house and Smith's Chapel, and has recently begun preaching at another point in Duplin and one in Lenoir. At Smith's Chapel a building is completed except the windows. There are Sabbath-schools at all these churches except one. Rev. T. H. Newkirk has labored in Columbus county and part of Bladen, supplying the churches of Whiteville, Whiteplains and Elizabethtown and as mission points Lake Waccamaw and Hub.

Rev. W. McC. Miller labored for six months at Immanuel Chapel with increasing encouragement, but the First church, which supported him found it necessary to discontinue his services on account of financial pressure. Licentiate L. W. Curtis, of the Presbytery of Memphis, labored in Brunswick county for nearly four months with considerable encouragement. His services have been secured for another season. The expense of this work is borne by two gentlemen, one in the First church and one in St. Andrew's, at a cost of about $250.

Other ministers doing evangelistic work are Rev. A. McFadyen at Creach's and Troy's schoolhouses, Rev. G. W. McMillan at Player's Chapel, Rev. J. D. Stanford in connection with his South River and Harmony work at White's School-house, Rev. K. McDonald at Roseborough and Rev. P. H. Hoge (for the last six months) at Immanuel chapel. The chapel work has been maintained throughout the year in all its departments and at a total cost—including salary of evangelist for six months—of $1090.03: A student has been secured to assist in this work during the summer.

3. *Vacant churches.* At the Fall meeting the field left vacant by the death of Rev. D. B. Black was supplied by Rev. G. W. McMillan. This arrangement has continued to the present time. White Oak has been annexed to the field of Rev. J. S. Wood, and the Clinton group has been supplied by Rev. Joseph Evans, of Fayetteville Presbytery who is a most welcome accession to our ranks. All our churches are now supplied either by pastors, evangelists or stated supplies and have the regular ministrations of the Word at least once a month.

4. *Church Erection.* The committee has made no appropriation during this year for Church Erection, having done much in that direction during the preceding year when our fields were vacant. Some assistance has been promised to the Wildwood and Pollocksville churches for which the committee relies on funds outside of the usual Presbyterial receipts. An application for assistance to a small amount has been received for Smith's Chapel.

5. *Grouping the churches.* Our churches are now more satisfactorily grouped than ever before. The only complaint received is with regard to the arrangement of Rev. T. H. Newkirk's field, he having to pass through almost the whole of Bro. McFadyen's territory to reach his appointment at Elizabethtown. An application from the session of the Whiteville church has been received to group Whiteville, Whiteplains, Cronly and Mt. Horeb together, but as that intrenches upon a regular pastorate nothing can be done either by the committee or Presbytery without the consent of parties.

II. SYNODICAL WORK.

The contributions for this work have been less this year than before, but the principal source of the shortage is the change in the collection month of the First church Wilmington which was the largest contributor. Owing to this change from February to June no collection has fallen within the ecclesiastical year. The reports of the Treasurer show that 21 churches have contributed $133.95. Rev. E. W. Smith, the Synodical Superintendent, has been compelled to retire from the work on account of his health, and Rev. Wm. Black has been elected in his place. It will be the aim of Bro. Black to present the work as widely as possible for the purpose of securing annual subscriptions. He will be in Wilmington Presbytery during this month and part of the month following and it is hoped that he will meet with a liberal response from our people.

Work in our bounds. Your committee received $400 from the Synodical Committee this year enabling it to place Bro. Farries in our East Carolina field. The remaining $200 of the amount promised this Presbytery has not been paid owing to the difficulties that have surrounded the Synodical Committee. Out of that amount your committee owes Bro. Farries $63.58 on account of salary; $50 promised to the Wildwood church and $50 promised to the Pollocksville church. When the Synod resumes payment the committee desires to place a permanent evangelist in Brunswick county.

III. ASSEMBLY'S WORK.

By the action of the last Assembly the whole work of its Executive Committee has been placed upon the basis on which Wilmington Presbytery has been working for six years, viz: That Synods and Presbyteries should as far as possible do their own local work, and that the work of the Assembly should be confined to advancing the cause of our Church upon the frontiers. The Assembly's Committee reports that the receipts from the January collection are sufficient to maintain the Assembly's present work in the frontiers for six month with the promise of a decided advance when all the Presbyteries and Synods fall into line, and when the stringency of the times is relieved. As a harbinger of what we are to expect, a Texas Presbytery reports the organization of a church in New Mexico—the first step that our Church has taken outside of the old States. The contributions of this Presbytery show a decided increase: 20 churches having contributed $380.78, which was $80.78 more than the Presbyterial apportionment, and 63 per cent of what the Synod asked us to raise.

The *Invalid Fund* is also managed by the Assembly's Committee of Home Missions. In this Presbytery 21 churches have contributed $184.52. Your committee has received from the Assembly's Committee $6.25 due on last year to Mrs. Monroe, and $50, the first instalment on this year.

RECAPITULATION.

The total contributions for Home Missions proper (not including Invalid Fund) made during the year within our bounds are as follows:

Presbyterial Work—	
Through Treasurer of Presbytery	$ 331 69
Special Subscription	145
Contributions for Brumswick County	250
Contributions for Immanuel Chapel	1,090 03
Total	$1,816 72
Synodical Work	133 95
Assembly's Work	380 78
Grand Total	$2,331 45
The amount expended within our bounds is the above Presbyterial Total	$1,816 72
Balance April 1, 1893, less present balance $41.38, and amount lost in Bank $168.40	147 99
Received from Synod	400
	$2,364 71

The above amount was used in supporting evangelists in four country fields and one city mission, by which the Word of God was preached in 10 counties, in 14 churches and 17 mission points—all or nearly all of which would have been deprived of the ministry of the Word but for this work. And inasmuch as this work is seriously threatened by one only source of danger—lack of the necessary funds to carry it on—your committee presents to Presbytery for its earnest and prayerful consideration the following

RECOMMENDATIONS.

1. That all our churches are urged to make diligent and faithful efforts to make up the full amount apportioned them during or before the month of August.

2. That Rev. J. D. Stanford be re-elected evangelist of Duplin county, including the churches of Hebron, Chinquepin, Beulah, Stanford and Whitehall.

3. That Rev. S. H. Isler be elected evangelist of the East Carolina field, including the churches of Cobb Mills, Pollocksville, Wildwood and Croatan.

4. That Rev. T. H. Newkirk be re-elected evangelist of Columbus county, including the churches Whiteville and Whiteplains, and that Mt. Horeb be added to this group if the way be clear.

5. That Licentiate J. S. Wood be appointed to act as evangelist of the Onslow and East Pender field, including the churches of Richlands, Jacksonville, Topsail, Mt. Williams and White Oak.

6. That the grouping of Burgaw, Hopewell, Keith and Pike be made permanent, and that the request of these churches for the services of Rev. G. W. McMillan as stated supply be granted.

7. That Rev. L. W. Curtis, of the Presbytery of Memphis, be authorized to labor in Brunswick county until the Fall meeting.

8. With regard to the paper of Rev. J. J. Hines that was placed in our hands. While the committee does not assume any responsibility or liability for the work proposed, it recommends that he be allowed to preach at the points named, viz: Stella, Trenton and Hancocke's Creek on such terms as he may make with the people.

9. That the churches be urged to raise the Synodical apportionment in June, and that the committee be instructed to endeavor to raise in September any shortage either on Synodical or Assembly's Home Missions.

PEYTON H. HOGE,
Chairman.

Adopted by Presbytery.

YOUNG PEOPLE'S SOCIETIES.

[Correspondence of the N. C. Presbyterian.]

The Ad Interim Committee on Young People's Societies have unanimously agreed to submit the following recommendations for the action of the next Assembly.:

The attention of church sessions is directed to this subject and they are advised earnestly to consider the best methods of developing and directing the Christian activity of the young people under their care.

In many churches young people's societies or bands have proven helpful. Such associations when properly organized and conducted, meet the approval of the Assembly, and sessions are advised to consider the desirability of forming them in their churches.

In view of the varying conditions in our different churches, the Assembly does not deem it wise at present to prescribe any particular form of organization or method of work, but enjoins upon the sessions that in forming and conducting such organizations the following principles should be carefully observed, viz:

A. Such societies should in all cases be organized under the supervision and direction of their respective sessions. They should be kept under the exclusive control of the sessions and required to submit to them annual reports of their work.

B. While the Assembly does not forbid affiliation for certain purposes between societies in our churches and those of other evangelical bodies, yet it enjoins upon sessions to maintain careful oversight of the nature and influence of such association, and in the exercise of their discretion to guard their young people against influences and teachings which are inconsistent with the principles of our own church.

The Assembly would utter a special warning against the danger to which young and inexperienced persons are exposed from attendance upon large and promiscuous conventions which are not under ecclesiastical control.

C. In societies which are constituted of both sexes, sessions should take care that the women and girls do not transgress the limitations of Scripture by conducting meetings or by engaging in public prayer and exhortation.

D. Should the number of societies in any Presbytery make it desirable that they should come into relation with each other for the purpose of conference or co-operation, such association should always be within presbyterial lines and under presbyterial supervision.

E. Sessions are advised to cultivate close and sympathetic relations with the societies under their care, to attend their meetings frequently and to encourage other adult members of the church to such attendance, to guard against a hurtful separation between the old and young in religious worship and work, and to forestall any tendency on the part of the young people to give preference to their own meetings over the stated services of the church.

TRIBUTE TO MR. J. D. K. SLEIGHT.

The Executive Committee of Publication at Richmond adopted the following:

The committee with much regret and sorrow have to record the death of Mr. J. D. K. Sleight, who has been for so many years their business agent. He was first engaged by them in 1868, and with the exception of the period from 1877 to 1883, during part of which time he was engaged in business in Richmond on his own account, and partly in connection with the Board of Publication in Philadelphia, he occupied this important office.

The nature of Mr. Sleight's duties, consisting so largely of correspondence, brought him in touch with all parts of our Church, and his name had thus become familiar to our ministers and membership throughout our bounds, and from the wide spread confidence he enjoyed among them, the committee recognize that in his death they have sustained no ordinary loss. He had, besides a high tone of Christian character, a natural urbanity of manner and courtesy of disposition, all of which he brought to bear in the discharge of the duties required of him, and which made him a most valuable servant; and the committee desire to record their sense of the high integrity and efficiency with which he discharged the duties confided to his trust.

CHILDREN'S DAY EXERCISES FOR 1894.

Our Children's Day Exercises for this year were prepared for us by the deft hands of ladies of Augusta, Ga., and will be beautiful both inside and out.

The drawings for the engravings on the covers were made by the loving hand of one who found in that work for the Master, consolation in her bereavement and sorrow.

We hope that every Sunday-school within our bounds will avail itself of this means of helping our cause, and awakening a missionary interest among the children. The Exercises will probably be ready by the time this notice appears in print. Send orders at once to "Secretary of Foreign Missions, Presbyterian Church, P. O. Drawer 457, Nashville, Tenn.," and state number of copies wanted. They are furnished free of charge. By sending promptly you can receive them in time to prepare thoroughly for Children's Day which is the last Sabbath of May.

S. H. CHESTER,
Acting Secretary.

ALBEMARLE PRESBYERY.

In going to Elizabeth City to Presbytery, delegates may go via Newbern; Weldon or Rocky Mount. Those living between Goldsboro and Newbern may go by boat which leaves Newbern 5 p. m., Wednesday. Between Raleigh and Weldon should be able to leave Weldon so as to reach Norfolk in a. m., Thursday. Train leaves Norfolk for Elizabeth City at a. m., and 4.55 p. m. By taking "Shoo Fly,' at Rocky Mount 6.30 a. m., Thursday, delegates reach Norfolk via N. and C. railroad in time to spend five hours in Newbern and reach Elizabeth City in time for Presbytery. Another route is, spend Wednesday night in Plymouth and go on boat Thursday to Edenton thence by rail to Elizabeth City.

Ask for special rates.

Any further information will be gladly given by Rev. F. H. Johnston, D. D., Elizabeth City, or by Rev. J. N. H. Summerell, Stated Clerk, Tarboro, N. C.

The General Assembly of the Presbyterian Church in the United States

Will convene at Nashville, Tenn., in the Moore Memorial Church. on the third Thursday (17th day) of May, 1894, at 11 o'clock a. m.

The undersigned will be present in the Lecture Room of said church, on Wednesday (16th) at 8 p. m., and on Thursday at 9 a. m., for the purpose of enrolling the names of commissioners.

Presbyteries will please take notice that their annual dues to the Assembly have been increased by *one-fourth* (see last Minutes, p. 76.)

JOSEPH R. WILSON, Stated Clerk.
ROBERT P. FARRIS, Permanent Clerk.

The Presbytery of Eastern Texas stand adjourned to meet at Alto, Thursday, April 19th, at 7.30 p. m. The first day is to be spent in considering Sabbath-school work. Sessional records for examination are expected at this meeting. The Presbyterial assessment is at the rate of ten cents per member. This, and the reports of sessions, should be sent to the Stated Clerk before the meeting of Presbytery.

S. F. TENNEY,
Stated Clerk.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Second Quarter.—Lesson IV.

April 22d—Joseph Ruler in Egypt.

Gen. xli. 38–48. Commit vss. 38–40.

Golden Text. "Them that honor me, I will honor." 1 Sam. ii. 30.

I. THE STUDY OF THE LESSON

First Step. The lesson is of little value except when studied as the sequel to a long train of events.

More than ten years have passed since Joseph disappears as a slave into the house of the captain of Pharaoh's guard. Probably the greater part of that time was spent in Potiphar's house, where by his personal grace winning favor, and his diligence, capacity and incorruptible integrity winning confidence, he had risen to be the steward or chamberlain of this great noble, and thereby gained a knowledge of Egyptian customs and an experience of affairs that fitted him for higher place in the future. Read carefully xxxix. 1–6.

But he has risen as high as he can rise in Potiphar's house and a way must be found out of it. It was a strange way, as God's ways usually are. Read the story of Joseph's temptation, his matchless answer (vs. 9), his false accusation, disgrace and imprisonment. (vss. 7-20). A corrupt mind might have argued that an intrigue with this powerful woman might have brought him the final possession of Potiphar's wealth and station. His unsullied purity and his incorruptible sense of honor, hold him down to the path that God had marked out for him. Had Joseph failed here, God would have had no further use for him.

In the prison Joseph has a new training ground. The same qualities that had won Potiphar's confidence win the confidence of the keeper of the prison, and Joseph on his parole of honor is master in the prison. The prisoners of state are kept here and through them he doubtless learns much of the court and of Egyptian administration. Cheerful when others are sad—with the light of a better world in his heart—he is led into circumstances where a new test must be endured. When the dreams of Pharaoh's officers were told him had he lost faith in his own dreams and in the voice of God speaking through them, he would have said: "There is nothing in dreams; I dreamed of a throne and am in a prison; attach no importance to them." But he kept his faith, interpreted their dreams, and their fulfillment in turn gave him new faith in his own, encouraging him through the two years of longer waiting to "hope and quietly wait for the salvation of the Lord." Read xxxix. 21—xl. 23.

And now Pharaoh had a dream, and the chief butler reminded of the fulfilment of his own dream, is conscience-stricken at his ingratitude and tells Pharaoh of Joseph. Joseph now thirty years old, tried and proven and disciplined, in the prime of young manhood, with an experience of affairs beyond his years, and with a proved capacity for administration, stands before Pharaoh and interprets his dream. A crisis is before the Egyptian kingdom, and a man for the crisis is wanted, and Pharoah, passing by his own nobles, sees the finger of God pointing to the man who had understanding to read the signs of the times. It is just here that the lesson begins.

Second Step. In studying the lesson itself observe (1) The ground of Pharaoh's choice (vss. 38, 39); (2) Joseph's position and authority (vss. 40, 41, 44); (3) his outward honors (vss. 42, 43, 45); his work and policy (46–48).

Third Step. Take up any points of difficulty and consult your helps, for example:

Vs. 38. *God.* The translation is correct although the Hebrew word for God is of such a form to admit of the meaning "gods." But the use of the singular verb in the next verse shows that the singular is right. There was a basis of monotheism under the polytheism of the Egyptians.

Vs. 40. *Only in the throne.* The office given him was that of Grand Vizier, or Prime Minister.

Vs. 42. *His ring.* Documents were not signed in ancient times but sealed. The "cartouche" of this very Pharaoh is found on a monument at Zoan. The possession of the ring, on the stone of which was engraved the royal "cartouche," or combination of signs for the royal name, gave Joseph absolute power.

Fine linen. A fabric of wondrous fineness and dazzling whiteness woven from the "byssus." It is found in some tombs.

A gold chain. Another badge of honor as shown by the monuments.

Vs. 43. *Bow the knee.* The original is *Abrech* an Egyptain word whose meaning is not certainly known. Our translation conveys the practical idea, if not the literal rendering.

Vs. 45. *Zaphnath-paaneah* .Another Egyptian word in Hebrew spelling. It does not mean "Revealer of secrets" as the margin of the Auth. Version gives it. Some think it only means, "Keeper of the granaries," or Lord of such a province, but eminent scholars hold that it means "Saviour of the World."

Fourth Step. Make a summary of the story including Joseph's previous life in Egypt.

SUMMARY. *Joseph having been brought down into Egypt is sold into the house Potiphar, the Egyptian prefect of police. His capacity, fidelity, and winning grace bring him to the position of overseer of the nobleman's establishment. But a great temptation successfully resisted is made the occasion of false accusation, and he is cast into prison. Here the same qualities bring him the same confidence, until he is placed in charge of two high officers who have been cast into prison. Interpreting for them their dreams, he is at last remembered by one of them them when Pharoah dreamed, and is brought out of prison and interprets Pharoah's dream. Pharoah recognizes his his interpretation as the voice of God and commits to him the honor, and the authority of carrying out his own recommendations, for saving Egypt from the consequences of the impending famine.*

Fifth Step. Study the topics of the lesson in the light of other parts of God's Word.

1. *The right path always the path of right.*
   Review Joseph's life and see how if at any point he had failed in duty, or compromised with evil, all his hopes and dreams must have failed. Matt. vi. 33.
2. *Joseph and Christ*, continued from last lesson.
   k. Learning obedience Gen. xxxix 4; Heb. v. 8.
   l. False accusations. Gen. xxxix. 17; Matt. xxvi. 59.
   m. Witness of the Gentiles. Gen xxxix. 4, 21; xli. 38; John xix. 4; Mark xv. 39.
   n. Unjust condemnation. Gen. xxxix. 20; Matt. xxvi. 66.
   o. Two malefactors. Gen. xl. 2, 3; Luke xxiii. 32.
   p One taken, the other left. Gen. xl. 21, 22; xxiii. 39–43.
   q. Taken from prison (Is. liii. 8). Gen. xli. 14; Acts ii. 24.
   r. Exalted to the right of majesty. Gen. xli. 40; Acts ii. 33.
   s. Royal robes. Gen. xli. 42; Rev. i. 13.
   t. Bowed knees. Gen. xli. 43; Phil. ii. 10.
   u. All power. Gen. xli. 41; Matt. xxviii. 18.
   v. The name Saviour. Gen. xli. 45(see note); Matt. i. 21.

Sixth Step. Prayerfully appropriate the supreme teaching of Joseph's life, that only by following the light that is in us—the light of truth and duty, the voice of conscience, the voice of God, can the purposes of God be fulfilled in us. We must be willing to go through the training of God's school, if we would be used for God's glory. We must be servants before we can be masters. We must master self if we would rule and lead others.

II. TEACHING THE LESSON.

Don't attempt to teach the lesson by itself. It is absolutely meaningless without the mastery of chapters xxxix., xl. and the early part of xli. Drill your class thoroughly in these facts, and impress the moral lesson, then take up Bible Reading No. 2, in the same way as in the last lesson.

Prize Questions.

ANSWERS TO QUESTIONS OF MAR. 29.

43. (a. and b) Any two of the following in the O. T.: Samuel, David, Abijah (1 Kings xiv. 12, 13), Josiah, Daniel and his three companions, Jeremiah (i. 5-7).
   (Joseph should not be given for we askedfor other illustrations of what was before us in the lesson.
   (b. and c.) Jesus, John Baptist and and Timothy, or any two of them.
44. (a) Joseph illustrated Matt. v. 7, in his silence under the false accusations of Potiphar's wife, and in his mercy towards his brethren when he was in power.
   (b) He illustrated Matt. v. 8, in abstaining from the sins of his brethren and in his answer in xxxix. 9.
45. (a) He illustrated Matt. v. 9 in his injunction to his brethren, xlv. 24.
   (b) Matt. v. 10, was illustrated in his being sold into Egypt and cast into prison—in both cases for doing right.

(Acts of others, such as Reuben and Judah do not conform to the conditions of the questions, which sought illustrations of these graces in the life of Joseph. A peacemaker is one who makes peace between others.)

Correct answers were received as follows:

Willie Arrowood, Laurinburg, 43, 44, 45,
Beatrice T. McEachern, Millprong, 43, (a. b. c). 44, 45.
Estelle McIver, Gulf, 43, 44, 45(b).
Jas. A. Whitsett, Greensboro, 43, 44, 45(b).
Mary McIntyre, Wilmington, 43(a. c. d). 44 (a), 45(b).
Robbie McIntyre, Wilmington, 43(a. c. d), 44(a), 45(b).
Flora C. McNeill, Fontcol, 43, 44, 45.
Bettie Overcash, Statesville, 43, 44, 45.
Thos. O. Copnedge, Cedar Rock, 43(a. b. c). 44, 45.
Chas. P. Russell, Rockingham 43, 44, 45(b).
Isabelle Robeson, Westbrook, 43, 44, 45.
Chas. E. McMillan, Wilmington, 43, 44, 45(b).
Mary Knox Johnston, Lincolnton, 43(a. c) 44, 45(b).
Katie Monroe, White Hall, 43(a. b. c). 44, 45(b).
N. E. Monroe, White Hall, 43(a. b. c). 44, 45(b).
Lila Lane, Mt. Vernon Springs, 43(a. c). 44, 45(b).
Annie Cromartie, Garland, 43(a. c. d) 44, 45.
Miriam McFadyen, Clarkton, 43. 44, 45(b).
Olive Wilson, Hopewell, 43(c). 44(a).
Mary M. Darroch, Paolia, 43, 44, 45(b).
Fannie Bouchelle, Patterson, 43(a. b. c). 44, 45(b).
May Bouchelle, Patterson, 43(a. b. c). 44, 45(b).

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., April 4, 1894.

The National Union for Practical Progress is a new organization which promises to become a very useful one. The sole requirement for membership is a desire for the betterment of society, and the spread of moral reform. Although new this organization already has branches in Boston, New York, Philadelphia, Baltimore and Washington, with prospects of soon having one in every city in the United States. A meeting of the Washington Civic Center of the organization was held here this week, and, in reponse to a circular invitation to join in a consolidation of progressive citizens for the purpose of raising the morals of the nation, was attended by many of the clergymen and heads of charitable and reform organizations. It was stated at the meeting that circulars containing statistics of the leading evils of the country had been prepared and sent to every minister in Washington with the request that they be used in connection with special sermons on practical reform, which the ministers have been requested to deliver monthly. The organization originated from two magazine articles which appeared less than a year ago. The following are its National Executive Committee: Philip S. Moxon, D. D., President; B. O. Fower, editor of the "Arena," Treasurer; Rev. Harry C. Vrooman, Secretary; W. D. McCracken and Diana Hiracheler, The officers of the Washington branch are Rev. Alexander Kent, Chairman; A. S. Diggs, Secretary, and P. A. Auer, Treasurer, any of whom will take pleasure in answering inquiries concerning the organization.

The news from South Carolina this week has been more than interesting to the temperance people, a few of whom have endorsed the Tillman liquor law of that State, and all of whom have been carefully watching the effect of that law upon the liquor traffic. Next to absolute prohibition of the terrible traffic, in the opinion of many able advocates of temperance, comes some system that will give the authorities better control of the evil than they have under the present licence system. The bloodshed and excitement in South Carolina, reported by recent press dispatches, has raised serious doubts in the minds of those who had almost become advocates of the State dispensary system provided for by the South Carolina law, and now they are disposed to wait further developments before taking a pronounced stand either for or against that law. The no compromise prohibitionists regard the events in South Carolina during the past week as a strong argument in favor of prohibition, which they claim to be the only certain remedy for the intemperance which is the curse of our country. They believe that neither States nor individual should be allowed to engage in such a harmful traffic.

It is claimed by those who are endeavoring to secure support for the bill drafted and endorsed by the American Medical Association at a meeting in this city nearly three years ago, providing for the establishment of a Department of Public Health, which was this week introduced in the Senate by Mr. Gray, of Delaware, that it would, if it became a law, enable the temperance people to get what they have been in vain asking from Congress for a number of years—an official investigation of the alcoholic liquor traffic of the country. The bill creates a new member of the Cabinet, with an assistant Secretary and a clerical force sufficient to procure medical, vital and social statistice; information relative to climatic conditions beneficial to health; intemperance and prostitution, and the condition of the laboring classes. The bill is accompanied by many letters from prominent pyhsicians in all sections of the country, asking that it be passed, and I have been informed that the temperance organizations will be asked to endorse it, but have not been able to learn that any actual move has been made in that direction by the physicians who are asking that the bill be passed.

Several hundred of the members of the big choir which led the singing at the recent Moody and Sankey meetings in Washington went to Richmond, Va., for the purpose of singing at the Moody meeting in that city last Sunday. They brought back pleasant stories of their reception as well as of the success of the Richmond meetings.

In addition to beginning the debate on the tariff bill the Senate this week passed a bill providing needed authority for carrying out the provisions of the Bering Sea arbitration. The House, after spending more than a week in a practical dead-lock, succeeded in getting a voting quorum and in disposing of the Missouri contested election case that started the trouble. Senator Allen, of Nebraska, has offered an amendment to the tariff bill providing for the free coinage of silver but it is too early to say whether it will be seriously supported by any considerable number of Senators. T.

Skin

diseases are caused by impure or depleted blood. The blood ought to be pure and rich. It is *made so* by

Scott's Emulsion

the Cream of Cod-liver Oil. Scrofula and Anæmia are overcome also, and Healthy Flesh is built up. *Physicians*, the world over, endorse it.

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Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

DIED.

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DR. WILLIAM McILWAINE.

In Union county, N. C., February 18th, 1894, this servant of God passed to his reward. He was in his accustomed health, and on Sabbath afternoon went as usual, to the church to conduct the Sabbath school of which he had been superintendent ever since the organization of Banks church. After opening the school with prayer and taking his seat, the choir had sung but a few lines when it was observed that he was falling. In a moment, he expired, without a word, and without a struggle, as peacefully as if he were falling quietly to sleep. It was fitting that so zealous a soldier should die in the midst of active service.

Dr. McIlwaine was born June 18th, 1818, being in his 76th year, at the time of his death. His father, Charles McIlwaine, was for years an elder in Tirzah A. R. P. church in York county, S. C. He studied medicine with his uncle, Dr. Wm. Ardrey, of Mecklenburg county, and began his practice in Union county, near where he died, and where the most of his life work was done. He was married in 1845, to Mrs. Levicy Miller, nee Potts, who survives him, together with six of their seven children. Of four sons, two are ministers of the gospel, viz: Rev. Wm. E. McIlwaine, Superintendent of the Evangelistic work of the Synod of Alabama, and Robt. J. McIlwaine, who is at Union Theological Seminary. About 1855 Dr. McIlwaine moved into the Waxhaw neighborhood, largely influenced by the desire to be near an A. R. P. church, of which he was always an admirer. It was here that he made a public profession of faith in the 38th year of his age, and connected himself with old Tirzah church, which was then an A. R. P. church, under the ministry of the late Rev. D. P. Robinson. In 1867, he moved back to his former home, and spent there the remainder of his life.

After some time he with his family joined Providence church in Mecklenburg county. There he continued his membership until Banks church was organized in 1890–'91. To this young church he gave his best energies, and unwavering devotion. Indeed it was largely owing to his means and influence seconded by faithful co-workers that this church was established on so firm a basis.

To no one would fulsome eulogy be more odious, than to this plain, sincere, unostentatious man; but it is fitting and allowable that a pastor who was associated with him in the closest bonds of confidence and sympathy should give some testimonial to his true character and genuine worth. In social intercourse Dr. McIlwaine was usually considered rather blunt or abrupt, yet he was known as far as his acquaintance reached for his tender sympathy, and kindly ministry to the poor. He was quite literary in his turn of mind, and induced his children to keep up to a great degree with current events. He was a fine theologian. He was, too, one of the few men who could say with the Psalmist "The zeal of thine house hath eaten me up;" and this zeal and aggressive spirit increased with increasing years. He longed for the poorer classes of people to have the benefit of an educated ministry, and of literary culture as well; and always wanted to establish religious schools for their benefit The most remarkable feature of his religious life was his freedom from sentimental attachment to places. He valued his church-membership, chiefly for the good he could do with it. He willingly cut loose from two of the oldest historic churches of the country in order that he might build up Presbyterianism in new territory.

Even in his death and burial has he linked his memory with this work. He died in the church building, while working for the cause he loved, and at his own request, was buried on the church grounds. He was the oldest member of the church, the first to be called from its membership to the Church above, ann the first to be buried on the grounds of the church. May his life and death be as fruitful seed!

The funeral service was conducted from the church, and was attended by a large concourse of sorrowing friends and relatives, even the colored people from every quarter came to pay this last tribute of honor and respect to their departed friend and benefactor. The pastor chose as a text appropriate to the occasion Gen. 25: 8, and spoke of the beauties of the death of an aged saint.

Servant of God well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

PASTOR.

Resolutions adopted by the Mills River. Session, February 24th, 1894.:

WHEREAS, God in His mysterious providence has called from our midst our dear brother and co-worker JAS. C. ALLEN.

Resolved 1st. That we bow humbly before Him who doeth all things well, believing that our loss is his eternal gain,

2d. That we will cherish his many virtues and emmulate his Christian character—purified by many months of sickness and suffering, by an abiding faith in his loving Saviour.

3rd. That we extend our heartfelt sympathy to the family of the deceased, praying that the God of Grace may comfort and sustain in this the hour of sore trial.

4th. That a page in our minute book be inscribed to his memory, and a copy be sent to the family and to the N. C. PRESBYTERIAN for publication.

E. A. SAMPLE,
J. D. REED. } Committee

The Presbytery of Fayetteville will meet in Fayetteville Tuesday, at 8 p. m., April 17th, 1894. The clerks of sessions, to whom blanks have already been mailed, are requested to mail to me promptly their sessional reports if they are not sent to Presbytery by delegates.

P. R. LAW,
Stated Clerk.

The Presbytery of Louisiana will meet in Jackson La., Thursday, April 19th, 1894.

M. B. Shaw,
Stated Clerk.

WILMINGTON MARKET,

FOR

WEEK ENDING, APRIL 11th, 1894.

SPIRITS TURPENTINE: Market quiet at 26 cents until Monday; then and since steady with sales at 25½ cents.

ROSIN: Strained 90 cents and Good Strained 95 cents—closing steady.

CRUDE TURPENTINE: Hard $1.00, Yellow Dip $1.60 and Virgin $2.00.

COTTON: Middling 7⅛ cents until Saturday when, and since, price has been 7 3-16 cents.

TIMBER: Hear of no change.

WANTED!

BY A LADY OF EXPERIENCE A position as matron in school or boarding house. Reference furnished on application Address,

MRS. M D. MOORE,
Roxboro, N. C.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.
IN EFFECT DECEMBER 3rd. 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
Leave Maxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junctioh with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

W. E. KYLE,
Gen'l Passenger Agent.

J. W. FRY,
Gen'l Manager.

The Presbyterian.

FOR THE FAMILY.

THE TALE OF TWO BUCKETS.

Two buckets in an ancient well got talking
once together,
And after sundry wise remarks—no doubt
about the weather—
"Look here," quoth one, "this life we lead I
don't exactly like;
Upon my word, I'm half inclined to venture
on a strike;
For—do you mind?—however full we both
come up the well,
We go down empty—always shall, for aught
that I can tell."

"That's true," the other said; "but, then—the
way it looks to me—
However empty we go down, we come up
full, you see."
Wise little bucket! If we each could look
at life that way,
Would dwarf its ills, and magnify its bless-
ings, day by day,
The world would be a happier place since we
should all decide
Only the buckets full to count, and let the
empty slide.

The Churchman.

Items for Lady Readers.

A PRETTY SIDEBOARD.

In many an attic or storeroom there is stored away in a dark recess an old-fashioned bureau. The dull mahogany front with its brass or wooden knob has little attraction for anything but the woodpile. So, possibly, may think some persons who have not a mechanical turn.

A sideboard is a very desirable piece of furniture, but even a poor one is not inexpensive, and a really good one is costly. The bureau we have in mind has the material for making a perfectly acceptable sideboard, at an insignificant expense. The bureau has four wide drawers, and upon the top two other small drawers. It is surmounted with a backboard with some design of scroll-work.

The first thing to be done is to remove the fronts of the three lower drawers carefully. When this has been done replace the remaining parts of the drawers into their respective places, for they are to be used as shelves for dishes. The top drawer in the main part of the bureau is left for the use of table linen.

The bureau now stands with the fronts of the drawers removed. A brass rod with silk curtains may be placed across the front, but doors seem more appropriate to the solidity that belongs to a sideboard. If you choose doors you must now make another search in the store-room, where perhaps you will find the head or footboard of an old-time rope bedstead. If you are successful you will probably find that the footboard has two panels, which can be sawed into and evened off at the ends and will make very neat doors, and will save the expense of having them made.

If they are not quite wide enough to fill the open space in front of the drawers, a piece of wood about two inches wide placed between the doors and nailed on to the shelves will hold the catches of the door.

The sideboard may be made lower by sawing off the legs if too high. Claw feet add to the beauty of it.

The part on top of the bureau that contains the two small drawers is carefully removed without breaking it apart, and a smooth board of white wood is neatly fitted into the opening, leaving a smooth surface for the top of the sideboard. The two small drawers and scroll-work, together with the mahogany drawer fronts, are now screwed upon two bed slats in this way, leaving a space between the drawer fronts sufficient to admit half inch shelving to be used for fancy dishes, etc.

To support the top, pieces of drapery curtain poles are screwed upon it, the poles being of sufficient length to rest on the sideboard when set up to act as support.

Half-inch shelving of white wood is set in the open spaces left between the drawer fronts, the front corners of the shelves being fitted into slots cut in the two curtain poles. The first shelf below the drawers is made to fit between the poles. In the next space below place two shelves with the opposite corners rounded off.

Molding of any kind or drapery poles can be used to finish off the rough edges left on the sides of the drawer fronts. A neat railing can be placed on top of the two small drawers.

The whole may be ornamented according to the taste of the maker. Pressed wood ornaments can be found at hardware or lumber dealers. Brass drawer rings of any design may be added in place of knobs.

The little white wood used in making the sideboard is to be stained with mahogany stain. Fine varnish used upon the mahogany brings out the fine grain, and the whole makes a piece of furniture worthy to grace any dining-room.—*Eugene A. Vaughan, in Youth's Companion.*

"GATORED" A MULE.

Animals Driven Partially Insane by Ugly Saurians.

The Washington News says that a "'gatored mule" is, according to Florida dialect, a mule that has been driven partially insane by an alligator. There are hundreds of such demented mules in Florida, and it is a fact that they are never the same after a genuine fright of this sort.

I helped to 'gator one myself, writes a traveler. I had been staying at Ocala, and finally agreed with several friends to go hunting in the south. Some distance from town we located upon a small stream abounding in game. After pitching camp I went for a walk, and before long I found a 'gator hole. From the strong musty odor issuing from it, I knew the owner must be at home.

I decided to capture him, and called my companions. Several times we rammed a long pole into the burrow. Finally we heard a snap like the report of a gun, and the pole remained fast. The 'gator had seized it. We tried vainly to pull him out. Then some one suggested that we try our camp mule. The mule was led down to the hole, a chain fastened to him and the pole, and the frightened animal was started.

There was a creaking of chains, a roar, and an alligator fully seven feet in length came out with a rush, as the mule started on a wild run for the road.

The saurian's teeth were sunken so deeply in the pole that he could not release himself, and away went mule, pole and all. The alligator spun round, hissing like a steam engine; but he held on, while the mule, thinking himself pursued, snorted and ran. We followed. Into the main street of Ocala flew the mule and his queer load. Completely exhausted, he was stopped by a party of men near the post office.

The 'gator was dead. We skinned and stuffed him. The mule recovered, but the sight of a swamp now throws him into a perfect frenzy of terror.

MADE HIS OWN WHEEL.

A Maryland Mountain Boy Who Was Not Balked for Want of Money.

"They come high, but we must have 'em," is what John Mayne, a Laingamore mountaineer, thought when he saw hundreds of wheelmen riding over the smooth roads of Frederick county, Md., several months ago. John is only sixteen years old, but he thought he would be able to ride a bike. All that was necessary was to get the "bike," and that he made up his mind to do.

He soon learned that a wheel would cost him anywhere from $100 to $150, and that was a little more than he felt able to pay. His funds were a little low.



JOHN MAYNE AND HIS WHEEL.

but he had made up his mind to have one, so he concluded that he would start to manufacture one. In his part of the country the roads are as smooth as concrete pavements, and John had often pictured himself passing along on his silent steed, leaving the fast horses in the rear. His cash did not increase in proportion to his desire for a wheel, and so out there on the farm in the mountainous country he went into his father's shop and started to construct a racer. He worked early and late, until he had finished the construction of the wheel, and now he is seen on the road trying to keep pace with some of the riders of pneumatic-tired iron horses. The entire wheel, with the exception of an old iron tire from a carriage wheel, was made by the boy. The rear wheel was made of a solid piece of oak, while the handle bar and seat are made of a lighter wood.

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Supt. Richmond Public School.

Things Useful.

Flame Pudding.—Beat two ounces of butter to a cream and add two of sugar and two of flour, the yolks of five eggs beaten, and the whites whipped stiff; flavor with grated lemon peel and thicken to a batter with crumbs of stale sponge cake. Boil in a mold for one hour and serve with any nice pudding sauce, making a delicious dish.

Broiled Sardines.—Drain the sardines carefully, put them in a fine wire broiler, and broil over a clear coal fire as any fish is broiled. Do not turn as a steak, but brown on one side; then turn and brown the other. Do not serve on toasted bread, but either alone on a platter garnished with lemon and parsley, or on toasted crackers.

Stuffed Shad.—Shad is at its best in April. To stuff one, make an opening in front just large enough to properly draw it; fill with a seasoning made from equal parts of bread crumbs and mashed potatoes, seasoned with butter, pepper, salt and minced parsely. Sew up, lay on a trivet in a baking pan, put bits of butter over it and pour in a pint of water. Bake until, when tried with a fork, the flesh will lift easily from the backbone in the thickest part. Keep well basted. Make a sauce by mashing the fried melts (if it is a male shad) into the thickened brown gravy made from the liquor in the pan.

Sponge Gingerbread.—One and a quarter pounds of flour, six ounces of butter, six ounces of soft brown sugar, one ounce of ground ginger, one pound of syrup, a little carbonate of soda, and half a pint of milk. Cream the butter and sugar together as for a cake mixture, then add the ginger and carbonate of soda then the syrup, and lastly the milk. Mix well together. Grease twenty-four tins, fill in with a spoon, and bake in a moderate oven. When baked turn on to a sieve, and place the cakes upside down.

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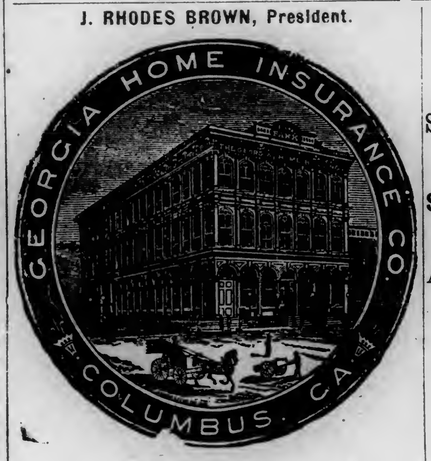
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Rev. R. B. McAlpine, A. M., Professor of Theology. Rev. A. L. Phillips, Professor in Academic Department. The course of instruction extends through five years at least, and is divided in Theological and Academic Departments. Candidates for admission must bring testimonials from their Presbyteries or Committees of Education, *and must pass an examination to be approved by the faculty.*

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R. W. HICKS.

Wilmington, N. C.

CHILDREN'S COLUMN.

BEN'S COMPLAINT.

I am the youngest of the lot,
The latest born of six;
I often wish that I were not—
It's put me in a fix.

"He's mother's baby!" mamma's name
For me, a boy of eight;
At this I often blush for shame,
The name I truly hate!

I better like my papa's plan,
I think my papa knows;
Aloud he cries, "He's father's man!
Why, bless me, how he grows!

I cannot make my mamma know,
Nor can I make her see
How big I am, how fast I grow;
"Her baby" she calls me.

And what discourages me more,
And often puzzles me,
My mamma says when I'm a score,
I'll still her baby be.

—*A. D. Walker.*

Two In a Crib.

BY ELIZABETH P. ALLAN.

"'Oho, Brother Richard, the sun's very high!'" called mama, on her way to the bath-room.

Evelyn turned over in her pretty brass cot, and yawned. She knew very well what this quotation from Mother Goose meant, for mama generally roused her lazy little girl in some such merry way, in order to put her in a good humor at the start.

Sometimes this plan succeeded, and sometimes it didn't; to-day it didn't. Evelyn lay still, and watched the ladder of sunshine made by the light coming through the half-open venetians, and wished she was a "big lady," so she could lie in bed all day.

But when mama came back from the bath her tone was quite different. "Get up, Evelyn, at once," she said, and passed through the nursey without another word.

There was still time for a brisk little girl to get dressed before the prayer-bell rang, but our little girl quarreled with the tangles in her hair, with every button on her shoes, with all her hooks and eyes, and so she was too late for prayers. This meant going to bed a half-hour earlier that night.

"Mr. Alexander," said mama, serving the coffee-urn while she spoke, "are there any gypsies about?"

"Gypsies? What makes you think so?"

"Well," said mama soberly, "I've heard stories about gypsies changing little children in their beds, and I think somebody has changed mine. I put a dear little daughter to be last night. She said her prayers, gave me twenty hugs and kisses, promised to be a good girl to-day, and let me put out the light without a word. But, this morning, the little girl who woke up in that crib was cross and disobedient; she hasn't kissed me once, and I don't believe she has even said her prayers."

"Oh, that is easily explained," said papa; "you put two little girls to bed in the same crib last night, and the wrong one woke up this morning."

"Two little girls?" exclaimed Evelyn, surprised out of her sulkiness.

"Certainly. Didn't you know there were two little girls inside of you? They take turns in looking through your eyes, speaking through your mouth, using your hands and feet. The one who is good and sweet and merry and loving is our dear little Evelyn; the other—suppose we call her 'Neverlyn'—hates Evelyn, and would kill her if she could. But we hope Evelyn is going to drive her out some day, and have her crib, and her eyes and mouth, and her hands and feet, all to herself."

The idea of being two little girls seemed so funny that Evelyn could not help laughing.

"Ah!" said mama, "that's a good sign, for I have observed that Neverlyn never laughs."

Evelyn quickly forgot that second little girl when she got to school. Dear me! it takes all a little girl's thoughts to remember whether the *e* or the *i* comes first in "believe," and what part of speech "such" is, and how to divide by five figures. But the day-card had "Excellent" written on it, and mama looked pleased enough when she read it.

"You must have left Neverlyn at home, locked up," she said slyly.

"If I thought she'd help me to say my lessons, I'd take her along," laughed the little girl.

"She never helps," said mama, shaking her head, "her businesss is to hinder."

The day went by with quick, silent steps; night took her place, and lighted up the star-lamps, and Evelyn's bedtime came a whole half-hour earlier than usual. It was rather hard on the little girl, for Susy Belt had lent her that charming book "Lady Jane"' to read, and she barely had time to finish her lessons before mama whispered:

"Bed-time, but don't let Neverlyn know it."

This brought a smile to drive away the coming frown, and Evelyn followed mama upstairs, singing over the Mother Goose rhyme mama had used in the morning:

"Richard and Robin were two pretty men;
They lay in bed till the clock struck ten.
Then up jumps Robin, and looks at the sky
'Oho, Brother Richard, the sun's very high!'"

"Mama," she said suddenly, leaving the rhyme unfinished, "does everybody go double?"

"Yes, everybody," answered mama, "as long as they live in this world. Everybody has an evil nature, a Neverlyn, which wants us to be mean and disagreeable, and a better nature which wants to do right."

Evelyn listened soberly, and then mama tucked her up in the soft white bed.

"Good-night, mama," she said, smiling to herself as the light went out, and the saucy stars peeped in at her. "Call me early in the morning, so you won't wake Neverlyn."—*S. S. Times.*

Pleasant Fooling.

Margaret was a little maiden of quaint fancies. "May I do some queer thing, April Fool's Day, mamma?" she asked; and her mother, having confidence in her wise impulses, answered, "Yes, dear, if you are sure to do nothing unkind or in bad taste." Margaret smiled knowingly and promised.

On the morning of the first of April, Katie, the cook, went into the kitchen to build her fire. She took a cover off of the stove and, behold! her fire was laid. Some brownie had been there in the night.

"Bless us an' save us!" cried Kate. "An' 'twas an April fool I expected to tumble into, in the mornin'!"

Margaret with a "shining morning face," was early at the breakfast table.

"Look under your plate, Tom," she counselled her brother when that wise young gentleman persistently ignored his suspiciously reversed cover.

"I guess so!" he returned drily, "April fool! You can't catch me with chaff, Miss Maggie."

"Oh, look! please!" cried Margaret; "I can't wait. It is an April fool, but it's a lovely one. Oh, please look!"

"Yes, Tom; don't disappoint her," said mother, gently. And Tom, muttering something about "girls' nonsense," did look and saw the jacknife which he had wanted for months.

"Well, I'm a Dutchman!" he remarked with more emphasis than accuracy.

"It's an April fool!" cried Margaret, getting up from the table to dance about it. "It's my kind; I invented it."

Being a boy, Tom did not say much, but when he left the room he slyly threw away the dead mouse that he had destined for Margaret's pocket.

The little girl ran off early to school, calling, on her way, at the little house where Pete Smiley lived alone, and spent his time growling at his neighbors and his own rheumatism.

"Good morning," said Margaret, as she opened his kitchen door. "Here is something for you."

"Get out!" shouted Pete, reaching for his cane. "You're the fifth little torment that's been here this morning with your April fools. Get out, or I'll lay this over your shoulders!"

Margaret grew pale, but she stood her ground.

"It is an April fool," she said, bravely. "If you'll open it, I'll stand right here, and if you don't like it you can strike me as hard as you please."

To his own surprise, Pete did open the package. It contained at least a cupful of the strong peppermints he liked next to his tobacco.

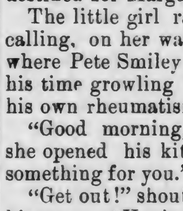
"Well, that's the master!" he cried.

"I think April Fool's Day is quite nice," said Margaret, with a little courtesy. "Good-morning, sir."

So her day went on, filled with surprises that held nothing but sweetness.

"I've had a beautiful time," said Margaret to herself, that night, "and I haven't let anybody see I was provoked when I was fooled."—*Youth's Companion.*

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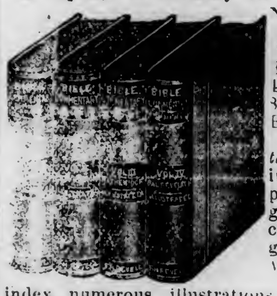
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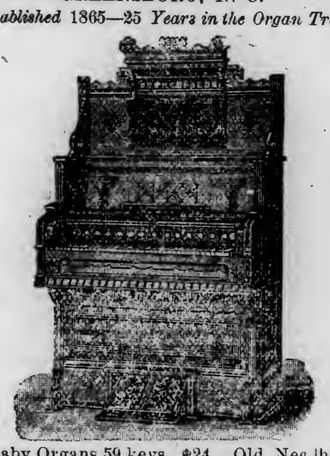
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Education for the Ministry—Albemarle Presbytery.

The churches of the Presbytery are hereby reminded that this is the month (April) for another collection for the Education of Candidates for the Ministry. The prospect now is that unless a good collection is sent in this month the Presbytery will not be able to pay its candidates in full the amounts promised. Some of these have not received one-half the money appropriated for their support at school and must leave school unless the promised aid is speedily realized.

Several of the churches have done nothing for this cause within a year. The receipts are less than half the amount which the Presbytery is expected to raise for this cause. By all means let every church take up a collection and forward it at once to the Treasurer Mr. J. B. Gary, Henderson, N. C.

F. H. JOHNSTON,
Agent Education.

Delegates to the Presbytery of Albemarle to meet here on the 19th, will confer a favor by forwarding their names to the undersigned, at once.

F. H. JOHNSTON,
Elizabeth City, April 6th, 1894.

Special rates over the A. & N. C. R. R., to connect with Steamer Neuse for Elizabeth City to all delegates in Albemarle Presbytery.

Presbyterial Notices.

Albemarle Presbytery will meet April 19th, 1894, at 7.30 p. m., in Cann Memorial Presbyterian church, Elizabeth City, N. C., Rev. C. G. Vardell moderator. Routes and rates will appear later.

J. N. H. SUMMERELL,
Stated Clerk.

The Presbytery of Norfolk will hold its first stated spring meeting in Holmes church, Northampton count, Va., Tuesday 17th April, 1894, at 11 a m.

WM. S. LACY,
Stated Clerk

Pee Dee Presbytery will meet at Florence, S. C., Friday, April 13th, at 8 p. m.

JNO. G. LAW,
Stated Clerk.

For Sleeplessness

Use Horsford's Acid Phosphate,

and you who toss and turn all night, and long and long for sleep to come, will obtain it.

SAY SOES.

In laying out the garden run the rows north and south, if possible, and thus give the sun a chance to shine upon both sides of them.

A reporter, describing a collection of bric-a-brac, says: "The visitor's eye will be struck on entering the room with a porcelain umbrella."

"Now good digestion waits on appetite,
And health on both,"

says the great Shakespeare, but he did not have in mind a coated tongue or torpid liver, with all the symptoms of biliousness, so common in this country. All this, and more, can be cured by Dr. Pierce's Golden Medical Discovery, a purely vegetable compound, which restores the action of the liver, gives tone to the flagging energies of the dyspeptic's stomach, and thus enables "good digestion to wait on appetite, and health on both." By druggists.

Asthma, and Hay Fever cured by a newly discovered treatment. Address for pamphlet, World's Dispensary Medical Association, Buffalo, N. Y.

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Cream boiled makes the coffee richer, and does not chill it.

The time to spray the fruit trees and vines to prevent scab, mildew and other fungus diseases is when the leaves first appear. Spraying is said to prevent the early fall of the leaves and to brighten the color of the fruit. The cost is from ten to fifteen cents per tree.

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Yours truly,
Miss KITTY PARKER.
Goldsboro, N. C., Dec. 18th, 1893.

SECULAR NEWS.

NORTH CAROLINA.

The eleventh annual session of the N. C. Teachers' Assembly will convene at Morehead City June 19th to July 1st. Prof. F. P. Hobgood is President, and Prof. Alexander Graham Vice-President of the organization of '93-94.

The white oak has been chosen as the N. C. State tree.

A tobacco factory with a capacity of fifty thousand pounds is to be built at Statesville.

Fifteen thousand acres of land have been purchased in Columbus county for a colony of Swedes.

A rich find of gold is reported in the Surface Hill section near Charlotte.

Charlotte has put into operation an organ factory. Every part necessary is manufactured.

The Blackwell Factory, Durham, has received orders for $230,000 worth of tobacco to be delivered by May 1st.

DOMESTIC.

Two barques from Rio Janeiro are quarantined at Baltimore having yellow fever aboard.

A $20,000 steel suspension bridge is to be erected at Grenada, Miss.

The Meridian, Miss., pottery works were recently destroyed by fire. Loss $700.

The Georgia report of the crops is pears nearly a total loss; grapes, plums, quinces, injured; corn and truck above ground killed; grain when in boot or jointed killed.

The iron mines near Danbury, Va., are reported as being very fine by an English mining engineer

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	A. M.	P. M.	A. M.	A. M.
Lv Weldon	11 47	9 51	...	12 02
Ar R Mount	12 55	10 45	.....	.....
	P. M.			
Ar Tarboro	2 35	.....	.....	.....
Le Tarboro	12 07	.....	.....	.....
	P. M.	P. M.	A. M.	
Lv R Mount	12 55	10 45	6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	2 45	.....	.....	.....
Lv F'y'ville	4 25	1 15	.....	4 00
Ar Florence	7 05	3 27	.....	6 15
	No. 47 Daily.			
	P. M.		A. M.	
Lv Wilson	2 05	.....	6 35	
Lv Goldsbo'	3 00	.....	7 20	.....
Lv M'gnolia	4 13	.....	8 29	.....
Ar Wilm'tn	5 50	.....	10 00	.....

TRAINS GOING NORTH.

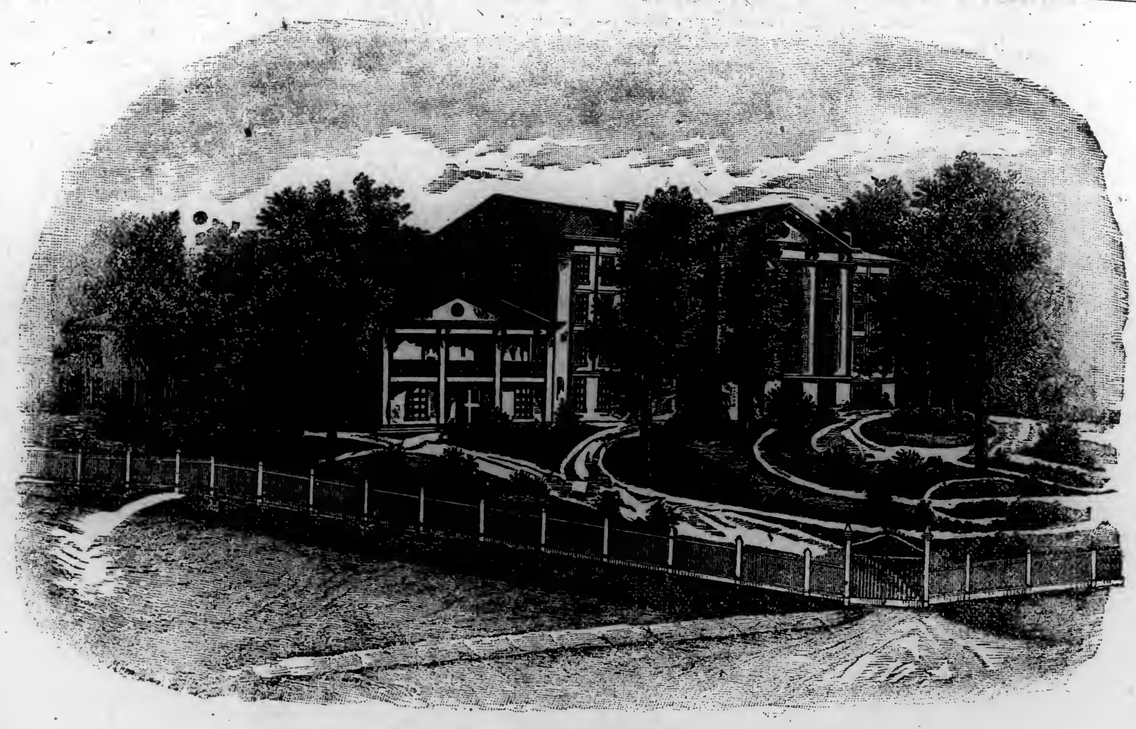
Dated Jan. 11, '94.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily	*†No. 500, N. Y. and Fla. Special.
	A. M.	P M		P. M.
Lv Florence	7 30	7 05	.....	11 50
Lv F'y'ville	10 27	9 20	.....	2 23
Lv Selma	12 10	.....	.....	.....
Ar Wilson	1 05	11 18	.....	4 30
	No. 48 Daily			
	A. M.		P M	
Lv Wilm'tn	9 00	.....	7 00	.....
Lv M'gnolia	10 40	.....	8 37	.....
Lv Goldsbo'	12 00	.....	9 48	.....
Ar Wilson	12 50	.....	10 35	.....
	No. 78 Daily.	No. 14 Daily.		
	P M	P. M.	P. M.	
Lv Wilson	1 15	11 23	10 40	.....
Ar R Mount	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	.....	.....
Lv Tarboro	12 54	.....	.....	.....
Lv R Mount	2 07	12 05	.....	.....
Ar Weldon	3 18	12 56	.....	6 01
	P. M.	A. M.	A. M.	A. M.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leave Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

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Condensed Schedule.

TRAINS GOING SOUTH.

Dated Jan. 11, 1894.	No. 55	No. 78	
	P. M.		
Leave Wilmington	*3 20		.....
			.....
Leave Marion	6 11		.....
Arrive Florence	6 50		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	*7 10	* 7 45	.....
Arrive Sumter	8 28	9 20	.....
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 28	*9 53	.....
Arrive Columbia	10 00	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 57	5 35	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter	5 57	* 5 45	.....
	A. M.		.....
Arrive Florence	7 15	6 55	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence	*7 40	.....	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	.....

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 00 p. m., arriving at Hartsville 8 04 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday

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NEW SERIES—Vol. XXVI—No. 1,371. WILMINGTON, N. C., THURSDAY, APRIL 19, 1894. OLD SERIES. Vol. XXXVI—No. 1,991

The Presbyterian.

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THURSDAY, APRIL 19, '94.

JOHN McLAURIN, - - EDITOR.

CONTRIBUTING EDITORS:

REV. PEYTON H. HOGE, D. D.

REV. WALTER W. MOORE, D. D.

REV. ALEX. D. McCLURE.

Scheme of Annual Collection in the Synod of North Carolina.

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April—(One Collection) Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

November and April—Education for the Ministry.

December—Colored Evangelization.

RECONCILIATION.

"When we were sinners we were reconciled to GOD by the death of His SON." This is the word with which the apostle follows the scheme of our growth as Christians in experience by the grace of GOD, given by inspiration in the fifth chapter of Romans. He makes this the ground of assurance that GOD will continue and carry on to completion the work begun when "being justified by faith we have peace with GOD through our LORD JESUS CHRIST." We are assured that He who hath begun a good work in us will continue it unto the day of JESUS CHRIST. We are reminded as by the Psalmist: "The LORD will perfect that which concerneth me. Thy mercy, oh LORD, endureth forever." That this may be most surely done our LORD hath committed to His servants the ministry of reconciliation, giving the word that GOD was in CHRIST reconciling the world unto Himself. This is the sinner's only plea, the only hope of the saved. Bnt why speak of it here? Because we are not only needy and destitute in this regard, but need to consider that as GOD is thus reconciling us to Himself, He demands that we seek reconciliation with any with whom we are at enmity or have any quarrel or misunderstanding. There can be no doubt about this matter and we cannot excuse ourselves in the responsibility. It is made plain by the LORD Himself. In laying down the laws of the kingdom, as part of the Sermon on the Mount, given to us in the fifth chapter of Matthew, He is speaking of the Sixth commandment of the Decalogue. First showing that this law is broken by unjust anger and hate, He tells us that we must be reconciled to our brother.

It is plain that this enmity is a hindrance to worship. It was when one should bring to the altar a gift to be offered as a sacrifice in worship, if he remembered that his brother had aught against him, he must not, dare not, engage in that worship until he had gone and been reconciled to his brother. When that was accomplished he could then come and offer his gift. The lesson is unmistakable that if any one is at enmity with a fellow-Christian, or as a Christian with any fellow-man, JESUS requires that before seeking to worship he must go and be reconciled. This is not the whole reason nor the sole reason why many are not accepted and do not receive a blessing in worship or service, but it is one reason and a part of the cause that some do not find rest to their souls. It is plainly breaking the Sixth commandment, It is clearly condemned by CHRIST. It withholds the favor of GOD. The place and prominence given it by CHRIST shows that if any Christian lives unreconciled to another that will render worship unacceptable to GOD. This is the clearer if we realize that it is sin and JESUS came to save us from our sin and not in sin. We dare not say that such will not be saved. There may be peace with GOD in the act of justification, but there cannot be peace from GOD in the experience of unclouded worship and communion.

From this it must follow that such Christians are not getting joy in the HOLY GHOST. As every sin grieves Him, this sin must restrain His full blessing from flowing with joy into our souls. Here is the difficulty with may Christians who are not enjoying their religion. It is not that we have aught against another who has done us injustice or injury—but that some one has just cause of feeling hurt by some word or deed of ours. Even if there is no just cause for the feeling we must do all in our power to secure reconciliation with any who think we have wronged them before we can find rest unto our souls. If we remember that our brother hath aught against us we will get to ourselves a surprise of blessing, a precious rest to our souls by seeking reconciliation and then coming to worship. We will not find rest until we do.

Moreover the refusal or delay to do this will make us timid in work and feeble in force for others to bring them. We cannot present and plead the merits and mediation of CHRIST to beseech others to be reconciled to GOD while we remain unreconciled to others. The SPIRIT will not so use us, to the fullest possible service for others. The world seeing the inconsistency will not, most naturally and by the temptation of SATAN, be led by our example or speech to come to CHRIST.

Thus the work for CHRIST and the Church is restrained or hindered.

This word is written under the influence of the work now being conducted by our Synodical Evangelist, Rev. WM. BLACK, in St. Andrews church. The work has been greatly blessed there during the past week and many have confessed CHRIST. In the very beginning he insisted, as all Evangelists are fully justified in doing, that if any members of the church were thus unreconciled the success of the meeting would be correspondingly lessened and all such would fail of a blessing.

For this double reason we press this subject now that as it is a sin against GOD, breaking His commandment, it will surely rob us of the joy of our salvation and withhold the progress of any good work in our church or community. At the risk of our usefulness in the service of CHRIST and the loss of GOD'S favor, surely none of us will delay a moment, when we bring our gift to the altar and there remember that our brother hath ought against us, first to be reconciled to our brother and then to come and offer our gift.

CHRIST LOVES YOU WITH MORE THAN the love of friendship. As a bridegroom rejoices over his bride, so does He rejoice over you, and nothing but the bride's surrender will satisfy Him. He has given you all and He asks for all in return. The slightest reserve will grieve Him to the heart. He spared not Himself, and how can you spare yourself? For your sake he poured out in a lavish abandonment all that He had, and for His sake you must pour out all that you have without stint or measure. Oh, be generous in your self-surrender. Meet His measureless devotion to you with a measureless devotion to Him. Be glad and eager to throw yourself unreservedly into His loving arms, and to hand over the reins of government to Him. Whatever there is of you let Him have it all. Give up forever everything that is separate from Him: Consent to resign, from this time forward, all liberty of choice, and glory in the blessed nearness of union which makes this enthusiasm of devotedness not only possible but necessary.—*Christian's Secret of a Happy Life.*

HERE AND THERE.

THE CONSENSUS OF OPINIONS ON THE subject of "the Historic Episcopate" which the Independent obtained from the bishops, in its bearing upon the terms of union proposed by the Episcopal Church to the other Protestant churches, amounts to this: We believe in one Church, with which all Christians should unite, and that is the Episcopal Church. And now that this has been reduced to its simplest and its entirely intelligible form, and so is practically out of the way, it is in order to present to the Episcopal brethren and others, what certainly is a more reasonable proposition for unity, even if it be not more practicable, and we hardly think it is. It commends itself at least as plain, straightforward, clear-cut, concise: Unite with the Presbyterian Church. The North and West sets forth good reason for this:

"Our Presbyterian Church stands for unity as over against the extreme individuality of independency. It stands for liberty and equality against prelacy and Episcopacy. It occupies the middle ground where all parties can unite. It is not reasonable to think that union can come on any other than such an intermediate platform.

"Presbyterians recognize Congregational, Presbyterial or Episcopal ordination for ministers. We recognize all baptism that is in the name of Jesus, whether it be sprinkling, pouring or immersion. We admit all to the Lord's table who love and obey Him, without asking their sect. We exchange pulpits with any minister who honors Christ supremely. We suffer the Moodys and Willards who are unordained, to exhort from our pulpits Ours is the oldest historic church which is truly Catholic."

WE RECEIVED A DAY OR TWO SINCE a letter from a dear Christian lady, now advanced in years, from which we think it allowable to make some extracts—though assuredly they were not written for publication. After speaking of the enjoyment had in reading the N. C. PRESBYTERIAN she says of the "Christian's Secret of a Happy Life, which we offer as a premium, and which we are glad to send abroad:

"I have had four copies, and when I leave home for the summer and meet with those who need comfort and are seeking for guidance and direction, the sweet simple words of Gospel love and cheer seem so adapted to their wants; and being undenominational, it is suited to and claimed by all."

THE "MOTHER IN ISRAEL" AFTER telling how her own church had grown from very feeble beginnings to be one of the strongest and most faithfully working churches in the Southern Assembly, goes on to say:

"I have watched the progress on the different churches here and often wondered at the superior loyalty exhibited by the Episcopal children. I have seen that many adult Protestants think one Protestant denomination as good as another, and wondered why it was. By degrees I have come to the conclusion that our children should from their very early infancy be taught that they are baptized members, and owe duties and have obligations resting on them, and should be put to work in some pleasant manner for the church, so that when they are grown they will not be worldlings."

"I NOW BELIEVE IN GETTING THEM into church early and watching over them and having their pastor considered their best friend. Then they will not care for the ball room, round dances, &c. The young have animal spirits and enjoy life; if they are suppressed constantly they resent it. Let them retain their spirits and their activity, but throw their energy into useful channels."

ALL WILL ADMIT THAT IN THE ABOVE there is much wisdom gathered from the wide experience of a pious life. We know young girls and young women, who do not need the ball-room and the theatre for their pleasure. They find a happiness of heart and soul in doing the work of the MASTER. They bless themselves while blessing others and live rejoicingly in the smiles of the KING.

THE UNION SEMINARY MAGAZINE for March–April is before us. The Editorial valedictory appears in this number. Dr. VAUGHN contributes an article on Rev. Dr. THOMAS E. PECK; Rev. THERON H. RICE, JR., on "The Joy of Preaching;" Prof. MOORE, on "The Chaldean Story of the Flood." The missionary articles are on "The Attitude of of the Southern Presbyterian Church towards Foreign Missions," by Prof. JOHNSON; "The Student Volunteer Movement and the Detroit Convention," by E. R. LEYBURN; Persia: Its Religious and Mission Work, by ISAAC M. YONAN. Local and Alumni Notes and Criticisms and Reviews as usual.

The Magazine is not very prosperous financially—though certainly it has deserved to be. We quote from the valedictory the ominous statement that if the bills sent out with this number are heard from the magazine may continue; if not it cannot.

WHAT GREAT CHANGES HAVE TAKEN place in the U. S. Senate within the space of a few weeks past. Senators from Louisiana and Mississippi have withdrawn. Georgia and North Carolina have lost each a Senator by death. The House of Representatives though so very much larger has not had so many changes.

Few men in the Senate were more beloved by their colleagues we suppose than VANCE and COLQUITT, though they must have been strongly unlike each other. One the most original of men, flashing his powers before the world; the other a steady persistent force doing the work and doing it well, yet almost ploddingly. Both succeeded though working by ways most diverse.

WHO REMEMBERS THE NEW ENGLAND Primer? who in the sixties, or even the fifties, perhaps, does not? with its stiff blue board cover and its quaint poetry that gave some of us our first lessons in theology. Lessons which have never left us. In our exchanges we have found some of this poetry of our childhood, and we supply some from memory. Here it is:

In Adam's fall
We sinned all;
Time cuts down all,
Both great and small;
Uriah's beauteous wife
Made David seek his life;
Whales in the sea
God's voice obey;
Xerxes the great did die,
And so must you and I;
Youth forward slips,
Death soonest nips;
Zaccheus he,
Did climb the tree,
His Lord to see.

The pictures accompanying each one of these choice bits of wisdom were appropriately quaint and we see now through the more than fifty years that have past, the skeleton form of Death with his great scythe, and Zaccheus in his chosen point of observation. How much the modest little book did in forming for its readers their lives here and hereafter who can tell?

ACKNOWLEDGMENT.

Please acknowledge these additional gifts to "the Moore Fund":

Mrs. J. M. Evans, $5; Ladies' Missionary Society, Madison church, $2; A Friend at Mt. Airy, $1; Ladies' Missionary Society, Sugar Creek, $14.33; Rudolph, $2.50; Ladies' Missionary Society Tarboro, $4; Young Peoples' Society, Centre church, additional, $2.50; A Friend, $1. Total, $31.

This more than completes the fund, but will be forwarded as the rest has been to the office in Nashville.

ALFRED T. GRAHAM.

Resolutions Adopted by the Synod of North Carolina.

The Synod of North Carolina, gratefully sensible of its obligations to the North Carolina Presbyterian for publishing and disseminating not only the views of its churches, but the actions of all its Presbyteries and agencies, adopt the following resolutions:

1st. The North Carolina Presbyterian is an indispensable agency for promoting and maintaining every enterprise in which the Synod is engaged.

2d. That the success and efficiency of all its enterprises would be vastly enlarged by a largely increased circulation of the paper."

3d. Synod's agent of Publication, in co-operation with the agents of Publication in the Presbyteries, is instructed to concert measures for securing this greatly to be desired result.

FOREIGN MISSIONS.

Conducted by

Rev. T. R. Sampson, Asheville, N. C., Secretary for Foreign Missions of Synod.

Le Roi est Mort—Vive Le Roi!

The *Agent* is dead. Long live the *Chairman!*

This is the exclamation which comes involuntarily from our lips—as the only adequate expression for the occasion.

We had the pleasure, last week, of attending the meetings of two Presbyteries, that of Mecklenburg at Lincolnton and that of Concord at Salisbury—they were most delightful, harmonious and busy sessions. It is only possible to dwell on those matters which touch our department, but it is proper that some special attention should be called to the important step taken, by each of the bodies, in the matter of Foreign Missions.

On Wednesday night, Mecklenburg Presbytery set apart the whole evening session to this subject. After a popular address, the earnest agent of Foreign Missions, Rev. Jesse Siler, brought in a motion calling for the substitution of a Presbyterial Committee of Foreign Missions for the old agent. After some statements by the Synod's Secretary, as to the necessity, the constitution and the duties of such a committee, the motion was unanimously passed and seven members, four ministers and three ruling elders were appointed. The former agent of Presbytery was made chairman of the committee, the elder, who was formerly associated with him as a member of the Synod's Committee, being also appointed on this Presbyterial body.

At Salisbury, the same action was taken, on motion of Rev. A. T. Graham, the former agent of Concord Presbytery—who, with his usual promptness and energy, at once divided his territory into sections and made arrangements for the holding of simultaneous meetings, before the next regular meeting of Presbytery, from Morganton, Statesville, Salisbury and Concord as centres. Of course the details of the work of these committees must be left to their own wisdom and discretion, but it is understood that they are expected to *do something regularly*, and *real*, not only along the lines, which the Secretary ventured to suggest, but any and all others, which their superior knowledge and experience of the sphere, in which their work lies, may dictate.

We will return to prophesy, although somewhat diffident generally in this business, that if these committees will show one-half of the energy now shown by the Home Mission committees, there will be an immense advance, immediately, in all the branches of this most important work.

Special agencies, as permanent institutions, for our Presbyteries and Synods, we have always been opposed to, on principle; but these committees have a *right to exist* and *to live* and *continue* to *develop*.

We believe that the other Presbyteries of the Synod will drop into line in this matter so soon as the subject is brought properly before them. When this is done, even if nothing more has been accomplished, the *Synodical Secretary* would almost feel like exclaiming as did the aged Simeon.

We cannot, however, fail to note one other thing, which greatly rejoiced our hearts. Several of the country churches notably Thyatira, Back Creek and Bethpage have come forward with contributions doubled or quadrupled almost, and the whole Presbytery, (Concord) is several hundred dollars ahead of last year. The figures were not brought out for Mecklenburg, but with Gastonia, Asheville, Monroe and others, so well to the front again or for the first time, there must be an ever greater increase in it.

These facts, with those published by Bro. Chester, should lead us all to take courage and enter upon a new church year full of joy, thanksgiving and hope.

We beg to say to the brethren, that we have found it impossible to redeem our promise made a few weeks ago, to send a copy of "the appeal" issued from New York. Dr. Chester could not secure the copies promised, but, *in consequence*, it will appear in the May number of the Missionary. *Look for it. Study it. Use it.*

The Presbyterian.

CONSIDER THE LILIES.

Consider the lilies of the field
How trustfully they grow;
Their glowing chalices have not been wrought
By anxious toil, nor have they taken thought
How they shall thrive; but, tall and fair,
They drink the sunlight and the air,
Each from God's hand,
As he has planned;
And so the lilies grow.

Consider the lilies of the field,
How peacefully they grow;
Their Father's love and care they question not,
Nor murmur at their own apportioned lot.
The sun and storm to them fulfil
God's thought for them. All is his will,
God's way is best
They leave the rest;
And so the lilies grow.

Consider the lilies of the field,
How royally they grow.
Not even Solomon, in king's array,
Was clad like one of these, which, for a day,
Lives to praise God, then scorched and dried,
Its glory gone, is cast aside.
Clothed by God's hand,
Their beauty planned——
'Tis thus the lilies grow.

Consider the lilies of the field,
Consider how they grow.
If God so cares for them and makes them fair
For their brief day, shall he not much more care
Oh! ye of little faith, for you?
His tender mercies still are new;
Then trust his love
And look above,
E'en as the lilies grow.

—*Forward.*

[For the N. C. Presbyterian.]

AN HOUR BENEATH THE SEA.

By Charles Frederick Holder.

The Lights of the Deep Sea.

It is a somewhat singular fact that the simplest animals, those which are apparently the most insignificant, in many instances produce the most remarkable effects upon the human mind. A herd of elephants or a school of whales are impressive and excite the wonder of the looker-on, but there are little creatures in the ocean, scarcely visible to the naked eye, which when collected in schools, in imagination transport the observer to a veritable land of enchantment, where gems seem to grow on trees, emitting scintillations of light of the most vivid hues and intense brilliancy.

One night in the Gulf of Mexico we were drifting along over the shallow lagoon that made up the floor of the atoll, when one of the party dived from the boat and swam away beneath the surface. We were waiting for the moon to rise, and it was very dark, but the moment the swimmer entered the water a sea of flame seemed to have opened to swallow him. Waves of vivid yellow lashed each other, curling this way and that, and his body appeared surrounded by fire, each motion of his hands and arms creating new exhibitions of luminosity.

Taking up a cup of water, when unmolested it was apparently devoid of animal life, but when disturbed innumerable little objects, about as large as a pinhead, gave out a brilliant yellow light, and we saw one of the most important lamps of the ocean, the little animal known as noctiluca. It has been my good fortune to observe these animals in many seas, and it can be said that different species emit different colors.

The warm waters of the tropics are not the only localities for these brilliant displays. I have told the time at night on the north coast by dashing my hand through the water, holding the watch-face within a few inches of the light so produced; and by filling a globe with noctilucae and keeping the water continually stirred light sufficient for reading can be produced. Von Bibra is said to have written a description of the Pyrosoma by its own light; and another naturalist read by the light emitted by a peculiar phosphorescent shark. The little animal mentioned, the noctiluca, is one of the most familiar of all phosphorescent animals and suggests that the ocean, so dark and gloomy and at great depths by day, is not the dismal realm we might suppose, but has its lights and living lamps, making it a region whose wonders exceed the creations of the most vivid imagination. In brief, the abyssal as well as the upper regions of the ocean have a system of illumination, the lights, lamps, call them what you will, being living animals of many kinds.

One of the most striking displays I ever witnessed was in the Pacific. Standing on a wharf I was watching the movements of fishes outlined in fire against the water. The little bay was filled with flying fishes which were dashing to and fro, making their shapes in luminous trains a marvelous spectacle. Deep in the water I fancied I saw other lights, and suddenly one so bright and large that it might have been the reflection of the moon. Watching I discovered that these lights were appearing and reappearing with some regularity all over the bottom. In shoal water they could be plainly seen, and placing myself near the surface, I sat in full enjoyment of the scene.

The light would suddenly appear out of intense darkness; at first as small as a pea, of a delicate blue, increasing in size and changing to yellow, until a spot almost as large as a tea-plate, glowing with a pale but distinct yellow light which went out with the suddenness of a flash-light. In fact these lights, coming and going, called to mind a mimic lighthouse at the bottom of the sea.

Curious to learn what could produce so brilliant a display, I watched until finally one of the bright spots rose to the surface and then quickly descended. Again it rose, illumining the surrounding water with its glories, and this time I caught in my hand—simply a very insignificant little worm, scarcely two inches in length, yet possessing powers of illumination almost beyond description. The entire shore-line in this locality I later found was tunneled by these living lights.

The worms are among the most brilliant light-givers. In some, as the little Chaetopterus, a brilliant light is emitted from the feet, while still another seat of light is found between the segments. The light is a rich bluish purple that surrounds the creature with a brilliant aureola. The worm Polycirrus emits a pale bluish light, and many worms which rise from their holes at night are among the most beautiful of the lamps of the sea. The greatest depths of the ocean are not definitely known, but may be considered as between five and six miles. The regions near the surface and at the bottom are inhabited, while the intermediate portion is supposed to be devoid of life.

Nearly every group of animals may be said to contribute lights to the ocean depths, and upon a dark night the voyager upon almost any sea can form a very definite idea of their beauty and variety. Near the surface float innumerable jellyfishes, almost invisible during the daytime, their crystal-like forms poising like bells of delicate glass, and at night gleaming with a mysterious light that is heatless and cannot be explained. Some of the jellyfishes have long trains or masses of tentacles, and sometimes present the appearance of mimic comets darting through the sky.

In drifting over the water on a dark night, peering down into the depths, one can imagine that here is a submarine counterpart of the heavens, and that the constellations and other phenomena are all depicted against the marine sky. Great disks of jelly, gleaming with faint yellow light, appear like moons; others with long tails are the comets, while the nebulae is represented by aggregations of minute forms. Action seems in many cases the cause of illumination, as touch them, run the hand through water containing certain animals, and it appears at once to kindle into flame.

Among the surface-light givers are many fishes, as the little lamp fish Scopelus, which has a brilliant light upon its head and others dotted along its under surface. One of the garfishes bears a light upon the lobe of its tail, while the great sunfish Mola has been seen like a gigantic moon in the ocean outlined against the night in its own light. Some of the squads dash by brilliantly luminous, and the crest of every wave blazes with mysterious light.

At the bottom of the deep sea, where darkness reigns all the time and the temperature is almost freezing, nearly every animal is a light-bearer. The fishes are the most remarkable. The pressure here is so great that glass is powdered, and wood crushed out of all semblance to itself; and that delicate animals can exist here would seem an impossibility. The explanation is that most of these forms are adapted to their surroundings. Their bones are cellular and porous, and can be compared to great sponges.

Nearly all the deep sea fishes are carnivorous, and a continual warfare is kept on, one preying upon the other. In some, as Beryx, the fins are luminous, in others the entire form glows with a rich light. The Echiostoma, a fish found in water 2,150 fathoms deep, is provided with luminous spots arranged about the eyes which undoubtedly supply them with sufficient light for all its purposes. Sternoptyx is luminous over its entire surface, and thus becomes an attractive object to various predaceous forms, while Stomias, a ferocious snakelike creature armed with fanglike teeth, is furnished with rows of light which surround the fish like an aureola. In a fish known to science as Malacosteus, the lights are found upon the head, one emitting a golden, the other a greenish tint—a veritable system of signals implanted in the velvet black-hued skin.

That these lights are of some use to their possessors there can be but little doubt. Some are signals; others lures, others again serve as warning—all having their purpose in the economy of nature. It remained for Dr. Bennett, a distinguished English naturalist, to make use of a fish as a lamp. Discovering a luminous shark he placed it in a glass globe and was able to read by the green light it produced. He describes its appearance surrounded by the strange aureola as by far the most remarkable sight he had ever witnessed. Could we descend to the floor of the deep sea we should find it at various portions carpeted, as it were, with luminous forms. Here the starfishes emit light, those entangled and lifted in dredges often being luminous over the entire surface—stars in all that the term implies.

The most remarkable light-giver of the deep sea is the Umbellularia. Imagine a cornfield on a dark night, when even the stars are hidden beneath the clouds, each tangle of beard illumined as though by an electric light. Imagine the tips waving gently to and fro, the lights crossing and passing each other, while above and through the mass moved other lights. Imagine all this, and some idea can be formed of the umbellularia forest as it exists beneath the deep sea.

The animal resembles to some extent a bunch of lilies growing upon a long stalk, and is found several miles from the surface. It is related to the seapens, several of which are luminous. The polyps which compose it are of two kinds.

Ascending nearer the surface we find in Southern seas one of the most brilliant light-givers, the Pyrosoma, previously referred to, which is an aggregation of animals, being hollow and columnar in form, open at the interior, and the combined streams rushing from the open end forces the entire colony slowly through the water. The light of many of these forms is most intense and beautiful, in some blue, in others green. A French writer caused a globe to be suspended in his cabin in which he placed five or six pyrosomae, and at night he improvised a novel chandelier that emitted light sufficient for all purposes.

These animals are generally found in schools or large companies, and often when the sea is rough and breaking they convert the upper area into a blaze of light. Vessels sailing through them seem to be plowing through liquid fire, the light curling around the bow of the vessel forming a weird and striking spectacle. Sometimes the light of these animals is seen from a distance, and resembles a cloud of haze of luminous matter resting upon the surface. The beauty of these columns of light cannot be imagined, but at times they resemble metal at white heat scintillating with lines of green, yellow and blue. Sometimes they attain extraordinary size, one observed by Moseley, the naturalist, being four feet in length and five or six inches in diameter.

Building on Jesus Christ.

BY REV. THEODORE L. CUYLER.

Dig deep and lay your foundations well! These solemn words from the lips of a powerful preacher produced a profound impression on me during my youth, and I have rung them in the ears of many an awakened sinner since. They are in the same line with our divine Lord's appeal to his audience at the close of his Sermon on the Mount. He exhorted them to build for eternity, not on the shifting sand and gravel, but upon the solid rock.

Just now there are many awakened souls in every community, and no counsel we can offer touches their case more exactly than the words above cited. Before the lofty spires of the magnificent Brooklyn Bridge were reared, the engineers went down several feet under the surface of the river-bed, and threw out the mud and gravel; this was done in order to reach the base rock. In like manner you must do some excavating of your sins. You are a sinner; unless you accept the truth, you cannot be saved. Repentance of your sins must come first, and this means both honest confession of guilt before God and renunciation of your sins. As the person who is suffering from a bilious fever cannot recover until the "bad humors" are purged out, so you must get the sin out of you before you can be cured. To do this you need the Holy Spirit. He is now "striving" with you; *co-operate with the Spirit.* Entreat him to do a thorough work upon your conscience, even if it cost you distress and mortification and self-reproach and tears. The deeper you let him dig the better. *Sub-soil repentance makes honest Christians.* Sighing over sin, and the self-flattery that you are no worse than other people, will only delude you; such tears soon dry off and leave your heart harder than before. The Holy Spirit is pressing you to repentance, and that involves more than sorrow for past sins; it involves hatred of present sinfulness, and a turning from it with an honest endeavor to obey Jesus Christ. The more you loathe your sins, the more will you realize your need of a Saviour.

I entreat you, do not befool yourself in this most momentous matter on which the salvation of your soul depends. That Jewish leper of whom we read, realized just what a scabby wretch he was when he cried out, "Lord, if thou wilt thou canst make me clean!" Your soul is leprous with guilt. Jesus Christ alone can cleanse your heart that has been polluted with more sins than you can recount. Here comes in the mighty meaning and the indispensable necessity of the atoning blood. That cleanses, and that alone. It is not your tears, but his precious blood; it is not your sighs, but His sufferings on the cross that can avail for you. He "bore your sins in his own body on the tree:" then come straightway up to him and implore him to give you the benefits of that atonement. Say to him:

> Nothing in my hand I bring,
> Simply to thy cross I cling.
> Vile, I to this fountain fly,
> Wash me, Saviour, or I die.

Coming thus to Jesus is the vital step. This *is conversion*, when it is done with the whole heart. To this very thing you are shut up; for no other name is given whereby you can be saved. "Other foundation can no man lay than that is laid, which is Jesus Christ." Everything else is shifting sand. You are building for eternity. Then build to last. The Master, in His Sermon on the Mount, tells us that the man who "built his house on the earth, without a foundation," made an awful mistake, for when the flood dashed against it, "*it fell in*, and the ruin of that house was great." Some lives of professed Christians show most shocking cracks, and lean over so that they require to be constantly "shored up." They were badly built on a bad foundation. We are startled very often by the sad crashes of this or that man; the whole structure of his character has *fallen in!*

Just what is meant, then, by building on Jesus Christ? We answer that you are to renounce all idea of regenerating your own heart, and trust Jesus Christ to do it. As you have no strength of your own equal to life's conflicts, Jesus offers you his everlasting arm. Instead of self-gratification as the chief end of living, Jesus implants a new principle, viz: to live for him and for the good of others. He imparts to you an *universal grace* which is more than a mere happy emotion; it is a controlling power to hold you against temptation, as an unseen anchor holds a vessel in a storm. When you sincerely accept Christ as your atoning Redeemer, when you look to him for daily direction, lean on him for support, and are joined to him in deep *heart-union*, then you may feel sure that you have got the everlasting rockbed underneath you. On that cornerstone of Christ's work for you and in you, it will be your delight to build as long as you live, piling up grace upon grace, and one good deed upon another, until the last stroke of the trowel.

Such life-structures are built to be seen, as a lamp is kindled in order to shine. A man cannot have Jesus Christ in his soul and nobody discover it. A fire in a stove reports itself. And if other people do not discover your religion, it is because you have none; for "by the *fruits*" Christians make themselves visible. The best looking apple tree that bears no apples is a lie. Faith without works is dead. A well built life is a structure where tongue and hand and brain and heart and purse are each day adding a noble word or deed under the inspiration of Christ's love. Such a structure is not built in a day, or by a few Sundays, or sacraments, or special services. It is a growth, because Jesus Christ lives in you.

Now is the time, my friend, to set about this all-important business. The Holy Spirit is pressing you towards Jesus Christ. Don't tamper with him, don't delay; don't dictate. Seek to know what Christ would have you do, *and then do it.* Test yourself by your Bible; that is the Book for you now. Christianity is not guess-work, or building straw on the sand. Every true Christian "*knows* whom he believes," and Jesus Christ "*knows* them that are his." Then dig down, throwing out sin and self that are in our way; dig down and put your whole soul on Jesus Christ as your foundation; you can build a life on Him that is worth the living. It will stand four-square to every wind that blows.—*N. Y. Evangelist.*

Merit and its Opposite.

Nothing isolates a man more for action than unsteadiness of purpose; no talents, nor amiability, nor even purity of intentions, can make amends. There is a kind of respect for the man who goes on resolutely in a mistaken course, but only contempt for him who is always wavering in the right. If we would have influence, we should bear in mind that the world is not governed by men of talent so much as by men of will. Some may think very little of the importance of influence, but in whatever sphere we are our influence is the measure of our power for good. It is the accumulated capital of a good man, impalpable but real, and often more precious than gold. We have seen it growing, as a shadow grows with a tree, longer, broader, deeper, till it becomes a shelter and a solace to all about it. The very look, the thought of these men gives a sense of confidence to people in perplexity. They are to be found in all ranks and classes, and society could not exist without them. They are the building stones in its walls, and our homes are more indebted to them than to the carved topstones which the multitude admire; or they are the steadfast lighthouses on the shore of the unstable sea, doing more for the world's good than the flashing meteors which burn themselves out in the higher air. It is a just ambition to be a quiet, fixed light for some few souls around us; and when excellence is weighed by Him who holds the balance, it will receive its due: "Thou hast been faithful over a few things, I will make thee ruler over many things.

A Wonder-working quarter is the 25 cents invested in a box of
Beecham's Pills
(Worth a Guinea a Box.)
(Tasteless)
—a medicine that in numberless cases, will give relief promptly. 17

GOLD DUST.

The gate of heaven is love; there is no other. When generous act blooms from unselfish thought the Lord is with us, though we know it not.—*Lucy Larcom.*

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Nightly forbear to close thine eyes to rest,
Ere thou has questioned with thy conscious breast,
What sacred duty thou has left undone—
What act committed which thou oughtest to shun.

—*Pythagoras.*

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He who ordained the Sabbath loves the poor.—*Lowell.*

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"Every man must buy experience, and the first fees are heavy."—*Bulwer.*

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"There are certain signs to know
Faithful friend from flattering foe."
—*Shakespeare.*

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There is blessed peace in looking for nothing but our daily task and our portion of Christ's cross between this day and the appointed time when we shall fall asleep in him.—*Bishop Wilberforce.*

MAGAZINES.

A story by Napoleon Bonaparte is perhaps the chief attraction of the *Cosmopolitan* for April but there is a large quantity of other matter of the highest order of excellence. The illustrations of this magazine are beautiful in their execution. The Cosmopolitan Co., New York. Price $1.50 per year.

Where so much is excellent it is hard to discriminate. The story From the Old World to the New told in Pictures, by Audre Castaigne, is an attractive feature of the April *Century.* A most comprehensive and interesting account of the life and work of the Astronomer William R. Brooks is given in A Comet Finder; Millet's Life at Barbizon; Hunting an Abandoned Farm in Connecticut; Gods of India; Matthew Arnold; A Summer Month in a Welsh Village; Driven out of Thibet, and Wild Flowers of English Speech in America, are among the table of contents.

BOOKS.

The Siberian Exile and The Shepherd's Family are two companion books, but distinct stories, translated from the German of Gustav Nieritz, by Mary E. Ireland. Published by Presbyterian Committee of Publication, $1.00 each. These are excellent works for Sunday-school and home libraries. The stories are pleasantly written, interesting and of pure moral tone. The time of both is during the French invasion of Russia by Napoleon, and there is enough of the exciting to attract the boys.

Be Perfect, meditations for a month, by Rev. Andrew Murray has been issued by Anson D. F. Randolph & Co., New York. The plan of this work is not to expound a theory of perfection, but to search out from the Word of God the word Perfect, and study it in its different relations and meanings. The subject is treated under the especial thoughts: Perfection possible and attainable; how to know what this perfection is. No arbitrary demand, and Perfection as the highest aim of what God would do for us.

Popular Selections. We have received from Fleming H. Revell Company, Fifth Avenue New York, this selection of one hundred popular hymns, new and old, with tunes for eighty-five and suggestions for the remaining fifteen. These are one hundred preferred by the good men—and they commend themselves to us as having at least seventy-five per cent of those we would select for Sabbath-schools and social worship. They are the best of our modern popular Gospel Hymns with some of our best older hymns. They are bound substantially in card board manilla and have a special value to most of our smaller schools in being sold at the small price of ten cents each. We have long looked for such a selection and feel that we have both excellence of words and attractive music combined in a book whose cheapness will put a music edition of our best songs in reach of many schools which could not offord other books. This book is not a suitable substitute for our church hymn books, but is free from the frivolous and meaningless songs that have crept into many of our popular books of Gospel Hymns.

THE PRESBYTERIAN QUARTERLY.

I. The Attractions of Popery. Robert L. Dabney, D. D., LL.D.

II. Dr. Driver on the Authorship of Isaiah xiii. and xiv. W. M. McPheeters, D. D.

III. Presentationism *versus* Representationism. J. A. Quarles, D.D.,LL.D.

IV. A Pupil of John. Polycarp. W. Beattie Jennings.

V. Ordination to the Ministry of Christ. Abner C. Hopkins, D. D.

VI. Why we are Presbyterians. John A. Scott.

VII. Notes: Womanism in the South. Julius W. Walden. Additional Forms, Robert P. Kerr, D. D. The Birmingham Conference, C. A. Stillman, D. D. A Fifty Years' Pastorate, W. A. Alexander, D. D.

VIII. Criticisms and Reviews. By R. A. Webb, D. D., A. R. Cocke, D. D., H. C. Alexander, D. D., F. R. Beattie, D. D., George Summey, D. D., Sam'l. M Smith, D. D., Robert Price, D. D., and Thornton Whaling, A. M.

IX. Notices of recent Publications.

Richmond, Va., Whittet and Shepperson, 1001 Main Street. New York: Anson D. F. Randolph and Co. $3.00 a year. 80 cents a copy. In advance.

The Kings of the Earth Bring Their Glory and Honor Unto It.

An essential condition of the advance and development of the kingdom of God is that it cometh not with observation. This is the declaration of Him whose knowledge of that kingdom is perfect, because His identification with it is absolute and complete. It is His supreme purpose to found and establish it, a purpose in which He shall not fail or be discouraged.

In this announcement is not only instruction, but caution. We must be on our guard lest, because that kingdom does lay its lines of progress parallel with our conceptions and earthly methods, we fail to note its sure and solemn approximation, and so that day comes upon us unawares. It does escape the world's notice. Its agents are not represented in Vanity Fair. Its stock is not listed among appraisable investments and negotiable securities. Nevertheless, it cometh.

Nor are the signs wanting. Far as the world may be from the complete realization of the Divine Ideal in the perfected kingdom, there is scarce a direction of outlook which does not offer to the Spirit taught judgment sure and substantial tokens that the chariot of our Lord rides prosperously, and that the agencies of the Lord of hosts are accomplishing His purpose. From manifold confirmations we would concentrate our thought on one, and note the evidence clustering around the vision of the Patmos seer, who saw the kings of the earth bringing their glory and honor into the king of Christ. And this is nothing new. The deploying events of this world's history have always been under the marshalling of Him who doeth according to His will in the armies of heaven and among the inhabitants of the earth. History is a unit.

"Through the ages one increasing purpose runs." The factors in the world's progress to-day are working under the same direction and control that shaped the course of affairs milleniums ago. The Pharaohs of Egypt and the Cæsars of Rome, Cyrus and Alexander, Alaric and Attila, were under a constraint they did not see, and answered a call they did not know. But the same is true, consciously or unconsciously, of every monarch and statesman, prince and president, in the old world or the new. But the purpose deepens, and its lines of development become more legible. God is not so far from the world to-day, and the nations are fast gathering around the altar of a not unknown God. Hence the difference is distinct, and the light mounts higher every day that changes the character of the world in relation to the kingdom of God, and in a sense the old world never knew, the kings of the earth are bringing their glory and honor into it.

More and more is Christian sentiment controlling the essential imperialism of the age. Not only has the gospel entered all ports, and established its witnesses at the centre of every worldly power, but its voice is increasingly heard in the councils of the nations, and its protests against the evils which have attended the administrations of government are making themselves more positively felt. Legislative and executive power are more dominated by the code of righteous and inevitable law. The profoundest philosophy of the day is recognizing in the nation the great social expression of the Divine Mind. The spirit which swept away the narrow prejudice and bigotry of the Jew is bringing the nations into a closer comity and a nearer realization of the brotherhood of man. The genius of Bismarck has welded the petty sovereignties of Germany into one grand unity. Garibaldi and Victor Emanuel have consolidated Italy, and the work of unification is going on. The Providence of God is conspicuous to-day in drawing toward great national centres the detached fragments of political existences. And with all of unholy greed of vain ambition and official dishonor, there runs through the world to-day the suggestions of an awakening conscience and a keener moral sensibility.

Nor is it on this line alone that the prophecy of tribute to the kingdom of Christ holds good. Not only the thrones of power and worldly dominion, but the kings of the world's thought and energy and wealth are bringing their gifts of gold and frankincense and myrrh. Just as captured treasure was stored away in the ancient temples, so the conquests of the world's wisdom and activity over the subtle forces of nature, the push and acquisition of art and industry, the extending dominion of civilization, are bringing their glory and honor into the kingdom of Christ. Nature and revelation are found on closer view to be a synoptical gospel. One-sided views and isolated testimony have had sometime a seeming contradiction. Disjointed chips from the geologist's hammer, and fragments of scientific research, may have appeared at variance with the Word. But as these sections of truth and fact are brought into collocation with a more enlightened and candid synthesis, they are found to match the oracles with surprising accuracy. The more liberal and intelligent and practical the examination of the witnesses, the more thoroughly are they found to agree.

And what corroboration is constantly being brought forward through the unearthing of long-buried ruins in the ancient Bible lands! Voices silent for long ages are speaking to the world to-day with a solemn distinctness and a promise of more startling revelations yet to be made from their stored hoard of secrets.

How has inventive genius fulfilled this prophecy? What has been done, and is being done, by the great factors of the civilization of the day? What strides the kingdom has taken since steam and electricity have been tamed and trained for practical service! How has the welfare of society been promoted, and humanity been uplifted, by the application of the discoveries of science to common life! The refinements of education and art have been missionary in their influence and operation. That which was the monopoly of a privileged few in former times is within reach of the masses to-day, and a spirit of more general courtesy, and a kindlier, gentler bearing toward one another, is a feature of society now which bespeaks the power of these influences, and is helping prepare the kingdom for its King.

And the kings of wealth, the merchant princes, are bringing in their glory and honor. Vast sums have been consecrated to the glory of God in the welfare of man. Institutions of learning are being multiplied. Hospitals and asylums scattered everywhere. All imaginable beneficence is being illustrated, and the gospel of humanity is more practically preached to the poor every day. Our theme is not exhausted. It is merely indicated. But with it comes the suggestion that in the tribute of worldly resources completed and made available in the advance and establishment of His kingdom, that glorious consummation in the perfected kingdom shall not be constituted and composed of element and material foreign and unknown to our sense and experience, but rather the consecration and spiritualization of our resource and endowment. Creation completed and glorified in redemption.

The kingdom of God is intensive. It is within us. It shall become extensive as that which is within is brought to its normal expression, and the life that is hid with Christ in God absorbs the entire range of faculty and energy. The radiant glory of that kingdom will be the Christ life and character pervading all. Before that glory the moon shall be confounded and the sun ashamed.—*Christian Intelligencer.*

A True Man.

A true man is a grand work of God. A man made in the image of God, and who is doing God's work in the world, is a sight worthier of admiration and respect than a mountain, an ocean, or a star; and a gathering of men of this sort is more atractive and impressive to a noble mind than any exhibits of the choicest and most varied works of art made by the hands of man. No landscape of natural scenery, nor any collection of rare and costly products of human skill, can compare in interest and suggestiveness with an assemblage of master-minds in any deliberative body, on an occasion like the Commencement exercises of one of our great universities. He is lacking in nobleness, and in the apprehension of greatness, who is not stirred within him at the sight of men who are moving the world, and who are to outlast the nountains and the seas and the stars. Recognizing greatness is the first step toward being great.—*Sunday School Times.*

STERLING TESTIMONY IN FAVOR OF THE ELECTROPOISE.

CONCORD, N. C., JANUARY 17TH, 1894.

DEAR SIRS:—I would like to give you a full statement of my experience in the use of the Electropoise, but as you have a sufficient number of testimonials from persons in high positions of intelligence and integrity to satisfy the minds of the unprejudiced, of the curative powers of the Electropoise; for the present I will submit only the following to be disposed of as you think best: I have been using the Electropoise nearly two years on myself and in different diseases, aches and pains and in no instance without benefit and in some cases the effects have been wonderful. Therefore I can heartily recommend it to the afflicted and suffering everywhere. The doubtful only need to give it a fair trial to be convinced that it meets the needs of the suffering better than any discovery heretofore made.

Yours truly,

REV. Z. RUSH.

Shall we mail you a large Book of particulars?

ELECTROLIBRATION CO., *Gould Building, ATLANTA, Ga. NEW YORK 345 4th Avenue.*

A Fruitless Life.

All godless life is fruitless, inasmuch as it has no permanent results. Permanent results of a sort, indeed, follow everything that men do, for all our actions tend to make character, and they all have a share in fixing that which depends upon character—namely, destiny, both here and yonder. And thus the most fleeting of our deeds, which in one aspect is as transitory as the snow upon the great plains when the sun rises, leaves everlasting traces upon ourselves and upon our condition. But yet acts concerned with transitory things may have permanent fruit, or may be as transient as the things with which they are concerned. And the difference depends on the spirit in which they are done. If the roots are only in the surface skin of soil, when that is pared off the plant goes.

A life that is to be eternal must strike its roots down through all the superficial humus to the very heart of things. When its roots twine themselves around God, then the deeds which blossom out are unfading forever.

Think of men going empty-handed into another world, and saying, "O Lord, I made a big fortune in Manchester when I lived there, and I left it all behind me; or, "I mastered a science, and one gleam of the light of eternity has antiquated it;" or, "I gained prizes, won my aims, and they have all dropped from my hands, and here I stand, having to say in the most tragic sense, "nothing in my hands I bring." And another man dies in the Lord, and his "works do follow" him. It is not every vintage that bears exportation. Some wines are mellowed by crossing the ocean; some are turned into vinegar. The works of darkness are unfruitful because they are transient.

And they are unfruitful because while they last they yield no real satisfaction. The Apostle could say to another church with a certainty as to what the answer would be: "What fruit had ye then"—when ye were doing them—"in the things whereof ye are now ashamed?" And the answer is "None!" Of course, it is true that men do bad things because they like them better than good. Of course, it is true that the misery of mankind is that they have no appetite, on the general, for the only real satisfaction. But it is also true that no man who feeds his heart and mind on anything short of God is really at rest in anything that he does or possesses. Occasional twinges of conscience, dim perceptions that after all they are walking in a vain show, glimpses of nobler possibilities, a vague unrest an unwillingness to reflect and look the facts of their condition in the face, like men that will not take stock because they half suspect that they are insolvent—these are the conditions that attach to all godless life; and so there is no real fruit for the man's thirsty lips to feed upon. The smallest man is too large to be satisfied with anything short of infinity. The human heart is like some narrow opening on a hillside—so narrow that it looks as if a glass full of water would fill it. But it goes away down, down, down into the depth of the mountain, and you may pour in hogshead and no effect is visible. God, and God alone, brings to the thirsty heart the fruit that it needs.—*Rev. Dr. Alexander MacLaren.*

God's Great Gift.

"Why is it that ages have lived on without the blessings of popular liberty and free government and well-guarded rights? Is it that God has said, 'The world shall not have them till my favorite century and race appear.' Is it not, rather, that God has said, 'The world cannot have them till it has won by hard experience the heart and hand to which these blessings can be given, in which they can be held?' Why is it that God did not give you long ago the peace, the moral strength, which he will certainly give you some day if you persevere? Has he been keeping them from you wantonly and willfully? Has he not, rather, been—nay, is he not—standing over you, eager to give them at the first moment when the lift is possible?

"This makes the time of giving depend on the nature of the gift and the condition of the giver. If I am going to give a man a jewel, I may make my gift at any time. I may run up to him and thrust it into his had as he is walking on the street. I may slip it into his limp, unconscious fingers while he lies asleep. I may answer his knock at my door with an immediate satisfaction. If I want to give him a truth, I must wait longer. I must train his powers of thought. I must awake his mind into activity. If I want to give him a friend, yet more delay is needed, I cannot thrust a stranger up to the unready face and say 'Here, love this man." Tastes must be cultivated. Prejudices must be broken down. Soul must have time to claim soul by slow manifestation of itself. But, finally, if what I want to give is character, then longest of all must be the process. The patient years must wait and be content to see a little touch and flush of its appearance. The soul must live in hope. The certainty must be a certainty of promise, not of attainment. Faith must be strengthened, and not weakened, by delay. 'Thus only could God give me Himself. It must be then himself that he is trying to give me.' So must the soul find satisfaction in being perpetually unsatisfied."—*Phillips Brooks.*

The Essentials of Education.

The ability to earn a living, to fulfil the primary duties of citizenship, respect for the rights of others, the possession of a sound mind in a sound body, are powers which are the result of obedience to physiological and social laws by the individual and his ancestors. The essentials of education are first to know what these physiological economical laws are; and, secondly, to have the opportunity and to form the habit of obeying them. After this may come other ornamental and less useful matters, and the less developed the intellectual endowments of a child the less room will there be for these purely ornamental subjects, and the more should his attention be claimed for the essentials. Our existing systems of school education ignore all this. A great deal of the grammer, classics, languages, not colloquially taught, scraps of modern and ancient history of doubtful truth, elementary mathematics and accomplishments as taught at schools, is absolutely useless in the making of efficient men and women to do the real work of life, and is so much pure waste of time. We should throw the greater part of this curriculum overboard, or, at any rate, give precedence to such incomparably important matters as the practical teaching of hygiene, the development of the senses and bodily powers by proper exercises, domestic and social economy, languages taught as an imitative and practical art, social and civic duty, and the training of the æsthetic faculties by music, drawing and contact with outdoor or natural life and beauty. Suppose an ordinary parent were to cut this out and send it to the schoolmaster who has charge of his boys, with a request that the plans sketched should be carried out, what reception would his letter obtain? *Dr. J. H. Fleming.*

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. Joseph Evans, from Rowland, N. C., to Clinton, N. C.

Rev. J. R. McAlpine, from Huntersville, N. C., to Winnsboro, S. C.

Rev. J. K. Hall, from King's Mountain, N. C., to Guthriesville, S. C.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met in the Mission Rooms on April 9th, at nine o'clock, a. m.

Present: J. H. McNeilly, chairman; and Messrs. Bachman, Bryson, Chester, Gordon, Lupton, McDonald, Ramsey, Raymond and Reed.

The Treasurer's report showed total receipts for the month of March $19,153.00; also balance March 31st of $17,863.58. This includes the Congo Boat fund, which is something over $9,500.00, leaving us a balance available for general mission purposes of something over $8,000.00. The exact figures cannot be given until the Treasurer's books are balanced for the year. This is about one-third of the amount required to pay the warrants for the quarter beginning April 1st. The desirable thing would be to have balance enough to pay all these warrants at the beginning of the quarter; but we are very thankful that things are as well with us as they are.

The introduction to the annual report was read, discussed, amended and adopted. The historical portion of it was referred to a committee for examination. The report showed that there had been 522 additions to the Church by baptism in the various mission fields. This is an average of over ten to each ordained missionary in the field, which is considerably larger than the average for the home Church.

Miss Ada F. Kennon, of Lexington, Va., was appointed as a missionary, and Brazil was designated as her field of labor.

Dr. Edgar Woods was authorized by the committee to return home for a season of rest, on account of contined ill health. He will probably arrive the latter part of the spring.

The following persons were appointed as special correspondents for *The Missionary* in their various fields: China, Rev. P. F. Price; Japan, Rev. R. E. McAlpine: Korea, Rev. W. M. Junkin; Africa, Rev. W. H. Sheppard; Northern Brazil, Mrs. DeLacey Wardlaw; Southern Brazil, Rev. Rev. S. R. Gammon; Mexico, Rev. J. G. Hall.

Leave was granted to Miss Nannie Henderson to return to the United States in 1895. She will by that time have been eleven years in the field without a furlough.

The time of the committee was largely occupied in discussing business matters connected with their reports to the next General Assembly.

S. H. CHESTER,
Acting Secretary.

NORTH CAROLINA.

St. Andrews, Wilmington:—Rev. Wm. Black has been with Mr. McClure and his people in this church since the Convention of Y. M. C. A. As a result of this meeting more than thirty confessed Christ, many of whom have already been received into the church, and many backsliders renewed their earlier confession. The church was greatly revived and blessed and the whole community shared the blessing. The prayers of this people follow brother Black to other fields of labor.

Second Church, Charlotte:—A friend calls attention to the annual report of the Second church, Charlotte, as published in papers of that city. The showing is excellent:

Total number of communicats 701; additions during the past year 81.

Annual statement for the year ending March 31:

Contributed for Sustentation	$ 930 00
For Evangelistic	407 86
" Invalid Fund	85 00
" Foreign Missions	1,068 11
" Education	182 99
" Colored Evangelization	67 49
" Bible Society	12 76
" Presbyterial Assessment	40 00
" Miscellaneous	577 98
" Congregational purposes	*9,862 01
Total	$13,134 20

Of the above total the Ladies' Missionary Society raised $450, the Christian Workers raised $581.43, and the Little Gleaners raised $64.

*This includes amount collected on the church debt subscriptions.

[Correspondence of the N. C. Presbyterian.]

Winston, First Church:—The Ladies' Foreign Missionary Society gave a most delightful "Missionary Tea" Friday, April 6th, which was largely attended and richly enjoyed. A decided new interest was developed and it was exceedingly gratifying to note that the work of the society during the last church year was the most prosperous ever known—in spite of the hardtimes there was a marked increase in the contributions.

[Correspondence of the N. C. Presbyterian.]

Installation:—The installation of Rev. Joseph Evans, A. M., as pastor of the churches that called for his services at the recent meeting of Wilmington Presbytery will take place (D. V.,) as follows: On Thursday, the 26th inst., at Warsaw, at 11 a. m., and at Clinton 7.30 p. m. On Friday, the 27th inst., at Rockfish, at 10 a. m., and at Duplin Road at 2.30 p. m. The above duty will be discharged by Rev. P. H. Hoge, Rev. A. D. McClure and Rev. P. McIntyre.

[Correspondence of the N. C. Presbyterian.]

Reidsville:—It is with great pleasure and thankfulness to God that I can write you a few words about a most excellent "meeting" recently held in my church. Bro. Black, Superintendent of North Carolina Missions, came to my help March 23rd, and remained until April 2d, preaching twice each day with great force and earnestness. I thihk I can safely say that no minister who has ever visited our town, has so completely and universally won the hearts of the people. He did this, in a great measure, by his evident deep piety and consecration to the Master's work. No one can hear Bro. Black preach or be with him, without being conscious of the fact that he is "dead in earnest," and that he lives close to the Cross.

The meeting and its effects will long live in the memory and hearts of this people. There was no undue excitement, neither doubtful methods, but a plain and practical presentation of the truth with loving force and power. I am sure the Synod, through her committee, has made no mistake in putting this man of God at the head of this great mission work, and God grant that the Church may abundantly sustain him in his labor. On last Sunday, towards the close of the meeting, and it being our stated communion day, we received eight persons on profession, all in the bloom of youth with bright prospects before them. A number of others are expected to unite with the church very soon. Our heart has been made glad. Our church has been strengthened and greatly helped. To God be all the praise. PASTOR.

Reidsville, April 7th.

VIRGINIA.

[Correspondence of the N. C. Presbyterian.]

Hampden-Sidney:—The first day of April witnessed the dedication of Bethlehem church, fifteen miles west of this place. Mr. J. M. W. Elder, a member of the Senior Class has been supplying this church during the current year with great acceptance and has recently received a hearty call to become its pastor. The day was a pleasant one and a great crowd had assembled to manifest their interest in the ceremonies. Everything conspired to make the occasion an interesting and impressive one. Old Bethlehem church had been removed and a new building marks the site of the old one. When the hour for service came the church was already filled and a number were waiting in the grove and around the building. Dr. Moore was chosen to deliver the dedication sermon. When a student in the Seminary he preached his first sermon in the old church. Later when the lamented Dr. Latimer was installed pastor he preached the sermon, a fact to which he adverted in the course of his remarks, and now for the third time he stood up to lead the people in this new act of consecration. Dr. Moore, spoke well as he always does. Many have since expressed the opinion that his manner and matter on this occasion were characterized by unusual excellency. He took as his text Ps. 72: 17, "*His name shall endure for ever.*" He delineated the remarkable growth of Christianity from its humble beginning on Calvary to the present time. Everything contributed to fervor of speech and feeling and the large audience, which filled not only the pews but all the available space in the aisles and before the pulpit, hung with fixed attention upon every word. In concluding Dr. Moore made pointed application of the facts in Christian progress to the solemnities of the hour. This new church, says he, and this formal act of dedication are but onward steps in the march of Christian civilization. At the conclusion of the sermon the large congregation stood and sang a hymn, after which the church was given to God in prayer. The keys were then transferred from the oldest elder to the hands of the deacons and the house committed to their care. The congregation went home well satisfied with all the exercises, and stimulated to livelier exertion in behalf of the kingdom of Christ.

[Correspondence of the N. C. Presbyterian.]

Hampden-Sidney:—Commencement Exercises of Union Theological Seminary:

1. *Address to the Society of Missionary Inquiry*, by the Rev. John F. Cannon, D. D., of St. Louis, Mo., Sunday, April 29th, at 8 o'clock, p. m.

2. *Inauguration of the Rev. T. R. English, D. D.*, as Stuart Robinson Professor of the English Bible and Pastoral Theology, Tuesday, May 1st, at 8 o'clock, p. m. A charge will be delivered by the Rev. L. B. Turnbull, and an Inaugural Address by Professor English.

3. *The Annual Address* to the Graduating Class will be delivered by the Rev. W. D. Morton, D. D., of Henderson, N. C., and the Diplomas presented by the Rev. F. H. Johnston, D. D., President of the Board of Directors, Wednesday, May 2nd, at 11 o'clock a. m.

[Correspondence of the N. C. Presbyterian.]

Powellton Church, Accomac County:—We have just closed an eighteen day's meeting in Powellton church. The whole community was spiritually blessed. The church members were quickened, and the visible results of the meetings were as follows: Sixty-five professions, two bar-rooms closed, and a number of gambling hells ruined. Evangelist W. R. Gales, of North Carolina was with us for nine days and preached with earnestness and power. His methods are unobjectionable, and we can cheerfully commend him as an able and consecrated Christian worker. After Mr. Gale let us, we were assisted by the Rev. Mr. Sturgis, a Methodist minister, who is widely known in Virginia. His faithful preaching was also accompanied by the Holy Ghost, and many were brought to the feet of Jesus. Thus far, twenty-seven have united with the Presbyterian church. We believe that the Presbyterian church is rapidly growing in influence in this community, and has made many friends in the last few months. BYRON CLARK.

TEXAS.

Rev. A. R. Shaw and Family, Waco:—Have recently moved into their new home. The good people of the Second Presbyterian church, Waco, anticipated the move and gave expression to their liberality in a very practical manner. The larder was supplied with articles too numerous to mention. The recipients express their gratitude for this fresh token of esteem. The pastor's home is now in a great measure unaffected by the stringency of the hard times. Grocery bills have temporarily lost their startling import. Friends who contemplate visiting the above mentioned home are urged to do so at once. "The ship has come in.".

KENTUCKY.

[Correspondence of the N. C. Presbyterian.]

Paducah:—The Second Presbyterian church, Paducah, of which Rev. S. L. Grigsby is pastor, has just closed a very prosperous year. From April 1st, 1893, to April 1st, 1894, there have been ninety-one accessions—seventy-seven of whom were received on profession of faith and fourteen by letter. There have been forty-four adult and seven infant baptisms. The reports to Presbytery show an increase in contributions of about 30 per cent. The congregation in attendance has increased at least 200 per cent.

MISSOURI.

[Correspondence of the N. C. Presbyterian.]

The Presbytery of Potosi:—Elected commissioners to the General Assembly as follows: Rev. S. T. Ruffner, of Farmington, and Elder Dr. R. T. Henderson, of Jackson, principals. Rev. M. B. W. Granger, of Caledonia, and Elder A. G. Mathewson, of New Madrid, alternates.

PRESBYTERY OF NEW YORK.

[Correspondence of the N. C. Presbyterian.]

The Presbytery of New York held its April meeting on Tuesday, 9th inst., in the new school room of the old First church, corner 5th avenue and 11th street.

A full conservative delegation of seven ministers, and seven elders, and also of alternates were elected for the approaching meeting of the General Assembly at Saratoga. The Phillips Memorial church had leave to prosecute a call for the Rev. J. E. Bushnell before the Presbytery of Westchester, and a call from the newly organized Riverside church was placed in the hands of Mr. Becher, and arrangements were made for his ordination and installation.

The request of Rev. B. Douglas for the dissolution of the pastoral relation was granted.

Rev. G. W. F. Birch, chairman of a committee appointed last month, to consider a paper having the nature of a complaint from a large number of the members of the Scotch Church reported recommending the granting of their petition. Over two hundred members had presented a petition to the session requesting them to call a meeting for the election of new elders. But for reasons of their own the session declined to call such a meeting. The committee appointed by Presbytery found the trouble irreconcileable and made their report accordingly. After some discussion Presbytery negatived their recommendation, and went into interlocutory session, of which no report was to be made.

On rising and resuming the regular session, the following resolution was adopted, viz:

"That a judicial committee of five be appointed, whose duty it shall be, if the complaint be found in order, to digest and arrange all papers and prescribe, under the direction of the judicatory the whole order of procedure."

This committee was requested to report as soon as practicable. On the following day this matter was further discussed and its final determination was postponed to April 23d.

On this day also a number of students from different seminaries were examined for licensure, and their examinations were sustained by a thoroughly conservative committee, and the candidates received the congratulations of the moderator.

Rev. Dr. Howard Duffield, the pastor of the church, had been unanimously re elected moderator for the next six months. He was known as a conservative man. He had made an excellent moderator. And his rulings were eminently wise, prompt, and fair.

The whole outlook, in view of past difficulties seems full of promise.

May peace and purity of doctrine reign throughout the Church.

S. G. L.

ABSTRACT OF THE MINUTES OF THE WILMINGTON PRESBYTERY.

Held at Beth Car Church, April 4th, 5th, and 6th, 1894.

The opening sermon was preached by Rev. George W. McMillan from John 7: 43.

Present, Ministers—G. W. McMillan, K. McDonald, P.H. Hoge, D. D., P. McIntyre, A. D. McClure, T. H. Newkirk and A. McFadyen.

Ruling Elders—E. N. Robeson, Beth Car; J. D. Currie, Clarkton; R. F. Herring, Clinton; C. N. Dahlgren, Cronly; D. G. Robeson, Mt. Horeb; W. H. Sprunt, St. Andrew's; W. J. Cromartie, South River; B. F. Hall, First church, Wilmington; A. F. Burney, Whiteplains.

Ruling Elder J. D. Currie was chosen moderator, and Ruling Elders C. W. Dahlgren and William H. Sprunt, temporary clerks. W. H. Sprunt was chosen treasurer pro tem. The Rev. J. S. Black, of Fayetteville Presbytery, was invited to sit as corresponding member, and the Rev. W. H. Townsend, of the M. E. Church, South, was invited to sit as a visiting brother. The Rev. S. H. Isler was received from the Presbytery of Albemarle and the Rev. Joseph Evans from the Presbytery of Fayettevlle.

The Rev. F. W. Farries was dismissed to the Presbytery of Albemarle and Rev. W. McC. Miller to the Presbytery of Roanoke.

Mr. Jesse E. Smith, of St. Andrew's church, was taken under our care as a candidate for the ministry.

Rev. A. McFadyen and Ruling Elder J. H. Moore, were elected commissioners to the General Assembly and Rev. K. McDonald and Ruling Elder A. A. Willard, alternates.

Calls from the churches of Clinton, Duplin Roads, Rockfish and Warsaw for the pastoral services of Rev. Joseph Evans were accepted by him, and the following order was taken for his installation: That Revs. P. H. Hoge, D. D., A. D. McClure and P. McIntyre conduct the services. The parts to be taken by each to be arranged among themselves.

The installation at Warsaw to take place at 11 a. m., on the 26th of April, and at Clinton at 7.30 p. m., on the same day. The installation at Rockfish to take place at 10 a. m., 27th of April, and at Duplin Road at 2.30 p. m., the same day.

The Revised Directory of Worship was adopted. The following Presbyterial agents and committees were chosen for the present year: Foreign Missions, Rev. A. D. McClure; Colportage, Rev. K. McDonald, Education, Rev. A. McFadyen; Sabbat Schools, Joseph Evans; Colored Evangelization, S. H. Isler; Minutes of Synod and General Assembly, Rev. T. H. Newkirk; Sabbath, Rev. P. McIntyre. Home Missions, Revs. P. H. Hoge, D. D., Colin Shaw and G. W. McMillan and Ruling Elders I. R. Faison, B. F. Hall, W. H. Sprunt and J. H. Moore.

To audit the accounts of the treasurer, Ruling Elders B. G. Worth, A. A. Willard and W. H. Sprunt. Rev. J. D. Stanford was granted permission to supply the church of South River for the coming year. The churches of Beth Car and Mt. Horeb were granted permission to change the salary of the pastor. The church of Hebron was selected as the place and 12 m., the 11th of October next as the time for holding our next meeting.

The Revs. P. H. Hoge, D. D., A. D. McClure and G. W. McMillan and Ruling Elder B. F. Hall were appointed a commission to visit Richlands church with power to as a session.

Presbytery overtured the next General Assembly to appoint a judicious committee to consider the whole matter of beneficiary Education and to report to the following Assembly. A. MCFADYEN,
Stated Clerk.

THE PRESBYTERY OF ORANGE.

[Correspondence of the N. C. Presbyterian.]

This venerable body met in Mount Airy, April 10th. Rev. M. McG. Sheilds was elected moderator and Rev. W. S. Campbell and elder J. W. Scott, clerks. Present 18 ministers and 22 elders. A great deal of very important business was transacted. The new Directory of Worship was adopted. Rev. E. W. Smith with A. W. Culbertson for alternate and Elder G. W. Watts, of Durham with R. M. Denny, of Reidsville for alternate, were elected commissioners for the Assembly. There was a general re-organization of the various committees. Rev. D. I. Craig so long the faithful agent of Home Missions resigned and Rev. M. McG. Sheilds was elected as agent in his place, to have with him as a committee Rev. E. W. Smith, Rev. L. B. Turnbull, T. B Fuller and Beall. Elder T. B. Fuller, of Durham was elected Treasurer of the Presbytery in place of W. S. Moore who resigned. Rev. R. E. Caldwell was elected agent for Foreign Missions and Rev. J. McL. Seabrook, agent for Sabbath-schools.

It was determined to put two students in Ashe and Alleghany counties as Sabbath-school and colportage evangelists for the summer, and to do pioneer work in these counties where we have no organization. A feature of the session was the report of the remarkable work of grace in Stokes, from Evangelist Miller, and Elder R. W. George, of the Dan River church. There was a great deal of preaching and of the very highest order, and the congregations were very large. The weather for the most part was fine and the meeting a most delightful one in every respect. We feel that it was not only a source of great pleasure to the whole community, not only a great advertisement of Presbyterianism where it is almost unknown, but also a most precious means of grace to the entire town. W. C. A.

MECKLENBURG PRESBYTERY.

[Correspondence of the N. C. Presbyterian.]

Met at Lincolnton, N. C., April 10th, 1894. Opening sermon preached by Rev. J. W. Siler, the retiring moderator. H. M. Dixon was elected moderator and Eugene Siler temporary clerk. Present; thirty-three ministers and forty-two ruling elders.

Received: James M. Forbis, of Philadelphia church as beneficiary candidate; Dismissed, Rev. J. K. Hall to Bethel Presbytery; Dissolved, pastoral relation between Rev. J. R. McAlpine and Huntersville church; Ordained, M. C. Arrowood as evangelist to labor in Union and Anson counties.

Commissioners: Rev. H. M. Dixon and J. W. Siler, principals, with Revs. G. A. Sparrow and J. A. Preston, alternates respectively. Ruling Elders Jno. W. Moore and C. E. Graham, principals, with Dr. Chas. Adams and Col. Jno. E. Brown, alternates respectively, or, if necessary, each to each.

Overture: The following overture to the General Assembly was adopted:

"That chap. VI, § VI, ¶ VI, amended by striking out all of ¶ VI, after and including the words "And whenever any Presbytery, &c.," and inserting the following, viz: But whenever any Presbytery shall see reason to depart from this rule, the candidate shall still be expected to take a sufficient course in English Bible, Fundamental Theology and Church Government; with such other branches as circumstances may permit—said course to be specified by Presbytery—and the same shall be true, *mutatis mutandis*, of ordination."

Churches Enrolled: Forest City and Cherryville.

Installations: Rev. J. J. Kennedy at Castanea Grove and Unity; Rev. G. A. Sparrow at Union and Olney; Rev. J. T. Wade at Franklin, Morrison and Nantahala; Rev. R. P. Smith, at Gastonia; Rev. R. C. Morrison at Stevens, and Rev. R. F. Campbell at First church, Asheville.

Calls From Rutherfordton for pastoral services of Rev. G. A. Hough, placed in his hands and committee appointed to install him. Wadesboro and Morven were granted leave to employ Rev. Eugene Siler, as supply for one year.

Foreign Missions: An interesting address by Rev. T. R. Sampson. A permanent committee of Foreign Missions, consisting of three ministers and two elders, were appointed to take the place of agent of Foreign Missions.

Home Missions: Added to the church in our Home Mission fields, during past year, 349 members. Money expended by our committee $2,319.21. Commission appointed to organize church at Latimore on the three C's, fifth Sabbath in April. Rev. Wm. Black granted permission to labor outside our bounds, for present, in Synod's Home Mission work. A sub committee of Home Missions appointed to take charge of our mountain work. Churches instructed to take up collection, in January, February, August, June and September, for the one general cause of Home Missions, and send to Presbytery's Treasurer, R. A. Dunn, 10 per cent of whole amount to be given to Assembly's work, and 10 per cent to Synod's work.

Summer Appointments: R. A. Miller, Polkton; Eugene Siler, Nantahala; H. M. Dixon, Brevard; R. C. Morrison, Alton; J. J. Harrell, Beulah; S. W. Newell, Weaverton; J. L. Williamson, Bethlehem; L. H. Baldwin, Weaverton; J. H. Boyd, Barclay; J. A. Preston, Waco; W. P. McCorkle, Sandy Plains; Roger Martin, Pleasant Hill; Chalmers Moore, Bryson City; R. F. Campbell, Dillsboro; J. W. Siler, Drusilla; W. C. C. Foster, Duncan's Creek; J. J. Kennedy, Hepzibah; J. M. Grier, Davidson River; Jonas Barclay, Stanley Creek; T. A. Wharton, King's Mountain; R. Z. Johnston, Shiloh; G. A. Sparrow, Ironton; F. D. Hunt, Pineville; H. M. Parker, Hiawassee; J. T. Wade, Andrews.

Paw Creek; The censure resting on this church was removed by a unanimous vote.

Quarter Centennial of Presbytery's organization is to be celebrated by special services at next stated meeting. Concord Presbytery invited to take part.

Rev. G. D. Parks: A tender and appropriate memorial service was held, and a sketch of our deceased brother's life ordered spread on our records.

Colored Evangelization received considerable attention and a presbyterial collection for this cause taken up, which amounted to $43.80.

Elders and Deacons Institute: A committee, consisting of Revs: F. D. Hunt (chairman), S. W. Newell, and J. W. Siler; Ruling Elders A. G. Brenizer and J. W. Moore, and Deacons R. A. Dunn and R. C. Freeman, was appointed to prosecute this enterprize.

Trustees of Davidson College: R. A Dunn and Dr. Frank Robinson were elected to succeed, respectively, Col. Jno. L. Brown and Rev. G. D. Parks, deceased.

Presbyterial Communion was one delightful feature of our meeting.

Evangelistic Powers were granted Revs. W. C. C. Foster, and Eugene Siler in their respective fields, to receive members.

Next Stated Meeting will be held at Monroe, Oct. 16th, 1894. Twenty-fifth anniversary of organization. Presbytery adjourned to meet in Charlotte, Second church, May 10th, 1894, at 10 o'clock a. m.

Attest: R. Z. JOHNSTON,
Stated Clerk.

Lincolnton, N. C., April 13th, 1893.

To Our Ministers and Sessions.

DEAR BRETHREN:—Will you do us the kindness not to scatter our leaflets for the May collection for Foreign Missions which are being sent you, through the seats of the churches to be picked up or not as the case may be, but to hand them to some one in each congregation who will *place them in the hands* of the people?

Fraternally yours,
S. H. CHESTER,
Acting Secretary.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Second Quarter.—Lesson V.

April 29th—Joseph Forgiving His Brethren.

Gen. xlv. 1-15. Commit vss. 3-5.

Golden Text. If thy brother trespass against thee, rebuke him; and if he repent, forgive him. Luke xvii. 3.

I. THE STUDY OF THE LESSON

First Step. God's plan moves slowly but surely on. Jacob said, "All these things are against me" (xlii. 36) but he is to find out that "all things work together for good to them that love God" (Rom. viii. 28).

Like all wise policies there are far-reaching advantages not originally contemplated. We will see later the effect of Joseph's policy upon the internal affairs of the kingdom; we now notice the prominence and influence it gave to Egypt among other nations (xli. 53-57). Among the foreigners who came to buy were Joseph's brethren, and now the outlines of God's plan begin to emerge through the mist and darkness (xlii. 1-24). A youth changes much more than a grown man in ten or twelve years, while the foreign dress and language and exalted position served yet more to disguise Joseph, while his brethren were recognizable at once. His treatment of them was to test them to see if they were yet worthy of his confidence, and the test he gives is directed to find out how true they are to one another. He passes by Reuben, who as the first-born might have been held most responsible, because of his efforts to save him, which now, perhaps, he fully understands for the first time (vss. 21, 22). He chooses Simeon the next in age, and probably a leader in the attack upon him, as we know him to have been cruel and vindictive (xxxiv. 25; xlix. 5). The placing of the money in their sacks would test their honesty, cupidity having been as strong as cruelty in them (xxxvii. 26-28). The narrative brings out most strikingly the development of the better natures of the men; their quickened conscience (xlii. 21, 28, 35); Reuben's stronger manhood (vs. 37); and their candid confession about the money (xliii. 19-22). At the same time we note the increasing feebleness and unreasonableness of Jacob under old age and trouble (xlii. 29-xliii. 14). The crucial test, however, is when the cup is found in Benjamin's sack, to see if they will sacrifice him to save themselves (xliv. 1-17) In the noble appeal of Judah (vss. 18-20) we have one of the finest examples of simple, natural eloquence in all literature, while the changed character of the man shines out in every line. For ten or twelve years his heart has been wrung by the sight of his father's bowed and broken old age from the consequences of his own sin in the matter of Joseph. and he now can stand no more. Let him be sacrificed and Benjamin restored. It is here that the lesson begins.

Second Step. In this, one of the tenderest scenes in the Bible, note (1) The outburst of emotion long pent up (vss. 1, 2). In all these years one of his hardest trials had been the necessity for self-restraint, without a single one in whom he could confide. Even his marriage was an affair of state and probably did not bring him into confidential relations with his wife. In acting out his part with his brother, he had twice given way to his feelings (xlii. 24; xliii. 24-31). (2) His anxious solicitude for his father, manifested before under disguise (xliii. 27), but breaking out again in tender inquiry as the first expression of his heart as their acknowledged brother (vs. 3). (3) His consideration for his brother (vss. 3-5); (4) His clear view of God's providence (vss. 5-8); (5) His plans for their welfare (vss. 9-11); (6). Reconciliation and brotherly intercourse (vss. 12-15).

Third Step. Consult your helps, for any point of difficulty. We do not see anything calling for special explanation.

Fourth Step. Make a summary of the lesson including the events since the last lessen and compare it with ours.

SUMMARY. *Among those who come to Egypt to buy corn are Joseph's brethren, whom he recognizes though they do not recognize him. He subjects them to various tests by which they reveal their character, and retains Simeon until they shall bring down Benjamin. Jacob at first refuses to permit him to go, but under stress of famine and Judah's becoming surety for him, at last consents. Joseph presents the supreme test by throwing upon Benjamin the appearance of having stolen his cup, and demanding his surrender to him to be his slave. The unwillingness of the others to give him up, and Judah's readiness to remain in his place, overcome Joseph's feelings and satisfy his mind, and he reveals himself to his brethren, pardons their sin against him, and arranges to bring them down to Egypt that he may nourish them during the five years of famine remaining.*

Fifth Step. Take up topics of the lesson and study them in the light of God's Word.

1. *Forgiveness of injuries.*
   - a. Examples: 1 Sam. xxiv. 6, 7; 2 Sam. xix. 21-23; Acts vii. 59, 60; 2 Tim. iv. 16; Luke xxiii. 34.
   - b. Enjoined: Eph. iv. 32; Col. iii. 13.
   - c. The condition of being forgiven: Matt. vi. 12, 14, 15; Mark xi. 25, 26.
2. *Joseph and Christ*, concluded.
   - w. Convincing of sin. Gen. xlii. 21; John viii. 7-9.
   - x. Forgiving sin. Gen. xlv. 15; l. 17-21; Acts v. 31.
   - y. Bringing salvation. Gen. xlv. 7; l. 20; John iii. 16.
   - z. Purchasing a people. Gen. xlvii. 23-25; Tit. ii. 14; 1 Cor. vi. 19. 20.
   - aa. All families of the earth blessed in them. (Gen. xxii. 18). xli. 57; John xii. 32.

Sixth Step. The practical lesson is found in the first Bible Reading. Let us make it our own in practical experience.

II. TEACHING THE LESSON.

It is again necessary to remind teachers that the whole meaning of the lesson is lost unless it is treated as the *sequel* to a course of events that must be mastered. See that the scholars thoroughly understand how Joseph's different tests were designed to bring out their character in the very points in which he knew it to have been defective. God's providence and God's Word are directed to the same end, and it is the great mission of the gospel when applied by the Holy Spirit to search the heart and conscience, Ps. cxxxix. 1, 23, 24; John xvi. 8.

Prize Questions.

We wonder if our young friends were relieved or disappointed to see no new questions last week. It was an accident, but it enables us to postpone the answers due this week until next and so use a Sunday school article that would otherwise have been too long for our space,

NEW QUESTIONS.

49. Give an example from the O. T. of a girl who, like Joseph, showed youthful piety in a strange land.
50. What Psalm tells about Joseph in Egypt?
51. Find another instance of forgiving injuries, besides the examples in Bible Reading No. 1.

The Roll of Honor

AND HOW MADE UP IN THE DAVISON SABBATH SCHOOL.

Its object is to promote punctuality on the part of pupils and teachers and to encourage the school in committing the Scriptures and catechisms of our Church; trusting the teachers to secure a faithful preparation of the lesson by their own fidelity and example.

For the sake of fairness to the younger members, the school is carefully graded into Primary, Intermediate and Advanced Departments. If in the primary department, a pupil may have a place on this Roll of Honor by committing during the year and reciting at one time, perfectly, the whole of the Child's Catechism or twenty-five questions in the Shorter Catechism or thirty three verses of Scripture. In the Intermediate Department fifty questions from the Shorter Catechism or sixty-six verses of Scripture. In the Advanced department the whole of the Catechism or one hundred verses of Scripture. In each case a perfect recitation is required, the whole at one time and to the Superintendent or some teacher in the school.

On the score of punctuality, one must be present every Sabbath during the year.

Anniversary Exercises are held on the first Sabbath of April each year and a faithful report made by the Superintendent, showing as best he can, the condition of the school and work done during the year, moneys contributed and such other facts as may be of general interest. Prominent in this report is the reading of this "Roll of Honor" which is neatly and plainly written on a large reversible blackboard, kept for the purpose, and in bright colored chalks. * * * * At our Anniversary just past, April 1st, the following names appeared on this Roll of Honor for punctuality:

Johnnie Sparrow—not absent during the year—only once in 3 years.

Ralph Helper—not absent during the year—only twice in 6 years.

Bettie Brown—not absent a day in 3 years.

Rose Withers—not absent in 5 years.

For committing Bible verses:

Rena Potts, 50; Nola Sherrill, 50; Maggie Maxwell, 400; Mary Maxwell, 400.

Catechism:

Jennie Maxwell, 25; Bettie Brown, 25; Lottie Allison, (8 years old), 50; Nola Sherrill, 50; Rebecca Potts, 50; Rena Potts, 50; Lois Neel, 50; Lavallette Dupuy, 50; Roberta Hood, 62; Mary Marshall Dupuy, 108.

Honorable mention was made of Mattie Maud Vinson, aged 7 years, having recited 50 questions in the Child's Catechism.

For the further encouragement of the school the session of the church awards a nicely lithographed diploma to any one committing and reciting perfectly at one time the whole of the Shorter Catechism, and a nice Bible to any one committing and reciting during the year as many as 400 verses of Scripture, in sections of not less than 100 at a time. These last recitations, for diploma and prize Bible, must be made to the Superintendent.

Miss Mary C. Maxwell and her sister Maggie Leone Maxwell have now the Bible prize and Mary Marshall Dupuy the Diploma.

To these Anniversary Exercises the parents and friends of the school are invited and the exercises liberally interspersed with bright, cheerful music, selected and practiced before hand.

One other feature of our work we would mention in closing, and one which we find invaluable to us in keeping afresh in mind the catechism upon which we have spent so much work in earlier years. It is the custom in our school to devote the last Sabbath in each quarter to a general review of the entire catechism under our pastor; teachers and pupils alike (superintendent not excepted) taking a part, each answering in turn his question. Just here we beg to drop a kindly hint to the many teachers in our schools, so anxious to know how they may teach more successfully.

Teachers there is nothing like *example*. Always *lead your pupils in whatever work you assign them*. Seeing you in *front*, most little boys and girls are willing to follow. Couple *Example* with precept. How vain to expect your pupils present every Sabbath, unless present yourself, or a faithful preparation of the lesson unless you yourself come filled to the brim.

If any teacher reading these lines has a dull, stupid class, let him examine himself, applying honestly and faithfully the above test and if he finds himself at fault, let him go at once to the throne of grace and ask the Master to fill his heart with greater love for the noble work in which he is engaged.

And now, Mr. Editor, I have ventured this article in the hope that it may interest some and that it might suggest to others a similar article and thus may we provoke one another unto love and to good works.

Sincerely yours,

S. R. NEEL,
Superintendent.

The General Assembly of the Presbyterian Church in the United States

Will convene at Nashville, Tenn., in the Moore Memorial Church. on the third Thursday (17th day) of May, 1894, at 11 o'clock a. m.

The undersigned will be present in the Lecture Room of said church, on Wednesday (16th) at 8 p. m., and on Thursday at 9 a. m., for the purpose of enrolling the names of commissioners.

Presbyteries will please take notice that their annual dues to the Assembly have been increased by *one-fourth* (see last Minutes, p. 76.)

JOSEPH R. WILSON, Stated Clerk.
ROBERT P. FARRIS, Permanent Clerk.

SECULAR NEWS.

NORTH CAROLINA.

Senator Zebulon B. Vance died last Saturday at his home in Washington City, in the 64th year of life. He was born in Buncombe county and when scarce arrived at manhood represented that county in the Legislature. Before he was thirty he represented his district in Congress, and since, with exception of a few years when he practised law in Charlotte, he has been in political life. He was thrice elected Governor of his State and at time of his death had been for many years her U. S. Senator. He was in many respects a most remarkable man. He had a native wit which of itself, in politics, would have been a fortune, but he was besides possessed of that bon hommie and that tact which gathered to him friends from every source. He was a farsighted politician and owed his success often perhaps to this sagacity, still he was intellectually a strong man. His speeches even on finance told on his auditors, on his constituents and on his country. Perhaps no man in North Carolina ever so fully held the people under his influence and certainly no politician ever was more idolized by his party. He was North Carolina's war governor and gained great credit as such. The usual honors attended the announcement of his decease in both Houses of Congress and the funeral arrangements. He will be buried at Asheville.

DOMESTIC.

Rev. J. P. Kershaw, a veteran of the Mexican and Confederate wars died in Camden, S. C., on Saturday night—aged 72.

The sale of the Richmond and Danville road has been ordered by the U. S. Appellate Court on foreclosure favor the Central Trust Company of New York. T. S. Atkinson, and M. F. Pleasants, of Richmond, and Charles Price, of North Carolina, were appointed to manage the sale.

David Dudley Field died on Saturday morning at 3 o'clock aged 89. He returned from Europe on Wednesday in apparently fine health and in good spirits. He was seized with a congestive chill Friday and never recovered. His code of civil and criminal proceedure has been adopted by many States and even if we are not mistaken by England. He was the brother of Cyrus M. Field who laid the first ocean cable and of Justice Field of the U. S. Supreme Court.

FOREIGN.

The latest invention is the bullet proof coat. A German tailor brings it forward and encased it has allowed himself to be fired into with rifle balls without receiving a scratch. This is the news that comes.

The Irish committee have resumed attempts to get possession of the Parnellite funds in Paris.

Much uneasiness is being caused by drought in England, Germany, France and Austria.

You Shiver

and say: "I'm taking cold." But you shiver because your system is weak and cannot resist outside influences.

Scott's Emulsion

the Cream of Cod-liver Oil and hypophosphites will clothe your bones with solid flesh and build you up so you won't take cold easily. *Physicians*, the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.

PIANOS ORGANS Times Hard Prices Low

Only $90 for a Superb MASON & HAMLIN Organ. 4 sets Reeds, 10 Stops. Rich Case. $5 cash and $3 monthly. Reduced from $115. WRITE US.

Beautiful STERLING Mirror Top only $60. 4 sets Reeds, 11 Stops. WRITE Us.

Lovely New Styles at $65 and $75. WRITE US.

Elegant New Pianos only $225. WONDERFUL at the PRICE. WRITE US.

Tremendous bargains in nearly new Pianos and Organs, used a trifle only. WRITE US.

If you want a Piano or Organ now is the time to buy it RIGHT. WRITE US.

Write us anyhow. Trade is dull and you can't ask more questions about Pianos and Organs than we want to answer. Try it, please.

Ludden & Bates S.M.H.
SAVANNAH, GA.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On Feb. 22d, at Idaho, N. C., the residence of Mr. Oliver Evans, in Cumberland county, by Rev. H. G. Hill, Mr. FRANKLIN P. REGISTER, of Effingham county, Ga., and Miss JANIE J. EVANS, of Cumberland county, N. C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies—&c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

In Reidsville, N. C., March 29th, 1894, Dr. F. M. MATTHEWS, in the 49th year of his age. Dr. Matthews came to Reidsville from Tennessee about twelve years ago, and has steadily practiced his profession with quite a degree of success until a few days before his death. He was widely known and beloved. He was a graduate of Washington and Lee University and other institutions of learning. He will be greatly missed, especially by the poor. He became a member of the Presbyterian Church while a student at college, and afterwards of the Reidsville church until his death. He leaves a devoted wife and a host of friends to mourn his death. His heart-broken widow is the only daughter of the late Rev. Jacob Doll, whose memory is precious in the Synod of North Carolina.

May the Lord comfort and give peace.

PASTOR.

RESOLUTIONS OF RESPECT.

WHEREAS, In the wisdom of God, it has pleased Him to remove from us, our beloved officers, Mrs. J. M. REID and Mrs. BETTIE CRESNELL, President and Vice-President of the Ladies Foreign Missionary Society, of Centre church.

Resolved 1st. That while we bow in humble submission, and recognize the hand of God in this afflicting Providence knowing that the "Judge of all the earth, will do right" and that "willingly He does not afflict His children," yet we deeply mourn the loss of our consecrated co-workers who for so long, were our beloved officers, and who by their exemplary Christian lives, and earnest zeal in the extension of the Redeemer's Kingdom, won our hearts, and bind us to them, by no common tie.

2d. That believing our loss is their gain, in submission, we bow to the will of our Heavenly Father and say "not my will, but thine be done." "Even so Fnther for so it seemed good in Thy sight."

3d. That we will ever cherish their memory, emulate their virtues and take up the sickles "that have fallen from their hands and go forth to gather in the Lord's harvest.

By order of society.

Mrs. WM. W. PHARR,
President.
Miss SALLIE MCPHPERSON,
Secretary.

Of pneumonia, at his home near Wartrace, Tenn., on February 2d, 1894, ROBERT MURPHY, in the 54th year of his life. He was born in Sampson county and was the youngest and only surviving child of Archibald Murphy and Ann Meredith.

Writer requests the N. C. Christian Advocate to copy.

MARY E. DIXON, only daughter of Geo. F. and E. R. Dixon, was born in St. Francis county, Ark., July 6th, 1872, and died at her home in Cross county, (only a few miles from where she was born,) March 12th, 1894. Never very strong, yet always bright and cheerful, and for the past three years teaching school the greater part of her time, her friends did not think there was anything serious the matter with her. But she knew her condition better than they, and those who knew her best are sure she felt that she could not live long. The summons came suddenly. Heart failure, but it found her prepared, for her whole life was one of earnest faith, and kind words, and deeds. Possessing many lovely traits of character she drew all to her, and of her it can be truthfully said,

"None knew her but to love her,
None named her, but to praise."

She was a successful teacher, devoted to her pupils, and greatly beloved by them, always a firm and true friend, a loving, affectionate daughter and sister. She was the life of her parents and only brother; now that she is gone the light has gone out of their home, but we know she has gone to One who loved her more than we, and we humbly pray "Thy will be done." She joined the Wynne Presbyterian church when only thirteen years of age, spending her life in her Master's service.

"HER MOTHER."

At his late residence, near South Washington, Pender county, Mr. D. J. ROOKS, SR., 81 years of age. For three years the deceased suffered from the effects of paralysis, which disabled him in body and mind. The deceased was a consistent member of Hopewell Presbyterian church for several years, and won the confidence and respect of his brethren and neighbors.

A FRIEND.

DeMello is a fugitive. He has surrenreudered himself and 1,500 insurgent troops to the Uruguayan authorities and now the rebellion in Brazil has collapsed.

WILMINGTON MARKET,

FOR

WEEK ENDING, APRIL 18th, 1894.

SPIRITS TURPENTINE: Steady throughout 25½ cents.

ROSIN: Strained 85 cents and Good Strained 90 cents throughout.

TAR: Receipts taken day by day at 90 cents.

CRUDE TURPENTINE: Hard $1.00, Yellow Dip $1.60 and Virgin $2.00.

TIMBER: Very little coming in but market continues quiet and unchanged.

For Indigestion and Nervousness.

Use Horsford's Acid Phosphate,

Dr. W. O. HOYT, Rome, Ga., says: "I have found it both an agreeable and useful remedy in many cases of indigestion, and also in nervous troubles attended with sleeplessness and a feeling of exhaustion."

C. F. & Y. V. Railway Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT DECEMBER 3rd, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave Walnut Cove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
Leave Maxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junctioh with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

W. E. KYLE,
Gen'l Passenger Agent.

J. W. FRY,
Gen'l Manager.

The Presbyterian.

FOR THE FAMILY.

IN MOTHER'S PLACE.

"In mother's place"—so father said
His kind hand resting on my head,
While all the burdens of the day,
The care and trouble, fell away!
New purpose seemed to grow in me
To struggle for the victory,
And by the fireside's happy light
I breathed a silent prayer, to-night!

I never guessed in times gone by
How much there was to fret and try
The sweetest temper all day long!
Was it to-day when things went wrong,
I checked the hasty, angry word.
Hearing the tones my childhood heard,
Seeing in memory the while
The vision of a vanished smile?

The children, crowding at my side,
Need me, and will not be denied!
The home her presence made so bright
Needs me, and I must be its light?
The boys and girls too soon will go
From sheltering arms of love I know—
May the sweet influence of home
Be theirs wherever they may roam!

Yes! it is little I can do:
Yet faith in God will bear me through,
And give me wisdom to fulfil
My duty, since it is his will
That these, who need a mother's care,
Should find in me—bereft of her,
And longing for her loving face—
A guide and friend in mother's place!

—*The Quiver.*

Items for Lady Readers.

A gifted and philanthropic New Orleans woman has come forward and proposes to head a movement by which a monument will be erected in the near future to the great naturalist of the birds, of Louisiana, Jean Jacques Audubon. This lady is Mrs. James M. Bradford, a prominent member of the Geographic Club. A pretty story underlies Mrs. Bradford's design, and reflects credit upon her good, true heart. At her old home in West Feliciana, called "Rosemary," she learned many traditions of the great Louisianian, who as a boy, loved the little birds, and when he grew to be a man thought that he would write about them. She learned, too, at her mother's knee how Mrs. Audubon and his wife lived near "Rosemary," and how Mrs. Audubon was her mother's private tutrix during her early childhood. One of the old traditions of "Rosemary" was that Mr. Audubon once shot a turkey on the plantation and his great heart was so moved with pity at the accidental occurrence that he almost wept because he had inflicted pain upon a helpless animal. So in after years when Mrs. Bradford married and came to live in New Orleans, the memory of "Rosemary" was so fragrant that she perpetuated the name in her beautiful home on St. Charles avenue, where the rosemary clambers over the garden walks and nestles in the pretty rose-scented parlors. But the memory of the early stories she had heard of Audubon and his wife remained, too, and it has been one of the secret desires of heart to see the name honored as it deserves in his native Louisiana. Full of this thought at a recent meeting of the Geographics held at her home Mrs. Bradford read an interesting paper on Audubon, telling, as a work of love, all about his early life, the great book he had written upon the birds of the forest and how no man before him had ever succeeded so perfectly in bringing the birds just as they are out of the woods into a book, a book which costs so much that it is only found in public libraries of the country and occasionally in the larger libraries. Mrs. Bradford remarked in the course of her address that what had struck the world most with wonder and admiration had also touched a deep chord in her own heart, and this was the fact that Audubon, in his love of nature, had given in his book an exact picture in size, shape and color of its feathers of every bird, large and small, that sang, twittered, hopped and flew in the forests of Louisiana or swam in its rivers and streams. It grieved her that no attempt had been made to perpetuate in stone his memory for the children of a state for whom he had done so much, and for her part, not only as a sacred duty, but also as the touching memorial of the old friendship between Audubon's wife and her mother, she hoped to organize a movement by which a fitting monument might be erected to his memory in Audubon park in this city. Several of the most prominent educators of the state were present at the meeting and one or two profound readers, who complimented Mrs. Bradford upon her excellent paper as one of the most beautiful tributes ever paid to Audubon. Several evenings after one of these gentlemen called and expressed his desire to aid Mrs. Bradford in her plans to form an Audubon Monument Association for the purpose of collecting funds and erecting the monument, saying the work was one in which all the leading colleges and universities would assist. He proposed as a beginning that Mrs Bradford should publish her paper on Audubon in pamphlet form, the proceeds to be devoted to the forming of a nucleus fund for the building of the monument, and then to call a meeting of ladies and form the association, prosecuting the work with vigor. This, at the earnest solicitation of friends, Mrs. Bradford proposes to do, and it is understood that she is to be president of the association. Thus, after many years, through the efforts of a woman there is a prospect of paying the proper tribute of honor to the greatest naturalist that the United States has ever produced, and the story is all the more beautiful because on Mrs. Bradford's part the work is one of love and gratitude—"There is rosemary—that's for remembrance."

Things Useful.

Oil-cloths will last twice as long if a layer or two of wadded carpet lining are placed under them.

Shoe Polish.—An excellent shoe polish is composed of cosmoline and lamp black in equal parts. Apply this with tooth brush or soft rag. Then wipe the shoe off with another clean one. This polish preserves the leather and is an excellent dressing as well.

Bread Pudding with Cherries. Put one cupful (one half pint) milk in a double boiler. When hot add two ounces of stale bread crumbs, a grated rind of lemon, one tablespoonful butter. Cook ten minutes. Beat two eggs, without separating; add four tablespoonfuls sugar and another cup of milk; add these now to the boiler, then turn into a greased baking dish, sprinkle with dried cherries and bake in a moderate oven until a golden brown. Serve hot.

Cream Puffs.—In a saucepan put one teacup of water and one-half teacup of butter. Place on the stove to heat. While boiling add one and one-half teacups of flour. Remove from stove and beat until all lumps disappear. When cold add five whole eggs at once and a little salt. No baking powder nor extract. Beat all well, and bake in well-greased gem-pans in quick oven for twenty minutes. They will rise, leaving a cavity in centre to be filled, with be following cream. If not baked long enough they may fall. For cream, stir one-half teacup sugar, one-half teacup of flour and one beaten egg into one pint of scalding milk: flavor to suit.

A Curious California Weed.

In Santa Clara county, Cal., there grows a weed called the rattlesnake weed. It is so named from the story that when rattlesnakes get to fighting and bite each other, this weed, if eaten by them, will prevent death. It grows about six inches tall, has a red stalk and slender leaves. On the top of the stalk comes a head of flowers, and the seeds of these flowers are said to be very annoying to one in passing through a mass of them, as they are furnished with sharp barbs, commonly called stickers. The early settlers who had herds of sheep always made their herdsmen keep with them a bottle of strong tea made of rattlesnake weed, and when any of the sheep were bitten they were drenched with this tea, which always saved them.

If you feel weak and all worn out take BROWN'S IRON BITTERS



Our washer has a reversible rotary motion of both *UPPER* and *LOWER* wash-boards, giving the *True Hand-rubbing* principle. Agents wanted. For terms and circulars address, *CRYSTAL WASHING MACHINE Co., Columbus, O.*

Good Goods--Low Prices

Flour, Meat, Sugar, Salt, Meal, Molasses Coffee, Peanuts, Cheese, Crackers, Snuff Tobacco.

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His wife gave him no time to finish the sentence.

"I know," she said, "the tug does all the blowing, and the barges [illegible]"

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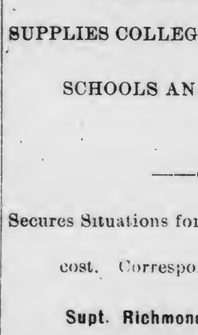
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One big brother, and three quite small,
And one wee fellow, no size at all.

The carriage was dark and none too roomy,
And they could not move about.
The five little brothers grew very gloomy,
And the wee one began to pout,
Till the biggest one whispered, "What do ye say,
Let's leave the carriage and run away!"

So out they scampered, the five together,
And off and away they sped!—
When somebody found that carriage of leather
Oh my! how she shook her head.
'Twas her little boy's shoe, as every one knows,
And the five little brothers were five little toes.

—*Ella Wheeler Wilcox.*

[For the N. C. Presbyterian.]

A Visit To Grandma's.

Bright and early one June morning Aunt Susie Nelson started to the station five miles from home to meet her two city nieces—Fannie Rawles and Bertha Nelson, aged nineteen years—who were going to take their summer outing on the farm with grandma and Aunt Susie.

"Mother try to have dinner ready when we get back" said Aunt Susie, "for I know the girls will be hungry for a nice fresh 'farm' dinner after being cooped up in the city all the winter and spring, and not having fresh things to eat, like country folks."

"Very well Susie; don't worry about dinner, I think we will have it ready when you get back. Betsy is such a hasty cook. Hurry along now, if the girls get there before you, they may become tired of waiting.

"Betsy," said she, going back into the kitchen, "notice the chicken and don't let it burn; I will make a cake and you may bake the light-bread. And I must put fresh water to the milk, in order to keep it cool for dinner," and going to the dairy she turned off the water from the little stone trough and filled it again. "I know the girls will enjoy my nice fresh milk and butter" said she.

They were not long preparing dinner, and when the girls came they did relish the fresh milk and butter, also, the brown chicken, pickles, cabbages, light-bread, and best of all, peaches and rich cream for desert.

After dinner they took a short nap, and awoke much refreshed. They went around and looked at Uncle Simon's crop—he was an old black man whom grandma had hired to work on the farm for her.

* * * * * * *

"Bertha, oh Bertha, do get up," cried Fannie, "the sun is shining in the window so brightly and the birds are singing their sweet songs; they sound as if they were made of music, and it seems like their little throats will burst, they sing so loud. Do come look out the window at the grass and flowers, the dew glitters on them like diamonds."

"Oh how lazy we are!" said Bertha. "I was sleeping so soundly that even the birds did not wake me with their music. I hope we have not slept so late as to keep Aunt Susie and grandma waiting breakfast for us." After preparing a hasty toilet they made their appearance in the dining-room, but not finding breakfast ready, went and gathered some roses for the table.

"Aunty, how do you like that?" said Fannie, as Aunt Susie came in from the kitchen with a dish of hash, while she was arranging them on the table. "Oh, I think they are lovely. I do like roses so much any way, and especially before the dew dries off."

We slept so late that we were afraid you would be waiting breakfast for us, but when we came down and found that it was not ready, we went to gather some flowers."

"We knew you would be worried after such a long journey yesterday, and we had breakfast late so you could have a nice long rest and sleep" said grandma coming in about this time with coffee-pot in hand.

"Go and amuse yourselves in any way you can, girls, until dinner: Susie and myself will wash the breakfast dishes and get dinner, and then we all will take a walk over the fields."

They decided that the best way to amuse themselves was to help grandma and aunty, as they didn't keep a cook all the time. So on came long aprons, up rolled sleeves, and fair hands plunged into the dishpan. After helping with the dishes they went to the field to pick black-berries for dinner. They came back and helped to make pies, and get the rest of the dinner ready.

Bertha went out one morning to see aunty milk the cow, and as she had never tried to milk before, of course she must try now, but when she milked it on her nice clean dress and in her face instead of the milk-pail, and old Red raised her heels at her, she left, promising to let Red alone afterwards. Fannie decided that she would not try to milk, as Red might treat her in the same manner. They always helped with the churning and butter working, and liked it very much. Help after help for grandma and aunty, made pleasure after pleasure for Fannie and Bertha. They made use of their stay by rambling over the woods and field after flowers, by reading, working and visiting. They dressed so neatly, and in such plain attire, that nearly every one supposed them to be country girls.

Things went on very nicely for a month, then time came to return home, but neither one wanted to go.

Grandma and Aunt Susie took the girls to the train, and after they had promised to come again next summer they bade an affectionate good-bye, and off puffed the train.

"What two nice, smart girls" said grandma on her way home.

"And what a difference from most city girls" said Aunt Susie, with a sigh.

"I am sorry they had to leave so soon, we will be lonesome now they are gone."

* * * * * * *

Christmas came, but the old folks on the farm were not forgotten amid all kind of merriment in the city; for what should appear at the warehouse in the little town of Belmont, for "Mrs. Maria Nelson and Daughter," but a large box of fruits of all kinds, fine candies, dresses, lovely Christmas cards and everything that old folks could wish for.

Restitution.

BY KATE W. HAMILTON.

"Do you want to buy any pumpkins?" said a young voice at the window.

It was such an exceedingly business-like voice, and accompanied by such a very sober little face, that Mrs. Grey had to look twice before she could believe it was Ted Nelson's.

"Why, Teddy, is that you and are those your pumpkins? I thought you were saving every one of those for a Jack-o'-lantern procession when your cousin Ralph comes."

"Yes'm," answered Ted slowly, "but that was before—before we had the cup-hop, and Ned and me learned about resti tu-tion," bringing the long word out carefully. "Say, did you know all those verses about paying double, and making res ti-tu-tion, if a man destroys what belongs to somebody else were in the Bible?"

Mrs. Grey admitted her knowledge of the passages mentioned, but she could not see what connection they had with Teddy as a peddler of pumpkins.

"They've got a good deal to do with it,' said Ted, ruefully. "We've got to do it Ned and me, and we never knew about 'em till grandma showed us. Being sorry ain't enough, you've got to make res-ti-tu-tion.

"But your grandma didn't have any pumpkins? And if she did, how could you have spoiled them?" questioned Mrs. Grey in bewilderment.

"No'm; it was dishes," explained Teddy reluctantly at first, and then apparently determining to tell the whole story. "It was the sleight-of-hand man who began it. Did you go and see him? Well, maybe ladies don't care about such things' but boys do, and we went. You wouldn't have believed all the queer things he did— swallowing knives, and cooking eggs in his hat, and everything. Of course, we knew we couldn't do such things, but it did almost seem as if we might dance over the plates and cups and toss them up the way he did. Ned thought about it. He was lying on the lounge one evening and watching Lina set the table for tea.

"'You couldn't dance in and out over the dishes like the professor did, and tos up the cups without breaking 'em,' said Ned.

"'I could if I had 'em on the floor,' I told him.

"'Let's see you,' says he.

"It didn't take long to put some of 'em down, and I was hopping in and out among 'em, and tossing cups to Ned for him to toss back to me, when Lina came in again.

"'Ted Nelson!' said she, and she said it so like forty exclamation points that I slipped and came down crash on two saucers, and Ned missed the cup I'd tossed to him, too; it struck him plum on the nose, and then smashed on the floor. Of course, he howled, and then grandma came in."

Teddy paused as if the rest of the story were not easily told. "Well, it was that evening after Ned had his nose done up in court-plaster, she told us how being sorry wasn't enough, and showed us the verses. The worst though about cups and saucers—grandma's kind—is that you can't get one or two. You have to buy a whole set." Ted sighed, and then returned to business. "Want to buy any pumpkins?"

As soon as change could be made, and a great yellow ball deposited on Mrs. Grey's table, then the small red wagon passed on up the street, and the young vendor voice was heard shouting:

"Pumpkins! pumpkins!"

A few days later Ted met his old friend again, with a bright face.

"Yes'm, we sold 'em for enough to buy a new set, and an all-alone china cup besides, that has all pretty flowers and gold on it, and grandma says we can call it a reminder cup."

"Reminder of what?" asked Mrs. Grey with a smile.

"That one 'don't' beforehand is better than a dozen 'wish-I-hadn'ts' afterwards, answered Ted, promptly.—*Morning Star.*



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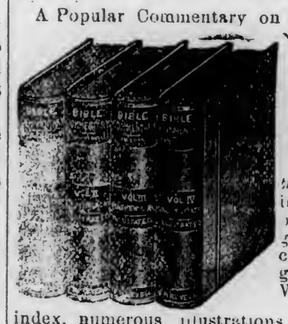
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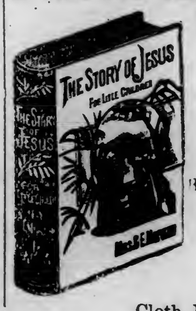
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[Correspondence of the N. C. Presbyterian.]

Vacant churches, in this Presbytery, that have no immediate prospect of securing a pastor, but desire to have regular public worship during the summer months, may obtain the services of some competent seminary student by informing the chairman of Home Missions Committee, that they desire such service, and stating what compensation per week they can offer. Even churches, in debt to former pastors, or supplies, would find, not only their spiritual interest, promoted, but their financial welfare advanced by having regular public worship.

For a congregation to turn their backs upon the Almighty, and to allow the sanctuary to be closed for months, is a bad way to get out of debt and a good receipt for growing poverty of soul and purse. He, who will sow no seed will reap no harvest.

"There is that giveth and yet increaseth; there is that withholdeth more than is meet and it tendeth to poverty."

H. G. HILL,
Chm. Home Missions Com.

Children's Day Exercises For 1894.

Our Children's Day Exercises for this year were prepared for us by the deft hands of ladies of Augusta, Ga., and will be beautiful both inside and out.

The drawings for the engravings on the covers were made by the loving hand of one who found in that work for the Master, consolation in her bereavement and sorrow.

We hope that every Sunday-school within our bounds will avail itself of this means of helping our cause, and awakening a missionary interest among the children. The Exercises will probably be ready by the time this notice appears in print. Send orders at once to "Secretary of Foreign Missions, Presbyterian Church, P. O. Drawer 457, Nashville, Tenn.," and state number of copies wanted. They are furnished free of charge. By sending promptly you can receive them in time to prepare thoroughly for Children's Day which is the last Sabbath of May.

S. H. CHESTER,
Acting Secretary.

Say Soes.

It is easy to guide a horse by his mouth; but in the case of man you trust to his mouth and he will run away with you.

Reflect that it is only the fervent and diligent soul that is prepared for all duty and all events; that it is greater toil to resist evil habits and violent passions than to sweat at the hardest bodily labor; that he who is not careful to resist and subdue small sins will insensibly fall into greater, and that thou shalt always have joy in the evening if thou hast spent the day well.—*Thomas a Kempis.*

"Am I Married or Not?"

asked Mr. A., despondently, "I declare, my wife is so nervous and irritable that I don't stay in the house a moment longer than I can help. My home isn't what it used to be." "Mrs. A. is suffering from some functional derangement, I presume," said B. "Yes, she has been an invalid for years." "Exactly. Her experience is that of my wife, but she was cured by Dr. Pierce's Favorite Prescription. Get this remedy for Mrs. A., and the happiness of your home will soon be restored." Mr. B. was right. For prolapsus, painful periods, irregularities—in short, all "complaints" peculiar to the female sex—the "Favorite Prescription" is a sovereign specific.

Rupture, or Hernia, permanently cured, or no pay. For Pamphlet and references address, World's Dispensary Medical Association, Buffalo, N. Y.

Charcoal is a wonderful useful article to feed to poultry. It acts on the blood and tones it up, the results of which are readily noticeable in the bright color of the comb and wattles, and activity displayed by the chicken itself.

In cooking green peas shell and put in cold water for ten minutes. Put in boiling salt water and cook until tender. Add a tablespoonful of sugar. Take up, drain, put in a hot dish, and pour over melted butter. Season with pepper and salt.

The advertising agency of N. W. Ayer & Son, of Philadelphia, is unquestionably the largest and probably the best equipped of any in the United States. It has more and larger patrons than any other, and, taking one thing with another, it is unquestionable whether they are not entitled to the credit of securing for their patrons better service than can be counted on from any other.

It should be, and doubtless is, a great source of pride and satisfaction to Mr. Ayer and Mr. McKinney that they have been able, while remaining in Philadelphia, to build up a larger advertising business than has ever been secured before by any advertising agency in New York or elsewhere.

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Wilmington & Weldon Railroad & Branches and Florence Railroad.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No. 23 Daily.	No. 35 Daily.	No. 41 Daily	*†No. 501, N. Y. and Fla. Special.
	A. M.	P. M.	A. M.	A. M.
Lv Weldon	11 47	9 51	... .	12 02
ArR Mount	12 55	10 45	.....	.....
	P. M.			
Ar Tarboro	2 35	.....	.....	... ..
Le Tarboro	12 07	.....	.....	.....
	P. M.	P. M.	A. M.	
LvR Mount	12 55	10 45	6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	2 45	.....	.....	....
Lv F'y'ville	4 25	1 15	.....	4 00
ArFlorence	7 05	3 27	.....	6 15

	No. 47 Daily.		
	P. M.	A. M.	
Lv Wilson	2 05	6 35	
LvGoldsbo'	3 00	7 20	.. ..
LvM'gnolia	4 13	8 29	.. ...
Ar Wilm'tn	5 50	10 00	.....

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily	*†No. 500, N. Y. and Fla. Special.
	A. M.	P M		P M.
LvFlorence	7 30	7 05	.....	11 50
Lv F'y'ville	10 27	9 20	.....	2 23
Lv Selma	12 10	.....	.....	.....
Ar Wilson	1 05	11 18	.....	4 30

	No. 48 Daily			
	A. M.		P M	
Lv Wilm'tn	9 00	.....	7 00	.....
LvM'gnolia	10 40	.....	8 37	.....
LvGoldsbo'	12 00	.....	9 48	.....
Ar Wilson	12 50	.. ...	10 35	.....

	No. 78 Daily.	No. 14 Daily.		
	P M	P. M.	P. M.	
Lv Wilson	1 15	11 23	10 40	.....
ArR Mount	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	... .	.....
Lv Tarboro	12 54	.....	.....	.....
LvR Mount	2 07	12 05	...	.....
Ar Weldon	3 18	12 56	... ..	6 01
	P. M.	A. M.	A. M.	A. M.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9 30 a. m, arrive Tarboro 10 25 a m, and 11 45 p m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7 20 a m, connecting at Warsaw with main line trains,

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norfolk daily and all points North via Norfolk. daily except Sunday.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

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Condensed Schedule.

TRAINS GOING SOUTH.

Dated Jan. 11, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington	*3 20		.....
			.....
Leave Marion	6 11		.....
Arrive Florence	6 50		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	*7 10	* 7 45	.....
Arrive Sumter	8 28	9 20	... ..
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 28	*9 53	.....
Arrive Columbia	10 00	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 57	5 35	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter	5 57	* 5 45	.....
	A. M.		.....
Arrive Florence	7 15	6 55	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence	*7 40	.. ..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 00 p. m., arriving at Hartsville 8 04 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday.

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North Carolina Presbyterian.

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The Presbyterian.

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THURSDAY, APRIL 26, '94.

JOHN McLAURIN, - - EDITOR.

CONTRIBUTING EDITORS:

REV. PEYTON H. HOGE, D. D.

REV. WALTER W. MOORE, D. D.

REV. ALEX. D. McCLURE.

RESTITUTION.

The selection and agreement to use in our Sabbath-schools the series of lessons from the International Committee has many incidental advantages. One of these is brought to mind and gives opportunity to commend it to all our readers in connection with this subject. It is the selection of daily readings parallel with the subject of the coming Sabbath. These readings may be found valuable at morning or evening family worship as well as helpful in preparing the lesson. In suggesting this we take it for granted that all our readers feel the need of giving some time every day to the study of the lesson as well as the duty of every family to have family prayers. One of these parallel readings for the lesson of April 15th, 1894, was Psalm *lxix.* The subject is both DAVID and DAVID'S LORD. It applies also to JOSEPH sold into Egypt. In the fourth verse the Psalmist says: "Then I restored that which I took not away." As DAVID by his avoidance of strife and vengeance and by his endurance of wrong was treated as guilty, though innocent, and by devotion to GOD restored peace and prosperity to Israel which he had not taken away; and as JOSEPH an innocent sufferer through bondage and imprisonment restored the blessing of temporal supplies and spiritual training to his father's house, so, and much more, our LORD JESUS CHRIST by humiliation and suffering, by obedience and sacrifice restored what He had not taken away, peace with GOD, peace from GOD, the peace of GOD, grace by the way and glory in the end.

In the light of such restoring whose fruitage in part is to restore unto us the salvation of GOD and to uphold us with His free SPIRIT, we may see how justly the Bible teaches the duty of restitution. That is not only restoring as far as possible what we have taken away but replacing it in the conditions before existing and with something added to repay for what has been lost or harmed. This does not refer to fair compensation for services rendered, to equitable reward for blessings ministered, to just wages or remuneration for time or talents employed. It does not apply to gifts of friendship or testimonials of affection or appreciation. Restitution is rather restoring what has been unjustly taken away with compensation for probable losses occasioned by the robbery—for, whether we realize it or not, whatever has been unjustly taken away is robbery. In Leviticus the sixth chapter this appears in the ways by which this robbery may be committed. If any one receive property or valuable in trust to keep or improve and by telling lies about it, manages to retain or withhold what should be restored, or if any one take away by violence what belongs to another, or deceives in a trade or sale, or should find what is lost and with falsehood fail to restore to the proper owner, the law says, and we dare not say less than the law, that such an one must not only restore but add one-fifth more thereto. This law has a generous, special application in the case of kinsmen who get property through the misfortune of their kindred. Let all such read carefully and ponder Leviticus XXV:25–8. Several particulars of guilt are given in the twenty-second chapter of Exodus which should be carefully considered. In the third verse it is required that the thief must restore what he has stolen and if the guilt be clear, as it is both crime and injustice, he must restore double. So runs the law of feeding cattle in a neighbor's field or stealing what is given in trust only. The special cases are only so many ways of saying: "Thou shalt not steal," and if any do they must make restoration. NEHEMIAH in the fifth chapter applies this law to usury as the people who had money made slaves of their brethren by usurious rates of interest. Money has value and for the use of it, subject always to charity, and kinship and the fear of the LORD, the owner may receive fair remuneration, but for usury he must make restitution.

It was a sight worth seeing when the aged SAMUEL challenged all Israel in public assembly to declare and show if he had ever wronged any man or taken aught unjustly. It is sadly true that few of us can do the same. We need rather like ZACCHEUS to say to the LORD that what we have taken from any man unjustly we restore fourfold. That is a sign of genuine repentance. It is furthermore a condition of peace of conscience. The prophet EZEKIEL referring to this wrote (XXXIII: 15). "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." This is no promise that a man may reform and so live as to earn eternal life. It is rather a law of life to the regenerated man, in the keeping of which he may have joy and peace in believing, that he may have life, and have it more abundantly.

This is the case here and now that if we would have peace of conscience and joy of the HOLY GHOST, we must make restitution, we must restore that we have taken away and add thereto all in our power to replace the time or talents or possessions we have taken away. In the failure to do this, and sometimes it is stubborn refusal to do so, lies much of the unhappiness of professing Christians, much of the barrenness of their lives, and lifelessness of their prayers and service. The cause of CHRIST is suffering and its progress retarded by it. For our own peace, for the help we may give others, and for the sake of the Church it is high time we all make restitution and cry for forgiveness that we have so long failed or refused to do so.

REV. WILLIAM BROWN, D. D.

This venerable servant of GOD passed away at his home near Clearwater, Fla., on the 23rd inst., in the eighty-third year of his age.

Dr. BROWN was a graduate of Princeton College. In Union Theological Seminary he was in the class with Dr. J. M. P. ATKINSON, the noted President of Hampden-Sidney College, who preceded him into rest, and Dr. GEO. D. ARMSTRONG, of Norfolk, who still lives and labors in a mellow old age.

Dr. BROWN was one of the historic figures of the Church. From 1865 to 1884 he was Permanent Clerk of the General Assembly. From 1860 to 1879 he was editor of the Central Presbyterian, during which time his rare prudence, excellent judgment and vigorous pen, were of incalculable benefit to the Church in guiding its counsels during the stormy period of its infancy and youth. From 1853 he was a director in Union Seminary which he served with devoted fidelity until infirmity compelled his resignation. He served as President of the Board from 1870 to 1874. He was for many years one of the most important members of the Committee of Publication, and his services were of the greatest value during the period of its troubles. He was chosen to represent the Church in the first Pan-Presbyterian Council in Edinburgh, and to bear the salutations of the Southern Church to the Northern in session at Saratoga, when "Fraternal Relations" were re-established. His last appearance before the Church at large was as a member of the Assembly at Baltimore in 1888 when he took a prominent part in its proceedings.

For a number of years he has been totally blind, and has been living in retirement at his home in Florida. His letters and conversation have indicated great resignation to GOD'S will and ripeness for his change. He had fought a good fight and awaited the time of his departure with assurance of hope.

HERE AND THERE.

THE "ARMY OF THE COMMON WEAL OF CHRIST" as it is called seems to give no one special concern. It gives no trouble, but to all appearance moves forward, generally, in a perfectly orderly manner. The railroads necessarily are annoyed with requests for transportation which may at any moment grow into demands, but the lack of interference with personal or property rights is under all the circumstances surprising. One thing is to be remembered, however; up to this time there has been no lack of food. The people of the districts have been quite ready to supply their wants and find their reward in the departure of the army from their borders. Moreover the numbers, though gathering steadily have not been large. As they approach Washington City from different quarters, especially when they unite at that point will be the time of testing whether or not trouble will come.

THERE HAS BEEN NO TROUBLE YET, but there is the making of trouble in this movement, possibly. Nothing like this, at least nothing on so large a scale, so deliberately planned and so persistently prosecuted has ever been undertaken heretofore in this country. The latter years of GEORGE III and the earlier of GEORGE IV., show cases as nearly analogous as the difference in the attainments in civilization will permit.

HE IS WISE WHO CAN FORETELL whereunto this shall grow. The politicians are scanning its proportions and not failing to measure its probable influence and power, while assuming an air of indifference which they hardly feel. The tincture of religion, or the counterfeit of it, which the army takes unto itself, may furnish just enough of conscientious, though utterly fanatical zeal, to make them dare and do when it is fanned into flame.

With all these possibilities of evil, wise and prudent management may disperse the army as with a puff of wind; and yet the wisdom and the prudence may be wanting. Who knows? History furnishes illustrations of both outcomes—results ludiciously trifling and results seriously tragic.

THE APPOINTMENT OF HON. THOMAS J. JARVIS to the U. S. Senatorship made vacant by the death of Senator VANCE, seems to give wellnigh universal satisfaction. The undoubted ability of Senator JARVIS commends him to the position, especially as this essential qualification is associated with the highest Christian character.

Resolutions Adopted by the Synod of North Carolina.

The Synod of North Carolina, gratefully sensible of its obligations to the North Carolina Presbyterian for publishing and disseminating not only the views of its churches, but the actions of all its Presbyteries and agencies, adopt the following resolutions:

1st. The North Carolina Presbyterian is an indispensable agency for promoting and maintaining every enterprise in which the Synod is engaged.

2d. That the success and efficiency of all its enterprises would be vastly enlarged by a largely increased circulation of the paper."

3d. Synod's agent of Publication, in co-operation with the agents of Publication in the Presbyteries, is instructed to concert measures for securing this greatly to be desired result.

EXAMINATION OF CANDIDATES—A MUCH NEEDED REFORM.

As the close of the seminaries approaches, we beg leave to suggest a sad weakness in our otherwise solemn and blessed setting apart of our young ministers by the laying on of the hands of the bishops; we refer to the superficial and fragmentary examinations.

These Presbyterial examinations are both a surprise and disappointment to the candidates, and often a mortification to the audience. For they are not a test of the student's capacity, and they make the impression of feebleness upon the auditors. I well remember the utter disappointment of a young elder, as, at the close of a feeble examination on theology, he said "I could have answered every question from the Catechism." Nor is theology the worst, but the reverse. Sometimes the examination on Church History comes no nearer the present time than the close of the New Testament! We forbear to specify further; but we know whereof we affirm, for we have contributed more than once to these performances.

We also know, from experience, the difficulty: it is that the examiner has not *previously prepared an examination.* Sometimes he does not know; usually forgets that he is a member of this special committee. As some one has well said, the present practice proceeds upon the theory that every preacher is omniscient, at least within the range of our comprehensive course; with a wave of the hand the moderator requests a brother to conduct an examination upon any one of these various branches; including Latin, Greek and Hebrew; to say nothing of those modest subjects called "science" and a "literary course." No professor in one of these departments would care to offer an examination upon his course, without at least an hour for arrangement; but the omniscient preacher is allowed only the time it takes the candidates to face the audience! In our earlier ministry we too contributed to these performances; but now we refuse to conduct any examination (save possibly theology) unless due preparation has been made—feeling that the whole thing is a farce.

We remember to have heard but one thoroughly satisfactory examination; it was upon theology and conducted by that priceless presbyter, Dr. E. D. Junkin. Dr. Junkin drew from his pocket a note-book, in which was *written down* carefully prepared suggestions; being upon this committee, he was prepared. Such a system of questions could be varied and improved upon year by year. That the excellence of this custom may commend itself to our committees is the purpose of this article. That our examining committees may speak, not out of the abundant fullness of a universal omniscience, but from careful detailed study and specific preparation.

J. A. P.

Charlotte, N. C.

FOREIGN MISSIONS.

Conducted by

Rev. T. R. Sampson, Asheville, N. C., Secretary for Foreign Missions of Synod.

Two Secretaries for Foreign Missions.

In several of our contemporaries the question has been raised, earnestly, as to the necessity for the election of two secretaries, by the General Assembly, for its Foreign Mission work.

For ourselves we have persistently maintained, for several years, that this was a growing necessity, demanded, by the rapidly increasing work and interest, in this department. There has been an addition of about thirty *missionaries,* $30,000 *dollars,* and of course, of *correspondence* with new supporters not easily measured, within the last two years. It is not denied that the duties can be discharged, in some fashion, by one man.

But it is strenuously asserted and no one, who is familiar with the situation, can deny it, that it is not possible for any one man to attend, properly, to all the present and ever enlarging demands of this position.

He must correspond with and visit applicants for appointment, he must visit churches and church courts, as well as correspond with many of these constantly, besides answering fittingly the multitude of letters from individuals, ministers, ladies, and ladies' societies. In addition to all this he must visit the colleges and seminaries and more time ought to be given to this than it has been customary to give to it.

In fact we think that the time has come when a short course of lectures should be begun, in all of our seminaries, on the history, problems, methods and results of Foreign Missions, with some brief consideration of the Ethnic religions and the social and moral conditions under them. But all this only looks toward the work, in the field *at home.* There are also 130 missionaries to correspond with, the official correspondence, with the missions and the careful consideration and study of the great questions of "ways and means" and policy and methods in each field, as well as the many matters, which are constantly coming up, of courtesy, comity and co-operation in connection with other bodies—in the field *abroad.*

Besides all this, whatever arrangement is made about the Missionary, the secretary is the only one who has that firm grip of the whole work, which will enable one to write with the confidence, force and patience, which the first pages of that magazine demand.

There is also a large field, still undeveloped, in the preparing of matter for Church papers, as well as secular papers—a method which has been adopted and presented so successfully by our Methodist brethren.

It is absolutely impossible for one man to do all of this work. Some of it must be neglected and the rest will be done in a less satisfactory manner, while he feels driven beyond endurance. We have given careful consideration to all sides of this matter and have a right to speak, with some confidence, about it. There is ample work for two men and they will have their hands full, with little time for *necessary* study, while the two spheres of labor will preclude any necessary clashing or friction.

But the question, at once arises, will not the expenses be very much increased? Yes, assuredly, if the *two* are paid at the rates paid *one* in the past. But many in the Church feel, and we think justly, that the salary of the Secretary may be and should be reduced, especially when the labor and responsibility is divided, and that $1,800, with a house, will be as much as will be necessary. We are at least confident with all the figures before us that for the work, here mapped out, two competent men should not cost much, if any, over $4,000 and the expenses of the office could be easily kept at less than 8 per cent of the receipts. Last year they were much larger than this amount.

Nor is it contemplated that either Secretary should be clothed with any of the duties of a financial agent. The experience of the Synod of North Carolina has abundantly demonstrated that there is a great deal to be done, on other lines, in developing the interest and cultivating the systematic generosity of our churches, especially in the country, by personal visits of those more familiar with the work, and its results, than the average pastor has been or can be. Many instances could be given where contributions have been doubled, or quadrupled even, in the year, simply by the systematic use of the old methods, hitherto neglected, with no special appeals and no damage to the other causes, rather helping them in most cases.

If this is true, in North Carolina, where the average per member was already high, what is it not possible to hope for, in some other States, where the average is still so low?

The Northern Presbyterian Church elected a Field Secretary, two years ago, in addition to its three or four other secretaries and the report to the Assembly, in Washington, was to the effect that the first years experience had abundantly vindicated the wisdom of the step. Whoever undertakes to do the whole work *alone* will be an object of pity. Only a very brave man would consider it. He will be foredoomed to failure or collapse from over work.

Our late hard working Secretary, as well as our worthy, acting Secretary, both have ardently advocated the importance and necessity of a Field Secretary. They ought to know something about the necessities of the situation.

The Church will come to see it.

"Every man must buy experience, and the first fees are heavy."—*Bulwer.*

The Presbyterian.

A SILENT PRAYER.

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty, needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with Thy skilful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie!

Spare not this stroke! do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete Thy purpose, that we may become
Thy perfect image, thou our God and Lord.

—*Bonar.*

[For the N. C. Presbyterian.]

AN HOUR WITH INSECT LIFE.

BY HENRY C. M'COOK, D. D.,
Author of "Tenants of an Old Farm," etc.

A Peep Within an Ant Hill.

Early in Spring, when frost has well vanished from the soil under the kindly influence of softer airs and warmer sun, one notices little heaps of sand or pellets of soil raised here there along the garden path, or above the joints that mark where paving stones have been laid against one another. Whence have these little heaps come? Always it will be noticed that in or near the center there is an opening, into and out of which numbers of yellowish ants are passing. They are members of the genus Lasius, and for popular purposes we may call them the yellow Lasius.

Let us follow one of these workers down the central shaft. We find ourselves in an inner chamber, or cavern, of irregular shape. Passing through this we are introduced into a gallery not unlike the tubular sewers underneath our city streets. Hurrying on we come to another and smaller chamber. Here our emmet guide pauses, and turning to the jagged sides of one of the walls begins with great energy to dig therefrom particles of soil. Comrades are engaged in like work all around the sides of this underground room. How is the digging done? By the mandibles; the tool for all work which kindly nature has bestowed upon ants. These are two strong, palmlike organs, toothed along the outer margins, concave underneath, and lashed to the vigorous jaws by stout muscles. They move backward and forward like the jaws of higher animals, except that their motion is horizontal instead of vertical. The sharp teeth tear into the earth, loosening particles of sand which are kneaded together in the hollow mandibular palm, a work which is aided by moisture secreted from the salivary glands. When the soil has been formed into a tiny ball the worker seizes it with its mandibles, which now become tools of carriage, and turning back upon her path hurries through gallery and cavern, mounts the shaft and dumps the pellet upon the fast growing heap outside.

What is the explanation of this process? The family necessities have required an enlargement of the family apartments. That is all. And the worker ants, or neuters as they are sometimes called, are busy making room for the large increase to the community which the coming summer will bring. The amount of work accomplished by a single ant is not great; but when this is multiplied by the host that constitutes a large formicary, and this again by the innumerable families and colonies that occupy the earth, the aggregate is enormous.

Nor is this without value to mankind. If one will walk across a meadow in early spring, and note carefully the surface, he will be surprised at the number of ant hills, great and small, within the field. All these are busy pulverizing the soil, shifting it from its position underneath the surface to a place on top of ground; and thus, in course of time, serving the agriculturist by giving to his farm a good top soil. The last book of Charles Darwin showed how the earthworm serves mankind by thus disintegrating and shifting the soil, and gave us valuable calculations of the amount of elevation accomplished within a given space by this useful but despised servant of our race. The writer of this paper many years ago made somewhat similar studies of like work wrought by the emmet hordes, with the conclusion that they deserve an honored place among the beneficiaries of agricultural man.

But of course our little insect is not to be credited with a philanthropic motive. It is only intent upon the role which nature, in some mysterious way, has impressed upon that wonderful bit of nerve organism which serves it for a brain. It knows—how it knows who shall say?—that there shall soon be need for larger rooms; that the family mansion must be increased to accommodate the coming younglings who are to add to the number and power of the community. This work goes on not only underneath the ground by excavation, but within trees and wood, where carpenter ants work by a somewhat similar process, and upon branches of trees, where paper-making ants, like paper-making wasps, are busy enlarging their communal bounds. The civic domain is enlarged under the spur of a communal instinct which forecasts the future. Certainly the moving force is an affectional one, or at least that analogue of affection, however termed, which exists in the ant's mental organism. The whole wondrous economy of insect architecture is, at its pivotal point, the instinctive purpose to provide for the young members of the household. It is the spirit of education that "forms the common mind" of an ant hill, and moves the common actions thereof, even perhaps to a greater degree than in human society. We might well take the emmet community as a model for ourselves in this regard.

Thus one comes naturally to consider that individual of the ant community around whom more than any other the social life is organized. The ordinary reader is familiar with the idea of a "queen bee" and a "queen ant;" but it may be doubted whether the exact value of the terms is well understood outside the circle of special observers. One's idea of a queen is that of a ruler, with power absolute or limited. No such being has place within an ant hill. The queen's sole function is to produce eggs, from which the ant family is recruited. Except in the very first stages of a new community she does not take care of these eggs; for the workers, who are themselves undeveloped females, seize them as soon as they are dropped, and bear them away to the nurses, that none of these precious atoms may be lost.

The queen may be seen surrounded continually by a circle of guardian workers, who by courtesy are known as "courtiers." It is curious and interesting to watch the manner of these courtiers toward their queen. No doubt they are careful of her and watchful in the extreme. No doubt they would lay down their lives at any moment to protect her from harm. But none the less their office seems to be to keep the queen within bounds, rather than to contribute in any wise to her administrative power. The guardian circle never leaves her. If the queen moves they move with her; if she stops, they stop with her. Indeed her movements are more or less regulated by her attendants.

I have often watched, in my artificial formicaries, the methods by which a queen ant would be persuaded here or there, to this or that behavior, by her courtiers. One would seize an antenna, the most sensitive part of the organism, and by a gentle pull thereon would persuade her majesty to turn her head to this side. Another would co-operate in this persuasion by nipping in its mandibles the last joint of a royal leg, and by tugging thereat add the weight of its influence to turn the royal head into the course desired. Still a third would gently nip the skin upon the abdomen, and by a persuasive pinch and pull join with the associated courtiers in advices to their sovereign lady. If by any chance, as I have sometimes seen it, the queen should escape from her attendants, and attempt a solitary promenade upon the upper surface of the formicarium, she would soon be followed by an eager if not indignant group of courtiers, who by the process just described would succeed, though sometimes with difficulty, in convincing the errant monarch that her duty to her subjects required her descent into subterranean regions to resume her functions within the sacred circle of guardian courtiers. Surely, if this be a monarchy, it must be a constitutional one—a very constitutional one indeed!

I have sometimes wondered whether her Imperial Majesty of Great Britain has ever studied the habits of an ant queen? If so, has a sympathetic smile brightened her kindly face as she has perhaps considered the wonderful analogy between the methods of prime ministers and courtiers generally, as they are illustrated in English history, and the analogous methods that prevail among the pigmy courtiers within the catacombs of an ordinary ant hill?

No doubt our emmet friends are governed by the wisest instinct in thus watching their queen's actions. Certainly, without her the community would soon be extinct. The waste of life in an ordinary formicary is great. Multitudes are continually perishing beneath the careless tread of human beings and cattle. A man or woman can hardly walk the garden without destroying many lives of busy creatures intent upon errands of their daily life. Birds pick them up as a delicate morsel; toads and serpents are fond of a menu of living ants, and other creatures prey upon them. Therefore it becomes necessary to recruit the community day by day; and the number of recruits must exceed the daily waste, if the social power of the family is not be diminished. No wonder, therefore, that the fertile queen is a person of such consequence and is so carefully guarded. But it may be asked "Is she able to meet such demands upon her fecundity?" Quite so. The number of eggs which an ordinary queen can lay in any one season amounts to many thousands; and the possible capacity of a single queen no doubt reaches scores of thousands of fertile eggs.

I was permitted to note the touching interest which focuses upon the queen of a formicary, while visiting Sir John Lubbock, one summer morning, at his home in London. This distinguished naturalist had succeeded in preserving two ant queens to a marvelous age, one of these having reached the vast antiquity of fourteen years! This longevity was due to the careful protection extended by Sir John and his attendants; for it is true of emmet herds, as well as of domestic animals, that they thrive under human protection. As I greeted Sir John on the morning referred to, in response to an invitation to breakfast with him and some of his friends, I inquired at once about the health of his ancient queen.

"Alas, Doctor," he cried, "I have sad news to tell you. My old queen is dead."

"Dead?" I exclaimed. "That is sad news indeed. When did she die?"

"Only last night," was the response, "and I have not yet told even my wife about it; for I dare say she will feel as badly over the loss as myself."

Perhaps this may seem trivial to the ordinary lay mind; but to Sir John Lubbock and the writer it was a serious matter, for it ended one of the most interesting experiments as to the prolonged life of invertebrate creatures that the world has ever known.

"May I see the queen?" I asked.

"Yes, she is just here in the adjoining room."

Turning aside from the waiting company of distinguished persons who were to sit with us at breakfast, we went to see the dead queen. She lay in one of the chambers, as I have described them, resting on her back, with her six legs turned upwards and bent in the rigor of death. A crowd of courtiers surrounded her. Some were licking her as though in loving care of her toilet. One would nip an atenna, and another a leg, and by various other solicitations sought to arouse her. Alas, there was no response. It was curious and touching, as well, to watch their methods.

"They have not yet accepted the fact," said Sir John, "that their queen is really dead. Indeed, I doubt if they are fully persuaded thereof. They have been surrounding her thus, and trying to get some response from her ever since she died."

So we left the royal death room. Whether this interesting creature was taken by its kindly guardian and placed in a collector's bottle or upon an entomological pin, or left for interment at the hands of her devoted courtiers, I never learned. But no one who witnessed that scene could doubt the strong interest and affection with which the venerable queen ant was regarded by her subjects.

Speaking of interment it may not be amiss to say that ants have a curious habit of carrying the dead of their own community from the confines of the formicary depositing them together in a convenient spot outside the bounds. So far as I have observed they do not treat the carcass of an alien ant in this way, but appear to show this mark of respect to those of their own community alone. This is the basis of the popular notion that ants have cemeteries for the burial of their brotherhood. I have verified the fact to the extent above stated, and the point opens an interesting field for larger and more accurate study by some enterprising lover of emmet life.

It has been said that the ant egg when dropped by the queen is seized by one of the attendants and carried away to the nurses. These receive it, and place it in one of the chambers along with others of its kind. In a little while the egg becomes a little white worm, or larva, with a greedy appetite for sweets. It is as helpless as a human baby, and as dependent upon the care of adults. That care is not wanting. It is pleasing to see the fashion of these nurse-ants with their younglings. They cleanse them carefully with their tongues, which are well fitted by their roughness for that purpose, the necessary moisture for the bath being supplied by the salivary glands. No particle of dust is permitted to cling to the delicate pubescence that covers the soft skin of the tiny antlings. They are constantly shifted from point to point, apparently with a canny regard to the degree of heat or the amount of moisture that may be most wholsome for their development. In fact the architecture of some of the more finished structures of these and other insects is, no doubt, due to an instinctive regard for the necessities of the young, and is so arranged that the varying degrees of moisture and warmth, in the external world, are regulated by the varying positions and structure of the internal arrangements. Thus an even degree of temperature is secured by shifting the sensitive antlings nearer to a sunny spot on the surface, or farther away from a moist place, or to a deeper point in the interior where the heat is less intense, or to which the moisture and cold do not penetrate.

One can hardly fail to notice, also, the common characteristics of maternal fondness in dealing with these baby ants. The nurses shift the little ones back and forth, from one position to another, as far at least as a human being can judge, without having bettered the matter in the least. Seemingly they have only indulged the fancy of a mother to move about her baby just to gratify her own affections. They even appear to me at times to take the little things up and dangle them, as though they loved to fuss over them, after the fashion of a young mother with her first infant. However all this may be but "anthropomorphism," a state of mind from which the observer of social insects can scarcely ever wholly escape.

But how are these helpless creatures fed? A full explanation would require a better knowledge of emmet anatomy that can here be given. Let it suffice, therefore, to say that ants, like bees and some other hymenopterous creatures, store away food within what is known as a crop or false stomach. The contents of this crop are under the control of the proprietor, who reserves them almost exclusively for the benefit of the emmet public. A squeeze upon the little lace-like bag of muscles that surrounds the crop operates like the pressure of a lady's hand upon the bulb of a spraying bottle, and the sweet contents thereof are pressed through the œsophagous, out of the mouth, and thence into the mouths of the baby ants, who perk up their blackish brown heads and open wide their jaws to receive it. By the same method foraging ants who have gone abroad to secure nectar and other supplies and have returned to the formicary laden with the same, communicate of their abundance to the hungry workers and nurses who have been toiling within the community bounds, while their sisters were off upon their excursions. It is a remarkable and interesting example of the division of labor as it exists in these insect communities.

Philadelphia, Penn.

A man can no more pray too much than he can love too much.—*Victor Hugo.*

REV. G. D. PARKS.

[Correspondence of the N. C. Presbyterian.]

This faithful servant of God passed away some months ago, but as his friend and former co-laborer, I cannot allow the opportunity to pass without adding my testimony to his worth as a man and as a minister of Christ. Whilst a student of Columbia Seminary I met with the Presbytery of Mecklenburg in the spring of 1873, then in session at Sugar Creek church, and was there taken under the care of the Presbytery. Here I first made the acquaintance of Dr. Parks, who as pastor of the church, gave me that thoughtful attention which a young man and a stranger feels so much the need of. The next spring, at the close of my second year in the Seminary, I was licensed and assigned work for the summer in Hopewell church. The pastor, Rev. J. C. Williams, being disabled. The following spring I became pastor of this church and for seventeen years labored in the Presbytery on most intimate terms with Brother Parks. From the very first I was drawn to him as a most genial companion, wise counselor and true friend. He was a man after my own heart. So sincere was he, so transparent, so hearty in his professions of friendship that I could not help trusting him implicitly and loving him dearly. I was very soon, at his suggestion, placed on the committee of Home Missions of which he was chairman, and the many hours spent with him, in Presbytery and in his home, prayerfully considering this vital interest of the Church will long remain with me as a precious memory. The better I knew him the more I esteemed him as an humble, devout, consecrated, servant of God. Great things for himself he never sought. He understood and appreciated and illustrated that divine saying: "He that is greatest among you shall be your servant." Nothing so much engaged his daily, constant thought, as his Master's worth and his Master's work. Always of frail constitution, frequently a great sufferer, yet his labors abounded in every charge to which he was called. He was emphatically a soul winner. This single purpose—the glory of God in the salvation of men—directed and dominated his ministry of nearly forty years. His life-long prayer seemed to be, "Lord withhold whatever may be meet, but fail not to give me souls for my hire, seals for my ministry." The Lord heard his cry and answered him in precious seasons of grace and great ingatherings. It is said that Dr. Thornwell, perhaps the greatest thinker and theologian of his age, was constrained again and again to lament a barren ministry. But not so with my, dear, departed, brother. His very first year's work was a Pentecost. Not less than two hundred persons were added to Steele Creek church during the first year of his ministry. His health failing him, he became evangelist in the mountain counties of Henderson and Transylvania. From this field he removed to Third Creek in Rowan county, and about 1866 he became pastor of Sugar Creek church in Mecklenburg county. Here he labored faithfully for ten years and at one time during this term of service there was *a whole year of revival.* The presence and power of the Spirit was constantly manifested in arousing careless Christians, reclaiming backsliders, and bringing sinners to repentance. "And the Lord added to the Church daily such as were the saved." His next field of labor was Sharon church in the same county and here as elsewhere his labors were greatly blessed. Not only at the church, but from house to house he went preaching the Word, and such was his kind and cordial manner that he won all hearts. None were so poor or ignorant or sinful that they should be neglected by Dr. Parks. The result was that in about two years there were over one hundred additions to this church. At Amity and Mulberry in the same county he effected new organizations and aiding in building new houses of worship. Mulberry and Williams churches, composing his last charge, were greatly strengthened by his wise and faithful ministrations. A writer in the Charlotte Observer says: "No one in this county has done more in the past forty years to build up Christ's kingdom than he whom the church and the city mourn to-day." Dr. Parks and Col. John L. Brown were members of the committee of Home Missions from the organization of the Presbytery in 1869 until their recent death, and I shall ever esteem it an honor to have been so long associated with two such men in efforts to establish and enlarge the Kingdom of Christ.

WM. E. MCILWAIN.

A SOLITARY WAY.

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.

"There is not one who really understands,
Not one to enter into all I feel;"
Such is the cry of each of us in turn:
We wander in "a solitary way."
No matter what or where our lot may be,
Each heart, mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love.
In every heart he wishes to be first.
He therefore keeps the secret key himself
To open all its chambers and to bless
With perfect sympathy, and holy peace,
Each solitary soul which comes to him.

So when we feel this loneliness, it is
The voice of Jesus saying, "Come to me."
And every time we are not "understood,"
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with Him from day to day
Can never have "a solitary way."

And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief which "no one understands"
Conveys a secret message from the King,
Entreating you to come to Him again.

The Man of Sorrows understands it well;
In all points tempted, he can feel with you,
You cannot come too often, or too near.
The Son of God is infinite in grace;
His presence satisfies the longing soul
And those who walk with Him from day to
Can never have "a solitary way."

—*A. C., in Truth.*

MAGAZINES.

McClure's Magazine is filled with several timely articles. It is pleasingly illustrated each month and grows in interest.

St. Nicholas for April has a well filled table of contents. Among its interesting serials Tornett's Philip is concluded in this number much to the regret of its readers. Illustrations always abundant and good.

FINANCIAL AGENTS AND OUR HOME MISSION WORK.

[Correspondence of the N. C. Presbyterian.]

To carry the discussion of improvements in the management of our Home Mission work a little further (in view of the approaching meeting of the Assembly), I would like to add to one point made in my recent article. I can best introduce the matter by quoting from my last article the following: "Let the secretary (being relieved of a large amount of office drudgery) go out among the churches—on the one hand to visit the Home Mission field, and see its wants and prospects—and on the other hand to visit the stronger and wealthier churches, as many as practicable, and make personal appeals to them in behalf of Home Missions. Or let the secretary do the work of a treasurer (dispensing with the salary of officer) and let the Central Committee employ a suitable man to go out among the stronger churches and raise Home Mission funds. In other words, let the Central Committee be relieved of a large amount of detail work in *disbursing* the funds (and put that upon the Presbyteries), and let that committee turn its attention and energies more particularly to *raising* funds. The disbursement is comparatively easy (*if we have the funds*)—the gathering of the funds is the important and vital part."

To the above suggestion it is replied by some that our Assembly has repeatedly decided against the system of financial agencies. My answer is two-fold: (1) The laws of our Assembly are not like the laws of the Medes and Persians; one Assembly can reverse the decision of another. (2) These former decisions, so far as they apply to Home Missions ought to be reversed, *because they discriminate unfairly against Home Missions in favor of Foreign Missions.* In other words the Assembly is tacitly, and even by positive sanction—in the way of approving annually the action of the Foreign Mission committee—allowing the Foreign Mission committee to use personal solicitors to appeal to the churches, in the persons of the dozens of outgoing and returned missionaries, besides the Synodical agents for giving special information on Foreign Missions—all this in addition to the regular appeals through the pastors and sessions, and the printed appeals of the setretaries. Now I do not argue against this policy of the Foreign Mission Committee, for it has been successful, and well established experience and precedents for many years, in the management of the Foreign Mission work, proves the value of this course. But I argue that it is not fair for the Assembly to choke off our Home Mission Committee from pursuing a similar course to that pursued by the other committee, and *it is an unjust discrimination against Home Missions, and is working badly.*

Further, I would relieve the fears of some of my brethren who are horrified at the thought of *financial agents*, (and who are continually bringing up the experience of the old Church, before the war, as being disgusted with financial agents), by saying that my idea of the use of this means is that it should be used in such a modified form that it would not be objectionable. In the first place, I would not call such a minister a *financial agent* (as the Foreign Mission Committee is wise enough not to call its workers financial agents), although for the purpose of bringing my suggestion out distinctly, I have headed this article, "Financial Agents." I would have one man, at present, to work in this capacity, and let him be called co-ordinate secretary, or field secretary, or let the present secretary devote a large part of his time to this kind of work, if he can be spared from office work. Let it be understood that he makes a special study of Home Missions, and that he comes before the congregation to give them special information and Gospel instruction on the subject. Let him preach a sermon, or series of sermons, bearing on Home Missions, and bringing out the teaching of the Scripture on giving. Such a course of education would help the pastor in his own church finances, and help the Foreign Mission Committee, and other committees of our Church, by educating the people on the subject of benevolence, in addition to the education the pastor gives regularly.

Again, I would have such a field secretary to be a prudent man, who would not force himself and his cause upon a pastor and congregation in an obnoxious manner. Some financial agents may become nuisances, and to be dreaded, by the manner in which they present their causes. I would have this secretary by a prudent correspondence with the pastors of the stronger churches obtain their consent to allow him to present the cause of Home Missions before their congregations. Such a course instead of being objectionable would be helpful to the pastors. Nobody complains of being hurt when our Foreign Mission Committee gets up an enthusiastic meeting at Louisville, or New Orleans, and has two or three departing or returned missionaries to instruct the people and appeal to them; although these missionaries, or the secretary himself, may take off $2,000, or $3,000, as the result of the meeting, nobody is hurt, and the Foreign Mission cause is wonderfully helped. Why can we not pursue a similar course in Home Mission work? The writer recalls several instances in his own experience as pastor of a small church. By direction of a Presbytery an arrangement was made for an exchange of pastors for one Sabbath, in order to present a very urgent appeal for our home missionaries. The brother who occupied my pulpit for that occasion preached two good sermons to my people, and left a very pleasant impression, and raised nearly fifty dollars, while if the collection had been taken up in the ordinary way by the pastor it would have hardly amounted to more than ten dollars. At another time a president of a college visited my people, when my church was scarcely self-sustaining, and employing only half my time. He preached two or three good sermons, and in a pleasant way presented the claims of the college, from the pulpit, and by visiting a few members of the church. The result was he raised in money, subscriptions, notes and land over $600. If the cause had been presented in the regular way by the pastor the contribution likely would not have exceeded twenty-five dollars. A similar experience has occurred with me on other occasions, when the brethren who made a speciality of a certain cause appealed far more successfully to my people than I could have done, and my people were not hurt but benefitted. The argument could be fortified by referring to facts of this kind at much greater length. The plan that I suggest is not likely to overrun the Church with a dreaded army of financial agents, but to employ at present one, and at the most only a few gifted brethren, who would do the churches they visit a valuable service, leaving good gospel impressions with the people, and at the same time successfully drawing out liberal contributions. In this way only a few (a hundred possibly) of the stronger churches could be visited in a year, and the next year different churches, while the most of the churches of necessity must still be urged to contribute as liberally as possible through appeals of the pastors, and with information sent out by the secretary in circulars, and through the papers.

The plan I advocate has not only been proven to work well by the experience of the Foreign Mission Committee, and by the work of colleges in raising endowment funds, but is confirmed by our experience in *preaching* the gospel. The same truths of the gospel might be printed and sent out to be read by the people, and while they might be blessed in doing good, yet we all know that the effect of the living minister, facing his congregation, and appealing to them, is far more powerful in good results than printed appeals could possibly be. This shows the philosophy in the methods of our Foreign Mission Committee that have been so wonderfully successful even in the midst of a financial panic over the country, and when our Home Mission Treasury was running down to a disastrous point.

If it be said that my argument would apply to the other committees, I would say say: Yes. Let it so apply. As to Publication it might not be necessary (except in an emergency such as occurred many years ago), because the profits of publishing help to sustain that work. But our Educational Committee would do well, in my judgment, to imitate the methods of the Foreign Mission Committee, as far as practicable. They would not then be telling us so often the doleful tale of an empty treasury, and candidates stopped in their education. As only a few churches would be visited each year by each secretary, it could be so arranged that only one secretary should visit a church in a year; or even if three secretaries should visit the same churches in a year, our strong churches would not be likely to be hurt, but rather helped by this work.

Another feature of success might result from the plan that I urge. When the secretary would visit the strong churches (and even some of the weaker churches have individuals that are very wealthy) he would have an opportunity of becoming acquainted with some of the elect ladies and gentlemen whom God has endowed with large wealth. He might by his public appeals, or in private conversation, get some of them interested so that they would be willing to leave large legacies, at their death, to Home Missions—or give in large sums while yet living. In this way much of the endowments of our colleges has been raised.

S. F. TENNEY.

Well Shod.

Thousands of Church members need now to be shod anew with the stout shoes of allegiance to Christ, well spiked with his commandments, "He only that walketh uprightly walketh surely." A Christian must not only be held himself, but help to hold others and to draw society Godward. Unless the Christian has a strong foot-hold, he is liable to be dragged downward into conformities with evil customs. The shoes which our loving Master provides for us are of divine manufacture. They are an "easy fit" to every consistent follower of Christ; are lined with love so that we can walk without being galled or become footsore on either rough roads or icy paths. These are the sandals of alacrity, such as the Word commends, and the wearer of them is swift to "run in the way of God's commandments."—*Dr. Cuyler.*

One hour of solitude passed in sincere and earnest prayer, or the conflict with and conquest over a single passion or subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year's study in the schools without them.—*S. T. Coleridge.*

A NEW YORK ESTIMATE of the ELECTROPOISE.

Electropoise.
TRADE MARK.

An advertisement of the Electropoise appears in another column. There have been so many curative instruments put upon the market, ostensibly merely to cure disease, but really to cure the leanness of the manufacturer's pocket, that this article deserves a special word of praise. Not wholly convinced by what the Electrolibration Company's agent said, the *Observer's* representative sought an interview with Dr. De Puy, of the New York *Christian Advocate.* This gentleman said that with no personal interest in the Electropoise, save that inspired by the wonderful good that it had done him, he gave the Company the letter published in another column of the *Observer.* He was enthusiastic about the system; and has recommended it very heartily to others. Accounts of similar enthusiasm come from other quarters, and as far as we can learn, we feel sure that our readers may safely and with great benefit use the Electropoise. Mr. Du Bois, the Company's agent, at 345 Fourth Avenue, New York, will cheerfully forward all information.—*N. Y. Observer, Feb. 22nd, '94.*

MEETINGS OF PRESBYTERIES.

Enoree Presbytery, held its spring session at Woodruff, S. C., April 10-13, and the meeting was pronounced on all sides to be the *finest* of the many fine meetings which this body has held. The attendance was unprecedented, every minister on the roll except three in the Foreign Mission field, was present and thirty-seven out of fifty-three churches were represented, giving a total enrollment of fifty-six, besides seven visiting ministers. The house too was crowded every day by the people of the town and country around, who evinced a hearty interest in the proceedings. A most excellent spirit prevailed throughout the meeting and all the business and discussions went forward smoothly, pleasantly and successfully. Two conferences, one on the State of the Church in the Presbytery and the other on Foreign Missions proved exceedingly interesting and profitable, and the many reports from the churches gave encouragement and promise. The Home Missions Committee reported a balance in the treasury and the prospect of success under the Assembly's new plan, which went into operation the 1st of January. This committee also proposed a system of grouping of the weak and vacant churches of the Presbytery, and the arrangements for the supply of several of these groups were effected at this meeting. Calls from Bethany and Old Field churches were placed in the hands of Licentiate B. R. Anderson, and he was examined with a view to ordination and installation as pastor of these churches on the 2nd Sabbath in May. Mr. J. E. Milner, of the Senior Class in Columbia Seminary and Prof. J. F. McKinnon (late of North Carolina), President of Chicora College, Greenville, S. C., were licensed to preach the gospel.

A call from Nazareth church was placed in the hands of Rev. R. E. Henderlite, and the pastoral relation between Rev. J. W. Query and Wellford church was dissolved.

The Presbytery adopted the same overture which Bethel Presbytery had adopted to send up to the General Assembly in regard to changing the constitution with regard to the licensing of candidates.

Rev. Tho. H. Law, D. D., and Elder F. M. Farr, of Union were elected commissioners to the General Assembly, with Rev. T. M. McConnell, D. D., and Elder F. L. Anderson as alternates.

The next regular meeting of Presbytery is to be held at Glenn Springs on September 11th.

Savannah Presbytery, met in Waycross, Ga., Wednesday, April, 11th, 1894, Rev. J. P. Wood preached the opening sermon, Rev. C. C. Carson was chosen moderator, and Elders Hansel, of Thomasville, and Preston, Marlow, clerks. Present, eleven ministers and sixteen ruling elders.

Commissioners to Assembly: Rev. C. C. Carson and Elder W. O. Waite, principals; Rev. L. C. Vass, D. D., and Elder C. S. Wood, alternates.

Dissolutions: Granted between Rev. R. S. Brown and Brunswick church, and Mr. Brown dismissed to Columbia Presbytery; and between Waycross church and Rev. W. S. Porter, who contemplates entering the Foreign Mission field.

Installation: Rev. W. A. Nisbet was received from Cherokee Presbytery, and accepted the call from Second church in Savannah. Order was taken for his installation on Second Sabbath in May; Rev. L. C. Vass, D. D., to preach the sermon and charge the people; and Rev. R. Q. Way to charge the pastor; Rev. E. W. Way to be alternate to both.

Directory for Worship adopted.

Foreign Missions: Rev. W. A. Nisbet was made chairman of the Foreign Mission Committee in place of Rev. R. Q. Way, who resigned on account of feeble health. A commission, with Mr. Nisbet as chairman, was appointed to consider the practicability of the Presbytery supporting a Foreign Missionary, and arranging to do so, if possible.

Home Missions: An elaborate report of the exact condition of the Presbyterial field was presented by Rev. L. C. Vass, D. D., and the resources for the current year. As chairman of the committee Dr. Vass was authorized to proceed with the work on the lines proposed.

Colored Evangelization: One colored minister is at work in the only colored church in Presbytery. He also teaches a school, and the work is progressing slowly but surely.

Narative: The general state of the churches is encouraging. Additions 146 for the year; the largest being in First church, Savannah, which reported thirty-three added.

Rev. J. G. Griffiths, D. D., was granted permission to labor at Bainbridge until the next meeting of Presbytery.

Next Meeting: At Flemington, Friday, November 16th, 1894.

L. C. VASS.

Savannah, Ga., April 16th, 1894.

The Home.

The road to home-happiness lies over small stepping-stones. Some men are at home everywhere; others are at home nowhere. He is happiest, be he king or peasant, who finds peace in his home. The first indication of domestic happiness is the love of one's home. Some persons can be anywhere at home; others can sit musingly at home and be everywhere.

A Bethel.

Many an old, despised school-house has been a Bethel to many a soul. Bare walls, bare seats, bare floors prove no hindrance to heavenly glory. If you could hear the tender tone and see the gladly lighted eye and realize something of the contrast between the peaceful, praiseful days and days not far distant, you would say with me: "Enough, enough for much labor and prayer."

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WILMINGTON, N. C.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

FOREIGN MISSION NOTES.

A postal card received at the Foreign Mission Rooms, Nashville, April 16th, from Rev. R. B. Grinnan, of our Japan Mission, contains the following information:

"MADISON MILLS, Madison county, Va.

"I arrived here safely with my two little girls after our long and tiresome trip. We had a very quick and pleasant trip across the Pacific reaching San Francisco April 1st. I was detained several days in San Francisco because one of my little girls was quite unwell. I just send this postal card to let you know of my arrival.

Yours in Christ,
E. B. GRINNAN."

"All well in Japan when I left."

Mrs. W. M. Thompson, of Smithville, Va., expects to return to Brazil on Wednesday, the 18th inst., accompanied by her child. They are to sail from New York city in the afternoon of that day per S. S. Gregory, of Booth & Co.'s line. Mrs. Thompson writes that she is feeling very much better than when she came from Brazil.

NORTH CAROLINA.

Concord Presbytery:—We publish official proceedings in another column. A friend writes that the Sabbath-school convention was a decided success. The annual report to the Presbytery shows decided improvements in every department of the work.

Lincolnton:—A friend writes that during the recent sessions of Mecklenburg Presbytery most excellent sermons were preached and the sessions were closed by a beautiful exhortation from the moderator. On Sunday, 15th, the new house of worship was dedicated. Rev. J. L. Williamson preached a timely sermon from the words: "Watch and Pray," &c. He delivered a charge to the people. Rev. R. F. Campbell made the dedicatory prayer.

[Correspondence of the N. C. Presbyterian.]

Second Church, Charlotte:—"Your foot note to the statement of the Second church is an error. We raised $23,000 church debt *in addition* to the $9,862 for congregational purposes. In your issue of 19th."

The foot note referred to above: "This includes amount collected on the church debt subscriptions," we simply copied from the Deacon's Report as it had been published. Of course we knew nothing, but supposed that the amount collected included, probably, only a few hundred dollars at most of the church debt subscription.

[Correspondence of the N. C. Presbyterian.]

Danbury Church:—Rev. C Miller writes that Danbury church was orgaaized April 8th, 1894, with thirty members. Mr. A. H. Joyce was elected, ordained and installed elder. Three other members were received on certificate on Sunday night, April 15th. We are hoping soon to begin work on our church and school.

[Correspondence of the N. C. Presbyterian.]

Fayetteville Church:—Rev. A. J. McKelway, pastor, has had a prosperous year in spite of the hard times—perhaps because of them. It has raised $5,000 for all purposes; has completed a new lecture-room for the Sunday-school and prayer-meeting services; has given more largely to Foreign Missions than before and besides helping in the erection of two churches in the Presbytery, has been active and successful in its own mission work. All the organizations of the church are now committees for special work, responsible to the session, and the whole church meets once a month in the interest of Home and of Foreign Missions. At the annual congregational meeting the pastor reported sixty-nine additions to the church—fifty-three on profession, and thirteen by certificate; infant baptisms, fifteen; adult baptisms, eighteen; sermons and lectures, two hundred seven.

[Correspondence of the N. C. Presbyterian.]

Henderson:—For some weeks past in connection with protracted religious services in different churches in Henderson, there has been an unusual degree of religious interest. The Presbyterian church has shared the blessing from God's Holy Spirit. The officers and members have been aroused to extraordinary activity and zeal. At the last communion service, on the 15th of April, Rev. Dr. W. D. Morton announced the names of thirteen persons whom the session had admitted to baptism and to the Lord's Supper.

[Correspondence of the N. C. Presbyterian.]

Graham Street Church, Charlotte:—The annual report of the Graham Street church, Charlotte, for year ending April 1st, 1894, shows a very gratifying progress, and is as follows: Elders, 2; deacons, 5; members added on examination, 45; on certificate, 22. Total additions, 67. Total membership, 215. Officers and teachers in Sabbath-school, 17. Scholars, 182. Total of funds collected for all causes, $709.30.

During the year we added three to our board of deacons which is now more efficient than ever before and we closed the year free of debt.

Beginning with January last we celebrated the Lord's Supper on the first Lord's day in each month and call the church roll to see who is absent.

So far this has resulted in a very gratifying increase in the attendance on that ordinance. On Monday, the 16th of this month, we organized a Ladies' Missionary Society, as the result of Bro. Sampson's visit to us a few weeks ago.

Charlotte, April 20th.

[Correspondence of the N. C. Presbyterian.]

Durham:—Two persons were received into the church of Durham upon profession of their faith in Christ on Sunday morning the 22d inst. Rev. L. B. Turnbull, the pastor, is preaching with great acceptability to the congregation and is steadily growing in the affections of the people.

[Correspondence of the N. C. Presbyterian.]

Fayetteville Church:—Was delighted at the large attendance at Presbytery and was edified by the unusually good preaching with which it was favored. Four candidates were licensed to the gospel ministry and preached their trial sermons to large and appreciative congregations. The sermon of Mr. A. A. McGeachy, who has taken the regular course at Union Seminary, was most favorably criticised. The Presbyterial sermon, preached this year by Rev. J. H. Johnston, upon the Importance of Church Discipline, was a thoughtful and scholarly discourse. Sunday the pulpits of the sister churches; of the town were occupied by our ministers; Dr. Hill, Mr. Eldridge, Mr. Arrowood and Licentiate Campbell being distributed liberally and impartially. The Presbyterian church was crowded to hear the morning sermon by Rev. W.M. Eldridge, and Dr. Hill administered commnion to perhaps the largest body of communicants in the history of the church. Among them might have been noticed sitting together three old ladies who have been members of the church here for more than fifty years. The pastor announced the names of five new members. At night Rev. W. B. Arrowood preached an excellent sermon, and then was ended a week of delightful Christian fellowship and sound, instructive, Scriptural preaching.

VIRGINIA.

[Correspondence of the N C. Presbyterian.]

Warm Springs:—Rev. Wm. C. White, pastor—at the recent sacramental meeting, the Rev. W. H. Groves assisted the pastor. He preached with great acceptance. Five were added to the church.

SOUTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Pee Dee Presbytery:—Has elected the following commissioners to the General Assembly: Rev. Jno. G. Law, Darlington; Elder J. N. Drake, Blenheim. Alternates, Rev A. H. McArn, Cheraw; Elder T. D McNeill. Conway.

J. G. L.,
Stated Clerk.

TEXAS.

[Correspondence of the N. C. Presbyterian.]

Items from Texas:

The Church at Crockett:—Is steadily increasing in membership The Sabbath-school, prayer-meeting, and Ladies' Missionary Society are kept up with a lively interest and zeal. The town and surrounding country are steadily increasing in population. The country that sustains the town is good farming land, producing corn, sugar-cane, peas, goobers, hay, &c. A considerable number of cattle and hogs are raised. A cotton-seed oil mill located in Crockett makes considerable business, and has furnished feed for fattening nearly one thousand beef cattle. The schools in Crockett are well maintained, with a full corps of teachers, and a high grade of instruction. The Mary Allen Female Seminary for colored girls is doing a grand educational and Christian work for the colored people. The Bible is a regular text-book in that institution, and the girls are taught to sew and do house-work. Im igrants coming to Texas would find desirable homes at Crockett, and in the surrounding country. While there are not many openings for other lines of business, yet there is a large amount of good farming land in the country that can be bought cheap, or rented at moderate rates. This county is on the whole healthy (except on the creeks and rivers), is well watered, and is not liable to long droughts. It is also fairly well supplied with free schools and with churches.

Lovelady:—Also in Houston county, and on the International and Great Northern railroad, is a small growing town, supplied with a good school, and with Methodist, Baptist, Presbyterian and Campbellite churches. It is also located in the midst of a good farming country. The Presbyterian church while yet weak has been steadily growing. Rev. W. K. Marshall, D. D., has been assisting in a protracted meeting. While he is eighty-five years old he still preaches with clearness and force the sound truths of the gospel. The people have attended well, and seem interested, but no additions to the church. Yesterday was our communion day. A large congregation was present, and a goodly number of communicants at the Lord's table.

Nevill's Prairie:—Is the name of a small Presbyterian church, six miles west of Lovelady. This little church also has been steadily gaining in membership. It is located in the midst of a small and thickly settled prairie, with a population mostly of farming people.

On the whole the prospects are quite hopeful for steady growth in the Presbyterian churches of this county (ten Presbyterian churches in the county), and for the growth of other Christian churches. The Methodists and Baptists have more churches and a larger membership than we have.

The Churches Generally:—In Eastern Texas are improving and gaining ground, and this section of the State is either prospering, or at least holding its own very well, in the midst of the generally prevailing financial depression. While the larger number of immigrants go into the large cities, or into the western portions of the State, yet the eastern section of the State is rapidly developing and affording advantages that might well attract a large immigration.

ALABAMA.

Dedication:—On Sunday, 1st inst, as we learn from the Alabama Presbyterian, the new Central Presbyterian church in Montgomery was dedicated. The sermon was preached by Rev. J. W. Wallace, of New Orleans, and Rev. E. P. Davis, pastor of the First church, Montgomery, and Rev. W. E. McIlwain, superintendent of Synodical Home Missions took part. The history of the church, was read. It was organized on July 30th, 1891. In the fall of that year Rev. Neal L. Anderson became pastor. One hundred and twelve members have been added since its organization The church which is an exceedingly tasteful and comfortable one capable of seating 400 persons, cost $23,000.

DEATH OF MRS. DICKSON.

[EDITORIAL.]

Mrs. Margaret M. Dickson died at her home in this city on the afternoon of Monday last at 3 o'clock, in the 74th year of her age. For several weeks past she had been suffering from a painful affection of the heart, and it was only too evident to those who watched beside her that her life was drawing to its close.

Mrs. Dickson, with the exception of her surviving sister, was the youngest daughter of Gen. James Owen. In her youth she was noted for her personal beauty, evidence of which was seen to the end of her life, in the clearly chiselled features, expressive eyes, and the general air of dignity and refinement that characterized her countenance. She was endowed with fine mental gifts that were carefully cultivated in the best schools of New York. The grace of God early added the charm of piety and the graces of Christian character.

In 1845 she was united in marriage to Dr. J. H. Dickson, who rapidly rose to a position of highest eminence not only in this community but throughout the State. His life and labors constitute one of the proudest elements in the history of this city. As the mistress of his home, Mrs. Dickson dispensed its hospitalities with a grace and dignity that is remembered by all who partook of it, among whom were the most prominent visitors to our city from this and other States. As the daughter and wife of Presbyterian elders and the sister of a minister, she especially delighted to extend the hospitalities of her home to the minister of the gospel, to whom this home was always a delightful haven. For many years one of the features that added interest to her household was Uncle Moreau, the Arab slave, whose liberty Gen. Owen had purchased, but who always remained with them in grateful service.

The death of Dr. Dickson, as a martyr to the yellow fever, changed all this For months it was feared that Mrs. Dickson would not survive the strain and shock of that time. But when she re-opened her home under altered circumstances, it was only to show more beautifully the nobility of her character; no more as the dispenser of lavish hospitality, but as the gentle, considerate, thoughtful friend, striving—though often with slender means—to bring into the lives of others all the happiness she could. A bunch of flowers or a basket of vegetables from her garden, a kind message, or a loving inquiry—these were the kind offices that made up her life, and with them she brought more of love and sunshine than wealth could buy.

This meagre sketch would be incomplete were no mention made of her devotion to her church. No rain was too heavy, no heat too intense to keep her from the services of God's house. On Sunday, morning and evening, and Thursday prayer meeting, the pastor knew that there were two faces that he would see—those of Mrs. Dickson and the sister that was ever at her side, and often when he went to preach at the Mission chapel that was distant from their home, their faces were the first to greet him.

She bore her last illness, which was one of great suffering, with exemplary patience, showing through it all, and to the very end, the same thoughtful consideration for others that had characterized her whole life. It was from her bedside that on the last Sunday of her life, and with her example before his eyes as a living illustration of his subject, that her pastor went into the pulpit to preach upon the text that was so richly fulfilled in her: "Let patience have her perfect work; that ye may be perfct and entire, wanting nothing."

CHEERING.

Since the first of April I have sent our candidates about $3,000. The heart of the Church is warming up to her sons. We wish to pay the seminary candidates in full if possible by the first of May, and those in the colleges by the time their terms close. Let us not be weary in well doing. Ere our month of April closes we wish to remind all churches and pastors who have sent us noth this month, how great is our need of their help. Any amount sent us by the 10th of May will go into this year's report.

E. M. RICHARDSON,
Secretary.

LETTER FROM CHAPEL HILL.

Chapel Hill has been in luck of late. We have gotten several things that we have been wanting a long time, and never had before, and we have had several valued visitors, some of whom came to criticise us, and some came for the express purpose of doing us good; all of them we were glad to see whatever their errand.

First, we had the Rev. Dr. McGilvary so long a missionary to carry the Gospel into the regions beyond. He is a man whom we must esteem for his work's sake and must love for his own. It is a great privilege to see such a man, to have him for a guest, to hear him discourse. He gave one interesting lecture in the Presbyterian church. In conversation the Doctor is especially agreeable. Overflowing with information—with affectionate zeal for his work and his great church of Siamese Presbyterians over yonder, still there was apparent the inextinguishable love of *North Carolina* and her people that fires the very citadel of his heart. For one who has been thirty-eight years in heathen lands, he has a wonderful amount of information about this State and its affairs, its prominent men and the churches. He accounted for this when he said he had been a faithful reader of the N. C. PRESBYTERIAN in all these years of exile from home.

Next we had the usual spring visitation from the Board of Trustees of the University. These are they who came to criticise. Among them was David Worth, of Wilmington. Everybody is always glad to see Mr. Worth, but I think the University is specially glad when he comes, for he comes as friend and lover and the old poplar and the oaks must wave all their tops when they see such an alumnus treading the accustomed walks.

This body of visiting critics gave only words of approbation for the direction of affairs in the University. President Winston has, as he well deserves, their full confidence and support, and they endorsed his administration in every particular.

In fact the President has developed an unexpected amount and degree of ability all around his lines, and has shown a vigilance, sagacity, and energy which have surprised those of his friends who know him best. The students of the University endorse him as heartily as the trustees— and when a man's pupils and children do that, he may face the world outside.

Then we had a visit from Dr. Smith, of Greensboro, who gave us two such sermons as our young men do not often hear. And I wish some of our young preachers would take a hint and endeavor to learn to read a hymn as Dr. Smith reads it. He makes that reading a part, and a very impressive and precious part of the service.

After sixty, if a man is of any 'count at all he grows continually more and more interesting, and more and more valuable and lovely. He ripens. He has not the glory and the freshness of his prime, but he is ripening, and as every day in passing adds a touch of benignity, or of wisdom, or of self-renunciation, his face assumes more and more the look of those who have preceded him a little way—the happy souls

"Gone home to God in autumn time."

One of the things we dwellers on the Hill top have long been wanting and now have at last attained is a printing press for the use of the University. It should have been placed here ten—fifty years ago. A printing press is a civilizer, a radiator of light, heat and electricity and several other of the imponderables which we all know move the world.

And the Presbyterian church has called and secured the services of a pastor, Rev. D.Currie, graduate (and valedictorian) of the University, 1889, and now on the eve of graduation at the Columbia Seminary. Our congregation gave him a unanimous call. New Hope will join with us and we hope to lift up our heads once more.

C. P. S.

Chapel Hill, April 17th.

CONCORD PRESBYTERY.

[Correspondence of the N. C. Presbyterian.]

Concord Presbytery met in Salisbury, April 12th, 1894, according to adjournment, and was opened with a sermon by Rev. C. A. Munroe, from Matt. 12: 33. There were twenty-one ministers and twenty-nine elders in attendance upon the meeting.

Rev. John M. Rose was chosen moderator and Rev. J. A. Ramsay and Ruling Elder Frank were chosen temporary clerks.

Calls from Rocky River and Zion churches for the pastoral services of Rev. R. V. Lancaster were presented and read, and these churches were given permission to prosecute these calls before West Hanover Presbytery.

Rev. R. V. Lancaster and Rev. T. R. Sampson of West Hanover Presbytery were invited to set with the Presbytery as corresponding members. Dr. W. M. Leith and Rev. J. R. Scroggs, of the M. E. Church South, Rev. C. B. King, of the Lutheran Church and Rev. N. S. Jones, of the Baptist Church were introduced and invited to set as visiting members.

It was adopted as a standing rule of Presbytery to meet hereafter on Tuesday.

The Proper Observance of the Sabbath was chosen as the subject for the Presbyterial sermon at the fall meeting of the Presbytery. The moderator appointed Rev. A. T Graham to preach this sermon.

The proposed Directory of Worship was *rejected* by a vote of 27 to 5.

A committee of seven to be known as the Presbyterial Committee of Foreign Missions, was appointed. The Presbyterial Agent is the chairman of this committee.

Rev. A. T. Graham, Davidson College and Rev. J. M. Wharey, D. D., of Mooresville, N. C., were chosen commissioners to the General Assembly, with Rev. P. H. Dalton and Rev. J. A. Ramsay as their alternates. Ruling Elders D. F. Cannon and Dr. J. R. Wilson, with Dr. J. S. Lafferty and Judge A. C. Avery as their alternates, were also chosen commissioners.

Next regular meeting will be at Marion, N. C., September 11th, 1894.

Presbytery will hold an adjourned meeting at Concord, N. C., May 3rd, at 10 o'clock, a. m.

The following recommendation was presented by the Agent of Sabbath-schools and adopted by Presbytery: Sessions are recommended to take up monthly collections in the Sabbath-schools for our Orphans' Home at Barium Springs.

A commission consisting of Rev. C. M. Payne, D. D., Rev. W. M. Shaw and Mr. S. R. Neel, was appointed to organize a church at Shearer chapel, near Davidson College, if the way be clear. the commission to fix the time.

Rev. J. B. Shearer, D. D., Rev. J. Rumple, D. D., Rev. J. M. Rose, Mr. S. H. Wiley and Prof. J. H. Hill, were appointed as a board of trustees to take all necessary steps toward the establishment of a Presbyterian Female Educational Institution of high grade in the bounds of Concord Presbytery.

A hearty vote of thanks to the people of Salisbury was given by Presbytery for their elegant and hearty hospitality.

Presbytery adjourned Saturday night to meet in Concord, N. C., May 3rd, 1894, at 10 a.m.

STATED CLERK.

Cash Receipts Synod's Orphans' Home, March 1894.

FOR SUPPORT FUND.

From S S, Sugar Creek church, $2.81; S S, Macksville church, $7.41; L A Society, Steel Creek church, $10; S S, Gastonia, $15; S S, Concord church, $7.31; Laurinburg church, $10.01; North Wilkesboro church, $5; S S, Salisbury First church, $4.24; O Society, First church, Concord, $1; Gen. and Mrs. R. Barringer, $6; S S, Statesville church, $4.59; L A and O Society, First church, Charlotte, $20; Graham church, 16.92; S S, First church, Wilmington, 4.30; H H Society of K D, Tarboro church, 1; J J Osborne, 7.85; S S, Lowell church, 1 07; Big Rockfish church, 2; St. Paul's church, 10.18; Lumber Bridge church, 18.46; Keyser church, 1.33; Lumberton church, 18.56; Winston church, 14.07; S S, Winston church, 3.22; Rocky Mount church, 3.10; S S, Washington church, 2; Hillsboro church, 4.50; S S, Amity church, .80; Tom and Archie Dalton, 1; Mrs S H Wiley, 4.50; Kirkwood School, .75; Mrs M L Potts, 1; S S, Hickory church, 2.87; "Orphans' Club," Durham church, $25; Mrs J McK Harrington, 1; Mrs E B Penick .50; King's Daughters, St Andrews church, 20; Sale of Turkey, .75. Total $260.18.

FOR PRESS FUND.

In subscriptions of 50 cents each: Mrs. Isabella Robeson, $1.50; Mrs M E Havens, 2.00; S M Kirkland, .50; Miss Ella Reedy, 1.50; W S Houston, 6.25; Mrs S H Wiley, .50; Miss M E Birdsalle, 1.00; Master Howard McLelland. 3.00; Ernest Roy, 1.00; Miss Louise Dixon, 4.50; Master Boyd Powlass, 6.50; W S. Moore, 1 00; Mrs. Laura Rothwell, .50; W S Houston, 1.50; Mrs S R. Ellis, .50; Mrs M A Carter, .50; Miss Eleanor Watson, 1.50; Mrs Jno Graham, .50; Miss Mattie Lea, .50; Mrs. Emma McDonald, 1.00; Mrs E B Penick, .50; Miss Sallie T Cronly, .50; Josie Batchelor, 5.60. Total, $42 85.

JOHN E. OATES,
Treasurer.

Charlotte, March 31st, 1894.

UNIVERSITY OF NORTH CAROLINA.

Summer School for Teachers.

A summer school for teachers and others who desire to study will be held from July 2d to July 28th in the University buildings at Chapel Hill, N. C. The tuition free is $5 00 which admits to all the instruction. The Faculty includes sixty professors selected from the Faculties of the Universities of North Carolina, Texas and Louisiana, the State Normal and Industrial School for Women, and the Graded Schools of Charlotte, Wilmington, Raleigh and Goldsboro. The following subjects will be taught; Latin, Greek, French, German, English Language and Literature, Anglo Saxon, Civics, History, Pedagogics, Arithmetic, Algebra, Geometry, Land Surveying, Road Construction, Political Georgraphy, Physical Geography, Botany and Political Economy.

Methods of teaching will be discussed theoretically and illustrated practically by means of model classes.

Board and furnished room may be had for the month at the hotels for $15.00, more cheaply at private houses.

Reduced rates will be granted by all rail roads.

For circulars, with full details, address,
PRESIDENT WINSTON,
Chapel Hill, N. C.

The General Assembly of the Presbyterian Church in the United States

Will convene at Nashville, Tenn., in the Moore Memorial Church. on the third Thursday (17th day) of May, 1894, at 11 o'clock a. m.

The undersigned will be present in the Lecture Room of said church, on Wednesday (16th) at 8 p. m., and on Thursday at 9 a. m., for the purpose of enrolling the names of commissioners.

Presbyteries will please take notice that their annual dues to the Assembly have been increased by *one-fourth* (see last Minutes, p. 76.)

JOSEPH R. WILSON, Stated Clerk.
ROBERT P. FARRIS, Permanent Clerk.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Second Quarter.—Lesson VI.

May 6.—Joseph's Last Days.

Gen. l. 14-26. Commit vss. 24-26.

Golden Text. The path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. iv. 18.

I. THE STUDY OF THE LESSON

First Step. Review rapidly the intervening history: The preparation for Jacob's journey and his reception of the news (xlv. 16-28); the journey and God's approval (xlvi. 1-7; the list of those who came (vss. 8-27); the meeting betweem Jacob and Joseph (vss. 28-34); the presentation to Pharoah, the arrangements for Jacob's household and Joseph's subsequent administration (xlvii. 1-26); Jacob's last days, prophecies, death and burial (xlvii. 27-l. 13)

Second Step. Master the points of the passage before us, noting: the unworthy distrust on the part of Joseph's brethren and the (probably invented) message from Jacob, vss. 15-17; Joseph's wounded love, magnanimous forgiveness, recognition of God's purpose and Providence, and tender care for them (17-21); his peaceful and happy old age (22, 23); his dying faith (24-26.)

Third Step Take up any points of difficulty and examine them with all the light you can get from your helps.

Vs. 14. *Returned into Egypt.* They could have remained, but God's purpose in taking them into Egypt was something more than to preserve them from famine. It was to train them into a nation, and for that cause He sent the famine and ordered all the circumstances of Joseph's life.

Vs. 15. *Will hate... and requite.* After living for years upon his bounty they were still incapable of appreciating the nobility of his nature. They judged him by their own lower natures.

Vs. 16. *Sent a messenger*, cowardly now just as before (xxxvii. 32) when they *sent* the coat.

Thy father did command. An improbable story; the confidence between Jacob and Joseph was too close for him to have sent a message through them, even had he thought the admonition necessary.

Vs. 17. *Joseph wept.* Grieved at being misunderstood, and disappointed that all his kindness and God's providential dealings had worked no more change in their natures.

Vs. 20. The Golden Text of Lesson III, and the key to this whole history.

Vs 25, *Ye shall carry up my bones.* Jacob wished to be immediately buried beside his loved ones (xlvii. 29, 30; xlix. 29-31). Joseph's family ties were in Egypt, and here he was content to repose until God visited his people.

Vs. 26. *Put in a coffin in Egypt.* That unsepulchered coffin entrusted to the care of the Israelites was a perpetual reminder that in Egypt they had no continuing city.

Fourth Step. Make a summary—including the connecting links of history—and compare it with ours:

SUMMARY. *Pharaoh having provided transportation for Joseph's family, Jacob with all his children and grandchildren and cattle ar brought down into Egypt, and Jacob's last days are spent in peace and blessing in the land of Goshen. He blesses his children with prophetic insight into the future, and charges them to bury him in Machpelah, which is done with almost royal honors. Joseph's brethren fearing that his forgiveness was only forbearance for his father's sake concoct a message from Jacob, which deeply wounds Joseph's love, but brings out new assurances of pardon and promises of protection and care. Joseph's last days, like those of Jacob, are full of all the blessings that old age can bring, and in dying he declares his faith in the restoration of Israel to the land of promise, and requires that his bones should be carried with them. His body is embalmed and "rests in hope"*

Fifth Step. Take up the leading topics of the lesson in the light of God's Word.

A peaceful old age.

a. Its causes.
   - Filial piety. Eph. vi. 3; Gen. xlvi. 29.
   - Keeping God's commands. Prov. iii. 1, 2; Gen. xxxix. 9.
   - Finding wisdom. Prov. iii. 13, 16; Gen. xli. 39.
   - Trusting in God. Ps. xci. 1, 16; Gen xli. 16; xlv. 7.

b. Its blessings.
   - Peace. Ps. xxxvii. 37; Gen l. 22.
   - Honor. Prov. xvi. 31; Gen. l. 26.
   - Children's children. Prov. xvii. 6; Gen. l. 23.
   - Spiritual illumination. *Golden Text;* Gen. l. 24.
   - Hope beyond. 2 Tim. iv. 6-8; Heb. xi. 22.
   - A witness and inspiration to other generations. Heb. xii. 1; Ps. xxii. 31; Ex. xiii. 19.

Sixth Step. Lay to heart the practical teachings. In Joseph's life see the secret of his honored end. In the strange failure of his brethren to understand the fulness of his pardon let us see how often we wound our Elder Brother by the same lack of confidence. If we could only understand the fulness of his forgiveness, we would never doubt his love or seek to propitiate him with poor excuses, but would come boldly (Heb. iv. 15, 16).

II. TEACHING THE LESSON.

Point out the further parallel this lesson gives between Joseph and Christ as shown in the Sixth Step, and in the Bible Reading show how every point given about old age is illustrated in the last days of Joseph.

Prize Questions.

ANSWERS TO QUESTIONS OF APRIL 5.

46. A variety of correct answers may be given. We give all that are found in the answers of our correspondents. Some answers we had to count out as too indefinite, such as "Jacob," "Christ" without giving any incident. References to Joseph are of course ruled out. The Questions are based upon the lesson that the lesson may be illustrated from other parts of the Bible.

a. In the Old Testament.
   - The attempt to destroy the boys of the Hebrews resulting in the exaltation of Moses. Ex. i, ii.
   - The banishment of Moses preparing him to lead out the Israelites. Ex. ii, iii.
   - The persecutions of the Israelites in Egypt making them ready to be led out. Ex. iv. 31.
   - Balaam called to curse is led to bless. Num. xxiv. 10.
   - The destruction of Baal worship through Jehu's false pretense. 2 Kings x. 18-31.
   - The captivity of the Jews. Ezek. xiv. 22, 23.
   - The persecution of the Hebrew children by Nebuchadnezzar. Dan. iii. 29.
   - Casting of Daniel into the den of lions. Dan. vi. 25-28.
   - The plotting of Haman, Esth. iii. 8-10; viii. 15-17.
   - The afflictions of Job. (Job. xlii. 12).

(We cannot receive Jacob's deception as an instance. Jacob did not get the blessing through his deception as we have pointed out in these lessons. Evil never brings good to the one that works evil. The law there is Gal. vi. 7).

b. In the New Testatament.
   - The death of Lazarus. John xi. 15, 45.
   - The crucifixion of Christ. Acts ii. 23.
   - The sin and death of Ananias and Sapphira purifying the Church. Acts v. 11-13.
   - The persecutions of the Christians spreading the gospel. Acts viii. 1, 4.
   - Saul going to Damascus. Acts ix. 1-18.
   - The Imprisonment of Paul at Philippi. Acts xvi.
   - Paul's shipwreck, Acts xxvii, xxviii. 1-10.
   - Paul sent to Rome as a prisoner fulfilling his purpose to preach Christ there Acts xxviii. 16, 30, 31; Rom. i. 13, 15.
   - John receiving the Revelation when banished to Patmos. Rev. i. 9, 10.

47. Jeremiah, Jer. xxxviii. 6. (Some gave Daniel, but why should we think the "den of lions" was a "pit"?

48. Daniel, prime-minister in Babylon, Mordecai, prime-minister in Persia. Dizraeli, prime-minister in England. (The first was the one I had reference to as Mordecai's ministry may only have been for this special occasion, and Dizraeli's is outside of the Bible, but the other answers were given and both are correct.)

Correct answers have been received as follows:

Chas. P. Russell, Rockingham 46, 47, 48.
Lila Lane, Mt. Vernon Springs, 46, 47.
Olive Wilson, Hopewell, 46, 47, 48.
Willie Arrowood, Laurinburg, 46, 47, 48,
Isabelle Robeson, Westbrook, 46, 47, 48.
Thos. O. Coppedge, Cedar Rock, 46, 47, 48.
Chas. E. McMillan, Wilmington, 46a, 47,48.
D. R. Johnson, Wilmington, 46, 47, 48.
Fannie Bouchelle, Patterson, 46, 47, 48.
May Bouchelle, Patterson, 46, 47, 48.
Annie Cromartie, Garland, 46, 47, 48.
Mary Knox Johnston, Lincolnton, 46, 47, 48.
Katie Monroe, White Hall, 46, 48.
N. E. Monroe, White Hall, 46, 48.
Flora C. McNeill, Fontcol, 46, 47, 48.
Estelle McIver, Gulf, 46, 47, 48.
Jas. A. Whitsett, Greensboro, 46, 48.
Beatrice T. McEachern, Millprong, 46, 47, 48.
Bettie Overcash, Statesville, 46, 48.
Miriam McFadyen, Clarkton, 47, 48.
Janet McDonald, Ivanhoe, 43a,c, 44, 45, 46b, 47, 48.
Mary McIntyre, Wilmington, 46, 47.
Robbie McIntyre, Wilmington, 46, 47.

NEW QUESTIONS.

52. What aged man in the O. T. and what one in the N. T. show in their last days that they had waited for God's salvation?

53. There is a beautiful promise to old age drawn from comparison to a tree. Find it.

54. There is a description of the death of the aged drawn from the harvest yield. Find it.

SECULAR NEWS.

NORTH CAROLINA.

The officers of the State Horticultural Society have decided to hold no fair this year on account of the general destruction of the fruit buds by the freeze of March 26th and 27th

The Superior Court has decided in favor of the State in the encampment grounds case. The title is now perfected.

One hundred and ten thousand pounds is the weight of the new engine purchased by the Atlantic Coast Line for morning freight, between Rocky Mount and Richmond.

The daughter of General Manager Welsh was instantly killed by a collision of a locomotive and freight train on the Williamsport and North Branch R. R., near Pennsdale, Pa. Mrs L. P. McClentlan and Miss Bailey were fatally injured.

DOMESTIC.

The grand jury of Oglethorpe county, Ga., has found true bills for murder against three prominent white planters who, under the term of whitecapping, beat an old negro to death for influencing some farm hands to quit work.

Great damage to crops and property was caused by a cyclone recently in Mississippi. At LaGrange, Texas, the storm was also severe, a Methodist church and other buildings being wrecked.

A plot to burn the thriving town of Meridian, Miss., was discovered in time to prevent serious loss.

A bolt of lightning struck the stables of J. W. Gardner, of Columbus, Miss., setting them on fire and killing a horse and calf.

The drought of southwest Texas has been broken. Thousands of head of cattle which were being loaded on trains for shipment to Indian Territory have been returned to their ranches as pasture is now assured.

An effort is to be made to people the Yazoo and Mississippi delta with Italian farmers.

Heavy exports of cotton are expected from Port Royal, S. C.

Large phosphate deposits have been discovered in Tennessee near Chattanooga.

Two Polish workmen were kiled and fifteen wounded in a battle with the strikers near Detroit.

Two firemen were recently killed in St. Louis by coming in contact with a live electric light wire.

The Hartford, Admiral Farragut's flagship, is to be preserved. This is the only vessel in the navy, excepting the Constitution, around which historic memories cling since the Kearsage has been lost.

Coxey's men are turning the tables on the Hagerstown, Md., people who have refused them food and shelter by enclosing their camp by canvas and charging admission.

Gov. Carr appointed Hon. T. J. Jarvis, U. S. Senator to fill the vacancy caused by the death of Senator Vance. He has accepted the position until the Legislature meets, when it is understood he will contest with Senator Ransom for the seat now filled by him.

FOREIGN.

A bill is to be introduced in the House of Commons for the disestablishment of the Church of Wales.

The town of Alanda near Mt. Salanda, Greece, was laid in ruins by an earthquake Thebes has been almost totally destroyed and a number of persons were injured at Atalanta and Chalies. No lives have been lost.

A fire in Ontario, Can., last week destroyed a hotel, grist mill, the postoffice, telephone office, the Episcopal church, thirty-two business houses and a steamer. Loss $120,000.

A fire in New Sandee, near Vienna, virtually laid the town in ruins. Hundreds of people had to camp in the fields. Several lives were lost.

CIRCULAR No. 1,855.

Cape Fear and Yadkin Valley Railway Co., JOHN G. GILL, Receiver.

General Passenger Department, Fayetteville, N. C., April 24th, 1894.

To Agents:

You are hereby authorized to apply, "Tariff No. 2, Circular 1,582" in the sale of round trip trickets to Greensboro, N. C., on account of "Annual Meeting of the Medical Association of North Carolina. Tickets to be sold May 13th, 14th, and 15th; final limit May 19th, 1894.

The following rates will apply from competitive points:

Fayetteville, $4.65; Maxton, $6 05; Rural Hall, $2.25; Sandford, $3.25; Wilmington, $7 45.

W. E. KYLE,
Gen'l. Passenger Agent.

Germs

of disease feed on life, and are only overcome by the making of sound, healthy tissue.

Scott's Emulsion

the Cream of Cod-liver Oil, is an easy, palatable fat food that makes new tissue quickly and gives strength. *Physicians*, the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On the 18th inst., at the residence of the bride's father, by Rev. P. McIntyre, Mr. F. E. MIDDLETON, of Warsaw and Miss SALLIE M. THOMPSON, daughter of Dr. W. I. Thompson, of Sampson county.

On February 28th, 1894, at the manse of Philadelphia church, Mr. S. W. SCHOFFER, of Charlotte and Miss JENNIE MORRIS, of Mecklenburg county. Rev. J. J. Harrell officiating.

On April 18th, 1894, at the manse of Philadelphia church, Mr. J. W. MORRIS and Miss CORA A. BIGGERS. All of Mecklenburg county. Rev. J. J. Harrell officiating.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies—&c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

On April the 5th, WALTER WILEY, eldest child of Levy Scott, in the tenth year of his age. He was a bright child and had some clear ideas of heaven

"Suffer the little children to come unto Me and forbid them not for of such is the kingdom of heaven."

Tribute of Respect.

Our senior brother elder, WILLIAM MURDOCH, having passed his own generation, by the will of God fell on sleep and was laid unto his fathers;" we who remain behind would offer as a tribute to his memory the following testimonial:

William Murdoch was born at The Knowe, near Ochiltree, Ayrshire, Scotland, on 4th of November, 1811, and died at his home in Salisbury, N. C., 30th of December, 1893, aged 82 years, 1 month and 26 days. His boyhood was spent on his native heath and after learning the trade of stonemason, he, at about the age of 21 left Scotland and came to New York City, and soon afterward moved to Raleigh, N. C, and was employed in rebuilding the State House which had burned down in 1831.

In 1838 he was married to Miss Sarah S. Colburn and the union thus formed remained unbroken for nearly three-score years and was severed by his death. For a number of years he followed his chosen profession of master builder and contractor in stone work, and the many substantial buildings and railroad bridges now in daily use attest the superiority of his work.

During the civil war he engaged in the manufacture of iron at The Gulf, Chatham county, N. C., and in this he was successful and furnished the Confederate States Government with many tons of iron.

By sturdy application and persevering labor he amassed a considerable estate, but the bulk of this was swept away by the vicissitudes of the war and the reverses of fortune.

He was an active member of the order of Free Masons and warmly attached to the brotherhood and was honored with the highest offices in the gift of the order.

He had a natural fondness for plants and flowers and spent the greater portion of his latter years in the cultivation of his favorites, and it afforded him much pleasure to give them to his friends, especially to the sick to whom he very often carried hem.

Mr. Murdoch settled in Salisbury, N. C., in 1852, and it was here that he spent the greater portion of the remaining 41 years of his life. At an early age he connected himself with the Church in Scotland, and after he came to America he was actively engaged in church work in the various places his duties called him.

When he came to Salisbury he was received into church membership, and in 1856 was elected and installed a ruling elder. For 37 years he faithfully discharged the duties of that high office and was especially diligent in visiting the members of the church, and we would all do well to follow the good example he has set us, as his labors in this line of official work surpassed the combined labors of his brother elders.

He was often selected to represent his church in the various church courts, and as a delegate, assisted in the formation of the General Assembly of the Southern Presbyterian Church, in Augusta, Ga., in 1861, and 25 years later was again a delegate to that body which met in the same city.

The Sabbath-school found in him an earnest and devoted worker, and for a long term of years he was the beloved superintendent of the Sunday school, and under his skillful direction the number of scholars was the greatest in the history of the school.

He loved his church and was diligent in his attendance on the services of the sanctuary, and earnest in his supplications when called on to lead in prayer, and those of us who have so often heard him address the throne of grace will long remember his warm petitions rendered doubly impressive by his strong Scottish accent.

During the late years of his life it was a source of much grief to him that his deafness prevented him from taking an active part in the proceedings of the session, and though he was seldom absent from the services on the Sabbath he was often unable to catch more than a sentence or two of the sermons, but his soul was in communion with his Saviour, and he often unconsciously gave audible utterance to his communings in the sanctuary. At the close of the service he was accustomed to obtain from the pastor the manuscript of the sermon and read it over carefully at home.

Much of his time was spent in reading God's Word and in prayer, and when the summons came it found him ready to go up higher.

"Mark the perfect man, and behold the upright, for the end of that man is peace."—Psalm 37: 37.

O. D. DAVIS,
E. B. NEAVE, } Committee.

Salisbury, N. C., March 30th, 1794.

WILMINGTON MARKET,

FOR

WEEK ENDING, APRIL 25th, 1894.

SPIRITS TURPENTINE: Steady at 26½ cents until Tuesday last; then 26½ cents with sales.

ROSIN: Quoted dull at 85 cents for Strained and 90 cents for Good Strained until Tuesday—then price fell 2½ cents on each quality.

CRUDE TURPENTINE: Hard $1.00, Yellow Dip $1.60 and Virgin $2.00.

TAR: Receipts taken day by day at 90 cents.

TIMBER: Very little arriving and sells at better prices.

A Delicious Drink,

Use Horsford's Acid Phosphate.

For a right good and lasting cool drink, take Horsford's Acid Phosphate with ice-water and sugar.

C. F. & Y. V. Railway Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT DECEMBER 3rd. 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
Leave Maxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junctioh with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

W. E. KYLE,
Gen'l Passenger Agent.

J. W. FRY,
Gen'l Manager.

The Presbyterian.

FOR THE FAMILY.

JUDGE NOT.

Judge not—the honest and sincere,
Wherever they may stand,
Should have a brother's word to cheer,
A brother's helping hand.

Judge not—what if we judge aright
A thousand in a throng?
'Twere better left undone than blight
One heart by judging wrong.

Judge not—the motive lies too deep
For other eyes to scan;
'Tis ours to watch our own, and keep
It pure toward God and man.

Judge not—although the deed be one
By which one stood or fell;
It may be that we should have done
No better, if as well.

Judge not—'twere vain to search the cause
That underlies the deed;
The soul must answer to its laws,
And not to any creed.

Judge not—remember it was He
Who came from heaven to save,
And taught great truths so lovingly,
This precept also gave.

—*David Bates, in The Banner.*

[For the N. C. Presbyterian.]

A Sabbath Recreation for the Little Ones.

Knowing how glad all loving Christian mothers are to receive any help in the training of the immortal souls committed to their care, I relate the following little incident with the hope that it may prove a helpful suggestion to those who are striving to train up their little ones in the way in which they should go. The Sabbath morning service had been attended, and the Catechism, Bible verses and hymns had been recited, for the mother, who was, what might now-a-days be called an *"old-fogy Presbyterian,"* believed in drilling children in the Catechism as well as hymns and verses, as soon as they were old enough to *talk*. But as she also realized the fact that these exercises should not be made irksome to the little ones, but as pleasant as possible, they had been interspersed with the singing of various much-loved hymns and the reading of interesting stories. Then little Elsie and May, aged six and three and a half years respectively, were told that they could amuse themselves awhile, and let mother read some to herself. Little May at once suggested her favorite game of "hide," but the older sister ran to her mother saying: "We oughtn't to play hide on God's day, ought we mother?"

"Certainly not," replied the mother, "hadn't you rather play Sunday-school?" "Oh yes mamma!" they both answered in a breath. "But where can we have Sunday-school?"

"Pull out your trunk a little way from the wall, put your little chairs behind it for seats, and that will be very nice for a Sunday-school room, and the trunk will do for an organ." "Yes ma'am that's nice, and we both play on the organ when we sing?" "Yes, I think that will be very sweet."

They opened their Sunday-school with the hymn, "Jesus Bids us Shine," raising the tune themselves, and both singing every word clearly and distinctly, while their little fingers glided over the trunk in imitation of the playing of the organ. "Now what next?" asked May. "You be teacher," said Elsie, "and I'll be a little girl in your class, 'cause I know the most catechism and hymns." "Well," said May. Then in a most patronizing tone, she added: "You got any hymn to say little girl?" "Yes ma'am." Then followed the reciting of the sweet hymn, "I've two little hands to work for Jesus." "You said that *berry* nice," said the juvenile teacher. "Can you say any more?" "I can say all but two verses of "Just as I am." After that was recited, both hymns were sung and played as before. Then little May wanted to be a scholar and say her catechism, and before the teacher could commend her, she suggested: "You say, that's berry nice little girl." "Now it is time for the lesson," said Elsie, "and I'll be the scholar 'cause I know it best." Well, Jacob had to run away from home 'cause he cheated his brother out of the blessing. He went on fast as he could till night came, and he had to lie down in a field and put his head on a rock. And he had such a strange dream, angels going up and coming down and God on the top of the ladder, and God said, 'I'll give you and your children this land and all around here.' And Jacob said, 'Surely the Lord was in this place and I knew it not, and I'll give God one out of every ten things I get.'" "Let's sing some more now," said May, so "Come to Jesus" and several other hymns were sung, the 23d Psalm recited, and after an hour or more spent in this pleasant and entertaining manner, the Sunday-school was informally closed. MRS. E. H. AMIS.

Goose Creek, Ky.

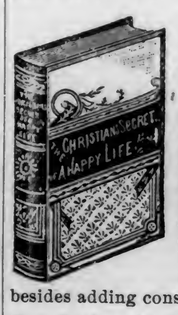
Items for Lady Readers.

In Lockport, N. Y., there is a circle of King's Daughters in which each member has a little purple bag made out of a piece of satin ribbon folded and sewed at the sides and frayed out a little at the top with a string run in. In that little purple bag goes 1 penny each day. If those who have more pennies to spare than others put 1 penny a day more in the bag no one knows it. One a day is all that is asked for. At the meetings all the bags are emptied, and the contents of these little purple bags sent ten little sick children into the country last summer and they returned happy and restored by the breath of fresh air for which they were pining to death. The same circle has a place at each station given them where every week they place their leaflets and papers, so that any one may go there and get literature provided by the King's Daughters. Then each of the circle have a card Maltese cross with their mottoes on one side and their names on the other, telling the day when certain ones of the circle will be prayed for by the members of the circle and so arranged as to admit of change from week to week. Thus one can see on which day she will be especially remembered. At the top of the card is written, "Pray for one another."

Sculpture as an art is almost unknown in New Orleans. But there is one modest little woman in this city who, in the years gone by, when every woman studied what pleased her because it pleased her best, took the first prize in sculpture at the Academy of Fine Arts in Philadelphia. This lady is Mrs. Tebault, wife of the well-known physician, Dr. Tebault. Mrs. Tebault was the child of wealthy parents and developed when only a child a remarkable faculty for fashioning faces and figures out of dough, which she begged from the cook, or more frequently out of the red clay found on her father's plantation. She also showed a wonderful taste for painting and designing, and by dint of much coaxing and persuading prevailed upon her parents to let her take a course of the Academy of Fine Arts in Philadelphia. She succeeded so well that after the second term she carried off the first prize for a beautifully sculptured marble figure of Michael Angelo's Madonna, and also took several gold medals for painting on china, one especially for a lovely dinner set painted from natural objects—fish, flowers, etc. It was just at this promising period of her girlish career that she met Dr. Tebault in Philadelphia, and the fair girl sculptress, who loved her art for its own sake, laid down her chisel at Cupid's bidding, and the delightful doctor often declares now that the world of art lost a promising sculptress and artist in Mrs. Tebault, but he gained a most exemplary and perfect wife. Mrs. Tebault, like many other married women, has devoted herself entirely to her home and children since her marriage, to the neglect of her early talent, for home duties, she says, come first.—*N. O. Picayune.*

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In two little beds in a garden, are many fair flowers blowing;
Some things not flowers among them, are rough and unlovely showing;
And ever small seeds are dropping into the ground, to break—
Some into weeds, some into blossoms, "for Jesus' sake."

Where is the garden? The beds are two little lives I know;
New little lives where the seeds of good and evil will easily grow.
Dear little lives that the Father has put in the world, to make—
Music, and sunshine, and gladness, "for Jesus' sake."

Good thoughts, sweet words, kind actions, burst into lovely flower;
But the faults, dark weeds beside them, are opening every hour;
Some one must draw them out quickly, and nourish the blossoms, to make
Fragrance, and brightness, and beauty, "for Jesus' sake."

Plant in only the seeds of the good, and the pure, and the true;
Water the flowers of gentleness, love—coax the sunlight, too;
Root out the weeds of ill-nature, unkindness, before through the soil they break,
Never forgetting the whisper motto: "for Jesus' sake."

Ah! my two little workers for Jesus, souls fresh and fair,
Two little bits of God's garden are given into your care.
Watering, weeding, planting, patient your labor take,
Cherishing only the sweet and lovely, "for Jesus' sake.

—*Pansy.*

Homely Stella.

Little Stella Barber had one big trouble—at least she thought so. Every day it weighed upon her. She was unhappy because she was homely. At first she only thought about her forehead, and said to herself, "Oh, why did I have such a wide, ugly forehead! Oh, dear!" Then she forgot her forehead for a time, and thought about her eyes. "Why couldn't I have pretty brown eyes like Chester?" she said. Then forgetting both forehead and eyes, she gave her attention to what she called her "horrid little nose."

After a time she gave up lamenting over each separate feature, and thought of, what seemed to her, "the general ugliness of the whole," Her mamma was a kind woman, who loved both of her children, but she had unconsciously gotten into the habit of caressing her pretty boy oftener than her plainer little daughter. Stella had sometimes heard visitors speak of "Mrs. Barber's beautiful boy," and often had seen them giving him attentions, while she, made shy by thinking about "the general ugliness," stood looking on, a neglected unhappy child. Chester was beautiful, it is true, with brown eyes and soft hair, rosy cheeks and a sweet little mouth. People used to say with enthusiasm, that he resembled some of the pictures of the little St. John in the old paintings. He was naturally an affectionate child, and as he had never been repelled he would often draw near to a visitor with a winning assurance, while little Stella would find it impossible to approach uninvited. The visitors, absorbed in the pretty boy, would often forget the little girl entirelyy.

There arrived a visitor one evening, however, who had a bright smile and loving kiss for Stella—her cousin Margie, who had come a long distance to see her New England friends. The child was charmed with this cousin whom she had never seen before. A great sorrow had made Margie thoughtful. She seemed to divine the burdens of those around her by instinct, and she seemed to possess a fairy wand to lighten them, a wand that all may possess, since it is made of love and sympathy. When she had seen Stella, that very evening, patiently holding her doll, waiting to show it to a visitor, while Chester received his accustomed petting, she understood it all. Just in time to prevent the look of disappointment that so often on similar occasions had come over the child's face, she said:

"I must make that pretty doll a hood, Stella." Stella was delighted.

"You like people, even if they haven't pretty brown eyes, don't you, Cousin Margie?" she said.

From that moment Margie took the girl into her very heart. She made her a companion. She arranged her hair in a more becoming way; she begged her mamma to dress her oftener in blue, a color that suited her fair complexion. She did not preach any sermons, but without any apparent design, said many comforting words to the child. "God does not give all his good gifts to one person. His best gifts he gives to all, the power to trust and obey."

Stella went with Margie to seek the sick and poor; she helped Margie to collect autumn leaves to make the home attractive. She worked with Margie on gifts that were to be stowed away for the coming Christmas. The new thoughts and the pleasant occupations caused her nature to expand, like a plant that is brought into the sunshine after a poor existence in the shade. She wished no longer to be beautiful like Chester, but to be good like Cousin Margie, whom everybody loved, who made everybody happy. She could not hope to look like Margie, for Margie too, she thought, was beautiful, though unlike Chester.

Stella's face had now such a bright and happy expression that Chester ceased to receive all the atttention.

Cousin Margie's home was at grandpa's. In the midst of her visit at Stella's home, grandpa came to see her. After he had been there a few days he said:

"Stella, you and Margie are as much alike as two flowers on one stem. You look alike and act alike. Margie's true name, Margaret, means pearl. I call her my pearl, because she is so precious to me. Your name means star. I shall call you my star, for I am sure whenever I see you, you will be sending a friendly light into somebody's life."

Stella was too surprised and too happy for words.—*The Christian at Work.*

"Coonie"

Modie was perfectly happy. She had reached grandpa's at last. As she sat before the fire, munching an apple, she heard a soft, purring sound behind her.

"O kittie!" she said, turning hastily, for she and the great white cat were old friends. But, instead of the cat, there stood beside her a creature so strange that Modie cried "Oh!" very loud.

"What is the matter?" asked grandma, coming into the room just then.

Modie said nothing, but pointed to the funny creature beside her.

"That is a raccoon," said grandma, laughing; "he will not hurt you. He's kind and gentle. Give him some of your apple. His name is 'Coonie.'"

Modie held toward "Coonie" a tempting piece of the fruit. He took it in his funny little paws, which looked as though they were covered with fine black gloves. He then sat up on his hind legs, like a squirrel, until the apple was eaten. Then he jumped into Modie's lap, purring softly while she smoothed his soft, black fur.

Later in the day Modie found him in the kitchen, standing on his hind legs before the milk-safe. He was turning the button on the door with his naughty black paws. He meant to have a fine feast of milk.

He was a sad thief. Modie soon found that if she watched all "Coonie's" pickings she would have enough to do. One day he climbed up on a chair and snatched a loaf of bread from the table, Modie saw him backing down the steps of the kitchen porch with the loaf hugged up to him under one of his fore-legs.

Another time Modie found him carrying off in the same way a large and sharp butcher-knife. One day he followed her to one of the neighbors. The lady took down the box to give him a cake. As she bent over him with the box "Coonie" jumped at it and pulled it to the floor. Seating himself in it he ate his fill, growling and showing his teeth if any one, even Modie, came near him. After that "Coonie" was left at home.

But he had one excellent trait. He would not come into the house until he had carefully licked his feet clean. He would sit on the door-step and make himself very neat. Then he would shake his head and rattle the little silver bell which hung about his neck. This was his way of saying "Let me in, please!" Then Modie would open the door. If it was evening "Coonie" would curl up in a little black heap beneath grandpapa's chair. There he would lie, purring, until he was put out in the wood-shed, at bedtime.—*Clara J. Denton, in Our Little Ones and the Nursery.*

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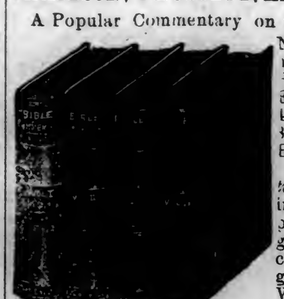
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WHEREAS Rev. M. R. Kirkpatrick has recently left this field to labor in another part of the Master's vineyard, aed whereas this society is one of the results of his work in our church, we the members of the Ladies' Missionary Society do adopt the following resolutions:

Resolved 1st. That it was with sadness that we assembled on the fourth Sabbath afternoon in January just after the parting scene of the morning when Mr. Kirkpatrick's farewell sermon was preached.

2nd. That the mere existence of this society shall always remind us of his zeal and love for the Master's cause.

3rd. That we pray that he may continue to be the means of brightening the hearts and lives of other homes; for we feel that his labors among us, both as a pastor and as a member of this society, have not been in vain.

4th. That we all, by the help of God, will redouble our zeal and energy in order to make up, if possible, for the loss of so faithful and earnest a worker.

5th. That a copy of these resolutions be forwarded to Mr. Kirkpatrick.

Signed: N. J. THOMPSON,
W. F. McQUEEN.
Committee for Society.

March 25th, 1894.

WHEREAS, Presbytery has seen fit to dissolve the pastoral relations existing between the Rev. M. R Kirkpatrick and the Morven church, the members of said church have adopted the following resolutions:

Resolved 1st. That this church believes that Mr. Kirkpatrick was honest and sincere in his convictions as to his duty to the church at large, and to himself and family, when he decided to leave this charge for a new field of labor.

2d. That it was with sad and heavy hearts that this congregation united in the request to Presbytery to dissolve the pastoral relations.

3d. That this church testifies to their pastor's zeal for the cause of Christ, and his devotion to the Master's work not only here but in other places.

4th. That we take this opportunity of expressing our appreciation of Mr. Kirkpatrick's work in our midst.

5th. That by his removal from this church a vacancy is rendered that will be very difficult to fill.

6th. That the united prayers of this people shall go up to a throne of grace for our beloved pastor—that the spirit of God may accompany him to his new field of labor, and that he may have many souls for his hire.

7th. That we ask a blessing not only upon our pastor, but upon his entire family—that they all may be blessed both spiritually and temporally, and that their life in their new home may be pleasant and happy.

Signed.

A. S. MORRISON,
N. J. THOMPSON,
C. C. MOORE,
W. F. McQUEEN.
Committee for Congregation.

Jan. 28th, 1894.

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TRAINS GOING SOUTH.

Dated Jan. 11, '94.	No. 23 Daily.	No. 35 Daily.	No. 41 Daily	*†No. 501, N. Y. and Fla. Special.
	A. M.	P. M.	A. M.	A. M.
Lv Weldon	11 47	9 51	... .	12 02
ArR Mount	12 55	10 45	.....	.....
	P. M.			
Ar Tarboro	2 35	.....	.....	... ..
Le Tarboro	12 07	.....	.....	.....
	P. M.	P. M.	A. M.	
LvR Mount	12 55	10 45	6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	2 45	.....	.....	.....
Lv F'y'ville	4 25	1 15	.....	4 00
ArFlorence	7 05	3 27	.....	6 15

	No. 47 Daily.		
	P. M.		A. M.
Lv Wilson	2 05	.....	6 35
LvGoldsbo'	3 00	.....	7 20
LvM'gnolia	4 13	.....	8 29
Ar Wilm'tn	5 50	.....	10 00

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily	*†No. 500, N. Y. and Fla. Special.
	A. M.	P M		P. M.
LvFlorence	7 30	7 05	.....	11 50
Lv F'y'ville	10 27	9 20	.....	2 23
Lv Selma	12 10	.....	.....	.....
Ar Wilson	1 05	11 18	.....	4 30

	No. 48 Daily			
	A. M.	.....	P M	
Lv Wilm'tn	9 00	.....	7 00	.....
LvM'gnolia	10 40	.....	8 37	.....
LvGoldsbo'	12 00	.....	9 48	.....
Ar Wilson	12 50	.. ...	10 35	.....

	No. 78 Daily.	No. 14 Daily.		
	P M	P. M.	P. M.	
Lv Wilson	1 15	11 23	10 40	.....
ArR Mount	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	... .	.....
Lv Tarboro	12 54	.....	.....	.....
LvR Mount	2 07	12 05	....	.....
Ar Weldon	3 17	12 56	... ..	6 01
	P. M.	A. M.	A. M.	A. M.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

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Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R. daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9 30 a. m, arrive Tarboro 10 25 a m, and 11 45 p m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

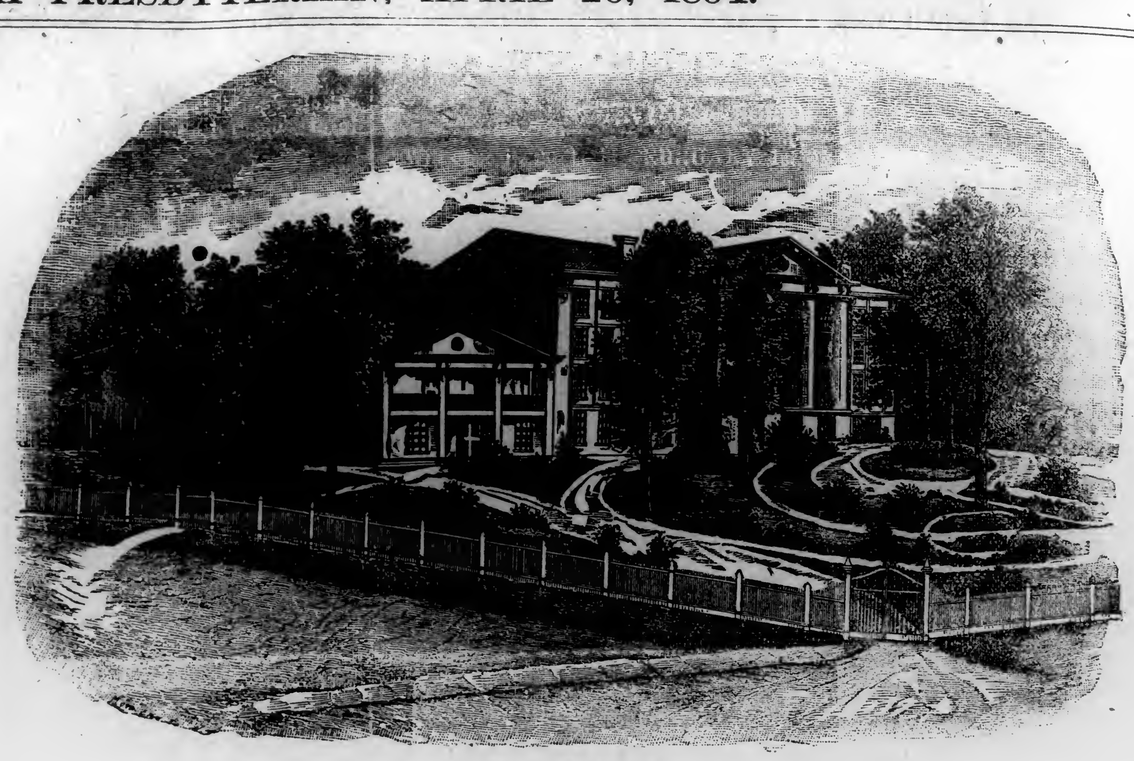
Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m. Returning leaves Clinton at 7 20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk daily except Sunday.

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TRAINS GOING SOUTH.

Dated Jan. 11, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington	*3 20		.....
			.....
Leave Marion	6 11		.....
Arrive Florence	6 50		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	*7 10	* 7 45	.....
Arrive Sumter	8 28	9 20	... ..
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 28	*9 53	.....
Arrive Columbia	10 00	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 57	5 35	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter	5 57	* 5 45	.....
	A. M.		.....
Arrive Florence	7 15	6 55	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence	*7 40	.. ..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 00 p. m., arriving at Hartsville 8 04 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday.

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Scheme of Annual Collection in the Synod of North Carolina.

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April—(One Collection) Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

November and April—Education for the Ministry.

December—Colored Evangelization.

CHOOSE YE.

If we would possess the peace of GOD we must choose the conditions and be conformed to them. If we would find rest we must choose the yoke of service and enter the school of study and training. If we would have our worship acceptable we must choose and seek reconciliation with our offended brother. If we would be used in service we must choose to restore what we have taken away unjustly. So far we have sought to suggest in preceding studies. We wish now to emphasize all this from a different stand point. What we have written has reference to the advantages, necessities and conditions of true service. Now we suggest that we are invited to make choice of this service. This was the purpose of the parting words of JOSHUA to all Israel. We have the record in the last chapter of the book of JOSHUA. The great general, the trusted leader, had called the heads of the people to Shechem. With religious solemnity he reviews in retrospect all the way of Providence by which their generations have been brought from the far East to this present settlement in the Promised Land by the way of bondage in Egypt and the discipline of the wandering. This made evident that, however great any nation might become, it had not been always great but had been made great by the mercy and might of GOD. It further appeared that however religious a people might become they had not always been so, but were so by the blessing of the goodness of God. Israel was pointed backward to a time when ABRAHAM and his father's family were idolaters, that they might now see the hand of GOD in all their history. We may well consider anew the way in which our nation has grown from a few and feeble founders to a mighty republic, not by our inherent greatness but by the blessing of GOD; and that our foundations were laid in religious principles and our progress has been the outgrowth of these. It will further appear that however great or successful any individual may be, it is not by his own power or goodness. In a secular or sacred sense the gentleness of GOD makes men great while the converse is true that for discipline and development it is good to bear the yoke in youth.

Seeing thus the dependence of the nations and of individuals on the blessing of GOD for goodness and greatness the call to choose the service of GOD is most reasonable. It was the more apparent by the blessing of GOD in the life of JOSHUA who, with CALEB, had chosen the will and had been faithful to the service of GOD in trying times and now remained a notable illustration of GOD's blessing. That doubtless, had much weight with the people to decide so earnestly and resolutely to serve the LORD. The call is reasonable to us because we are creatures and our CREATOR has the sovereign right to us as His property; because He has so mercifully cared for us and ministered to us in all temporal things; because He has loved us and sent His SON to save us; and because with Him in the manifold ministry of the HOLY SPIRIT, He has freely given His children all things.

This call to choose is first of all to any who have not accepted CHRIST as SAVIOUR to behold Him the chiefest among ten thousands, to accept His salvation and enter His service. That is the first necessity. There must be choice between GOD in CHRIST reconciling the world unto Himself and all neglect or rival or opposition. There must be a choice whom we will serve. It may even be upon the question whether the service be evil, whether it will harm us to serve the LORD. It is a marvelous condescension to our fallen natures to challenge our faith upon the question whether the LORD is a hard MASTER. Nevertheless it seems warranted at least in the case of JOSHUA to Israel. If the LORD is a hard MASTER, if his service be evil then the call is to choose from among His rivals some one who will give a good time and good results. Failing to find such and upon the necessary confession that the service of the LORD is not evil we repeat the call to every one to choose the LORD as MASTER.

Having made this choice the call reaches yet further and demands the resolution to serve the LORD. Having taken the LORD as our LORD we are called to serve Him. This resolution must not be hastily or carelessly taken. The LORD is not a hard MASTER and never makes unreasonable demands, but He is strict and jealous; jealous of all rivals and strict in demands of unfailing faithfulness. If we are convinced of His claims upon us in all things to serve Him it becomes us to enter that service heartily and with desire and determination by His grace never to turn back. It will be a blessed hour when we read that resolution and the beginning of a blessed experience without comparison in sweetness, strength and success. That is the positive answer to all doubts about our acceptance and difficulties about what ought to be given up. It removes the false issue entirely. It replaces the so-called hardship of having to give up something or anything with the riches of grace in service and the hope of glory in the end.

We wonder that this is made a matter of choice. There was no necessity for it. We might be compelled. But we are called to choose. That is because we are wanted not as slaves, but as sons. This is not the demand for hands and heads, but for hearts. It is not proposed to make men miserable by a life of enforced unwilling service, but to beseech them to render a happy, whole-hearted, joyful obedience to every command and a cheerful, loving consecration to a reasonable service. There is nothing to be compared with this. Dear fellow Christian, if you have become entangled with the affairs of this life so as to manage your business on the principles of worldly wisdom, if you have been blinded by the GOD of this world so that you cannot see the beauties of such a service, if you have become fascinated with the delusive charms of worldly amusements and the claims of irreligious society, if you profess and hope to be saved by CHRIST and yet serve SATAN, let me call you with a word of love to chose this day the service of JESUS. Take this word for it, that if you have never entered fully into this service, and will now begin and henceforth continue in it you will have a new taste and a new joy, and will become a new blessing to others and joy to JESUS.

God puts consolation only where He has first put pain.—*Madam Swetchine.*

HERE AND THERE.

WE OWE MANY THANKS TO THOSE who have sent us reports of the Presbyteries. On account of the fact that the Presbyteries have been held on so nearly the same days, the accumulation compels us to condense or abridge very many which under favorable circumstances we would gladly publish in full. The pressure on our columns in other ways is also unusual.

IN OUR ASSEMBLY SOME VERY IMportant questions will be discussed, but we do not anticipate anything likely to interfere with harmony. The matter of co-operation between the two assemblies in work for the colored people will not cause even a ripple of excitement probably. So far as the Presbyteries have noticed the matter at all it is, as far as we have seen, with disapproval.

THE REVISED DIRECTORY FOR WORship has been adopted by an overwhelming majority; as much perhaps because the church is tired of the matter and wants to get rid of it, as anything else.

A PROPOSITION FOR UNION WITH THE Northern Church [or any other when the way may be made clear] we can hardly think will amount to a great deal. Just why we should want to get into embroilments from which we now are happily free is not apparent, even, if the other difficulties which have proved insuperable, were put out of the way.

BRITISH POLITICS PRESENTS SOME queer anomalies. For months upon months a comparatively small contingent of Irishmen have succeeded in absorbing the legislation, ostensibly in the interest, of the Emerald Isle, and in making England, Scotland and Wales look on patiently if not altogether approvingly. Things are fast changing now.

Another matter of singularity is that two Scotchmen should be leaders and such masterful leaders of the contending forces. T. P. O'CONNOR notes it as a curious reflection "that the struggle for the government of this mighty Empire is, to all intents and purposes, a duel between two young Scotchmen—neither yet fifty; neither yet wholly without youth of look, feature, and character? They are a great race, these Scotchmen!"

WHEN THE SOUTHERN PRESBYTERIAN Church changed its Form of Government so as to make ruling elders distinctly eligible to the moderatorship of the Church courts it was supposed by some in our Church, and even predicted by one or more of the Northern papers, that in a year or two the old rule and practice would be restored. It has not proved so; on the contrary the election of ruling elders as moderators is becoming very frequent. We shall not deny if one should say the service has not been improved—very far from it; we are merely noting that the change has been accepted without serious dissent.

AND NOW OUR NORTHERN BRETHREN, despite the decision, virtually, that ruling elders are ineligible to the moderatorship of the Church courts, do occasionally elect these officers to the position. Within eight years the Presbytery of Freeport has been three times presided over by a ruling elder, and recently the Presbytery of Philadelphia, North, elected a ruling elder as moderator—the second time it has been done. The first time an attempt to get the Synod of Pennsylvania to condemn the act of Presbytery was ineffectual; Synod in fact approved it.

THE APPROACHING ASSEMBLY OF THE Northern Church will be even more conservative, it is said, than the last. So we will probably soon hear the last of the BRIGGS and SMITH controversies and the Cleveland coterie will ingloriously retire.

THE VANGUARD OF THE "ARMY OF the Commonweal" has reached Washington and are corralled to be exhibited at the cost of 25 cents to those whose curiosity will stand the expense. The affair thus far is simply farcical. Numerous other bands are heading toward the Capitol City, but with slim chance, as regards many, of their reaching their destination. In a few days—a very few days—the pressure of hunger will determine whether the affair is to become tragic or not. It looks now like the army will merely melt away.

BUT THERE ARE POSSIBILITIES OF trouble in these things, if not now in the future and it may be the not distant future. The army thus far has been an army of peace. It is composed, however, without doubt of men who are not peaceably disposed—of men who will, if circumstances favor, give an immense deal of trouble. The papers are calling attention to the fact that these tramps are mostly foreigners, having no interest in the country and having no respect for its laws.

IT IS BECOMING MORE AND MORE evident that the unrestricted immigration, which so far from discouraging we have been inviting has become a curse to this country.

IT IS GRATIFYING TO KNOW THAT immigration has decreased over one-third within the past year. Some immigration might well be encourged. The Waldensians, for instance, who come to colonize and settle, who bring their pastors, buy or lease the land and build churches and schoolhouses are a valuable accession to the country. They make us stronger and better, but most of our immigrants are the offscourings of the countries they leave and a curse to any country which they make their stopping place.

THE ALABAMA PRESBYTERIAN CALLS attention to a matter which is a source of weakness throughout our Church. It is that of persons moving, to permanently reside, beyond the bounds of a congregation and still retaining indefinitely their membership with the church from which they have removed. Our contemporary above referred to says: "Experience has shown that such persons do not, as a rule, become a part of the organizable force of the church in whose bounds their lot has been cast, and the fact that they are not members of that particular church is often an excuse for a neglect of the fundamental duties of the Christian life.

"But more particularly in the case of young men and women, who form such 'a large proportion of the great army, which every year marches up from the country to the city,' would we urge our pastors and sessions to see that this recommendation is carried out; that when John or Mary leaves home the pastor of one of our churches in the town or city whither he or she is going be at once informed, that the Church of Christ may be the first to welcome the stranger. It is a sad fact that unless this is done—unless the church welcomes the newcomer—the church ties thus severed from the associations of childhood, are often never renewed, and under the pressure of temptations in the new surroundings, with all the old safe-guards taken away, 'many of our young men and women yield, and thus swell the human wreckage of the great maelstrom.'"

Resolutions Adopted by the Synod of North Carolina.

The Synod of North Carolina, gratefully sensible of its obligations to the North Carolina Presbyterian for publishing and disseminating not only the views of its churches, but the actions of all its Presbyteries and agencies, adopt the following resolutions:

1st. The North Carolina Presbyterian is an indispensable agency for promoting and maintaining every enterprise in which the Synod is engaged.

2d. That the success and efficiency of all its enterprises would be vastly enlarged by a largely increased circulation of the paper."

3d. Synod's agent of Publication, in co-operation with the agents of Publication in the Presbyteries, is instructed to concert measures for securing this greatly to be desired result.

FOREIGN MISSIONS.

Conducted by

Rev. T. R. Sampson, Asheville, N. C., Secretary for Foreign Missions of Synod.

Work for May.

Our worthy Acting Secretary of Foreign Missions has already, by a timely article, called the attention of all the brethren to the duty, laid upon them, of *preaching* on this subject, the first Sabbath in May.

We sincerely hope this forceful reminder will be heeded, and are confident that their Bibles and *the Missionary* will afford all, who look for it, abundant material for this service. But we also earnestly request or beseech the brethren, that they will not let this *one sermon* and the subsequent collection, be the end of the matter for the year.

Announce, on that day, that the Monthly Concert for Missions will be observed, continued or commenced as the case may be, and such other effort made as will secure the maintenance or increase of the interest awakened at this season.

The Sabbath-school has been defined as—"The Church Studying God's Word." The Monthly Concert is the Church studying God's work. Just as no church can be said to be alive, to its duty, which has no Sabbath-school, so no church is alive to its duty which has no monthly Concert.

Out of this will grow what is absolutely necessary to its success: subscribers and readers for the *Missionary* and such organizations as the congregation will require or admit of.

It is impossible to have a successful Sabbath-school without literature and lesson helps. The *Missionary* is for the Monthly Concert what the International Lessons are for the Sabbath-school.

The Sabbath-school demands different classes for different elements in the congregation, a class for men, one for women and one for children. Common sense and the different capacity of each grade dictating the peculiar methods for each.

In the same way different organizations will, ordinarily, be required for the women and children, at least. Make the interest then, awakened during this month, to crystallize into some such institutions, calling them what you will, societies, bands, guilds or workers and have them all unite, once a month, in the Concert. Thus seed will have been planted, in May, in God's house which will continue to flourish and bear fruit, in the courts of our God, all the rest of the year.

Do not rest, or let your congregation be satisfied, until *in every church*, there are copies of the Missionary and something, besides the basket collection, to feed, and to indicate the measure of, the interest of, the Church in this matter.

Knowledge of the Bible will alone create a love for it. Knowledge of missions can alone arouse and sustain a love for and interest in them. Ignorance of either must be disastrous to the Church. Inform yourselves. Inform your people on this subject. A minister once asked us, who are the Zenanas? Only yesterday an intelligent professional man asked us the question, *exactly as it is written*; "Did you ever hear that negro speak, who is a missionary of Dr. Hoge's church, of Richmond, somewhere in Africa, at Hongkong, I believe it is?"

No one who was a reader of the Missionary, or whose pastor had a monthly concert and a map, *could* have asked such questions.

The people will always feel an interest in, and contribute to, the objects to which the pastor is interested. Then knowledge and interest will not often be much beyond his. The most signal advance in North Carolina has been in those churches where *the pastors have followed up* the work, after the visit of a missionary or the secretary. Where this has not been done the influence has soon been lost. *Preach but follow up the sermon with other work!*

The Presbyterian.

WHAT TIME IS IT?

What time is it?
Time to do well—
Time to live better—
Give up that grudge—
Answer that letter—
Speak that kind word to sweeten a sorrow;
Do that good deed you would leave till to-morrow.
Time to try hard
In that new situation—
Time to build upon
A solid foundation.
Giving up needlessly changing and drifting;
Leaving the quicksands that ever are shifting.

What time is it?
Time to be earnest,
Laying up treasure;
Time to be thoughtful,
Choosing true pleasure.
Loving stern justice—of truth being fond;
Making your word just as good as your bond.
Time to be happy,
Doing your best—
Time to be trustful,
Leaving the rest,
Knowing in whatever country or clime,
Ne'er can we call back one minute of time.
—*Liverpool Mail.*

ABSTRACT OF THE MINUTES OF THE PRESBYTERY OF FAYTTEVILLE.

Held at Fayetteville April, 17th-21st, 1894.

The opening sermon was preached by Rev. W. B. Arrowood, the retiring moderator. There were fifteen ministers and forty-five ruling elders enrolled.

Ruling Elder J. M. McIver, of Gulf church, was chosen *moderator* and Rev. W. B. Arrowood and Ruling Elder A. C. Monroe, *temporary clerks.*

Churches Organized. Churches were reported organized at Sanford, Spout Springs and Hope Mills and enrolled.

Licensures. Candidates J. L. Wicker, K. A. Campbell, M. D. McNeill and A. A. McGeachy were licensed as Probationers for the holy ministry—the first three as extraordinary cases.

Commissioners. Rev. A.J. McKelway, Fayetteville, N. C., and Frank McNeill, Esq., Rockingham, N. C., were chosen commissioners to the General Assembly. Rev. H. G. Hill, D. D., Maxton, N. C., was chosen alternate to Rev. A. J. McKelway and L. McDonald, Roslin, N. C., alternate to Frank McNeill, Esq.

Minister Received. Bev. A. M. Hassell was examined and received from Enoree Presbytery.

New Candidate. Mr. J. E. Ward, a member of McPherson church, was examined and enrolled as a candidate for the ministry.

Bible Cause. The report in behalf of the Bible cause showed that only seventeen churches reported collections therefor and the aggregate contributed only $96 which nevertheless showed a gain of $20 on last year.

The following recommendation was adopted:

Resolved. That Presbytery enjoin upon all its ministers and sessions to have the claims of the Bible cause fully set forth before the churches and that a collection for this cause be taken up in accordance with the directions of the Synod and General Assembly.

Revised Directory. The Revised Directory for Worship was adopted.

Assessments. Rev. H. G. Hill, D. D., Rev. D. D. McBryde, Rev. W. F. Thom and Ruling Elders S. C. Rankin and J. A. McAllister were appointed to revise the assessments upon the churches for the Presbyterial Fund and report to the fall meeting and also to collect the arrears to this fund or make some settlement of the same.

Place and Time of Next Meeting. Rockingham was chosen as the place and 7.30 p. m., Tuesday, October 16th, 1894, the time for the next meeting.

Colored Evangelization. The report on Colored Evangelization showed a slight advance in contributions to the cause. Thirty-five churches contributed and the aggregate of their contributions was $190. The following resolutions were adopted:

Resolved. That in the opinion of this Presbytery the plan of co-operation adopted by the Assembly's *ad interim* committee is impracticable and tends to lessen the interests of our Church in the work.

Resolved. That the present management of the Assembly's secretary is heartily commended for its efficiency and economy.

Resolved. That the non-contributing churches be reminded of their duty and all be asked to contribute more largely to this cause.

Overture Answered. In answer to an overture from the session of Fayetteville church for advice with regard to the discipline of church members who frequent drinking saloons, for the purpose of moderate drinking, the following paper was adopted:

1. The Presbytery of Fayetteville would earnestly entreat the members of all its churches to abstain from all such practices as injurious to personal piety and morals, and dangerous in its tendencies and example, bringing dishonor and reproach upon themselves, the Church and their Lord.

2. That the sessions in all such cases use all diligence to awaken the conscience, enlighten the understanding, and convince the judgment, of the sin of such practices, by earnestly and tenderly presenting such Scriptures as Romans 12:2; 1 Corinthians 10:31 and Colossians 3:17. But if all means fail to correct the evil then the session should purge the church, by suspension from her communion, the persistent offender who prefers the indulgence of his appetite to the honor of religion and the glory of God.

Colportage. The indebtedness of the Presbytery to the publishing house of the Assembly was shown by the report of the agent of Colportage to have been reduced from $308.58 to $271.80. And that as an offset to this debt there are on hand Bibles to the value of $172.22, other books to the value of $141.78, and $3.30 in cash with a credit of $2.00, which was cancelled, leaving an aggregate of cash and books on hand to the value of $272.30.

It was resolved to employ Candidate P. R. Bridges as a colporteur during the summer months. During the year twenty-six churches contributed to the General Assembly's colportage work $104.04, and to the cause of Presbyterial Colportage $83.00, making an aggregate of $187.10. Forty-eight churches made no contribution to the cause.

North Carolina Presbyterian. The following paper was adopted:

The Presbytery of Fayetteville would again most cordially commend the NORTH CAROLINA PRESBYTERIAN to all our ministers, sessions and congregations as a most important and indispensable agency in furthering the highest interests of the Redeemer's kingdom.

The Presbytery would gratefully record its appreciation of the increased usefulness of this already excellent paper, resulting from the addition of the Sabbath-school department and its wise, judicious and suggestive treatment by its editor, Rev. Dr. P. H. Hoge.

Ministerial Education. The report on Ministerial Education showed thirteen candidates on the roll, one of them being a licentiate. The amount contributed to the cause during the year was $463, being $263 less than was pledged to the cause and $137 less than was asked of the Assembly's Committee by the Presbytery for the benefit of its candidates.

The Home Missions Committee. Report showed that the amount contributed to Presbyterial Home Missions during the past year by forty-eight churches was $534.39. There was $253.86 in the treasury April 1st, 1893, which made an aggregate therefore of $788.25. This fund was disbursed as follows: To Rev. W. F. Thom, balance due for year 1892, $150; to Rev. W. F. Thom on appropriation for 1893, $50; to Rev. K. A. McLeod, appropriation in full for 1893, $150; to Rev. J. A. McMurray on appropriation from November 1st, 1893, $150; to Rev. D. W. Fox on appropriation for six months in 1893, $25; to Rev. H. G. Hill, D.D., for postals, printing, etc., $3.75; to Sharon church building, $75; to Culdee church building, $20; to Bethlehem church building, $25, making a total of disbursements $648.75, and leaving as a balance to the credit of the fund, $139.50.

Amounts due from Presbyterial Home Missions to January 1st, 1894: To Rev. W. F. Thom balance for 1863, $100; to Rev. D. W. Fox balance for 1893, $25; to church building at Egypt, $150, making an aggregate of $275.

The following appropriations were made last fall from this fund for the year 1894: To Rev. W. F. Thom's field, $50; to Rev. K. A. McLeod's field, $150; to Rev. D. W. Fox's field, $150; Rev. J. A. McMurray in Johnston county for the year beginning November 1st, 1893, $525, making a total of $775. To Smithfield church $100 was appropriated at this meeting if the funds will permit, which increases the total to $875. In view of the increased need of funds to keep an evangelist in Johnston county and sustain local evangelists elsewhere it was resolved to urge our churches to raise $1,000 for the cause and that this amount be apportioned among the churches by the Home Missions Committee as a guide to liberality.

The amount contributed to Synodical Home Missions during the year by forty-nine churches was $1,105.57. The amount sent to the Synodical treasury was $1,042.57. The amount therefore left to the credit of this fund April 1st, 1894, was $63.53. It was recommended that $900, that is about 12 cents per communicant, be raised for this cause during the year.

The amount contributed to the General Assembly's Home Missions during the year by fifty-one churches was $424.78. The amount forwarded to the Assembly's Committee was $388.04, leaving a balance on hand April 1st, 1894, of $36.74. Amount borrowed from the General Assembly's Home Missions and to be returned $44.51. It was resolved that the churches be urged to raise $1,500 or 20 cents per communicant for the General Assembly's Home Missions work during the current year.

Fifty-two churches contributed to the Invalid Fund during the year $224.11. The amount sent the Assembly's Committee was $219.73, leaving a balance on hand April 1st, 1894, of $4.38. Appropriations asked for 1893 from this fund are as follows: For Rev J P McPherson, $60; for Mrs. James McQueen, $75; for Mrs John H Coble, $50; making a total of $185. Of these amounts the first installments were fully paid, but only 35 per cent of the second installments have so far been paid on account of deficient funds.

The following supplies for vacant churches were recommended and ordered: That Rev M N McIver be sent to the following churches until the fall meeting of Presbytery on the terms mentioned: Marks Creek for $60 per annum for one Sabbath per month, to Shiloh for $60 per annum for one Sabbath per month, to Haywood for $60 per annum for one Sabbath per month, to Pittsboro for $100 per annum for one Sabbath per month.

That Rev W M Eldridge be sent one Sabbath each month till fall meeting, Carthage consenting, to Union church on a salary of $250 per annum urging the payment of all arrears and that he be directed to give a Sabbath evening appointment monthly to Cameron church till next meeting on a salary of $100 per annum.

That Ellerbe Springs and Mt. Carmel churches be directed to employ Candidate Lacy Little to give each church a service on the same Sabbath every month during his vacation, the first church paying $6 for the morning service and the second $4 for the afternoon service.

That Rev. D. D. McBryde be instructed to supply Cypress and Spout Spring churches one Sabbath in the month till fall meeting each month paying $150 per annum.

That Rev. D. W. Fox be instructed to supply, according to request, Rockingham church two Sabbaths each month for a year on a salary of $350, Jackson Springs one Sabbath per month for a year on a salary of $200, and that he be sent to Lumberton church for six months one Sabbath per month and the fifth Sabbaths on a salary satisfactory to him and the church, but not less than $250 per annum.

That Sherwood church be directed to endeavor to get in co-operation with Fayetteville church session, Candidate C M Richards, to give them a monthly Sabbath service paying him $10 per week for service given.

That Galatia church be directed to make an effort to employ for the summer months with the approval of the Home Missions committee, a candidate for the ministry to give them religious services paying him at least $125 and board for the summer.

That Buffalo, Pocket, Sanford and White Hill churches be grouped for the purpose of employing a pastor.

That Jonesboro, Salem, St. Andrew's and Mt. Pisgah be grouped with a view of securing a pastor and that these churches, if the way be not open to secure a pastor at present, be instructed to procure the services of a candidate or licentiate with the aid of the Home Missions committee, for the summer months, paying at least $10 per week for service rendered.

That during the summer Rev D Fairley be sent to Ashpole church for one Sabbath and sacraments and Rev H G Hill, D D., one Sabbath.

That between now and fall meeting Rev P R Law be sent to Iona church for one Sabbath and sacraments and Rev H G Hill, D D., one Sabbath.

Presbyterial Evangelist. The following paper was adopted:

In order to guarantee a fund for the purpose of employing a Presbyterial evangelist Presbytery directs all her ministers and church-sessions to canvass their respective congregations and take subscriptions to be paid in the fall or sooner, provided a Presbyterial evangelist is in the field, and when a sufficient amount has been subscribed the Home Missions committee is authorized to employ a Presbyterial evangelist at a salary not exceeding $1,200. The treasurer of each church is directed by the first of June to send the amount of this subscription to the chairman of the Home Missions committee, Rev H G Hill, DD., Maxton, N. C.

Church and Christian Education. The report on Church and Christian Education showed that one-fourth of the stock needed to re-open Floral College had been subscribed and the committee was ordered to continue its canvass until the remainder was secured.

Calls and Supplies. Ida Mills church was granted permission to employ Rev W B Arrowood two Sabbath afternoon appointments a month on a salary of $200 per annum. Sardis church was granted permission to employ Rev J S Black one Sabbath per month on a salary of $200 per annum. Dunn church was granted permission to employ Rev A M Hassell one Sabbath per month on a salary of $200 per annum and McMillan's chapel one Sabbath afternoon per month on a salary of $50 per annum. By request of pastor and flock the call of Summerville church was changed from one-half of the pastor's time to one-fourth with a corresponding change in the salary. By request of pastor and flock the salary paid by Laurinburg church was reduced one-hundred dollars.

Committees. The following committees were elected in place of agents: For Foreign Missions, Rev A J McKelway, J W Johnston, W B Arrowood, and Elders J C McCaskill and J M McIver. For Publication and Colportage, Revs. W B Arrowood, S M Rankin, J A McMurray and Elders R McCaskill and J A McKay. For Sabbath-schools, Revs J S Black, P R Law, D W Fox and Elder A D McGill.

Foreign Missions. The report on Foreign Missions showed an increase of contributions among the churches notwithstanding the aggregate was less than last year. The aggregate was less this year solely because of the absence of a large contribution by one man last year. The aggregate of contributions by church collections last year was $1,315, this year $1,279; by gentlemen's missionary societies last year $399, this year $350; by ladies' missionary societies last year $1,687, this year $1.785; by Sabbath-schools, children and other societies last year $403, this year $526. The aggregate of contributions last year was $4,673, this year $4,135.

Visitors. The following brethren were present and invited to seats in the Presbytery: Rev Messrs W F Craven, T H Sutton and R A Willis, of the M. E. Church, South, and J H Edwards, of the Mission Baptist church as visiting brethren, and Rev Messrs R P Pell, of Concord Presbytery, and Joseph Evans, of Wilmington Presbytery, as corresponding members.

Dismissed. Licentiate J L Wicker was dismissed to the care of Mecklenburg Presbytery, D J Currie to Orange Presbytery, and A A McGeachy to LaFayette Presbytery in the Synod of Missouri.

Ordination and Installation. Calls by Buffalo, Pocket and Sanford churches for the pastoral services of Licentiate M D McNeill were placed in his hands and he signified his willingness to accept the same. The following order was then made for his ordination and installation: That Presbytery adjourn to meet at Buffalo church Thursday at 11 a. m., 31st day of May, 1894, to conduct the examinations. That the following commission be constituted for his ordination and installation at Buffalo: Rev J W Johnston to preside, preach and propound the constitutional questions. Rev W M Eldridge to charge the people, and Rev W F Thom to charge the pastor and Elders J W Scott and G Cole to participate in the ordination. That he be installed at Pocket and Sanford churches by the following committees at such time as they may select. At Pocket, Rev W M Eldridge to preside, preach and propound the constitutional questions, Rev W F Thom to charge the people and Rev J W Johnston to charge the pastor. At Sanford, Rev H G Hill, D D., to preside, preach and propound the constitutional questions, Rev D D McBryde to charge the people and Rev D Fairley to charge the pastor.

Home Mills church was granted permission to employ Rev J S Black as stated supply for one Sabbath night appointment each month on terms agreeable to him.

Licentiate M D McNell was directed to preach at White Hill church one-fourth of his time on terms mutually agreeable.

Sabbath Schools. The report of the agent of Sabbath-schools showed that fifty-five schools had been reported, in which there were 453 teachers and 3,603 scholars and of this number 131 had been admitted to the communion. That the schools had contributed $977.03 to their own expenses and $450.10 for other purposes.

Rev J S Black and Rev W B Arrowood were added to the committee to conduct the Elders' and Deacons' Institute for 1894

Presbytery adjourned to meet at Buffalo church at 11 a. m., Thursday, 31st of May, 1894.

P. R. LAW,
Stated Clerk.

God's Promises

A promise is like a check. I have a check, what do I do with it? Suppose I carried it about in my pocket, and said, "I do not see the use of this bit of paper, I cannot buy anything with it," a person would say: "Have you been to the bank with it?" "No, I did not think of that." "But it is payable to your order. Have you your name on the back of it?" "No, I have not done that." And yet you are blaming the person who gave you the check! The whole blame lies with yourself. Put your name on the back of the check, go with it to the bank, and you will get what is promised to you." A prayer should be the presentation of God's promise indorsed by your personal faith. I hear of people praying for an hour together. I am very pleased that they can; but it is seldom that I can do so, and I see no need for it. It is like a person going into the bank with a check and stopping an hour. The clerks would wonder. The common sense way is to go to the counter and show your check, and take your money and go about your business. There is a style of prayer which is of this fine, practical character. You so believe in God that you present the promise, obtain the blessing, and go about your Master's business.—*C. H. Spurgeon.*

Fault-Finding.

Some persons are cursed with a genius for fault-finding, and they ought to be put out of the sanctuary until they have learned the first elements of decency. Believe me, you are not a great Christian because you are a great fault-finder. The one man I can do without for the remainder of my days is the little, self-appointed, bitter-tongued fault-finder. —*Dr. Joseph Parker.*

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GOLD DUST.

Ignorance never settles a question.—*Beaconsfield.*

***

Immortality is the glorious discovery of Christianity.—*Channing.*

***

The highest duties oft are found
Lying on the lowest ground,
In hidden and unnoticed ways.
In household works, on common days;
Whate'er is done for God alone,
Thy God acceptable will own.
—*Monsell.*

***

God puts consolation only where He has first put pain.—*Madam Swetchine.*

***

Fell luxury: more perilous to youth than storms or quicksands, poverty or chains.—*Hannah More.*

***

A sacred burden is the life ye bear;
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly,
Fail not for sorrow, falter not for sin
But onward, upward, till the goal ye win.
—*F. A. Kemble.*

MAGAZINES.

Blue and Gray is filled with entertaining war reminiscences, sketches and illustrations. Choice bits of poetry also adorn its pages.

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[For the N. C. Presbyterian.]

HOURS WITH NATURE.

An Hour with Plant-Life.

BY DR. CHARLES C. ABBOTT,

Author of "Waste land Wanderings," "Upland and Meadow," etc.

Crossing a wide meadow at noon-tide, I was glad to reach a huge hickory tree that stood quite alone, yet within sight of a little forest, and on the other side, the broad, shallow channel of the river. It was early in May, and the leaves were young, but the grass was green, the flowers bright, and nowhere in the wide landscape was there evidence of anything but youthful active life. For the new leaves upon the wooded hillside make the old hills and gnarly oaks new again. Why, I cannot tell, but as I rested in the hickories, I heard no bird, and saw no butterflies; and for a brief moment was alone with plant-life. I sat upon the mossy root of the tree, and noticed, by mere chance, that the bark far above the ground was green; clothed with a growth that would have needed a microscope to detect it, had it not been present in untold millions of individual plants. A single one is little more than a single cell, with an infinitely small trace of the green that nature is so lavish with, when she carpets the meadow and clothes the mountain-side. All the chlorophyl in a handful of these cells on the tree's bark would not color more than one blade of grass; and yet the insignificant growth is a plant, as well as the hickory that towers just eighty-two feet above me. What a world of variety between the mould on damp bricks and trees! But wide apart as they are, there is no break in the chain from the one to the other. The meadow was very uniform in appearance as I carelessly glanced over it, wondering what had become of the birds; but how common it is to get an erroneous impression by contenting ourselves with careless glances. Nature never rewards a languid interest in her.

What I called a "grassy" meadow was in truth a weedy wilderness. This was very plain when I took the trouble to scan my surroundings a little more closely. There were pale-blue flowers in great abundance, the Houstonia of the botanists, and pale spring beauties, pink and white; and just beyond, nodding in the light breeze, dog-toothed violets, a lily in fact and over the hedge there is a ruddy glow that I knew to be phlox. Here we have half the colors of the rainbow, and yet talk glibly of the green meadows, as if the rose and white lily were myths. But what of the growths between the green stain upon the hickory's bark, the flowers and a perfect tree? I do not know how many distinct forms of plant-life there are in the world; it is immaterial. I do know that there is a gratifying variety in this essentially commonplace corner of a mountainous region; a variety that gives us blossoms, green leaves and queer growths for nine months of the year, and provides us in midwinter with a series of plant skeletons that are as delicate, intricate, symmetrical and beautiful as the orchids, of which strange plants, one, a huge purple affair, is now in bloom in the little woods near by. If a single tree and its surroundings become tiresome, which I do not admit, what of the little woods just mentioned? Every tree in it is a grandchild. That is, it is a third growth, or the second since the primeval forest was filled by the first white settlers of this region. An over-practical falls—they had no ideas beyond dollars, and left no trace of the original grandeur that was convertible into cash; excepting of course the oaks in the meeting-house yards, and those owe their existence to the fact that they were almost if not quite a necessity. But it is scarcely worth the while to scold about our predecessors, when we are doing so little to preserve what remains of our forests. But this, my little woods, near by—it contains good examples of nine species of deciduous trees and four evergreens. All are fairly thrifty, and yet one, the sour gum, has a grievous burden to bear, in the unsightly mistletoe that crowd i:s outer branches. What a strange freak is this! A thrifty growth of itself; it is unfitted for any condition but that of a parasite, and must have the life-blood of another, to sustain its own existence. We associate in literature the mistletoe and the oak, but here, except occasionally on an apple tree. I find it only on the tupelo or sour gum. Why this preference is a problem past finding out.

There is a road through the woods, seldom used and so should be grassy, but the ruts are lined with sun-dews instead: grass-like, in a general way, but with club-head or shepherd's crook endings; but what mischief they are up to, when small insects come their way. The glistening freshness is sweetened even that it may be more tempting, and woe to the fly that stops to take a sip. It is not only caught but eaten! Not all plants are content with air and water for a food supply. These sundews are carnivorous, and so is their cousin, the fly-trap, that grows in North Carolina; but we need not travel so far to find these flesh-eating plants. The side saddle flower, that is a thrifty growth by the pond-side has an elaborate trap for flies, and even for the young salamanders that have been found venturing up their sides—or was it accidental?—and in the water of many a brook and pond the bladdermonts catch fish and eat them. Curious this may all be, but it is a bit depressing after all, death figures so prominently, and life is the key-note of a bright May morning. Glancing about for yet other forms of plant-life, I spy an enormous grapevine, one that has been figuring in all my life, for I love just as much to swing in it now at fifty as I ever did at five. Perhaps not quite so well, for the old familiar faces of forty years ago are now all gone and not all restropection is pleasant.

This grapevine where it leaves the ground, and for many feet, is eleven inches in diameter, and how long are the various branches can only be estimated. I tried such measurement once, but gave up in despair. I could only mark off one thousand feet, and the end was not yet in sight. How these vines climb to the tops of the highest trees and swing clear of the ground, often for one hundred feet between the tree and the root-hold of the vine, is not quite clear, but then who has traced the process from the beginning to the end. This grapevine is very old. It was here when the Indians were in possession; so much is positively known; but how much of a vine it was two hundred years ago, can only be conjectured. It is said a flint arrowpoint was found sticking in it, years ago. Be this as it may, trees are cut down now at times that have arrow-points embedded in their hearts. This is nothing strange. Arrows flew thick and fast at times in the woods, and that now and then a sapling should be struck is only natural. The tree would soon cover the stone point and the shaft would be broken off.

One need not be a botanist to find infinite entertainment in plant-life; and it is not likely we will ever wander for long where plant-life is wanting. Remember that red-snow is a plant, and birds carry seeds in the mud that stick to their feet; so if at sea a bird might bring you both a plant and earth to grow it in. Then there are sea-weeds, one that Bory St. Vincent says has branches fifteen hundred feet long; and even if we would we cannot get away from plant-life, for the late Dr. Leidy wrote a book entitled "A Fauna and Flora within Living Animals." It may be a little startling, but the microscopical anatomist can find out the trees and bushes that we carry about with us, as well as many a little animal. I say "we" for Leidy included man among the animals he studied when writing the book.

But this is May, and why deal in the world's uncanniness? I have often tried to determine what is the highest form of the plant-life within the range of wanderings, but it is a vain endeavor. When as to-day, all is so beautiful, why should one wish to make that which, if plants were conscious, would be an invidious distinction? Within a few paces are trees, vines, flowers, water plants, mosses, lichens and the green mould that tints the trees' bark and discolors the milk-white pebbles on the banks of the brooks. Not a form but is over-full of suggestiveness, not one that is unsightly. As I wandered among them I forgot the east wind, and that no birds were singing; but a change has come. The sun shines more brightly; the air is still. The thrush is tuning up in the near-by thicket, and a perfume distilled from many flowers greets me as I continue my journey after a restful hour with the plants.

MEETINGS OF PRESBYTERIES.

[Correspondence of the N. C. Presbyterian.]

The Presbytery of North Alabama: Convened in the First Presbyterian church of Birmingham, Ala., on April 17th, at 7.30 p. m. Rev. J. G. Snedecor was chosen moderator, and Elder Montgomery, temporary clerk. The Revised Directory was approved. Messrs. G. W. Tollett and Robert Latimer were received under the case of Presbytery as candidates for the ministry. Rev. A. S. Doak was received from Tuscaloosa Presbytery.

Centre church was reported as having been organized in December last. Florence was selected as the place for the next meeting of Presbytery. Mr. C. O. Epperson, an elder in Somerville church, was licensed, under the extraordinary clause, as a probationer for the gospel ministry.

Two overtures to the Assembly were adopted. One of them prayed the Assembly to appoint a Committee of Conference to confer with a similar committee of any other Presbyterian church with a view to organic union, or closer co-operation. The other was with special reference to closer co-operation in Home Mission work with the Northern Presbyterian church. The Presbytery held conferences on Sabbath-school work, and the Home Mission work. Rev. J. H. Hammett was transferred to Knoxville Presbytery.

[Correspondence of the N. C. Presbyterian.]

Pee Dee Presbytery: Met at Florence, S. C., Friday, April 13th, and was opened with a sermon by Rev. J. G. Richards, retiring moderator, from 2 Cor iv. 13. Eight ministers and twelve ruling elders were present.

Rev. W. G. F. Wallace was elected moderator, and Elder A. N. McCallum temporary clerk. Prof. W. S. Currell, of Davidson College was present, and addressed the Presbytery. The name of Great Pee Dee church was changed to Blenheim.

A committee was appointed to prepare and present at the next regular meeting a memorial of Rev. W. B. Corbett.

Arrangements were made to hold an Elders' and Deacons' Convention at Florence, August 8th. Rev. J. G. Law and Elder J. N. Drake were elected commissioners to the General Assembly. Alternates, Rev. A. H. McArn and Elder D. T. McNeill.

A conference on Foreign Missions was held, and a collection taken up for the cause. The cause of Home Missions was earnestly considered, and the following action taken:

1. That our people be urged to make liberal contributions to our own Home Mission work during the months of June and August; to the Invalid Fund during the month of July; and to the Assembly's Home Mission work during the month of September.

2. That our vacant churches be urged to form themselves into convenient groups, and use all diligence to have the pastoral relation established; and that the Executive Committee of Home Missions give them all the help that they can with the means at their disposal.

3 That our pastors, as far as practicable, establish preaching stations in connexion with their pastoral charges, and do all in their power to strengthen our stakes, and enlarge our borders, and stretch forth the curtains of our habitation throughout the length and breadth of our Presbyterial territory.

After a pleasant and harmonious meeting Presbytery adjourned Monday night, to meet at Blenheim, Thursday, September 13th, at 8 p. m.

J. G. LAW,
Stated Clerk.

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Yours truly,
WALTER CLARK.

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THE FOLLOWING PAPER WAS ADOPTED BY MECKLENBURG PRESBYTERY, APRIL 4th, 1894.

The Presbytery of Mecklenburg regards it as a solemn duty, in protecting and promoting the peace, purity and prosperity of the Church within its bounds, to utter once more, with no uncertain sound, its voice of warning, touching the great curse and the incalculable evils of strong drink.

It is simply a calm statement of stern and terrible facts to say, that the Liquor Traffic, in all its various ramifications, is doing more, directly and indirectly, than perhaps all other evils combined to increase and intensify human suffering and misery; to drain the country of its resources and to impoverish the people; to debase and brutalize the population; to promote illiteracy, and to keep the people in a state of sad and helpless ignorance; to crowd our insane institutions, our asylums, our jails, and our penitentiaries; to multiply crime in its many forms; to debauch our politics; to corrupt governments; to demoralize the masses; to arrest the progress of true religion, and mar the purity of the Church.

Moreover, we are confronted with the appalling fact, gathered from reliable and authoritative statistics, that this intolerable curse is on the increase. And it is true that this evil is to-day the most deadly foe of both the Church and the State, the most cruel and dangerous enemy of both God and man, in that it constitutes a general and stubborn barrier to the descent of heavenly blessing upon helpless man and in that it consigns annually its hundreds of thousands to drunkards' graves and to the drunkard's hell.

The Presbytery judges, therefore, that under existing circumstances, the only forcible and consistent attitude of any member of the Church is one of uncompromising and universal hostility to the manufacture, sale, and use as a beverage of any intoxicating drink.

And the Presbytery hereby enjoins the sessions of all the churches to refuse to admit to the Church, or to retain as members those who, after all due admonition and expostulation, persist in voluntarily occupying any position, which places them in the attitude of being responsible for, aiding or encouraging the manufacture, sale, or use as a beverage, by themselves or others, of any intoxicating liquors

In making this deliverance, the Presbytery is making no new departure, but is simply re-affirming its own judgment given at Rutherfordton, on the 20th of April, 1887, and endorsing the deliverances of our higher courts, notably those of our General Assembly, in 1867, and again 1877, and 1891.

Further, the Presbytery directs that each session be furnished with a copy of this paper and enjoins each session to see that it be read publicly from the pulpit to the congregation.

By order of Presbytery.

Attest: R. Z. JOHNSTON,
Stated Clerk.

Lincolnton, N. C., April 12th, 1894.

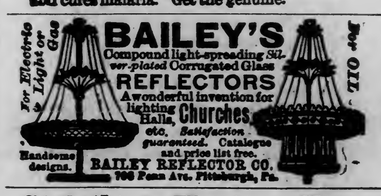
As a Little Girl.

God knows me better than I know myself. He knows my weaknesses—what I can do and cannot do. So I desire to be led, to follow him, and I am quite sure that he will thus enable me to do a great deal more in ways which seem to me almost a waste in life, advancing his cause, than I could in any other way. I am sure of that. Intellectually, I am weak; in scholarship, nothing; in a thousand things, a baby. He knows this, and so he has led me and greatly blessed me; who am nobody, to be of some use to my church and fellow-men. How kind, how good, how compassionate art thou, O God! O my Father, keep me humble! Help me to have respect toward my fellow-men, to recognize these several gifts as from thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents, and may I be truly glad in his superiority to myself, if God be glorified. Root out weak vanity, all devilish pride, all that is abhorrent to the mind of Christ! God hear my prayer! Grant me the wondrous joy of humiliation, which is seeing thee as all in all.—*Norman Macleod's Diary.*

Degradation of Politics.

There will certainly be no permanent municipal reform, so long as America tolerates the saloon. Men who know how political campaigns are managed in municipal affairs will not accept a nomination which by common custom makes them the prey of every beer-slinger. We have known reform candidates for judicial benches, who were without a stain upon their names or a vice of which they could be accused, led from bar to bar that they might win the vote of the slums by free beer. Nothing so speaks to us the degradation of politics as this. In many of our cities the Sabbaths before a municipal election are simply pandemonium let loose. The bar-tender poses as the dictator of American destiny. There is no candidate too lordly to do him obeisance. Between rival parties he consciously holds the balance of power. His royal sceptre is a beer-faucet. By a nod he makes or unmakes the credit of cities whose multitudes would once have constituted an empire. Shut up the saloons from the day of the first caucus until the election is decided and municipal politics would reform themselves. So long as the saloon door stands ajar at every corner of the street, the affairs of cities will probably be managed by men who are not above purchasing the privilege from the breweries. It is not a cheerful outlook even for the most confident optimist.—*Interior.*

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The Presbyterian.

Religious Intelligence.

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CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. K. A. Campbell, from Hampden-Sidney, Va., to Quiet, Moore county, N. C.

AN APPEAL FOR CHINA.

Dr. H. M. Woods and Dr. H. C. DuBose, acting as a committee for the China Missions, appeal to the Church through the Executive Committee of Foreign Missions, for twenty new missionaries to be sent to the help of that mission this year, of whom five shall be medical men.

The Executive Committee at its last meeting took action endorsing this appeal, and declaring its readiness to send these reinforcements, provided the men and women offer themselves, and the means are provided for their support.

Will not the Church have compassion on the perishing millions of China, and by the promptness and liberality of her response to this appeal, put it in our power to add these twenty to the number of those who are holding forth the Word of Life in that benighted land?

As the money required for the Congo Boat has now been about raised, it is suggested to the children of the Church who gave so liberally to that object last year, that they take for their special object this year the sending of these five medical missionaries to China. Let us see what child, or Children's Band, or Sunday-school, will be the first to answer this appeal.

S. H. CHESTER,
Acting Secretary,
For the Executive Committee of Foreign Missions.

NORTH CAROLINA.

Installation:—Rev. Joseph Evans was installed pastor of Clinton and Warsaw churches on Thursday the 26th, and of Rockfish and Duplin Roads, all in Wilmington Presbytery, on Friday, the 27th ult. The duty was performed by Rev. Dr. Hoge, Rev. A. D. McCluie and Rev. Peter McIntyre, the committee appointed by Presbytery. The programme was different at each point, the brethren alternating in the different parts. A good impression was made by the services, and the new pastor enters upon his work under most encouraging conditions.

First Presbyterian Church, Winston:—During the year ending March 31st, contributed over one thousand dollars to the cause of Foreign Missions. At the recent annual meeting the following officers were elected for the next year: President, J. M. Rogers; vice-president, Col. A. B. Gorrell; secretary; A. Bynum Glenn; treasurer, Capt. J. O. Magruder.

DOMESTIC.

The Scotch Church Case. This case, in the Presbytery of New York City, which has been, before, partly reported in the N. C. PRESBYTERIAN, has now been determined at the last meeting of Presbytery.

It was a case of peculiar interest to Presbyterians, as it involved, apparently, the clashing rights of session and congregation.

The matter came before Presbytery in the form of a complaint from a majority of the congregation against the session for refusing to grant their petition, asking for the calling of a meeting of the congregation to elect more elders.

The complainants argued the necessity of a larger session from the fact that it had been reduced by death and removal, and that all the four elders who had refused their petition, lived at a distance from the church, one of them—even in New Jersey, and seldom attending the ordinances of the church. They also claimed that a very large majority of the church had signed their petition.

The session (*i. e.*, the majority complained of) tried, by an analysis of the petition to reduce the number of the actual petitioners. They also questioned the standing and influence of these. They argued too, the former custom of the session as the method of nominating and electing elders. Moreover they said that they did not refuse calling the meeting but only "for the present."

After a careful consideration of the whole matter, occupying the whole day, it was finally resolved "to dismiss the complaint, and to order a new election of elders to take place not later than the end of May, and also to advise the elders that nominations be made both by the session and the church members. S. G. L.

The national meeting of the Dunkards (German Baptists) will be held at the church in Myersdale, Pa., a town of 2,200 inhabitants, on 25th inst. A tabernacle capable of seating 5,000 people is building for their accommodation, also a building for book and tract work, a ticket and postoffice, a restaurant, lunch stand, dining hall and other houses. Entertainment has been provided for over $7,000 people. The town contributes seven acres of woodland, $400 in cash, electric lights and water.

FIRST CHURCH OF GREENSBORO, N. C.

[Correspondence of the N. C. Presbyterian.]

On last Sabbath morning I mentioned to my congregation, that the preceding Friday was the 20th of April—the day of may arrival in Greensboro in 1859, and therefore that this Sabbath was the first Sabbath of my 36th year in Greensboro. I briefly referred to the changes that had taken place during these 35 years—which I need not here repeat. My text on this occasion was Romans 14: 7, "None of us liveth to himself." A writer in our "Daily Record" of yesterday, referring to the pastor's reference to the day and the changes remarks how few of his large congregation that listened to him on yesterday, from that grand text, "No man liveth to himself," were present at his first sermon in the old church, which has given place to the handsome new one– and how few are left of us to remember the text of that day, "Break up your fallow ground, and sow not among thorns," Jeremiah 4: 3.

At night, I recurred to the anniversary day again—and before preaching from Hebrews 11: 6, "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him," I stated that 35 years ago there was only one Presbyterian church in Greensboro—numbering 102 white members and 13 negroes—(115 in all.) Now, to say nothing of our present aad beautiful new church—and Westminster church—and St. James (colored) Presbyterian church—our First Presbyterian church reports 437 enrolled communicants—(of whom however 64 are non-resident.) Westminster reported last spring 215, and St. James, the colored church, reports 77 making in all 729—and after deducting the non-resident, we have 665, or nearly 6 times our number 35 years ago.

The following is the annual report that goes up to the Assembly next month from the First Presbyterian church of Greensboro, for the year ending March 31st, 1894:

Elders 9, deacons 10, added on profession 24, added on certificate 17, (=41), communicants on the roll 437, of whom 64 are non-resident, adults baptized 10, infants baptized 7, (=17), baptized non-communicants 150, children enrolled in Sabbath-school 266.

Moneys raised during the same period: Home Missions, $123.96; (Presbyterial, $70.26; Synodical, $29.55; General Assembly, $24.15); Foreign Missions, $341.44, Colportage, $20.00; Education for the ministry, $56.47; Church and Christian Education, $24.34, Invilad Fund, $18.50, Bible Cause, $18.24; Orphans' Home, $51 28; Colored Evangelization, $39.63; Presbyterial Fund, $40.00. These summed up make $733.86. For the two pastors—(the senior pastor one year and the co-pastor four months) $1,900.00. For Contingent and Poor Fund, and congregational expenses $1,607.07. For payment on the debt remaining for the new church, raised during the last year, $2,343,69. These three last items amounted to $5,850.76, which added to the $733.86, makes the sum of $6,584.62. Taking out now what was paid on the debt for the new church, it leaves $4,240.93 raised the past year ending March 31st, 1894—which exceeds, (even with the money paid on the debt taken out,) the amount raised during the year ending March 31st, 1893, (which was $3,220.) It would doubtless have been much larger, but for the stringency of the times, and the claims of the debt for the new church. There is at this time and has been for several months greatly increased interest manifested in every department of church work, and our congregations are larger than I have ever seen them. In view of all we thank God—take courage and are hopeful.

J. HENRY SMITH,
Senior Pastor.

Greensboro, N. C., April 24th, 1894.

ABSTRACT OF MINUTES OF ORANGE PRESBYTERY.

[OFFICIAL.]

The Presbytery met at Mt. Airy, N. C., Tuesday, April 10th, at 8 p. m., and was opened with a sermon by Rev. J. McL. Seabrook. Present eighteen ministers and twenty-two ruling elders. Rev. M. McG. Shields was elected moderator, and Rev. Wm. S. Campbell and Elder J. W. Scott, clerks.

Dismissed: Rev. J. C. Dinwiddie to Lexington Presbytery.

Received: Rev. D. M. McIver, from Fayetteville Presbytery.

Calls for Supplies: From Madison for one-half of time of Rev. W. C. Alexander and from Lexington for three-fourths of time of Rev. D. M. McIver. Leaksville was permitted to employ Rev. C. W. Robinsoh for one-fourth of his time; Asheboro, Rev. E. W. Smith, for one Sunday a month, and Worthville, Rev. D. M. McIver, for one Sunday a month. Red House, Gilead, and Bethany secured certain services from Revs. Shields, Campbell, and Culbertson, respectively.

Directory of Worship: Revised adopted.

Presbyterial High School: Report of Trustees will be published later. Board re-elected, and Rev. L. B. Turnbull elected President.

Trustees of Davidson College: Rev. J. L. Currie to succeed Rev. H. T. Darnall, and Mr. J. L. Scott, Jr., to succeed Hon. T. M. Holt.

Treasurer of Presbytery: Mr. T. B. Fuller, to succeed Mr. W. S. Moore, resigned. A note of thanks was tendered Mr. Moore for his faithful services.

Agent Foreign Missions: Rev. R. E. Caldwell.

Agent Home Missions: Rev. M. McG. Shields, with the following committee to co-operate with him: Rev. E. W. Smith, Mr. T. B. Fuller, and Dr. W. P. Beall,

Agent Sunday Schools: Rev. J. McL. Seabrook, to succeed Rev. R. W. Culbertson, resigned.

Church Erection: A permanent committee was appointed to raise funds for this purpose consisting of Revs. Wm. S. Campbell, M. McG. Shields, and Mr. Geo. W. Watts.

Home Missions: Interesting reports were made by Evangelists Shields and Miller. The latter reported a gracious revival, and the organization of Danbury church. Funds were raised for putting into our vacant counties two Sunday-school and Colportage Missionaries.

Missionary Supplies: Hillsboro: Dr. Smith, Hall, Culbertson, and A. Currie; New Hope: Craig, A. Currie, and Coppedge; Chapel Hill: Dr. Smith, Murray, and J. L. Currie; Wentworth: Dr. Smith, Hall, E.W. Smith, and A. Currie; Oak Forest: Craig; Jamestown: Seabrook and McIver; Caswell Field: Campbell; Little River: A. Currie, J. L. Currie, Culbertson and Campbell; Fairfield: Murray, A. Currie, and Coppedge.

Colored Evangelization: Funds were collected during the meeting for completing the Danbury (colored) church, and for paying in part the salary of Rev. Simon G. Walker (colored;)

Committee on Bible Cause: Rev. S. O. Hall, and Messrs. J. W. Scott and W. S. Moore.

Committee on Manual: Revs. E. C. Murray, D. I. Craig, and R. W. Culbertson.

Commissioners to the Assembly: Rev. E. W. Smith, with Rev. R.W. Culbertson, alternate; Mr. Geo. W. Watts, with Mr. R. M. Denny, alternate.

Adjourned Meeting: In Greensboro First church, May 8th, at 8 p. m.

Next Stated Meeting: At Burlington, Sept. 12th, 1894, at 10 a. m.

E. C. MURRAY,
Stated Clerk.

PRESBYTERY OF ALBEMARLE.

[Correspondence of the N. C. Presbyterian.]

Presbytery of Albemarle met in the Cann Memorial church, Elizabeth City, N. C., April 19th, at 8 p. m.

Six ministers present and five ruling elders. Rev. E Daniel, D. D., was chosen moderator and Messrs. J. R. Young and M. T. Savage, temporary clerks.

Rev. F. W. Farries was received from the Presbytery of Wilmington, and a call from the church at Goldsboro was placed in his hands and accepted by him.

Order was taken for his installation on the last Wednesday in May by Rev. Dr. Morton and Rev. C. G. Vardell as a committee.

Friday evening was devoted to hearing reports from the agent and the various evangelists on Home Mission work.

Robt. W. Hines, candidate and student of Union Theological Seminary, was present for licensure and after an approved examination was licensed to preach.

He was also elected evangelist for Parmelee and Hyde county which office he accepted, and Presbytery resolved to ordain him to the full work of the ministry at the fall meeting at Nutbush church Aug. 16th.

Commissioners to the General Assembly are Rev. Dr. Daniel and Mr. R. C. Brown. Alternates, Rev. C. G. Vardell and Mr. E. F. Lamb.

Overtures on the Sunday-school work and for the establishment of a bureau of information for the convenience of vacant churches and missionary fields were adopted and forwarded to the General Assembly.

MEETINGS OF PRESBYTERIES.

[For commissioners to the General Assembly see the Roll published elsewhere.]

Potosi: Ruling Elder Charles Welling, moderator. Wednesday, the second day was devoted to semi-centennial services commemorative of the organization of the Presbytery in the Farmington church, April 4th, 1844. Elmwood Seminary was approved and commended. Children's Days recommended to the Sabbath-schools for Foreign Missions and for Home Missions. The new plan of Home Missions has been heartily adopted and Synodical Missions has prospered.

Dallas: Rev. W. H. Wycough, moderator. Mt. Olivet and Elm Springs church consolidated into Midway church. The churches, Snyder, Holliday and Eddy, N. M., were enrolled. An overture inviting the Assembly to meet in Dallas was adopted, also one relative to the establishment of a Depository within the bounds of Presbytery.

Tombeckbee: Ruling Elder R. F. Groves, moderator. Presbytery voted aye on the Directory for Worship. Narrative encouraging. Rev. J. W. Roseborough was released from the pastorate of the Columbus church and dismissed to LaFayette Presbytery.

Mississippi: Presbytery voted aye, on the Directory for Worship. Synod's mission work encouraging. Pastoral relation dissolved between Rev. Dr. J. B. Stratton and Natchez church—Dr. S. is pastor emeritus

Abingdon: Presbytery voted, aye, on the Directory.

In many of the churches there is very encouraging advancement in the grace of giving, so much so that the contributions to several of the objects of Christian beneficence are larger than ever before. The following overtures to the General Assembly were adopted:

1. To discontinue co-operation with the Foreign Christian Alliance.

2. To add new columns to the statistical blank.

3. To establish a Bureau of Intelligence between vacant churches and ministers without charge.

4. To combine the Home Mission work and Education work of the Assembly.

Louisiana Presbytery: Met April 19th. An overture to General Assembly to reject the report of the Birmingham committee on co-operation, &c., and to push our work among the colored people along our own chosen lines was adopted. A paper deprecating the tendencies to yield to Popish observances in certain quarters was adopted. Steps were taken looking to Presbytery's support of a missionary in the foreign field. Home Mission committees report approved and committee authorized to make such changes as the exigencies may demand. Narrative presents encouragement in all our churches.

ZEBULON BAIRD VANCE.

[Correspondence of the N. C. Presbyterian.]

The death of Senator Vance has called forth more widely extended expressions of love and sorrow, more glowing and beautiful heartfelt eulogies than that of any other citizen since North Carolina was a State.

Only a very remarkable man could have deserved or received such an ovation in death, and he *was* a remarkable man: all classes and parties of men could not otherwise thus be united in lamentation and loving tributes over his grave.

There are many readers of our Church paper who will not be displeased to see in its columns, something more than a bare announcement of our loss. A bright light has been extinguished—what made its brightness?

Gov. Vance was in the first place gifted by nature with an unmatched original genius. He had many fine traits of character, natural ability, generosity, good judgment, sound sense. These he possessed in common with many other of our foremost men whom we have delighted to honor. But he had more than these—that rare and brilliant faculty which elevates, expands and fires every other attribute of the soul. We call it genius, and it was this that gave the color and flash to every facet of his character.

Genius has too often led its owner astray. Gov. Vance was singularly fortunate in the *setting* that circumstances gave him. He was especially so in having been watched and guarded, and tenderly loved all his life by the strong heart of noble and deeply religious women. His mother whose memory was ever precious to him, gave him the habits of industry, the conscientiousness, the integrity, the religious principles; the familiarity with the Bible which became a part of his nature, added the needed balance to his character, and marked him always.

His first wife deepened these impressions. He married early before the world had worn him, and she so influenced him through the most dangerous part of his career that he regarded her as his guardian angel, and attributed to her unflinching consistency and unceasing vigilance, his escape in those early days from shipwreck.

In Foote's "Sketches of North Carolina" there is a warm tribute to the memory of Rev. Thomas Espy who was the pastor of several Presbyterian churches in the western part of North Carolina more than sixty years ago. He died young in 1833, of consumption, at the home of Robert Burton, of Beattie's Ford, leaving a wife, and an infant daughter who became twenty years afterwards the wife of a young mountaineer from Buncombe county, destined to become the foremost man of North Carolina. Foote represents Mr. Espy as a man of delicate physique but of very earnest and fearless character. Not enthusiastic, but deeply, unaffectedly pious, never hesitating at a duty, and blessed in his brief life and on his death-bed in being the means of conversion to many.

These traits this generation has seen reproduced in his daughter. Mrs. Vance was a woman of strong convictions. She had the courage of of them, and lived up to them. She died in 1878, at Raleigh, not long after her husband had been a third time installed Governor of the State. She had much to live for yet, but her work was ended, and she recognized it. When she was dying she asked to be turned with her face to the wall—and a little after, a friend in attendance heard her breathe to herself the well-known lines:

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

Another woman's hand was to finish the work which the simple North Carolina Presbyterian girl and the plain old mother in Buncombe county had begun and carried on. The second Mrs. Vance is a woman of fine culture and of wide and elegant social relations. Though not belonging to our communion, she is of the old "blue-grass" Presbyterian stock, and therefore of congenial *fundamental* principles with her husband. If *these* be assured noble natures may assimilate, and grow together and become helpmeets whatever differences in outward forms there may be. She is a religious woman, and to her tender and gracious companionship, her fine tact, her generous devotion we all owe it that many difficulties were smoothed from his path, and that his life has been prolonged in unspeakable domestic love and happiness.

Soon after the death of his first wife Gov. Vance joined on profession, the First Presbyterian church in Raleigh. In a letter I received from him at the time, he bitterly regretted that he had so long postponed this step that she had not the joy of winessing it. He retained all his life strong and sound religious belief. Speculative infidelity never assailed his mind. His faith was like that of all great souls, as simple as a child's, and as unwavering. He was satisfied to believe, where he could not presume to know. I feel quite sure that his great familiarity with the Bible was the secret spring of all that made him so peculiarly the man of the people. It was the source of his manliness, his broad and genial recognition of humanity, his love of truth, his honesty, and his simplicity of mind. That ploughshare went through and through him and did its work effectually.

But whatever Vance owed to his genius, to his good fortune, or to the circumstances of his life, there was still another factor, to which they who aspire to be like him would do well to turn their gaze. He was a laborious worker, a diligent student. When he found himself settled in Washington with leisure for such work, he told a friend that he proposed to give himself to hard study, to reading, to the full understanding of his duties as a U. S. Senator. So close, in the years that have elapsed, has been his application, that the loss of his eye not only was attributed to overwork, but also the steady progress of the nervous affection which has now ended his life, we may say prematurely. For at sixty-four a man should be doing his best work and should be continuing it for ten or fifteen years to come. It all depends however on what he has taken out of himself in the previous half-century. Nature being a bank at which one may easily and insensibly and immediately overdraw one's account.

Gov. Vance always gave the people his best, he spared no pains to learn what the best was. That he erred sometimes is probable, as he was human, but very few indeed of us have been competent to detect these errors, and none of us may sit in judgment on them now. He has long been considered the peer of the greatest of our great men, and if he had lived ten years longer in health he would have been by far the greatest of them all. Take him all round I myself doubt if North Carolina has ever produced his equal.

The loss of his public services is for the present a loss irreparable. His official successors there will be, but no man can fill his place during this generation either in the Senate, or in our hearts. "Eclipse was first, and the rest nowhere."

We will endeavor to console ourselves with the spectacle of a brave and manly and noble life well rounded to its close. He died well assured that he possessed the unbounded love and confidence of all good men and women in his own beloved North Carolina, "*this great and gallant State*" as he called her, and he must have known and felt that he deserved this devotion, being himself a true son of the soil, and so we heap his grave with laurel and leave him to his rest.

For when the mighty pass away,
What is it more than this,
That man who is from God sent forth
Doth yet again to God return.

C. P. SPENCER.

Chapel Hill, April 23d, 1894.

Commissioners to the General Assembly, and all other persons wishing to visit Nashville when the Assembly meets here on May 17th, can, for one first-class fare, purchase round trip railroad tickets at all coupon stations, on May 14th, 15th, and 16th, good for returning until June 2d.

Tickets will be limited to continuous passage each way, and must be signed in presence of Railroad agent at starting point, and also in presence of railroad agent at Nashville on eve of departure.

Commissioners will confer a favor by giving me their postoffice address, also name of railroad station.

For any further desired information, please address,

J. H. WILKES.
Ch'm. Transportation Committee, Nashville, Tenn.

Mr. W. E. Kyle, General Passenger Agent of the Cape Fear and Yadkin Valley Railway Co., instructs agents to sell round trip tickets for one first-class fare to Dallas, Texas, on account of the Southern Baptist Convention. Tickets on sale May 7th, 8th and 9th, to be of iron-clad signature form; limited to a continuous passage in each direction, with extreme limit thirty days from date of sale.

Local agents will sell tickets to Greensboro, Sandford and Maxton, using their special round trip ticket form.

Tickets will be sold to Charlotte on account of annual meeting of Grand Chapter Royal Arch Masons, May 6th, 7th and 8th—final limit May 12th.

The following rates will govern from competitive points: Fayetteville, $6.65; Greensboro, $4.45; Maxton, $4.65; Rural Hall, $6.05; Sandford, $6.05; Wilmington, $7.75.

The General Assembly of the Presbyterian Church in the United States

Will convene at Nashville, Tenn., in the Moore Memorial Church. on the third Thursday (17th day) of May, 1894, at 11 o'clock a. m.

The undersigned will be present in the Lecture Room of said church, on Wednesday (16th) at 8 p. m., and on Thursday at 9 a. m., for the purpose of enrolling the names of commissioners.

Presbyteries will please take notice that their annual dues to the Assembly have been increased by *one-fourth* (see last Minutes, p. 76.)

JOSEPH R. WILSON, Stated Clerk.
ROBERT P. FARRIS, Permanent Clerk.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Second Quarter.—Lesson VII.

May 13.—Israel in Egypt.

Exodus i. 1-14. Commit vss. 8-10.

Golden Text. Our help is in the name of the Lord.—Ps. cxxiv. 8.

I. THE STUDY OF THE LESSON.

First Step. The important consideration now is the chronology. When Abraham had been in Canaan a while God tells him that his posterity should dwell in a strange land 400 years (Gen. xv. 13). In Ex. xii. 40, 41, the period is exactly fixed at 430 years. In neither case is this said to be the duration of their stay in Egypt, but Gal. iii. 17 interprets it to be the time from Abraham to the Exodus, or the whole period in which they were pilgrims and strangers. The birth of Isaac was 25 years after Abraham came into Canaan (Gen xii. 4 and xxi. 5); and Isaac was 60 years old when Jacob was born (xxv. 26), and Jacob was 130 years old when he stood before Pharaoh (xlvii. 9) making in all 215 years of sojourn in Canaan and leaving 215 years for the sojourn in Egypt. As the great Oppressor is now known without doubt to have been Rameses II, the "new king who knew not Joseph" must have been Seti I, the founder of the 19th dynasty who overthrew the last king of the 18th dynasty in an uprising that grew largely out of revolt against the Semitic tendencies of those kings. This would require Joseph's Pharaoh to have been a king of the 18th dynasty, which is much more in accord with the historical allusions of Joseph's history, than the common theory that Joseph's Pharaoh was one of the shepherd kings that preceded the 18th dynasty. Joseph's career was evidently in a time of internal peace, and the manners and customs of the kings were thoroughly Egyptian. The only difficulty with this theory is the short time allowed for Israel to grow into a nation, of which we will speak below.

Second Step. Note carefully the statements of the lesson; the names of Israel's sons, vss. 1-5; the passing away of that generation, vs. 6; the phenomenal multiplication of the people, vs. 7; the change of dynasty, and revolution of sentiment towards Israel, vss. 8-10; the policy adopted, vss. 11, 13-15; see also vss. 16, 22 below the lesson; its failure, vs. 12.

Third Step Take up points requiring explanation with your helps.

Vs. 1. *Every man and his household.* The household consisted not only of the women and children, but of the servants, who were included in the covenant (Gen. xvii. 27). Abraham's household included 318 men capable of bearing arms (Gen. xiv. 14). These facts must be borne in mind in considering the increase of the Israelites.

Vs. 5. *Seventy souls.* The list in Gen. xlvi, includes 12 sons, 53 grandsons and 1 granddaughter and 4 great-grandsons. Er and Onan who died in Canaan are counted—probably because households were allotted to them according to the custom of keeping up the names of males. There must have been many other grand-daughters and this one was mentioned for some special reason.

Vs. 7. *Were fruitful.* There are five expressions in this verse to indicate that the increase of the Israelites was phenomenal and unprecedented. Reasonable calculations show that it was *possible*, and it is unreasonable to seek for *parallels* to what the record tells us was unparalleled.

Vs. 8. *A new king.* Rather "a new dynasty." The persecution began in the reign of Seti I and continued through the long reign of Rameses II and until the Exodus in the reign of Menephtah. Rameses was associated with his father in administration from his early manhood, and he may have been the originator of the policy of persecution. The discovery and identification of his mummy which is now in the Boulaq Museum at Cairo is one of the romances of our day. His features show great strength and sternness of character.

Vs. 9. "*More and mightier than we;*" either this has reference to the particular province in which they were, or it is an exaggerated expression meaning "unmanageably numerous."

Vs. 11. "*Treasure cities, Pithom and Rameses,*" The discovery of one of these cities is another romance of modern learning. M. Noville in 1883-'84 uncovered a treasure city on the bricks of which were marked the name Pi-tum, "devoted to Tum" and inscriptions showing that it was built by Rameses II. This conclusively identified Rameses as the oppressor, and accounts for the name of the other city—as yet undiscovered. The walls are 650 feet square and 22 feet thick and the whole space is divided into chambers without windows and doors and divided by walls 8 or 10 feet thick.

Vs. 14. *They made their lives bitter.* The pictures on the monuments show the same scene constantly—toiling laborers with taskmasters over them armed with whips to spur them on. These pictures are not made by their enemies but by the kings themselves to perpetuate the memory of their greatness.

Fourth Step. Make a summary of the lesson and compare it with ours.

SUMMARY.—*The generation of Joseph passes away and the seventy souls that came into Egypt with their households have increased into a numerous nation. A change of dynasty is followed by a revolution of sentiment towards Israel and Joseph's services are forgotten. Fearing lest the people of Israel should prove unfaithful subjects in time of war the Egptian counsellors decide to reduce them by persecution and heavy labors, during which time they build the stone cities of Pithom and Rameses. The failure of this policy only makes their persecutors more vigorous, until their lives are made bitter by the severity of their labors.*

Fifth Step. Instead of the ordinary *topical* Bible Reading, review the history of Israel in Egypt, noting the steps in God's plan. (This reading is taken from the *S. S Times.*)

Israel in Egypt.

A subject of prophecy, Gen. xv. 13; Acts vii. 6.
Joseph carried there, Gen. xxxvii. 28; xxxix. 1; Acts vii. 9.
Joseph exalted there, Gen. xli. 41-44; Acts vii. 9, 10.
Joseph's brethren arrive, Gen. xlii. 1-6; Acts vii. 12.
Jacob and family arrive, Gen. xlvi. 1-7; Acts vii. 15.
Israel located in Goshen, Gen. xlvi. 34; xlvii. 11, 27.
Israel's wonderful increase, Ex. i. 7, 9.

Sixth Step. Prayerfully contemplate the slow unfolding of God's plan and learn the lesson of *trust.* Meditate on the hymns, "God moves in a mysterious way," and "Great God, how infinite art Thou," especially verse 4; also on 2 Peter iii. 8. Of this same truth the finding of Rameses and the identification of Pithom, almost at the same time, after all these ages, is a striking illustration. Full accounts of these events are found in, "The Finding of Pharoah," *Century Magazine*, May 1887, profusely illustrated, in the article by Dr. W. W. Moore in the *Union Seminary Magazine* for Sept.-Oct., 1891, and in the "Pharoah's of the Bondage and Exodus" by Dr. C. S. Robinson.

II. TEACHING THE LESSON.

Make much of the historical discoveries bearing upon the lesson. Bring one or more pictures of Rameses and show them to the class. They are found in Peloubet's Notes for 1894, the *Sunday School Times* containing this lesson, and the *Century* article above mentioned. Some of your friends may have copies of the photograph sold in the "Streets of Cairo" at the World's Fair.

Prize Questions.

ANSWERS TO QUESTIONS OF APRIL 19.

49. The little captive maid. 2 Kings v. 2, 3. (Some gave Esther. But Esther was a *woman* and her case was not parallel to Joseph's as she was not alone, but guided and counselled by her Uncle, Mordecai. Miriam was an old woman and Ruth a widow at the times referred to in other answers.)
50. Psalm cv.
51. (1) Esau forgiving Jacob, Gen. xxxiii. 4.
    (2) David forgiving Saul, 1 Sam. xxvi, or,
    (3) David forgiving Abraham, 2 Sam. xviii. 5, or,
    (4) Solomon forgiving Adonijah, 2 Kings v. 2, 3.

Correct answers were received as follows:

Celestian Fennell, Ivanhoe, 49, 50.
Flora C. McNeill, Fontcol, 50, 51.
Bettie Overcash, Statesville, 49, 50, 51.
Isabelle Robeson, Westbrook, 49, 50, 51.
Chas. E. McMillan, Wilmington, 49, 50.
Beatrice T. McEachern, Millprong, 49, 50, 51.
Estelle McIver, Gulf, 49, 50, 51.
D. R. Johnson, Wilmington, 49, 50, 51.
Mary McIntyre, Wilmington, 49, 50, 51.
Robbie McIntyre, Wilmington, 49, 50, 51.
Thos. O. Coppedge, Cedar Rock, 50
Willie Arrowood, Laurinburg, 49, 50 51.
Jas. A. Whitsett, Greensboro, 50, 51.
Katie Monroe, White Hall, 49, 50, 51.
N. E. Monroe, White Hall, 49, 50, 51.
Mary Knox Johnston, Lincolnton, 49, 50, 51
Miriam McFadyen, Clarkton, 49, 50, 51.
(As the editor is just leaving the city—Monday morning—other answers may come in that will be acknowledged next week.)

NEW QUESTIONS.

55. Several answered Q. 49, "the captive Jewish maiden," which was correct in fact but not in expression. Why?
56. Seventy heads of families are mentioned in the lesson. What Israelitish assembly preserved the number.
57. At what other time did some one seek the destruction of the Israelites for their growing wealth and power.

Believe in God's love, and, you, like many another wounded soldier, shall yet win the battle. To say, "I cannot," in matters of daily duty is weak and feeble; to say it of spiritual duties is blasphemy and death. It is blasphemy, for it charges God with sins which you pretend to be unavoidable; it is death, because it is the inevitable prelude to self-abandonment and to despair.—*Archdeacon Farrar.*

Perhaps it is one of the best tests of one's unselfish love or friendship, if when opportunity offers, he is able through regard for another's feeling, to refrain from saying either by word or look, "I told you so."—*United Presbyterian.*

COMMISSIONERS TO THE GENERAL ASSEMBLY.

Ministers.	Ruling Elders.
ABINGDON.	
I N Naff,	Thmoas L Tate.
ALBEMARLE.	
Eugene Daniel, D D.,	R C Brown.
ARKANSAS.	
T J Horne,	T E Hastings.
ATLANTA.	
Chalmers Frazer,	J W Suggs,
F H Gaines,	J C Daniel.
AUGUSTA.	
J M Plowden,	J W Wallace.
BETHEL.	
W M McPheeters, DD.,	Dr J F Lindsay,
J H Thornwell, D D.,	A P Brown.
CENTRAL MISSISSIPPI.	
J H Alexander,	E W Ford.
CENTRAL TEXAS.	
R K Smoot, D D.,	J N P Cramer,
G T Storey,	John B McLane.
CHEROKEE.	
M A Matthews,	W D Hoyt.
CHESAPEAKE.	
T H Rice, Jr.,	G D Gray.
CONCORD.	
A T Graham,	D F Cannon,
J M Wharey, D D.,	Dr J R Wilson.
DALLAS.	
J D McLean,	R C McPhail,
S B Campbell, D D.,	A Moseley.
EAST HANOVER.	
R R Howison,	W C Preston,
J W Rosebro, D D.,	Judge Wm Leake.
ENOREE.	
T H Law, D D.,	F M Farr.
FAYETTEVILLE.	
A J McKelway,	Frank McNeill.
FLORIDA.	
H S Yerger, D D.,	J T Porter.
HARMONY.	
W W Mills,	C R Harvin.
KNOXVILLE.	
J M LaBach,	Jno W Faxon.
LAFAYETTE.	
H B Boude, D D.,	S J Andrew,
Joshua Barbee,	J L Woodbridge.
LEXINGTON.	
W M McElwee,	D M Switzer,
J E Booker,	A R Roller.
LOUISVILLE.	
T E Converse, D D.,	J P Hobson,
W K Patterson,	Dr Vincent Davis.
LOUISIANA.	
M B Shaw,	Charles L Pond.
MARYLAND.	
W H Woods,	A Nicollassen.
MECKLENBURG.	
H M Dixon,	J W Moore,
J W Siler.	C E Graham.
MEMPHIS.	
J H Lumpkin,	W M Hall.
MISSISSIPPI.	
P Gowan,	R H Thompson.
MISSOURI.	
F W Sneed,	J C Miller.
MONTGOMERY.	
C. Stokes,	S P Christian,
J A McMurray,	H Spiller.
MUHLENBURG.	
J C Tate,	J G Barkley.
NASHVILLE.	
Geo Summey, D D.,	B M Reams.
R S Burwell,	R S Cowan.
NEW ORLEANS.	
J W Walden,	Geo. Johnson.
NORFOLK.	
R A Kobinson,	R W Harding.
NORTH ALABAMA.	
W E McIlwain,	J W Lapsley,
D McQueen,	S K McSpaden.
ORANGE.	
E W Smith,	Geo W Watts.
PADUCAH.	
J G Patton,	Malcom Yeaman.
PALMYRA.	
J E Latham,	W S McClintic.
PEE DEE.	
J G Law,	J N Drake.
PINE BLUFF.	
J W Moseley,	R C Knox.
POTOSI.	
S T Ruffner,	R T Henderson.
RED RIVER.	
M VanLear, D D.,	T H Morris.
ROANOKE.	
W T Doggett,	T F Mimms.
SAVANNAH.	
C C Carson,	W P Waite.
SOUTH ALABAMA.	
E P Davis,	T Harrison.
SOUTH CAROLINA.	
R C Ligon,	L W White.
ST. JOHN'S.	
W W Elwang,	J W Smock.
ST. LOUIS.	
M G Gorin,	T S McPheeters.
SUWANEE.	
J B Morton,	G E Campbell.
TOMBECKBEE.	
H R Raymond, DD.	R A Murdock.
TRANSYLVANIA.	
J G Hunter, D D.,	Geo D White.
TUSKALOOSA.	
J M P Otts, D D.,	D J Castleman.
UPPER MISSOURI.	
E McNair,	R F Erwin.
WEST HANOVER.	
W H Wilson,	W F Johnson,
WEST LEXINGTON.	
E E Ervin,	Dr P Price.
WILMINGTON.	
A McFadyen,	J H Moore.
WINCHESTER.	
J R Graham, D D.,	H C Krebs,
H M White, D D.,	W C Clayton.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

MARRIED.

On April 24th, at the residence of the bride's father, by Rev. J McSeabrook, Mr. ALBERT C. RANKIN and Miss EMMA C. CANNON—all of Guilford county, N. C.

On April 18th, at the home of the bride's father, Mr. Geo. B. Daniel, Granville county, N. C., by Rev. J. Ernest Thacker, Mr. SAMUEL V. MORTON and Miss HATTIE DANIEL.

On April 25th, in Reidsville, N. C., by Rev. D. I. Craig, in the Presbyterian church, Mr. JAMES C. WOMACK and Miss MARGARET R. DALTON—all of Reidsville.

On April 19th, at the residence of the bride's mother, Mrs. A. A. Leach, in Moore county, N. C., by Rev. F. M. Shamburger, of Kinston, N. C.; Dr. J. B. SHAMBURGER, of Candor, N. C., and Miss CHRISTINE J. LEACH.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies—&c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

On April 5th, 1894, at Oxford, N. C., Mr. W. T. LAWRENCE. No young man's death could have cast a sadder gloom over our entire community, or left a vacant space so hard to fill in the hearts of his associates. In him a kind and faithful friend, a true and devoted companion has passed to his reward.

J. E. T.

About 8.45 p. m., April 20th, 1894, at his home in Matthews, N. C., in the 49th year of his age, Mr. J. T. BARRETT fell asleep in Jesus.

Mr. Barrett was a native of Anson county. On January 11th, 1865, he was united in marriage with Miss Sarah M. McLaughlin, of Union county, which union God blessed with one son and two daughters—all of whom survive him. He had been unwell for some time, but no one felt alarm about his condition until about two weeks before his death, when it became evident that he was suffering from a disease which would alike baffle loving care and tender nursing together with the skill of leading physicians. The Master had need of him, therefore called him, and in obedience to that divine call he laid down his weapons of Christian warfare and betook himself to the shining court of heaven.

He was a devoted, genial husband, companion; a tender, sympathizing, loving father; a modest, retiring, humble, loyal Christian; a kind, considerate employer; a true and tried friend to the poor; a business man in whose honesty and integrity every one had unbounded confidence.

Truly a great man has fallen; a happy home circle broken—bereaved; a community caused to mourn and the Church militant to lament their loss, while the Church triumphant opened wider her arms to receive him.

The funeral services were held in the Presbyterian church, which he so dearly loved, and whose services he so faithfully attended. The house was filled to overflowing by one of the largest concourses of people ever witnessed in our town.

The colored people, realizing that they also had lost a friend came in goodly numbers to pay their tribute of respect and veneration.

But few will miss him more than his pastor, whose heart he so often cheered and comforted, especially by his faithful attendance upon and appreciative attention to the usual services. He was one of a faithful few who attended and enjoyed the weekly prayer-meeting, a faithful and earnest Sabbath-school scholar. His place in the choir is left vacant, his voice hushed on earth but to be attuned to the melodies of heaven.

When asked if he knew his condition and told that he must soon leave his beloved family, kindred and friends he was not alarmed, but bore up with Christian fortitude. And when one of the stricken family, whose hearts were being wrung by the consciousness that he whom they so dearly loved must soon leave them, would come to minister to his wants with eyes red from weeping and tears still flowing, he would admonish them not to weep for him, that he was ready. "Be ready." "Be ready" was a favorite expression with him.

A few hours before the summons came he wearily exclaimed: "Let me go where I can rest." Who can doubt that he—

"Heard the voice of Jesus say,
Come unto me and rest,
Lay down, thou weary one, lay down
Thy head upon my breast."

PASTOR.

WILMINGTON MARKET,
FOR
WEEK ENDING, MAY 2d, 1894.

SPIRITS TURPENTINE: On Thursday (26th) and Friday 27 cents; Saturday quiet; since 26 cents..

ROSIN: Strained 82½ cents and Good Strained 87½ cents, throughout.

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)o(

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CONDENSED SCHEDULE.

IN EFFECT DECEMBER 3rd. 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

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Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

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FOR THE FAMILY.

HOUSE-CLEANING.

From cellar unto attic, all is clean :
Nothing there is that need evade the eye ;
All the dark places, by the world unseen,
Are as well ordered as what open lie.

From winter's revelry and summer's ease,
Souls seem to get as foul as houses do ;
Each spring, each autumn, revolution sees ;
And they are "swept and garnished all anew."

Spirit, how is it with those rooms of thine ?
What front the world look very clean and fair ;
Thy curtains are so white, thy windows shine,
Are dirt and cobwebs hiding anywhere ?

Ah ! souls *are* houses ; and to keep them well,
Nor, spring and autumn, mourn the wretched plight,
To *daily* toil must Vigilance compel,
Right underneath God's scrutinizing light.

—Charlotte Fiske Bates, in S. S. Times.

Items for Lady Readers.

A STRAWBERRY FESTIVAL.

The room being decorated and the tables arranged, let us suggest a few items for the menu cards themselves, as follows :

Strawberries and Cream
Strawberry Wafers Strawberries *a l' Anglaise*
Strawberry Cake
Strawberry Ice Cream Strawberry Ice.

writes Caroline Atwater Mason in an article on "A Strawberry Festival" in the May Ladies' Home Journal.

In addition to the above menu, various salads of salmon or lobster, and delicate ham and tongue thinly sliced—carrying out the scheme of color—with rolls, coffee and chocolate, may be served. This would be almost demanded of the festival should be thrown open in the afternoon, in order to furnish a substantial supper to those who come early and wish to remain late.

The strawberry being, in my own opinion, too noble a berry to be taken many liberties with by way of mutilation or cooking, I shall give but one receipt, that for the strawberry cake.

For the strawberry cake use any rule which results in a good white cake, not over-rich. It should be baked in three layers. For filling and frosting, beat together hard for half an hour the whites of two eggs, one cup of sugar and one cup of fresh strawberries. If you can get field strawberries you will be happy indeed, but that is hardly likely. This is a very pretty cake and also a most delicious one.

The aids, or rather the pretty maids, who may have been selected to be merry and patient and wise waitresses at a strawberry festival, may be dressed alike in soft red dresses made of cheese-cloth —the skirts made plain and very full ; the baby waists and puffed sleeves sewed with yellow dots of silk to imitate the seeds of the strawberry. The sashes should be of soft green cheese-cloth. On their heads these dainty waitresses, to make them still more attractive, may wear small green paper caps, made from a pattern cut from a strawberry hull.

Strawberry and vanilla ice cream, angels' food, sponge cake, small blocks of cake iced in pink and white, are all suitable dainties for strawberry festivals. The strawberries themselves may be served either hulled or unhulled. If served unhulled only the most carefully-selected berries should be used. They look most inviting arranged upon shallow glass plates, in the centre of which is placed an after-dinner coffee-cup of powdered sugar. At a strawberry festival it would be an excellent plan to have plates of berries arranged in this way ready to hand to any purchaser.—*Ladies' Home Journal.*

Things Useful.

To renovate scratched furniture dissolve beeswax in turpentine, making it of the consistency of molasses ; apply with a woollen cloth, then rub briskly with a dry piece of flannel. The improvement is wonderful.

To stiffen ginghams, muslins and calicoes, drop a piece of alum the size of a hickory nut into the starch. The alum is dissolved, then stirred into the starch. The fabrics so treated will retain their beauty of coloring for a long time.

Cream of Pea Soup.—Shell half a peck of green peas, wash the pods, put them into a soup kettle with plenty of cold water ; boil until tender ; drain and throw away the pods. Put the peas into the water and boil them three-quarters of an hour. Take out one cup of the peas and mash the rest through a sieve. Put them back again into the soup kettle (the soup should now measure about a pint) ; add three pints of rich milk and the cup of peas ; let it come to a boil. Rub a quarter of a pound of butter and two tablespoonfuls of flour to a smooth paste and stir into the soup ; add a tablespoonful of chopped parsley, season with pepper and salt. A tablespoonful of white sugar and a sprig of mint are pleasant additions.

White Cabbage Salad.—Set a firm white cabbage in cold and let it stand some hours, then dry well and shred very fine. For the dressing take a piece of butter the size of a walnut and a tablespoonful of flour, mix well, and add two tablespoonsful of vinegar or sour lemon juice ; scald for a minute, then add the beaten yolk of an egg and two tablespoonsful of cream, with seasoning to taste. Pour over and serve.

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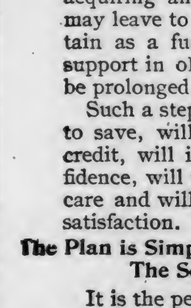
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Old Mother Earth woke up from sleep,
And found she was cold and bare;
The winter was over, the spring was near,
And she had not a dress to wear!
"Alas!" she sighed with great dismay,
"Oh, where shall I get my clothes,
There's not a place to buy a suit,
And a dressmaker no one knows."

"I'll make you a dress," said the springing grass,
Just looking above the ground;
"A dress of green of the loveliest sheen,
To cover you all around."
"And we," said the dandelions gay,
"Will dot it with yellow bright;"
"I'll make it a fringe," said Forget-me-not,
"Of blue, very soft and light."
"We'll embroider the front," said the violets,
"With a lovely purple hue;"
"And we," said the roses, "will make you a crown
Of red, jewelled over with dew."
"And we'll be your gems," said a voice from the shade,
"Where the ladies' ear-drops live—
Orange is a color for any queen,
And the best that we have to give."

Old Mother Earth was thankful and glad,
As she put on her dress so gay;
And that is the reason, my little ones,
She is looking so lovely to-day.

Miss Lucy Wheelock, in Our Dumb Animals.

"Two Are Better Than One."

Dwight was very anxious to start for school.

"I wish I could go now," he said. "Sanford had just gone by."

"O, well!" said his mother, "you know the way as well as Sanford does."

"Yes, mother; but 'two are better than one,' you know. What if Sanford should fall down, and have no fellow to lift him up?"

Mrs. Crawford laughed. She understood this somewhat bewildering sentence. Dwight had been learning his "junior" verse for the day, and had repeated it to her in wonderment; he had not known there was such a verse in the Bible. "Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellows: but woe to him that is alone when he falleth, and hath not another to lift him up."

"Very well," said Mrs. Crawford, after a moment, "if the case is urgent, go ahead; you can do the errands at noon. Only see to it that it is not you who fall, instead of Sanford."

Then Dwight kissed his mother, and made a rush for the door. It was easy to overtake Sanford. They jogged on together after that, at an easy pace. They were just entering the school grounds when Sanford nudged his friend's elbow. "Look there," he said, "up in that tree. I'll bet you a cookie that that is Joe Burke's paper with his corrected sentences on that he made such a fuss about. They blew out of the window when he opened it yesterday, and have lodged in that hollow. Let's get a look at them."

The boys made a dash for the tree. Sanford went up its bare branches like a squirrel. "Yes, sir!" he called out; "these are the very papers. Good for him—mean scamp! he is always cheating, or doing an ill turn of some sort to a fellow. I wouldn't steal his papers, though he glared at me as if he thought I did; but I'm awful glad he hasn't got 'em. It's the only lesson he is sharp in; he won't beat me now."

"I'm glad too," began Dwight. "Isn't it a lucky thing he had the window open when he ought not to have had? We'll come off with flying colors this morning, if he hasn't written them out again, and I don't believe he could get anybody to dictate for him to copy. We'll keep dark until after"—and here Dwight came to a sudden pause. "For if they fall, the one will lift up his fellow." Were they two on the very edge of a tumble? It looked like it. And what was that his mother said?

"Look here, Sanford," he said; "don't let's do it. That would be putting ourselves on a level with Joe, for meanness. Let's take them in and tell him where we found them; they are all wet and muddy, but he can copy them before class."

There was a short argument, but Dwight prevailed, and the two marched into school, rescued papers in hand.

"I wouldn't be a bit surprised if you put them there yourselves," was Joe's gracious reply to this kindness.

"There's gratitude for you!" said Sanford as he moved away.

"Never mind," said Dwight, "we know we didn't; but, do you know old fellow, you came pretty near a tumble this morning?"

"What! from that tree? Nonsense! I never thought of such a thing as tumbling."

Dwight laughed; but he knew what he meant, and he said to himself that mother would understand, but boys weren't so quick as mothers.—*The Pansy.*

Why the Lawrence Children Had No May-Day Party.

They were all sitting in Polly's room, talking over the party. It was to be "perfectly lovely," as little Bessie had said. They were even to have German mottoes. These were a great treat to the children of the Lawrence family. It was nearing May-day, and Mamma and Papa Lawrence had told the children that they might celebrate it by a May-day party. The children had all hopped up and down with glee, even to little Bessie, who had "never seen a party before," as little Dick expressed it, and now they had come up in Polly's room to talk it over. There were six of them in all. Pauline was the oldest, then came Polly and Belle, Rob, Dick and Bessie, the pet of the family, and if ever any one looked like a pet she did, with her long, golden curls, blue eyes and rosy cheeks.

"Won't it be just lovely?" cried Bob, jumping up off the edge of the bed.

"And we're going to have Dutch mottoes," piped up little Bessie. This, of course, made them all laugh, and just in the midst of their fun Pauline entered.

"O, Pauline, isn't it just lovely," exclaimed Polly, running up. "Why, what is the matter, can't we have it," she said, as she saw Pauline's sorrowful face.

"If you like," she said quietly.

"Of course we like," said Rob.

"All sit still while I tell you something," said Pauline. "You all know of the poor family at the end of our street. The father has just died and left them without a penny in the world. They have nothing to eat, nor anything to make food out of, how many of you are willing to give the money which would go for preparations for the party, to help this family! Papa says not to urge you, but to let you give it if you like; how many of you will?" she asked, looking around at the little group before her.

"And not have any party?" asked Belle, anxiously.

"Why no, not if you give the money to this family, are any of you willing?"

"I am," said Polly, stoutly although a struggle was going on in her heart.

"O, dear," said Dick, "I want it awful bad."

"I will, Lina," said Bessie. That settled it, at any rate when they came trooping out of Polly's room about a half an hour later, all had said "yes."

On the afternoon before May day, if you had been there, you might have seen six merry children run down the street, two of them carrying a basket between them, stop at a little, old house, set the basket down in front of the door, knock, and then run around the corner of the house. The Lawrence children thought it well worth their sacrifice to see the basket brought in and unpacked by the mother, while tears of joy ran down her cheeks. All this, and more they saw, slyly looking in the windows. The children in both families went to bed that night with happy hearts.—*Presbyterian.*

Eliza and Matilda Ann.

Eliza grew up so fast and high that she could soon look away up to the gardens on the hillside. Matilda Ann's growth was so slow that she could only peep at the flowers in the neighbor's yard.

"And it's just because you are not me," said Eliza one day with a toss of her head. "Of course you're three years younger than I am, but that wouldn't make much difference if you tried to grow as I do, instead of letting your strength go into your fat arms and feet. I should think you'd have some ambition to be delicate and lady-like. Just see how slender and graceful I am."

"Yes, indeed," pleasantly answered Matilda Ann as a breeze swept through the garden and swayed her sister's arms very gracefully, while hers scarcely moved at all.

"And people always look at me first," said Eliza, "though you do have such fine bouquets of flowers in June, and try to coax the children to praise you for the great heaps of nuts you throw down to them in the fall. The sun shines on me ever so many minutes before it even touches you. And see—there's a robin flying this way with some straw in her bill. I know where she wants to build her nest."

"I saw her looking up at you the other day," smiled Matilda Ann.

And sure enough the robin at once began her nest on one of Eliza's graceful arms, close up to the finely-shaped brown shoulder.

"I should think you'd see how foolish you are not to grow slender and lady-like as I do," cried the tall sister, triumphantly.

"See there now," she called again, when the nest was all ready for its soft lining, "I shall soon be full of songs."

And she gave her arms such a proud toss that the mother robin flew off to her mate with a sharp cry.

"It shakes—it shakes!" she seemed to say. And the father bird seemed to think she was right when he looked up and saw how the nest was rocking.

But they nodded to each other as they glanced at Matilda Ann's strong arms and noticed how little the wind moved them.

"They'll do, they'll do," was the chorus of their happy song when they had examined them with care. The very next day they began to build a nest there, and made the garden echo with their happy songs, while Eliza was very much ashamed at the empty nest which she could not shake down for a long while.

When I looked up at her the other day she nodded to me as much as to say, "I don't mean to behave so proudly again, if I am a graceful elm and my sister a horse-chestnut, for we were named after the two little girls who used to live in the house where you are spending the summer. And they're both kind, gentle-hearted women now."—*Morning Star.*

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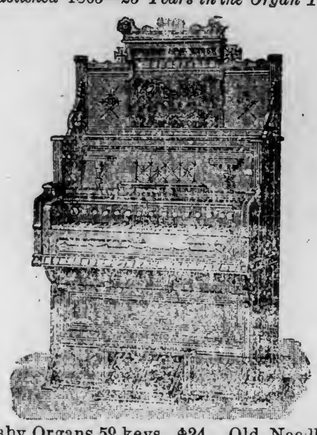
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SECULAR NEWS.

NORTH CAROLINA.

Associations are forming in various places for the erecting of a monument to Senator Vance. Raleigh wants it located there. Mrs. Vance wishes it to be over his final resting place in or near Asheville.

A man accused of killing his son in a drunken row was arraigned in court at Webster, in Jackson county, recently. While in the courtroom he had an attack of heart disease and died almost instantly.

Red Springs Scotch Scion: Small grain, of which there is a larger crop than usual, has improved since the cold snap. Forward wheat and oats were injured a great deal more than later planting.

Sandford Express: The fruit in this community was not all killed by the recent frosts. There will be some late apples.

Newbern Courier: Mr. Tom McIntyre killed a whale in New River Wednesday, which measured twelve feet in length. He shipped it up to Newbern yesterday to receive the gentle touch of the taxidermist's knife.

DOMESTIC.

A judge of Oklahoma Territory has sentenced two newspaper publishers to ten days in the county jail and $200 fine, each, for commenting on his judicial character. He refused to allow an appeal from his decision.

Mr. C. S. Tait, of Brunswick. Ga., offers some exceptionally fine bargains in plant. See his advertisement on 6th page.

The Barnesville (Ga.) Gazette says: The farmers have been quite busy for a week, or so past, planting cotton. They are planting less this year than formerly, and are preparing their lands better. Some cotton is already up, and also the corn that was planted a few weeks ago.

Last week the Confederate Veterans met several hundred strong in Birmingham, Ala., and had a grand reunion. Gen. Gordon was re-elected commander for the coming year.

On last Saturday night St. Charles Hotel, New Orleans, was burned. The loss is between $300,000 and $400,000. The first St. Charles hotel was built in 1838 and was then the largest hotel in the country. It was destroyed by fire and in 1851 rebuilt. In the St. Charles Jefferson Davis and others met in 1861 and determined as to the plans to be pursued in forming the Confederacy. It has always since been noted as a resort for political leaders in mapping out their plans.

FOREIGN.

De Gama has escaped from the Portuguese vessel in which he had sought refuge. He and his officers with over 200 men were taken on board a launch flying the Uruguayan flag and landed on Uruguayan soil.

The bill for disestablishment of the Church in Wales has been introduced into the British House of Commons. It will hardly come to a vote however in this Parliament.

Emile Henry who threw the bomb in the Cafe Terminal, in Paris, in February last has been sentenced to death.

London anarchists, panicstricken by the confession of Polti, one of their number, are leaving for this country and the continent of Europe.

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Dated Jan. 11, '94.	No. 33 Daily.	No. 35 Daily.	No. 41 Daily	*†No. 501, N. Y. and Fla. Special.
	A. M.	P. M.	A. M.	A. M.
Lv Weldon	11 47	9 51	...	12 02
ArR Mount	12 55	10 45	.....	.....
	P. M.			
Ar Tarboro	2 35	.....	.....	... ..
Le Tarboro	12 07	.....	.....	.....
	P. M.	P. M.	A. M.	
LvR Mount	12 55	10 45	6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	2 45	... ...	.....	....
Lv F'y'ville	4 25	1 15	.....	4 00
ArFlorence	7 05	3 27	.....	6 15

	No. 47 Daily.
	P. M.
Lv Wilson	2 05
LvGoldsbo'	3 00
LvM'gnolia	4 13
Ar Wilm'tn	5 50

TRAINS GOING NORTH.

Dated Jan. 11, '94.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily	*‡No. 500, N. Y. and Fla. Special.
	A. M.	P M		P. M.
LvFlorence	7 80	7 05	.....	11 50
Lv F'y'ville	10 27	9 20	.....	2 23
Lv Selma	12 10	....	.....	.....
Ar Wilson	1 05	11 18	.....	4 30

	No. 48 Daily
	A. M.
Lv Wilm'tn	9 00
LvM'gnolia	10 40
LvGoldsbo'	11 55
Ar Wilson	12 45

	No. 78 Daily.	No. 14 Daily.		
	P M	P. M.	P. M.	
Lv Wilson	1 15	11 23	10 40	.....
ArR Mount	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	... .	.....
Lv Tarboro	12 54	.....	.....	.....
LvR Mount	2 07	12 05	....	.....
Ar Weldon	3 17	12 56	... ..	6 01
	P. M.	A. M.	A. M.	A. M.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leave Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

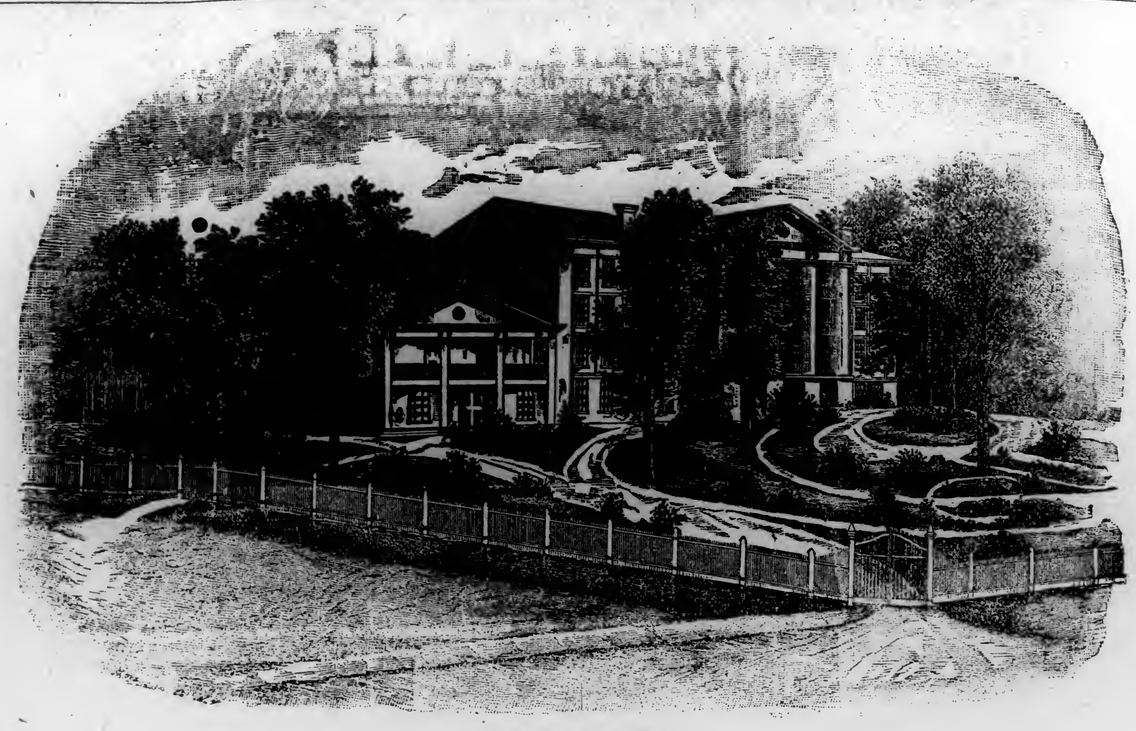
Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 11.00 a m. Returning leaves Clinton at 1.00 p m, connecting at Warsaw with main line trains.

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TRAINS GOING SOUTH.

Dated Jan. 11, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington	*3 20		.....
			.....
Leave Marion	6 11		.....
Arrive Florence	6 50		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	*7 10	* 7 45	.....
Arrive Sumter	8 28	9 20	... ..
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 28	*9 55	.....
Arrive Columbia	10 00	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m. Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. .
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 57	5 35	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter	5 57	* 5 45	.....
	A. M.		.....
Arrive Florence	7 15	6 55	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence	*7 40	..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 00 p. m., arriving at Hartsville 8 04 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday

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Rev. R. B. McAlpine, A. M., Professor of Theology. Rev. A. L. Phillips, Professor in Academic Department. The course of instruction extends through five years at least, and is divided in Theological and Academic Departments. Candidates for admission must bring testimonials from their Presbyteries or Committees of Education, *and must pass an examination to be approved by the faculty.*

Applicants may be examined at or near their homes upon application to the superintendent. Ancient Classics taught at discretion of faculty. Tuition free and board free to Presbyterian candidates. Tuition free to all students for the ministry.

Seventy-five dollars will support a student a whole session.

For information write to

REV. A. L. PHILLIPS,
Superintendent,
Tuscaloosa, Ala.

North Carolina Presbyterian.

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THURSDAY, MAY 10, '94.

JOHN McLAURIN, - - EDITOR.

CONTRIBUTING EDITORS:

REV. PEYTON H. HOGE, D. D.

REV. WALTER W. MOORE, D. D.

REV. ALEX. D. McCLURE.

THE REST.

Men by nature lost and ruined in The Fall are taken captive with the pleasures, or seeking the riches or in bondage to the cares of this present world. The regenerate are tempted by these things. All seek after those things that gratify the appetite or lusts or increase the possessions or serve sentiment. The present or at best the present world, occupies the attention, dominates the thoughts and controls the efforts of most men. They live as if this life were all and the body supreme. In this mind and life they seek rest, and do not find it. It is not to be had in this world. The rest remaineth. Here the earnest of rest, its foretaste and warrant and assurance are received but its fullness remaineth to the people of GOD. "'Tis found alone in Heaven." There are many evidences before us that this is not our rest. This world is as a sea driven of the wind, drawn by the tides, rolling and tossing in its might and majesty. It is a wilderness with many flowers, though blooming in the midst of thorns, with fruits, though subject to blights and blasts of winter and frost, growing and good. It is a field with good soil but to be subdued and cultivated only by much toil and trouble. Each life is as a frail bark set out upon this trackless sea, requiring a compass and pilot to direct strong arms and brave hearts to struggle through its storms, seeking a distant harbor. It is as a stranger and sojourner passing through this wilderness with only food for the passer by and flowers for the moment of coming and going. It is as a laborer with a corner of the field to make a harvest for the present needs and the later sowing and reaping. In no view is there the idea of rest There may be idleness and dull indifference or stupefaction or momentary sensuous gratification but this is not rest, the rest of the soul. The patriarchs and prophets did not find it. ABRAHAM was in a land of plenty with no intimation of lack of any worldly good when he was called to leave all and go to a land to him unknown. His descendants were wanderers, save ISAAC, who found no rest with reckless ESAU and wrestling JACOB. JOSEPH came to the throne of Egypt not by his goodness, but by the hatred of his brethren and through many temptations and snares. MOSES was in the way of promotion and power. He had great learning, But he was flung out from these into a wilderness that he might become a great law-giver. So runs the history of great and small. There is no rest in fame, or learning or wealth or power. If in a measure attained these never satisfy, but rather increase envy, opposition and even persecution. When they or any of the desires of our worldly ambitions are attained they must be discounted by the losses and crosses, the poverty and persecutions the afflictions and trials common to men. Bereavements do not wait on the consent of men to cast their shadow on the hearthstone, to leave vacant seats at the table or an empty cradle by the bed. Even the fairest scenes are shaded or saddened by some unwelcome presence. When the wedding bells ring, and the sun shines that the guests may say, "Blessed is the bride that the sun shines on," the very pride of the groom in his fair bride is the sorrow of the mother at parting and the cause of the father's anxious look to the future and the half faithless wish of friends that such a cloudless life as they feel cannot be may always be theirs. In the home of wealth, convenience, good taste, elegance and comfort snatched from pitiless fate by toil and talent, where the envious eye of those less successful pictures bliss, will always be found something of sickness or sorrow to take away a real rest.

This world cannot satisfy. The nobler natures that see the truth and hear the call of duty are never satisfied. There often comes to GOD'S children contentment and a blessed sense and experience of GOD'S goodness, but these are never satisfied with this at its best but look higher and further on for rest. The mind does not have time and scope for all its duty, meditation, plans and hopes. Its best hopes are rarely realized and beyond, in the lines of others, appear blighted hopes, uncompleted plans and labors, unfulfilled ambitions and wasted strength, and still beyond misused. talents, perverted gifts and misapplied energies. The lives of greatest promise, where rare mental powers with much careful preparations have wrought a special fitness for some high trust and great deeds of nobler achievements, are cut off in their strength, and the mystery of it is not solved if we expect rest in this life. Nothing lower than GOD and nothing short of eternity can give rest to a man immortal and created in the image of GOD.

Since this world is not and cannot be our rest the firm persuasion that a rest remains for the people of GOD to be complete in Heaven becomes of the highest importance and a choice of that rest as our desire and a definite, distinct determination to seek that rest is most important. In comparison with this, wealth or any other worldly securities or success is as nothing. These things may come as added blessings and means of usefulness and are not to be undervalued in their places. But the higher aim of seeking the rest eternal must make the getting of any worldly good secondary and its holding as a responsibility to GOD and our fellow-men. We may have and hold these only as stewards who must give account, only as borrowers who may use and return with interest.

Since the soul is satified only in proportion as it finds rest and this world cannot give that rest there is a new meaning and force in the words: "What shall it profit a man if he should gain the whole world and lose his own soul?" It is therefore important to arouse ourselves to seek the rest that remaineth lest any fail to enter after the example of unbelieving Israel in the wilderness. The rest we seek is eternal, sacred, sure. At the last we may well covet to say with the dying STONEWALL JACKSON: "Let us pass over the river and rest under the shade of the trees."

UNION THEOLOGICAL SEMINARY.

The annual meeting of the Trustees of this institution was held on Tuesday and Wednesday of last week.

The public exercises were of unusual interest and profit. On the Sunday night preceding the address before the Society of Inquiry—the students' missionary association—was made by Rev. J. F. CANNON, D. D. We did not have the privilege of hearing it, but it was spoken of in terms of highest praise. On Tuesday night the inauguration of Dr. ENGLISH as STUART ROBINSON Professor of the English Bible and Pastoral Theology took place. The charge was delivered by Rev. L. B. TURNBULL, late of Richmond, Va., and now of Durham, N. C. The Inaugural of Dr. ENGLISH was on the subject of the Preacher; his physical, mental and spiritual preparation. It was replete with sound, practical sense, earnest, Scriptural and spiritual. Its effect was most happy and satisfied the Board of the wisdom of their choice.

On Wednesday certificates were delivered to the graduating class. It was a fine, earnest body of young men who stood up to receive them. The address was made by Rev. W. D. MORTON, D.D., of Henderson, N. C. His subject was the choice of a field, and it was based on the biography of PAUL, on the four critical periods of his life. Those who know Dr. MORTON will know its deep spiritual earnestness, and how profitable to young men about to enter the ministry he would make such a theme.

The most important duty awaiting the Board was the election of a Professor to succeed the honored and lamented Dr. PECK, who finished his course just as the last session was opening. Happily the way was made very plain. Dr. C. R. VAUGHAN who had been called to instruct Dr. PECK'S classes before his death, had given such eminent satisfaction, and had brought to the chair such admirable capacities for interesting and instructing his classes, that the Board could entertain no other thought than to retain him. On account of his advanced years it was not regarded as expedient to make the election for more than a year, and this arrangement was entirely satisfactory to DR. VAUGHAN.

Proposition having been made offering inducements to move the Seminary to some new point in Virginia the board expressed its willingness to receive and consider all such propositions and appointed a committee of five, viz: Rev. Dr. J. RUMPLE, Col. W. J. MARTIN, Rev. Dr. H. M. WHITE, Maj. J. HOGE TYLER and Col. J. P. FITZGERALD, to take into consideration any proposition relat to the subject.

The officers elected for the ensuing year were: Rev. A. C. HOPKINS, D. D., President; Prof. W. J. MARTIN and Mr. J.M. SYDENSTRICKER, Vice-President; Col. J. P. FITZGERALD, Secretary and Treasurer.

HERE AND THERE.

OUR NEIGHBOR THE *Messenger* COMmenting on the recent Senatorial debate with regard to exempting church fairs, etc., from the laws against gambling, is exercised that religious papers do not say more against it. We think our contemporary is on the wrong trail. In a very long and wide reading of various religious papers we do not know one that does not condemn the practice. For our part we are free to admit that we could *not* publish a long article excoriating this evil, *because we prefer to keep our columns for living issues.* Not only the *principles* but the practice of the Presbyterian church is so thoroughly settled that there is neither room nor occasion for discussion. Why, then the mealy-mouthed handling of the subject on the part of politicians! Because the Romish churches are so extensively engaged in it. These foreign elements in our population rejoice and revel in these things that we have outgrown and thrown aside. It is in Roman Catholic fairs, and in military and other similar bazars that the raffle still flourishes, and we hope that State and National laws will show them no mercy.

OUR READERS, THOSE AT LEAST WHO can go back to the thirties in the history of our Church in North Carolina, especially those around Wilmington, will be specially interested in "A Reminiscence" of Rev. Dr. D. McNEILL TURNER, on our fourth page. Dr. TURNER must be now well over eighty years of age, and his reminiscences would prove exceedingly interesting reading. He can tell us much about the churches of Fayetteville Presbytery over half a century ago and we trust he will favor us, and the readers of the NORTH CAROLINA PRESBYTERIAN further.

THE EPISCOPAL CHURCH THROUGH A special committee of their House of Bishops, representing to both Houses of Congress that sectarian appropriations by the government are "impolitic, unwarranted and contrary to the constitution of the United States," asks that they be discontinued.

We would be glad to see a vigorous protest from our General Assembly on this same subject, addressed to our national legislators. It could hardly be construed as trenching on partisan politics. At least it does not in any way affect the liquor traffic.

THE ROMAN CATHOLIC CHURCH receives an appropriation for Indian schools of $400,000, and keeps a bureau of Indian Missions in Washington to look after the matter of getting the public money for the carrying on of its work.

THE DEATH OF GEORGE W. ABELL, managing editor of the Baltimore Sun, last week created little stir in the world. Yet the influence of Mr. ABELL as a director and controller of public opinion through the columns of the Sun, was greater than if he had been a United States senator. The Sun has been for years upon years a remarkable paper. Remarkable for getting the news—clear-cut, actual, reliable news from every quarter of the world, and giving it to its readers without regard to fear or favor. Its editorial columns have evinced the soundest judgment on the live, practical issues constantly arising and have presented them in terse, strong, simple language. For this general excellence the surviving partners give a very large share of the credit to the editor now passed away. They say:

"He brought to the great responsibility which his position involved, not only the experience acquired under his father's tuition, but the most generous enthusiasm and the noblest and loftiest conception of what the mission of a great newspaper and the duty of the publisher and editor of such a newspaper should be.

WE PUBLISH AN ARTICLE ON OUR second page from the pen of Dr. MARTIN for the St. Louis Presbyterian. We call special attention to it, because the matter of absenteeism from church services, on the Sabbath, not to speak of other occasions, has become a crying evil, as it is a grievous sin.

Very many Christians actually persuade themselves that attendance upon the services of the sanctuary is simply a matter of choice, and never obligatory as a command of the divine law. It is high time that the churches arouse themselves to the magnitude of this evil and that pastors lay upon the consciences of the people the imperative command that they forsake not the assembling for divine worship, as well as that they emphasize the blessedness of the privilege of meeting together for the worship of GOD.

WE INVITE ATTENTION TO THE article entitled "Two Overtures Touching Licensure and Ordination" to be found on our fourth page.

WE HAVE A LETTER FROM REV. J. WALLACE MOORE written on the S. S. City of Pekin, on 13th ult., and mailed at Yokohoma, Japan, on the 17th. The friends of Mr. MOORE and his sister, Miss LIZZIE MOORE—and there are many in North Carolina—will be glad to know of their safe arrival at their destination. We will publish the letter next week.

FOREIGN MISSIONS.

Conducted by

Rev. T. R. Sampson, Asheville, N. C.,

Secretary for Foreign Missions of Synod.

Some Fresh and Refreshing Facts From the Presbyteries.

Three weeks ago, while stating that Concord Presbytery had gone ahead, in 1894, of its contributions to Foreign Missions in 1893, we ventured to prophesy that Mecklenburg had done the same, although the figures were not then in hand to warrant any more exact statement.

We are glad to be able now, not only, to confirm that prophecy, but to make some further statements, which will be of interest to many.

The fullest returns, which it has been possible to abstain, still leave unheard from, ten churches in Concord, twenty-six churches in Mecklenburg and twelve churches in Orange Presbytery, but in those churches reported there has been a gain of about $2,000, in round numbers, or for Concord $400, Mecklenburg $1,000, Orange $600, which is a *remarkable gain*, for these three Presbyteries, *all things considered.*

In the other Presbyteries, there has been a falling off of *about* $1,000, or for Albemarle $300, Fayetteville $500, and Wilmington $200.

We regret that the returns, furnished us, from Albemarle and Wilmington, are so meagre as to make any analysis of the slight shortages there impossible; but we are informed that in Albemarle the falling off has been in the contributions of "one or two churches," to "special objects," and we presume they are Henderson and Nutbush, where the loss has been due to the great shrinkage in the business of the town and the absence of a pastor respectively. There has been a real gain in the other churches, we are confident.

With regard to Fayetteville, the figures show that the falling off is more than covered by the loss *of one individual* contribution of $600—from a worthy elder; so that there has been a real advance in the churches as a whole here too. These circumstances are sufficient to render this difference intelligible, but there are others which should be mentioned.

The cotton section of the State, covered by these Presbyteries has especially suffered during the financial stringency which has borne so heavily everywhere. Then the failure of the bank in Wilmington, added another peculiar feature to the general hardships of those in that whole section.

Beyond all this, however, it should be stated that the secretary has been able to spend much less time in that part of the State, than in the three Presbyteries just mentioned.

In the western part of the State all the work has been completed, which can be done, in fourteen months of the eighteen that have passed since the secretary entered upon the duties of his office. The remaining six months will all be given to the eastern part of the State, *so far as the conditions laid down by the Synod*, that the time be distributed in proportions to the contributions to the Synod's fund *will permit.*

Only *four* months *have been given* to the three eastern Presbyteries; but four more will be given, if the way is clear.

These facts are such as should encourage all who have an interest in the progress of this great cause.

A careful study of the figures, which have been before us, leads us to add two remarks, which, we think, should be emphasized and never lost sight of by those who are *in authority*:

1. Where individual contributions bear a very large proportion to those of the church, as a whole, they should be entered as *individual*, in order to prevent misunderstanding, while these contributions continue, and discouragement when they cease.

2. It is to the town and larger country churches, that we must look for benefit from such work as the Synod is now having done. For it is in them chiefly that there is lack of information and organization, without which there can be no constant interest and effort.

The larger sums of money and individual contributions come from the cities; but the regular patrons and societies, in these, leave far less to be done by any special efforts, and the advance in these in the last three years has been comparatively small, as compared with that in the others. Really there has been a falling off, due to the generally conceded fact that the cities have suffered more than the country, from the financial stringency.

We have visited many country churches which have never seen the face of a missionary. There is no city or considerable town in the State which has not heard a good many, even of our own church. From the country churches come the *steady* supplies of *money—men* and *women*, as any list will show. *Let us help the country churches.*

It has been possible only to give round numbers, in this article, since the returns were all imperfect as the stated clerks were careful to say.

The returns show that the number of churches contributing has increased, not only in those Presbyteries where there has been an increase of contributions, but even, as in Fayetteville, where there has been considerable falling off in the amount contributed.

The Presbyterian.

BALANCE.

I fear no more the coming years
What they may bring,
Days will be sunless, nights bereft of stars:
Mayhap the brightest blossoms of the Spring
Shall first be bound with Winter's icy bars.
But still beyond the cloud is always light,
The stars are in the sky all night,
And deepest snows are they which hide the bright
Green heart of Spring.

Not all of life is dreamed away
In summer skies.
Time hold a loss, a loneliness for me,
But hope is strong, and faith dare not be weak
And love abides the greatest of the three.
Enough of sweet to-morrow will repay
The disappointment of to-day.
Light follows dark; sun rain; seas ebb away
Again to rise.

And if the rugged road of life
Doth wind around
The mountainside where heavy clouds hang low,
And as I climb the pilgrim staff be changed
Into a cross, still onward would I go!
The peaks of only highest mountains rise
Above the clouds to bluest skies,
And round the heaviest cross is hung the prize,
The brightest crown.

—*Christian at Work.*

MEMORIAL SKETCH OF THE LATE REV. G. D. PARKS, ADOPTED BY MECKLENBURG PRESBYTERY.

[Correspondence of the N. C. Presbyterian.]

"Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

On the afternoon of March 2nd, 1894, the Rev. George Dickinson Parks, a veteran soldier of the cross, peacefully fell on sleep, in the 67th year of his age. The Presbytery of Mecklenburg, conscious that in the death of their dear brother, it has sustained the loss of a wise and conservative counsellor, an able and faithful presbyter; that the Church is deprived of an edifying, useful and successful preacher of the gospel; and that the community is called to mourn the loss of a most excellent and worthy citizen, a public-spirited patriot, and a man of integrity and uprightness: desires to put on permanent record its high appreciation of the character and service of our departed brother, its profound sorrow at his death; and its deep and tender sympathy with the afflicted widow and children, and with the many relations and friends of the deceased. Dr. Parks was born April 13th, 1827, in Providence Township, Mecklenburg county, N. C.

At the age of 18, he was graduated at Davidson College. He then studied medicine at the Louisville, (Ky.) Medical College; and practiced his chosen profession with much acceptance for more than a year in this country. But when it pleased God to reveal His Son in him, it was that he might preach Him to his dying fellow men. The physician of the bodies of men became, by the grace of God, the physician of their souls. He who was accustomed to minister balms to bruised limbs and diseased bodies, was led and qualified by the Spirit of God to bear Gilead's Balm to their wounded spirits and their sin-sick souls.

He studied divinity at the Columbia Theological Seminary; and was licensed to preach the gospel by the Presbytery of Concord at Morganton, in the year 1855. His first regular charge was Steele Creek. During his ministry in this church, he mentions in his diary the addition in one year of 102 members, nearly all by profession of faith, adding that only one other church in the General Assembly reports a larger gain in the same length of time, Because of ill health, he was compelled reluctantly to give up this charge.

He next ministered to churches in and around Hendersonville, N. C. He then served Third Creek, Rowan county. From which point he went to Sugar Creek, where he labored for 15 years. It was during his ministry there, that the present substantial and elegant church edifice was built, an edifice that remains a monument to his efficiency as a pastor and an honor to the community. At was also while at Sugar Creek that he was instrumental in organizing and building Amity church.

His next charge was Sharon church in this county, where he remained 5 or 6 years. At the close of his ministry at Sharon, Bro. Parks was appointed evangelist by the Presbytery of Mecklenburg, and rendered most efficient service in this work until he became pastor of Mulberry church and Williams Memorial chapel. It was largely through his instrumentality that Mulberry church was organized and built. In this field he finished his long, useful and highly honored career. So great were his zeal and fidelity that he overtaxed his bodily strength. In June 1893, after preaching in the morning at his usual appointment, he was riding on horseback in the afternoon to a distant point to preach again, when he received his first paralytic shock. From this he never recovered fully. The hour of his rest and his reward was drawing near. The Master, looking with the eye of commendation and approval on his fidelity, in this limited sphere, was saying unto him, "Enter thou into the joy of thy Lord." And so early in the month of March, the battle and way-worn soldier quietly lays aside that armor, which he had so long and faithfully borne and sweetly and peacefully sinks to rest.

"How blest the righteous when he dies!"

By order of Presbytery.

ROGER MARTIN,
J. J. KENNEDY,
R. W. HUNTER. } Committe.

Attest: R. Z. JOHNSTON,
Stated Clerk.

Lincolnton, N. C., April 11th, 1894.

AN HOUR WITH THE BIRDS.

BY OLIVE THORNE MILLER.

Author of "Nesting Time," "My Tree-top Neighbors," etc.

If we can have but one hour with the birds, dear reader, we will spend it in the loveliest nook I know, a wild garden, forever green in my memory, on the banks of the "shining water" at the foot of the Rocky Mountains.

It is June, and we are sitting under a low tree, buried up to our shoulders in a luxuriant growth of weeds. Before us towers beautiful Cheyenne, its wonderful red rocks gorgeous in the morning sun; above us stretches the violet-blue sky, while all about us, filling our lungs and bracing and invigorating our whole being, is the glorious mountain air of Colorado. Outside our shady nook the sunshine glows and burns, but we are cool and comfortable.

The little field between our seat and the mountain is all given up to weeds, with here and there a small oak tree, and shut in by a hedge of oak saplings and low willows. I say weeds, but think not of an eastern weed-growing spot; imagine neither pig-weed, smart-weed, burdock nor sorrell. Rather, picture in your mind a flower-bed, more rich and gay than ever met your admiring eyes. Yellow daisies by thousands turning their shining faces to the sun, royal purple clusters of a blossoming mint glowing in the sun, larkspurs four feet high thrusting themselves above the rest, like blue banners here and there, while lower down peep out white and blue and lavender and other modest posies, and everywhere our familiar wood's flower the wild geranium (whose office it seems to be in Colorado to fill up vacancies), much larger and more luxuriant than ours, though quite as dainty and as impatient of handling. Almost within reach of our hand we easily count a dozen varieties of blossoms, while at the back of the little field are masses of a tall plant gone to seed. This departed bloom must have resembled our elder in shape and size, and now it makes a wonderful display of seeds in all shades of green, yellow, and golden brown, according to the various degrees of ripeness. It is very effective, almost more beautiful than blossoms, certainly more harmonious.

Over all this growing glory flutter butterflies and bees, and still higher zigzag of gay dragon flies. Behind us, a few steps away, in the brook Minnelowan, whose musical murmur is in our ears, but we will not turn around just yet. Truly it is good to be here, to rest from the world of conventionality; to get into harmony with nature; to steep our souls as it were in the wildness, the freshness, and the eternal youth of the growing world about us.

But we are seeking birds: we must subdue our expressions of admiration, we must control our enthusiasm and listen. Now we become aware of low, sharp, insect-like cries about us. They seem to come from all sides at once; we find it impossible to locate them till a sudden chorus of loud and excited "smacks" directs our attention to the tree over our heads, and our eyes fall upon a pair of frantic little fellow creatures in golden yellow hopping about on the branches, posturing and gesticulating with vehemence, and addressing their remarks most pointedly to us.

How are we offending, sitting motionless and silent as we are? Why, we have invaded what they consider their domain. Those insect-like chirps are the voices of their little folk, probably just out of the nest, brand-new, ignorant and curious babies, who know no better than to stare at us, and make their comments within reach of our hands. They are not yet trained to know and avoid their greatest enemy, which you may not know, dear reader, that you are. Not because you are bloodthirsty, but because you belong to a bloodthirsty race.

Now one of the babies comes in sight, in soft olive with golden suggestions on tail and body, but mamma, horrified that he has exposed himself to our gaze, hurries him away, and soon the chorus of "peeps" and "smacks," the yellow-bird baby talk, grows more distant, and the whole family of golden warblers is gone.

It is remarkable how much these little folk know about our ways. If we walk through their domains talking and laughing the birds will go on about their own affairs, singing and calling, and carrying on their domestic concerns as though we were blind and deaf, as indeed must of us are to the abundant life about us. But when they see us so quiet, looking at them, showing interest in their younglings, they recognize us at once as a suspicious variety of the *genus homo* who must be watched. At once they are on guard; they turn shy and try to slip out behind a bush, or if hampered by an untrained family of little ones, attempt to expostulate with us, or to drive us away.

All this time you have perhaps been conscious of a delicious little song, like the ringing of a silver bell, over at the edge of our wild garden. Now listen: you will hear a rustle as of dead leaves, a low utterance like a hoarse "mew," then an instant's pause, and the bell song again. Turn your glass toward the thick shrubberry, at a point where you can see the ground at the foot of the bushes. In a moment you catch a glimpse of the mysterious bell ringer, nearly as big as a robin, modestly dressed in black and white and chestnut, going about very busily on the ground, now giving a little jump that throws a light shower of dirt and leaves into the air, then looking earnestly in the spot thus uncovered, perhaps picking something up, then hopping to the lowest twig of the bush and flinging out upon the air his joyous song. We are fortunate to see him so soon; he might tantalize us all day with his song, and never give us a glimpse of himself, for he delights in these quiet places, under the thickest shrubs. He is the Towhee bunting or chewink, sometimes called ground robin, and in that corner of Colorado he takes the place of the robin with us, the most common bird about the house.

Keep very still and we may perhaps hear his most ecstatic song, for remember it is June, the wooing and nesting time of our feathered friends, when their songs and their plumes are in perfection. The love song of the chewink is simply his usual silver bell peal, with the addition of two rich notes in tremolo; first, a note lower on the scale than the bell, then a note higher, each a soft, delicious, rapturous utterance, impossible to describe, but enchanting to hear.

The nest is no doubt close by, but it will be lost time to hunt for it in a wilderness of bushes like this, for it is a mere cup in the ground, hidden under the thickest shrub that madam, the brownclad sponse of the towhee can find. If we did uncover it we might not recognize it, so perfectly do the colors of the birds, old and young, and even the eggs, harmonize with the earth in which it is placed.

Now let us turn around, take a few steps, and the world is totally changed for us. Let us seat ourselves under a tall old pine tree whose delicious aroma the hot sun draws out and the gentle breeze wafts down to refresh and delight us here below.

Before us is the brook, faint-hearted in a manner, and only a murmur where last summer it was a roar. Alas the beautiful brook has seen reverses since I first lingered on its banks with joy and admiration. Far up above, just after it leaves the rocky walls of Cheyenne Canon, it has fallen into the greedy hands of men who have drawn half of it off for their private service. So the sparkling waters which gathered themselves together near the top of Cheyenne, leaped gaily over the seven steps of the falls, and rushed and bounded over the rocks in the canon, now run tamely down between rows of turnips and potatoes, water an alfalfa field, bathe the roots of a row of tired-looking trees, or put a lawn asoak, and the fragment that is left winds on its old way, not half filling its bed, with a subdued babble suited to its altered proportions.

Still there is enough to delight a brook lover, and this spot is the chosen home of the most bewitching little beauty in all Colorado, the Arkansas Goldfinch. Clumsy name enough for a tiny spright of a birdling not so large as our charming little goldfinch in his black cap. He is exquisite in olive green, with golden yellow breast, and the black cap and wings of his family, and he is most winsome in manner, with every tone in his varied utterance musical and delicious to hear. As he flies over in bounding waves calling "swee-eet! swee-eet!" often ending with an entrancing tremolo, your very soul is taken captive. What would you not give to see the dainty cradle of his younglings? Not far away you may see two thistle blooms pulled to pieces, no doubt the down has gone to make a bed for goldfinch babies, for nothing that grows except thistle down is quite soft and delicate enough for the purpose.

We will not try to find the nest. He is the most shy, the most elusive of birds, living in the tops of the tallest trees, and flitting from one to another like a sunbeam, showing only a glint of a golden breast as he goes. One is maddened by the medley of calls and scraps of song, the trills and tremolos in the sweetest and most enticing tones, while not able to catch so much as a glimpse of the bony bird who utters them. His love song is utterly captivating, as rapturous as that of the American goldfinch, with a touch of plaintiveness that makes it wonderfully thrilling. It is mostly tremolo, a sort of indescribable vocal "shake" that is enchanting beyond the power of words to express. When he is not singing, one may often hear his low earnest clatter and talk with his mate in the same plaintive and winsome tones.

Ah, how little one can see of what goes on about us, though we are closely watching, and every sense is alert; on one side is a flash of wings, and somebody disappears before he is seen; from the other side comes an unfamiliar note and a rustle of leaves, behind which the author is hidden; here two bird voices are heard in excited talk, but your hasty glance falls only on the swaying twig that proclaims their flight; and in the tops of tall trees is a whole world of life and action entirely beyond your vision.

Yet enough is left to repay patient waiting. From across the little brook comes the unceasing cry of the Maryland yellow throat "witches here, witches here!" and you can readily believe him, especially as with your best efforts you can see scarcely more than a suggestion of his quaint black mask as a small form dives into thick bushes.

Here comes a whole family reviling us, six or seven of them, running up and down the branches of a great bush, all scolding at the top of their voices, a family of house wrens lately emancipated from their wooden castle in that old stump across the brook: pert and saucy little parents, and droll babies imitating them with spirit.

Our hour has passed all too quickly, and we close our glasses, fold our camp chairs and start for the camp. As we turn into the gate another voice strikes our ear—louder, richer, more attention-compelling than any we have heard. Listen, it is the wonder and the glory of the West; it is the most intoxicating, the most soul-stirring of bird voices in the land where thrushes are absent: it embodies the solitude, the vastness, the mystery of the mesa; it is the western meadow lark.

There is nothing beyond that to hear, and our hour is long passed.

Brooklyn, N. Y.

Need of Regeneration.

Now, if at every step deliberately taken into evil the power to retrace your steps dwindles, if with every such evil action the very wish to contend with and crush evil becomes more and more feeble, how can all punishment be purifying and of the nature of true chastening? Is it, or is it not, true that with every deliberate downward step the strength for retracing it diminishes, and the wish to retrace it lessens? If this is true, then it is hardly possible to conceive that the will, which is privy to its own paralysis, and which conspires, as it were, to undermine itself, can be really undergoing that purgatorial purification which the sufferings of those whose hearts are really fixed on God tend to produce. * * * A being who had made himself evil, and was then transformed into a good being by Divine interference, would not really be himself but a new person. All regeneration must found itself on the germs of good left in the nature to be regenerated. And if a man has really cast away his own power of will and his own power of desiring God, by a long series of evil actions, we fail to see where are the germs on which the regenerating power is to act.—*The Spectator.*

What Shall Be Put in Place of the Saloon?

If you destroy the saloon, what will you put in the place of it? Nothing, gentleman conservatives — absolutely nothing. If I kill a rattlesnake, I am in no fever to make his place good in the general economy of nature. The saloon is just as deadly a foe in the moral world. Believe me, my brother temperance reformers, our sole business is to kill that snake. This maudlin plea, that workingmen must have some refuge from their miserable homes breaks down the moment you think of the women and children in those same miserable homes. If we address ourselves to any phase of this problem, it will not be to furnish places to draw off the men by themselves, but to make the homes places where the entire family can live in normal decency and comfort. The saloon is always and everywhere the deadly foe of the home. It would be poor business for reformers to replace it by some device which perpetuates one of its worst features—the tolling away of the men of the family to a life of separate masculine amusement and indulgence.—*Dr. J. H. Ecob, in The Outlook.*

The Mother A Historian.

Each mother is a historian. She writes not the history of empires or nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible when time shall be no more. This thought should weigh on the mind of every mother and render her deeply circumspect, prayerful, and faithful in her solemn work of training up her children for heaven.

The minds of children are very susceptible and easily impressed. A work, a look, a frown, may engrave an impression on the memory of a child no lapse of time can efface. How careful, then, should every mother be in her treatment of her child! How prayerful and how serious to write the eternal truths which shall be his guide and teacher when her voice shall be silent in death and her lips no longer move in prayer in his behalf.—*Phrenological Journal.*

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SUBMISSION.

BY M. L. M.

I know not what the year may bring of joy or woe;
Whate'er it be, I know 'tis best—He wills it so.
And so, with confidence supreme I'd press along,
Not doubting aught, but trusting all, I'd join the throng
Of weary mortals, knowing not the blessed place
That comes from trusting Him through all, till time shall cease.
Fain would I teach them, groping aimlessly, the way,
That winding on, leads up to Heaven and Light and Day.

MAGAZINES.

The American Agriculturist published by Orange Judd & Co., New York, is one of the most helpful magazines issued. Every department of the home in city or country is treated. It is particularly an invaluable aid to the farmer.

The May number of *The Eclectic* contains many interesting and timely articles. "Fabian Economics" is concluded. "Luxury;" "The Habits and Customs of Mediæval Times;" "Railway Development at Home and Abroad;" "The New Eirenikon;" "Old Premier and the New;" with others. Its poems are well suggested. Terms $5 a year. Published by E. R. Pelton, 144 8th St., N. Y.

Some Lessons of the Hard Times.

BY THEODORE L. CUYLER.

The year 1893 will long be remembered—like the years 1837 and 1857—for its financial disasters. Very few people have escaped entirely from the widespread financial gale. How far it was produced by past legislation in regard to tariffs, this is not the place to discuss. A vast amount of disaster and bankruptcy has been produced by causes entirely disconnected with legislation by either political party. Suffering commonly means sin—not everybody's sin, although about everybody has suffered to a greater or less degree. In hard times the innocent suffer from the wrongdoings of the guilty. If every man built fireproof there would be no conflagrations; but because some build of wood or other combustible materials, and because there are careless or wicked hands to kindle flames, a whole street is endangered. The drunkard's bloated face and empty purse are not the result of ill-luck—they are the legitimate consequences of the bottle; but his poor wife and children have to bear their share of those consequences. Financial suffering is the result of financial sinning—not everybody's sin, but of *somebody's* sin; and during these late years there have been a *great many somebodies*.

In a certain good old Book—which is as wise in the things of this world as in those of the world to come—occurs the following sentence: "He that getteth riches, and not by right, shall lose them in the midst of his days, and at his end shall be a fool." Probably but few people know that there is such a passage in the Bible; and it would be a good thing to have it written up large in the counting rooms and stock-boards and produce exchanges and every place in which business is transacted. The gist of this pithy text is that the loss of riches is very apt to come from the wrong-getting of riches. This plain truth has a great many applications. It applies to all that large class who seek a livelihood without any kind of productive labor, or any that adds to the resources of the community. Mere "speculation" (as it is called) is generally a game of hazard. It invents nothing useful, manufactures nothing valuable, and contributes nothing to the wealth of society. Its vital idea is the same as that which inspires the gambling table; its atmosphere is intensely intoxicating and demoralizing. Every financial gale sweeps down a large number of those who are attempting to get rich by their wits, and not by any honest work. Over such losses no Christian conscience will shed any tears. Would that every young man who wishes never to "end as a fool," would keep out of that witch's cave of speculative gambling!

Another very large class of self-made sufferers are those who have been recklessly living beyond their means. Their whole style of living is fictitious. The "fortunes" which they claimed to possess have proved to be fictions. Thousands of people who have taken on the airs of wealth and have grasped at the luxuries of wealth, have found out, when the time of "settlement" came, that they were really poor. And their present poverty is tenfold more respectable than their former pretension to what they never possessed. Their "losses" are the loss of what was never there—the mere loss of gas from an inflated balloon; and now that they are landed on terra firma they may well learn some wisdom from their tumble.

When we recall the wild *furore* of extravagance and self-indulgence, the mad ambitions to live on fictitious incomes a life of vain show, we discover some compensations in the sobering and salutary effects of "hard times." They are a big dose of calomel to those whose systems were terribly out of order. Hard times often harden good men's virtues, and give new fiber to their courage and self-denials. Hard times smash some of the idols that Christians are too often tempted to worship. Hard times are really the *hardest* on whatever is worm-eaten and worthless. Unfortunate it is that the crashing down of decayed trees often carries away some limbs from the surrounding trees which are healthy and vigorous. The mischief thus done is partial, and generally temporary; the benefits to the whole community are widespread and wholesome. My observation has been that, in the long run, very few wise, honest and industrious persons are *permanently* injured by financial storms. The ships that weather out the stiff gales are the ships that bring in the best cargoes at last. Storm does not always mean shipwreck.

There is really, in God's sight only one kind of wreck that is utterly ruinous, and that is the wreck of *character*. The saddest sort of reading that we encounter is the obituary column of dead reputations. Some financial bubbles have exploded; some "securities" have depreciated; but the most heartrending losses have been the losses of conscience, of principle and of good name! These are the bankruptcies that knock the bottom out of "the market." "We have plenty of money in the street," said a banker to me; "what we want is confidence." The question asked in such times is, In whom can we confide? On every side the question is, Whom can we trust? To such questions my answer would be, You can trust God and all men who fear God and keep his commandments. Never did strict uncorruptible integrity command a higher premium. If these times of fiery trial throw out a great deal of "slag," they are also testing the pure gold gloriously. While one man after another who ventured into slippery places is catching a bad fall, "he that walketh uprightly walketh *surely*."

Let us hope and pray that the losses in 1893 may bring some gains in 1894. Nearly all of us may be the poorer for the financial calamities of the past twelvemonth. We had better mark ourselves down lower as to the value of our assets; for there has been a shrinkage of pretty much all marketable "securities." Nearly every thing has depreciated except *faith* and *good works;* they still pay grand dividends. There are many wholesome lessons to be learned in these hard times. The first one is to learn the *wisdom* of doing business by God's plumb-line. After Chicago was burned out, she built more fireproof dwellings and warenouses. We ought, also, to have a more righteous dread of *debt*. All debt means danger. Reckless running into it has ruined more Christians and broken more hearts than many a flagrant vice. To incur any pecuniary obligation, large or small, without a well-founded assurance of ability to repay it is as bad as highway robery.

Another hint for the hard times is that, in our schemes for retrenchment, let us be careful not to begin by cheating God. Some people commence their curtailment of expenditures by cutting down their gifts to wise charities; these ought to be the last to come down. The benevotent Henry Thornton, of London, subscribed ten pounds to a religious object; but soon afterward, having met with a great loss, he sent fifty pounds to the treasurer, with the remark: 'I don't want to *lose this*, also." The safest loans are loans to the Lord: he repays with compound interest. Would you be rich toward God? Then give freely. He that saves for self loses; he that gives for Christ's sake is sure to save. Have you a clean conscience, a chance to work and a clear hope of Heaven? Then you may march through this year with a light heart against any head-winds, and may sing the one hundred and third Psalm at every step.—*Independent.*

Not Forsaking.

The besetting sin of the Church of this generation perhaps no mortal could determine. Some would say, "covetousness," others perhaps, Sabbath-breaking," still other might specify "Baalism." The present writer declines, for the best of reasons, to give his verdict—he is undecided; and, as intimated above, God alone knows, and God alone is the providential Ruler and the final Judge.

Of one thing however, he has no doubt, viz.:

That Sabbath-breaking is one of the besetting sins of the Church of this generation. It is indeed a very wide-spread evil. I speak not now with any reference to the recent agitation regarding the opening on Sunday of the World's Fair, at Chicago. That, as its name indicates, is an affair of the "world" not of the "Church." It is not the "Church's Fair." It is the most natural thing in the world, for the world to trample upon the Christian Sabbath; the apostate Church joined hands with the wicked world in crucifying the Lord of the Sabbath. What could be more becoming than for the same parties to unite in desecrating the day which, by divine appointment, perpetuates the triumph of the Son of man over the world, the flesh and the devil? Particularly so, since the Church herself is so unfaithful to the memories of that glorious resurrection morn, so derelict in the observance of that triumphal day of Christianity.

This is the sin mentioned in our text—"*Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*" Heb. x: 25.

That public worship is meant is clear from the Greek work—*epsunagogeen*—which is translated "assembling" *i. e.*, "not forsaking—of ourselves together," for public worship in the "synagogue," *i. e.*, in the place appointed for the public assembly of the Christians, on the first day of the week, for the public worship of God, thus to celebrate and thereby to perpetuate the resurrection of Christ: for "if Christ be not risen, then is our preaching vain, and your faith is also vain; * * * ye are yet in your sins." The original Sabbath was appointed for public worship: so also the Jewish Sabbath: "And in the first day there shall be a holy convocation [*i. e.*, a public "assembling" for "holy" purposes] and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you." Ex. xii: 16. "Six days shall work be done, but the seventh day is the Sabbath of rest; a *holy* CONVOCATION; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings." Lev. xxiii: 3. "*Remember* the Sabbath day, to keep it holy," *i. e.*, amongst other ways, by a *holy convocation.*" He therefore who "forsakes the assembling," fails to remember; *ergo*, forgets the Sabbath day—to "keep it holy;" *ergo*, desecrates God's holy day. "Ye shall *keep* my *Sabbath's* and *reverence* my *sanctuary*"—these two go together—*keep* my "Sabbaths" and *reverence* my "sanctuary." Lev. xix: 30. *Ergo*, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of yourselves, and so much the more, as ye see the day approaching." Just as the "Lord's Supper" perpetuates the Jewish Passover, so the "Lord's Day" perpetuates the Jewish Sabbath. This is very singularly and emphatically taught by the Greek; only twice is this word for "Lord's" used in the original of the New Testament. 1. "The *Lord's* Supper"—*kuriakon* deipnon: 2. The *Lord's* Day"—*kuriakee* heemera, 1 Cor. xi: 20 and Rev. i: 10. Hence we learn, that just as it is the *Lord's* Supper, because HE instituted it to celebrate His death; so also it is the *Lord's* Day, because HE instituted it to celebrate, His resurrection from the dead. Therefore to trample under our unhallowed feet the holy sanctuary, is to trample under foot the holy day of Christ; to despise the "Lord's Day," is to despise His resurrection; it is, in spirit, to reject His sacrificial death, and to trample His authority under foot; it is to reject His authority as King, and to say, "We will not have this man to reign over us. We have no King but Cæsar." But if we reject Christ as our "King," He will not suffer us to accept Him as our "Prophet" and as our "Priest;" so then, in neglecting the sanctuary and desecrating the Sabbath we throw away the only hope of our salvation. "He that despised Moses" law died without mercy * * * of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant (compare Heb. xiii: 20) wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Heb. x: 28-29.

I have seen wives and mothers grieve over their wicked husbands and sons because they habitually violated some one or more of the last six commandments; and yet, the same women have, all the while, been setting before their households a horrible example of wickedness by neglecting the *Sanctuary* and desecrating the *Sabbath*. How can they expect to lead their households to heaven whilst they themselves are traveling in the other direction? Frequently I have heard mothers congratulate themselves because "none of my children are drunkards, or gamblers, or blasphemers; none of them have any bad habits." Yet those same children following the example of that same mother—were neglecting the *Sanctuary* and desecrating the *Sabbath*. I have yet to see any sound conversion of the husbands or children of any such wives or mothers; they may, under the manipulation of some machine meeting, even profess conversion;. but they invariably walk in the way of their mother's training, which is not the way of God, not the way of the sanctuary, not the way of the holy, not the path of life.

It is a sad fact that so many, of even professed Christians, have either forgotten, or else they never knew, that "holy *convocation*" is as much a part of the original design of the Sabbath as a "*holy resting* all that day," that it is as much their duty to "assemble" on that day in the sanctuary as it is to "forsake" their usual secular avocations: that God has released them from their daily toil on that day in order that they may "*keep holy the convocation.*" My observation is that from one-third to one-half of the names on the rolls of our churches, represent persons who are *habitual absentees* from the sanctuary, *i. e.*, habitual Sabbath breakers. If these were drunkards, gamblers or blasphemers, they would be warned of their coming doom; but, as it is, they are suffered in too many instances, to go unwarned into a Sabbath-breaker's eternity. Yet the apostle warns them in this chapter, that the first outward sign of a fatal apostasy is *absenteeism* from the sanctuary There fore "Let us *hold fast* the profession of our faith without wavering; * * * *not forsaking* the assembling of ourselves together, as the manner of some is."—*Jas. L. Martin, in St. Louis Presbyterian.*

Guard Your Influence.

It is strange how few master minds there are, and how few persons are by nature endowed with the power of drawing others to them, and, on the other hand, how many seem to lack any power whatever to resist the leadings of others, or to lay out their own work, even among mature men. Young men are rarely able to pass through the temptations and evil influences of city life without yielding in some degree. The silent influence of companionship and environment is sure to leave its impress for good or bad. How to reach men and bring them under the best influences for moulding character is a serious problem. It has taxed the wisdom and diplomacy of educators and moralists. All manner of enterprises have been established. Public libraries and free reading-rooms have this as their chief am. Gymnasiums, club-rooms and society halls have been used as means to the end to attract and divert from places of the baser sort. A very prominent gentleman of this city told us that he advised a Christian man who sought his advice as to whether he should accept the office of commander of a G. A. R. post, not to think of declining, because it offered a splendid opportunity for mission work among the old veterans who came to the post for fraternity, loyalty and charity, and being bound by these ties, they would yield readily to moral influences.

While all these agencies have their place, and do more or less in drawing young men from worse places, they do not solve the problem. To make men permanently better, there must be something substantial in the instruction imparted and the influences to which they yield, in order to establish good habits and build up character.

This can only be done by gospel work. Bring young men under Christian influence; draw them to them church services, the prayer-meetings and young people's meetings; invite them to the social meetings and make them feel that they are not only welcome, but their presence is desired and their help needed to bring others. Those that have gifts should be utilized. If they have good voices, put them in the choirs, and in everyway make them feel that the church life is to take the place of their home life, from which many of them are separated. To do this most effectually, all agencies should be made pleasant and inviting. Many who have never been associated with those who have church privileges, grow into the belief that churches are cold and formal; that members are Puritanical, and that when they enter the circle they must give up all the enjoyments and pleasures of life Show them that this is a very narrow view of the Christian life, and that, when they enter it, they will have pleasures and enjoyments far above those of the world. Do this by exhibiting an interest in them that they can not find elsewhere.

It is important to remove all hindrances to confidenee. Many are lost to the Church because of preconceived ideas of unfaithfulness among Christians. An inconsistent church-member may do harm that a whole congregation can not overcome. The world has a right to expect good models among Christian people who profess so much, and if this is not found, nothing can take its place. Therefore all such hindrances should be removed, and hence the importance of making our lives imitations of the Master, who went about doing good, and walking before men in such a way that they can see the sincerity of our purpose and the uprightness of our lives, and, seeing this, be led to follow the same Master.

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JUDGE CLARK,
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LAW SCHOOL,
University of North Carolina.
——)o(——
Forty-second regular Session begins September 5th, 1894. Fourteenth Summer Session begins July 2d, 1894. For particulars, address, JOHN MANNING, LL. D., Chapel Hill, N. C.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. A. A. Craig, from Monroe City, Mo., to Dunedin, Fla.

Rev. T. J. Ponder, from Camden, Ala., to Prattville, Ala.

Rev. James M. Little, from Hazel Green, Ky., to Gillmore, Ky.

Rev. C. W. Maxwell, from Edinburgh, Scotland, to Davidson, N. C.

NORTH CAROLINA.

First Presbyterian Church, Concord:—We acknowledge with thanks an invitation to attend thecelebration of the tenth anniversary of the pastorate of Concord church by Rev. Dr. C. M. Payne. The date was May 6th. The exercises included A Brief History of the Church, by R. W. Allison; Report of Sessional Records, by H. I. Woodhouse; Report of our Sunday-schools—Church by D. F. Cannon, and Chapel by A. N. McNinch; Financial Report, by J. W. Burkhead; Report of our Societies, by B. E. Harris; Pastoral Address, by Rev. C. M. Payne.

[Correspondence of the N. C. Presbyterian.]

Warrenton Church:—On last Sunday the session received three persons into the membership of the church on profession of faith. We pray that this is but the earnest of what God hath in store for us. Rev. C. N. Wharton, pastor.

[Correspondence of the N. C. Presbyterian.]

High Point:—I have just returned home from High Point and will send you a line or two in regard to that place. In 1860 the house was built and the church was organized with eleven members, they now have eighty members, two elders and one deacon. I preached for them for about twenty-four years with an interval of seven years while I was in Washington, N. C. I felt five years ago that a change would be good for them and good for me and so it has proved to be. Bro. McCorkle followed me and then Bro. Dinwiddie. The latter left them last fall and went to Basic City, Va. During the last four months I have been preaching for them, (*until they could get a pastor*) once a month.

Last Sunday I preached for them and received six members into the church and several others will come in soon—I think. I also installed an elder who came from the Durham church.

I write to say that all this is the fruits of hard work by the elders and others in the Sunday school—especially is great credit due to Mr. E A. Snow who spares no pains nor cost for the good of the church. They have a Sunday-school of more than one hundred in the old church. And then this worthy elder has built a chapel at his own cost where he and his co-workers go every Sunday evening at 3 o'clock, and teach a mission school of more than one hundred children. "Honor to whom honor is due."

But they cannot support a preacher as Orange Presbytery seems to think. They can only pay five or six hundred dollars and that would be far more than an average with our other churches. They now think that they can get a young man from the seminary to preach for them through the summer.

P. H. DALTON.

[Correspondence of the N. C. Presbyterian.]

Mt. Airy:—The Mount Airy church has been highly favored of late. First we had our learned, eloquent and altogether delightful Bro. Sampson with us. Then came the meeting of Orange Presbytery with the finest series of sermons we have ever heard at any church court. To crown it all we have first had that enthusiastic preacher and faithful man of God, Rev. Wm. Black, in a series of meetings. The immense congregation from the very beginning necessitated removing to the Opera House, the largest auditorium in town. Bro. Black's preaching produced a profound impression. Believers reconciled their differences and publicly confessed their sins and were much aroused and refreshed, aad twenty-three persons publicly professed faith in Christ. The visible results would doubtless have been greater had Bro. Black not been called away so soon. As it was, his visit was a great blessing to the entire town. Bro. Black's apostolic earnestness and faithfulness as a preacher, his charming personality and his profound piety won for him a warm place in all hearts. He is the right man for the responsible position which he so well fills.

[Correspondence of the N. C. Presbyterian.]

Rev. Eugene Daniel, D. D.:—Of Raleigh, will deliver the address at the closing exercises of the High School of Orange Presbytery.

SOUTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Yorkville:—Dr. Pearson commenced services here last Sabbath, 29th April. Will continue until the tenth of May, has had a good crowd from the first and it increases at each service. The Presbyterian church will accommodate the crowd very well.

[Correspondence of the N. C. Presbyterian.]

Items from Columbia Theological Seminary:

Rev. S. R. Gammon:—At 11.30 to-day the students had a very pleasant recess from their Greek examinations by retiring to the Seminary Chapel to a missionary meeting conducted by Rev. S. R. Gammon, missionary from Brazil, who gave a very earnest and interesting address presenting the claims and the needs of the mission cause, particularly in Brazil. Bro. G. is himself fired with the spirit of missions, and, with his pleasant, earnest manner, infuses the same spirit into those who have the pleasure of hearing him.

The Year's Work Ending:—The written examinations at the Theological Seminary are now half over and one week more will bring them to an end. Then in the following week—the second week in May—will be held the oral examinations and the closing exercises In order that neighboring ministers may have an opportunity of being present, the annual sermon and the missionary sermon will be preached in the First Presbyterian church on Tuesday and Wednesday nights, May the 8th and 9th respectively. The first will be preached by Rev. W.T. Thompson, D.D., of Charleston, and the latter by Rev. J. A. Preston, D. D.

A Gift to the Library:—Dr. T. E. Converse, of the Christian Observer, has very kindly presented to the Seminary library Nichol's Model of Palestine.

D. J. C.

Columbia, S. C., April 28th.

TENNESSEE.

[Correspondence of the N. C. Presbyterian.]

Items from Nashville.:

Woodland Church:—Last Sunday was communion service. Forty names have been added to our roll since the preceding quarterly commuuion; thirty-five on profession of faith.

A short time ago it was determined to liquidate the bonded debt of $6,000 on this church; debt incurred in building the handsome house of worship. The ladies by their efforts took up a $500 bond. On the night of 17th ult., the male members took steps to raise the debt, and on the Sunday following the work of raising an ample subscription to pay the debt within twelve months was completed. The Banner says: Woodland Street church is in a flourishing condition, and is one of the most harmonious and effective religious bodies in the city. The pastor, Rev. R. C. Reed, is heartily sustained and deservedly popular, and the church is rapidly growing in strength.

Second Church:—The popular evangelist from your State, W. R. Gales, begins a meeting at the Second church next Friday. This church has just called J. W. Foster to be its pastor. He graduates in June from the theological department of Southwestern Presbyterian University and was licensed by Nashville Presbytery at its recent meeting. He is a young man of fine promise.

The First Church:—Has not yet found a man to stand in Dr. Jere Witherspoon's place. The session are beating the bush, and occasionally stir up some game, but have not yet succeeded in taking any. Dr. Denney, a professor of Vanderbilt University, although a Methodist, is feeding the church from Sabbath to Sabbath with food which is very much to the taste of the congregation.

TEXAS.

[Correspondence of the N. C. Presbyterian.]

Notes From Eastern Texas:—Presbytery was very hospitably and kindly entertained by the good people of Alto, and large congregations attended the preaching. Good sermons were preached, especially one on Sabbath by Dr. Craig. The reports show encouragement in our Home Mission work, indicate some progress.

The New Directory of Worship was adopted.

One candidate for the ministry was received under care of Presbytery. Licentiate J. M. Smith was received from Dallas Presbytery.

Our church and Sabbath-schools were urged to contribute to the Bible Society. Dr. Craig, of Atlanta, was present and made a stirring and interesting address on Home Missions. Our churches have contributed during the past year to Home Missions $742. The additions to our churches by profession have been 129, and by certificate 58.

The Assembly was overtured not to adopt the plan of co-operation in Colored Evangelization reported by the Birmingham Conference, but to abolish our present committee of Colored Evangelization and return the work to our Home Mission Committee. This action was adopted by a close vote after much earnest discussion. A home missionary who fell in the harness; found dead by the roadside, near Alto, on his way to Presbytery—his hand still clinging to the bridle of his mustang pony. In his old age and feeble health he had done much valuable service in new fields and among weak churches, amidst many privations and hardships.

Alto is a railroad town in the midst of a beautiful farming country, like the Piedmont country of Virginia.

TWO OVERTURES TOUCHING LICENSURE AND ORDINATION.

[Correspondence of the N. C. Presbyterian.]

At least two overtures, in addition to the report of an ad interim committee, will be presented to the Assembly in reference to a change in the Book touching Licensure and Ordination: one prepared by the gifted and influential brethren of Columbia Seminary and adopted by Bethel Presbytery. The other, a miner and supplementary one, adopted by Mecklenburg Presbytery.

THE COLUMBIA OVERTURE.

This overture, as far as it goes, is practically identical with "paper No. 1" considered and rejected by the Birmingham Assembly in 1891. The overture does not cover as much ground as "paper No. 1" and on its face there are many minor differences. The only *essential* feature, however, in the overture seems to be to have incorporated in our Book a feature of the Methodist polity, viz: Licensure at the beginning of the course, or near its beginning; instead of at the completion of the course of preparation.

We believe this an unwise experiment, and out of harmony with our system—we have no annual "passing of character," nor can we exercise precisely the discipline of exclusion, nor do we *wish to*. Nor do we see any good to come of the change—and the "student preaching" so often paraded in this connection, we consider an ecclesiastical scare-crow—we spent two summers at this work and have observed its operation in other cases for 15 years, and have failed to see any objection, but see much benefit.

There is, in this overture, a bare mention of an *English course*. We could wish it were more than a hopeful mention. The Church must and will have an *English course*, by which godly men may be fitted for the ministry: Why should we send our men to Mr. Moody, or to other Bible Schools? Unless our seminaries can succeed in adding this supplement to their course, such a school will grow up elsewhere. Now we are strictly for the regular course when possible; and also love the seminaries, but this is an imperative need of the hour. Can our seminaries not be *induced* to prepare a course—taught by each professor—where a man may spend a year or two years studying the English Bible and Presbyterian theology, history and polity? Can they not be *induced* to offer such a course?

It was this feeling which gave birth to the overture from Mecklenburg—it is a definition of the "Extraordinary Clause;" it would not block the way against immediate entrance into the ministry; still it suggests the wisdom of at least an English course. The Presbytery did not feel that this was a wise time to agitate the matter, but inasmuch as the Assembly must consider the subject, this overture is submitted as a valuable supplement.

The overture is as follows:

WHEREAS, the subject of the qualifications for licensure is again presented to the attention of the Church; and

WHEREAS, it is highly desirable that godly and able men should be encouraged to seek the ministry, even when the opportunities for a full and systematic course of training are lacking.

WHEREAS, It is important that such men should yet be fitted for the work by special training,

THEREFORE, the following overture is respectfully submitted to theGeneral Assembly with the prayer that it may be sent down to the Presbyteries as a change in form of government, viz:

That Chapter VI, Sec. VI, part VI, be amended by striking out all of part VI, after and including the words "and whenever any Presbytery, etc.," and by inserting the following, viz: But whenever any Presbytery shall see reason to depart from this rule, the candidate shall still be expected to take a sufficient course in English Bible, Fundamental Theology and Church Government, with such other branches as circumstances may permit, and the same shall be true, *mutatis mutandis*, of ordination."

This overture was unanimously adopted.

CHARLOTTE, N. C. J. A. P.

COL. WM. H. MICHAL, DIED APRIL 29, 1894.

The Lincolnton Church is again bereaved in the death of its oldest and most substantial member. Col. Michael served as elder and superintendent of the Sunday-school for many years, represented his church in Presbytery and Synod often, and was commissioner in the General Assembly of 1874, at Columbus. Born in Rutherfordton, N. C., he came to Lincolnton when he was 14 years old and began to sell goods and became one of the leading merchants of the Piedmont section of North Carolina, whose business integrity gave him such commercial credit that the northern merchants gave him splendid facilities for supplying his impoverished patrons after the civil war. Sixty years of actual public service, in mercantile life made his business house a conspicuous land-mark. The death of his beloved wife in July 1890 so shadowed his path that the distresses of his latter years depressed his soul and body and shut him in finally till death came April 29th 1894, in the 74th year of his age.

Loving children and faithful and devoted servants soothed his tired spirit and softened his pillow and made his home as restful and hospitable as he always loved to make it, and the strain on their devotion and affection has been long and severe. He was not able to see the house he helped to build dedicated to the service of God, but he knew it was done and soon his spirit was gathered to his fathers, where the wicked cease from troubling and the weary are at rest in temples not made with hands and where no mistakes are made and no anxious fears ever enter. His grave, beside those he loved, covers a friend and "fellow worker unto the kingdom of God, who has been a comfort unto me."

Lincolnton, N. C., May 1, 1894.

R. Z. J.

MEETINGS OF PRESBYTERIES

[Correspondence of the N. C. Presbyterian.]

Presbytery of Paris met in Sulphur Springs, April 18th.: Present ten ministers and eleven Elders. Rev. S. E. Chandler was elected moderator. Pastoral relations between Rev. J. E. Hobson and Honey Grove church were dissolved and he dismissed to Tombeckbee Presbytery. Presbytery has five candidates under its care all of whom are studying in Anstin College. Rev. S. E. Chandler was elected Chairman of Committee on Education, Vice G. E. Eagleton, resigned.

Rev. R.W. Shive was granted letter of dismission to Central Presbytery if he desired to use it. Report on systematic beneficence showed an increase over former years.

Report of Committee on Home Missions showed that while effects along this line had not been abortive, yet neither were they satisfactory. Only nine churches of the Presbytery have contributed for this work. Only thirteen churches employ regular pastor or stated supplies, though a majority of the balance are visited once a month by the Evangelist.

Report of the Evangelist showed that he has faithfully given one-half of his time to this work, that he has preached once a month to eleven churches, to large and appreciative congregations, that he has received eighteen members since last meeting of Presbytery, has organized one church, with prospect of building two new churches soon, that he has collected more than $200 for the Central Committee. On the whole the work is encouraging and the people seem to be getting a better idea of Presbyterianism.

Licentiate C. V. Cavitt, was received from Dallas Presbytery. Presbytery adjourned to meet in Clarksville the 20th of September.

ERNEST THOMPSON.
Stated Clerk.

[For the N. C. Presbyterian.]

A REMINISCENCE.

The Article on the "Examination of Candidates," in the N. C. PRESBYTERIAN, 26th inst., reminds me of an incident in the "long, long ago." Having declined a call to the church in Wilmington; because I could not conscientiously relinquish my charge in Fayetteville. I recommended Licentiate, W. W. Eells to that church. The call, having been made, presented, accepted, the Presbytery, at Elizabeth City April, 1839 (if my memory serves me aright) appointed, as a committee for ordination and installation, ("if the way be clear,") Rev. Thos. R. Owen, to preach the sermon; Rev. Evander McNair, to deliver the charge to the Pastor Rev. Wm. Brobston, to the congregation, and myself to preside, and explain the action of Presbytery, in the premises; and adjourned to meet at Wilmington, shortly afterwards. At the hour, appointed for the meeting, only McNair, Owen, and myself, were present, and without an Elder. Although, thoroughly convinced, that, according to the Form of Government, Chapter X. Section VII. we, "three ministers were a quorum competent to proceed to business," I urged Mr. Law, the only Elder of the church in Wilmington, to sit with us; that our peculiar form of government might be brought to the attention of spectators. I said to McNair and Owen; "as our church in this place is overshadowed by a huge, Episcopal church, let us make the most of this occasion, and give Eells a good start. He was with me one year, and I know him well. He can stand as thorough a drilling, as we can give to him. Let us show the people of Wilmington, what is required of a man, before he can be ordained, as a minister in the Presbyterian church; and that Eells is well prepared for the work to which he has been called." Accordingly, announcement was made, at the close of the services on Thursday evening, that the examination of Licentiate Eells, would be begun on Friday morning at 9 o'clock, and be continued throughout that day, and Saturday. We examined him, on Latin, Greek and Hebrew; on pure and applied Mathematics, on Natural, Mental, and Moral Philosophy; on Didactic and Polemic Theology; on Ecclesiastical History, Church Polity, and the Sacraments; required him to read a Latin Thesis, to deliver a critic, a Lecture on Friday evening, and a popular sermon on Saturday evening. We plied him with as many questions, as the time allotted to the examination admitted. The announcement having been made on Saturday night, that the examination of Licentiate Eells had been satisfactory and, that he would be ordained and installed on the Lord's Day, the church was filled to overflowing. As I had been appointed to preside, I took advantage of the occasion, to show that ordination by a Presbytery was the mode prescribed in the Scriptures. The congregation listened with close attention to the very appropriate sermon, delivered by Bro. Owen and to the solemn charges, delivered by Bro. McNair. I learned, subsequently, that the proceedings of the Presbytery on this occasion had made a deep and favorable impression on the community, and had elevated Bro. Eells very much in their estimation. Only one exception, as far as I heard, was taken to our proceedings. Mr. Law said to me: "It is somewhat doubtful, whether you have all come up exactly to Paul's standard. He wrote to Timothy: 'A bishop must be the husband of one wife; but, you four, have not one wife among you.'"

I may add, that Mrs. Dickson whose obituary appears in the N. C. PRESBYTERIAN of the 25th inst., was present on the occasion referred to, then a beautiful, charming young lady, and manifested great interest in all the proceedings. So was her eldest sister, Martha, who, subsequently by request, wrote the biography of "Uncle Moro." As I was the guest of Gen. Owen's family, Uncle Moro visited me in the parlor. Having, at my requst, brought his Arabic Bible, and been asked to read his favorite chapter in the Old Testament, he gave, though in broken English an excellent translation of the fifty-third chapter of Isaiah. On being asked for his favorite chapter in the New Testament, he gave a like translation of the fourteenth chapter of the gospel by John. On the next day, he brought to me a paper, ingeniously folded, in the form of a scalene triangle. It contained the two chapters, just mentioned, written in Arabic, with his name and mine, appended in the same language. He had been induced to throw away his Koran and embrace Christ, by hearing Miss Martha Owen read the gospels. God says: "Is not My word a fire and a hammer, that breaketh the rock in pieces?"

D. McN. T.

Ecusta, N. C., 30th April.

LOUISVILLE THEOLOGICAL SEMINARY.

A kind friend sends us the Courier Journal containing full reports of Commencement Exercises of this Seminary, from which we glean. The Baccalaureate sermon was preached on Sunday, 29th ult., by Rev. Dr. Geo. A. Trenholm. On Wednesday night, 2d inst., the exercises closed. Dr. J. G. Hunter in a brief address gave the record of the past year. Thirty-one students have been enrolled. Mr. A. J. Alexander alone contributed $1,000 to the endowment fund. Dr. Marquess announced the names of the scholars who successfully passed the various courses. The four full graduates, who received the degree of Bachelor of Divinity are Eugene Bell, F. H. Keane, H. C. Kegley and J. L. Irwin. Dr. Marquess in his address to the graduating class elaborated five requisites for a minister of the gospel:

First—He must be conservative in doctrine and aggressive in method.

Second—He must combine high scholarship and severe study with strong rdministrative ability.

Third—He must be a man of many books and of One Book; be versed in literature and absorbed in the study of the Bible.

Fourth—He must combine concentration on his special field with broadminded plans for the world-wide field.

Fifth—He must be in sympathy with all noble philanthropic movements, and yet be supremely bent on the salvation of souls.

With great earnestness the Rev. Dr. Marquess returned thanks for the faith in the institution shown by these young men in attending its first session to become its first graduates. The institution recognized all this, and yet asserted a claim upon them. It looked to these first graduates to lead that life and so fill the field of Christianity as to enhance the scope and good work of the seminary.

Concerning scholarship, he impressed upon them that love of literature should be cultivated constantly. He believed that some of the brightest students had failed in later life because they had neglected literary culture, and, therefore, fell into a prosaic, tiresome, monotonous manner of stating truths. They should saturate their souls with the spirit of the Word of God, and, by keeping pace with literary culture, be able to put the truth in vigorous and refreshing language.

Commissioners to the General Assembly, and all other persons wishing to visit Nashville when the Assembly meets here on May 17th, can, for one first-class fare, purchase round trip railroad tickets at all coupon stations, on May 14th, 15th, and 16th, good for returning until June 2d.

Tickets will be limited to continuous passage each way, and must be signed in presence of Railroad agent at starting point, and also in presence of railroad agent at Nashville on eve of departure.

Commissioners will confer a favor by giving me their postoffice address, also name of railroad station.

For any further desired information, please address,

J. H. WILKES,
Ch'm. Transportation Committee, Nashville, Tenn.

Mr. W. E. Kyle, General Passenger Agent of the Cape Fear and Yadkin Valley Railway Co., instructs agents to sell round trip tickets for one first-class fare to Dallas, Texas, on account of the Southern Baptist Convention. Tickets on sale May 7th, 8th and 9th, to be of iron-clad signature form; limited to a continuous passage in each direction, with extreme limit thirty days from date of sale.

Local agents will sell tickets to Greensboro, Sandford and Maxton, using their special round trip ticket form.

Tickets will be sold to Charlotte on account of annual meeting of Grand Chapter Royal Arch Masons, May 6th, 7th and 8th—final limit May 12th.

The following rates will govern from competitive points: Fayetteville, $6.65; Greensboro, $4.45; Maxton, $4.65; Rural Hall, $6.05; Sandford, $6.05; Wilmington, $7.75.

The Cape Fear and Yadkin Valley Railway instructs agents to sell romnd trip tickets to Nashville, Tenn., on account Southern Assembly May 14th, 15th and 16th, to be of iron clad signature form, limited to a continuous passage in each direction, final limit June 2d, 1894. Local agents will sell tickets to Greensboro, Sandford or Maxton, using their "S. R. T.

We are requested to state also that the Seaboard Air Line will, on May 14th, 15th and 16th sell round-trip tickets to Nashville, Tenn., to delegates and visitors, on account of the meeting of the General Assembly, at a rate of one first-class fare for the round trip from all stations. The rate from Wilmington to Nashville is $18.00.

The General Assembly of the Presbyterian Church in the United States

Will convene at Nashville, Tenn., in the Moore Memorial Church. on the third Thursday (17th day) of May, 1894, at 11 o'clock a. m.

The undersigned will be present in the Lecture Room of said church, on Wednesday (16th) at 8 p. m., and on Thursday at 9 a. m., for the purpose of enrolling the names of commissioners.

Presbyteries will please take notice that their annual dues to the Assembly have been increased by *one-fourth* (see last Minutes, p. 76.)

JOSEPH R. WILSON, Stated Clerk.
ROBERT P. FARRIS, Permanent Clerk.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Second Quarter.—Lesson VIII.

May 20.—The Childhood of Moses.

Exodus ii. 1-10. Commit vss. 8-10.

Golden Text. I will deliver him, and honor him.—Ps. xci. 15.

I. THE STUDY OF THE LESSON.

Retrospective. The editor was absent from home last week and so could not read the proofs. This explains certain errors. Pithom and Rameses were not "stone cities," as we stated that they were built of brick. We wrote *store-cities*, places for the storage of grain. We are not acquainted with any occasion in which Abraham gave offense to David. In fact it would have been quite difficult for him to do so as they lived 1,000 years apart. We wrote *Absalom*. We must also make our apologies to Rameses I. for speaking of his son Seti I. as the first king of Dynasty XIX. His work was *destructive*, and paved the way for the constructive work of his greater son and yet greater grandson Rameses II.

First Step. The concluding verses of chapter i. must be read to understand the situation. Having failed to reduce the numbers of the Israelites by their labors on his buildings and canals—the latter of which are especially fatal, as shown in constructing the Suez Canal in our own day--Pharoah resorts to the measure of ordering the destruction of the male children. The girls would then marry Egyptians and this strong and sturdy race be amalgamated with his own people. Such was the plan; but "man proposes, God disposes."

Second Step. Master the points of the lesson. Behind the cradle of this great man who was to make and mould history for all time, we see standing woman's love, woman's faith, woman's sympathy and woman's wit. How great is woman's mission in her God-appointed place! How misguided her efforts to seek a different sphere! Note the three months of anxious concealment (vss. 1-2); the committal to God's care (vs. 3); the Providential coming of the Princess and her train and the discovery of the ark (vs. 5); the woman's heart in the bosom of the Princess (vs. 6); the watchfulness and wit of Miriam (vss. 4, 7, 8); the provision for Moses' religious training (vs. 9); his secular training in the palace (vs. 10).

Third Step Study difficult points in the light of your "helps:"

Vs. 1. *There went a man.* From Ex. vi. 16-20, we learn that his name was Amram, that he was the son of Kohath the son of Levi. Levi lived to be 137, Kohath 133, and Amram 137. These long lives with natural force unabated (Deut. xxxiv. 7) explains the rapid increase of the Hebrews; the children of the same father would be of widely different ages, explaining Amram's marrying his father's sister Jochebed. This genealogy explains the prophecy in Gen. xv. 16, that they should return "in the fourth generation." Kohath went down into Egypt, his great-grandchildren—the children of Moses and Aaron entered Canaan.

Vs. 2. *A goodly child.* Not only to the natural eye, but to the eye of faith. Compare Acts vii. 20 (margin) and Heb. xi. 23.

Vs. 3. *Bulrushes*, the papyrus plant, which the Egyptian paper was made.

Slime and pitch, a mixture of bitumen—a mineral pitch, and tar from wood which makes a waxy compound impervious to water.

At the river's brink, that is of the Tanitic arm of the Nile on which Zoan (Tanis) was built, and which was the only arm not infested with crocodiles. It was not floating in the stream, but held by the rushes that lined the margin.

Vs. 4. *His sister*, without doubt, Miriam.

Vs. 5. *Pharoah's daughter.* Not necessarily the daughter of the *reigning* Pharoah. If Rameses II. was then king it seems most probable that she was his *sister*, and daughter of Seti I. In either case it appears almost certain that she became his ~~wife.~~ Such marriages were frequent among the Pharoahs if she was his sister, and are said not to be unparalled if she was his daughter. Her full name as the "Great Royal Wife" of Rameses was Mer-en-Mut Neferari. From the first name which means Beloved of Mut, the Greeks called her Merrhis, Muthidis and more commonly Thermuthis. It is by the latter name that Josephus designates the finder of Moses, whom he later speaks of as Co-regent, a title corresponding to the Inscriptions. From the second name the Greeks also called her Pharia. Her picture is preserved in a royal tomb. Inscriptions show her to have been 20 years younger than Rameses. If she were 16 at this time he would be 36, which must have been near the beginning of his reign. He reigned 67 years, so that, as Moses was 80 at the Exodus, this event must have taken place 14 or 15 years after his death.

Came down to bathe. Women in Egypt enjoyed great freedom, and were not secluded as they now are.

Her maidens, that is attendants of rank.

Her handmaid, a servant.

Vs. 6. *Behold the babe wept.* Literally: "Lo, a weeping babe!" The fate of the world depending on the cry of a three-months old infant. Huguenot mothers escaping with their infants in market-baskets often feared betrayal by their cry. But this babe cried just at the moment to awaken the mother-love that is in every true woman's heart, and so Israel was saved.

Vs. 7. *Shall I go.* The quick wit of the descendant of Rebecca. They may have seen through it, but connived at it. And so Jochebed nurses her own child for wages. How long this lasted we do not know, but long enough to fill the child's mind with the knowledge of Jehovah before he went to be trained in the wisdom of the Egyptians.

Vs. 10. *And he became her son.* A regular adoption. It involved his thorough training, probably at On, where was the Temple of the Sun, in which was the great University. It was known to the Greeks as Heliopolis—City of the Sun. She could doubtless with her great influence have made him heir to the throne. Rameses survived the first 12 of his sons, and the adopted son of his best beloved wife would have been preferred to the feeble Menephtah who succeeded him. But see Heb. xi. 24-26.

Moses. The name is Hebrew. She may have given him the Egyptian equivalent, or she may have chosen to commemorate in his name his Hebrew birth.

Fourth Step. Make a summary of the contents of the lesson and compare it with ours.

SUMMARY.—*A godly couple of the tribe of Levi receiving a son of great promise evaded by concealment for three months the law requiring male children to be cast into the river, and when that was no longer possible entrusted him to God's keeping, by placing him in a papyrus boat coated with bitumen and putting it among the rushes of the river, leaving the sister to keep watch from a distance. There it is found by a royal princess and the cry of the child awakens her sympathy. The sister eagerly suggests a Hebrew nurse, and the child is committed to its mother's care. By her he is reared until the time comes to deliver him to his royal patroness who adopts him as her own child, and names him Moses, which signifies "Drawn out."*

Fifth Step. Study in God's word the suggested topics. The most important is

The ministry of woman.

a. Woman's mission. Gen. ii. 18; 1 Sam. xxv. 32, 33; 1 Kings xvii. 13-15; Luke viii. 2, 3; xxiii. 55—xxiv. 1; Acts ix. 39; xvi. 14, 15; Phil. iv. 3.

b. The mothers of godly men:
Hannah, mother of Samuel, 1 Sam. ii.1.
Mary, mother of Jesus, Luke i. 46, 47.
Elizabeth, mother of John Baptist. Luke i. 6.
Salome, mother of John and James, Mark xv. 40; xvi. 1.
Eunice, mother of Timothy, 2 Tim. 1. 5.

c. By way of contrast.
The unwisdom and deceit of Rebecca, Gen. xxvii. 8, etc.
Jezebel and Ahab. 1 Kings xxi. 7-10.
Athaliah and her son. 2 Chron. xxii. 2, 3.

Sixth Step. Lay to heart the practical lessons—trust in God; helpfulness in little things; how sisters can help; compassion for the outcast and helpless children of our land.

II. TEACHING THE LESSON.

Make the scholars tell the story. Interest them by some particulars of Pharaoh's Daughter. Show them her picture if you can get hold of it (*Century*, May, 1897). Make boys feel how much they owe their mothers and sisters; make sisters feel the duty of helping their brothers and relieving the mother in care of infants. Impress the lesson that God rules in little things on which are pivoted the great issues of life.

Prize Questions.

ANSWERS TO QUESTIONS OF APRIL 26.

52. (a) Jacob, Gen. xlix. 18; (b) Simeon Luke ii. 25, 29.
53. Ps. xcii. 14.
(Jer. xvii. 7, 8 has no *special* reference to old age. Is. lxv. 22 refers to Israel as a people, not to the old age of individuals.)
54. Job. v. 26.

Correct answers (including some of April 19th) were received as follows:

Miriam McFadyen, Clarkton, 49, 50, 51, 52, 53, 54.
Annie Cromartie, Garland, 49, 50, 52, 53, 54.
Chas. P. Russell, Rockingham 49, 50, 51, 52, 53, 54.
Janet McDonald, Ivanhoe, 49, 50, 51.
Willie Arrowood, Laurinburg, 52, 53 54.
Thos. O. Coppedge, Cedar Rock, 52.
Chas. E. McMillan, Wilmington, 52, 54.
Flora C. McNeill, Fontcol, 52, 53, 54.
Isabelle Robeson, Westbrook, 52, 54.
Beatrice T. McEachern, Millprong, 52, 53, 54.
D. R. Johnson, Wilmington, 52, 54.
Bettie Overcash, Statesville, 52, 53, 54.
Lila Lane, Mt. Vernon Springs, 52, 53, 54.
Katie Monroe, White Hall, 52, 53, 54.
N. E. Monroe, White Hall, 52, 53, 54.
Estelle McIver, Gulf, 52, 53, 54.
Mary Knox Johnston, Lincolnton, 52, 54
Olive Wilson, Hopewell, 52, 53.
Mary McIntyre, Wilmington, 52, 53, 54.
Robbie McIntyre, Wilmington, 52, 53, 54.

NEW QUESTIONS.

58. What other daughter of a Pharaoh is mentioned in the Bible?
59. Where have we a description of the "King's Daughter"?
60. How may we become children of the King? Answer (a) from the Bible, (b) from the Shorter Catechism.

COMMISSIONERS TO THE GENERAL ASSEMBLY.

Ministers.	Ruling Elders.
ABINGDON.	
I N Naff,	Thmoas L Tate.
ALBEMARLE.	
Eugene Daniel, D. D.,	R C Brown.
ARKANSAS.	
T J Horne,	T E Hastings.
ATHENS.	
W O Phillips,	J McC Bryan.
ATLANTA.	
Chalmers Frazer,	J W Suggs,
F H Gaines,	J C Daniel.
AUGUSTA.	
J M Plowden,	J W Wallace.
BETHEL.	
W M McPheeters, DD.,	Dr J F Lindsay,
J H Thornwell, D D.,	A P Brown.
BRAZOS.	
J W Sexton,	H Schumacher.
CENTRAL MISSISSIPPI.	
J H Alexander,	E W Ford.
CENTRAL TEXAS.	
R K Smoot, D D.,	J N P Cramer,
G T Storey,	John B McLane.
CHARLESTON.	
G A Blackburn,	F L Leeper.
CHEROKEE.	
M A Matthews,	W D Hoyt.
CHESAPEAKE.	
T H Rice, Jr.,	G D Gray.
CONCORD.	
A T Graham,	D F Cannon,
J M Wharey, D D.,	Dr J R Wilson.
CHICKASAW.	
E A Smith,	R B Marion.
COLUMBIA.	
F B Webb,	W W Stephenson.
DALLAS.	
J D McLean,	R C McPhail,
S B Campbell, D D.,	A Moseley.
EAST HANOVER.	
R R Howison,	W C Preston,
J W Rosebro, D D.,	Judge Wm Leake.
EASTERN TEXAS.	
Rev F L Allen,	James Miller.
ENOREE.	
T H Law, D D.,	F M Farr.
FAYETTEVILLE.	
A J McKelway,	Frank McNeill.
FLORIDA.	
H S Yerger, D D.,	J T Porter.
HARMONY.	
W W Mills,	C R Harvin.
HOLSTON.	
F McCutchan,	A F Hass.
KNOXVILLE.	
J M LaBach,	Jno W Faxon.
LAFAYETTE.	
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SECULAR NEWS.

NORTH CAROLINA.

The corner-stone of the North Carolina monument to the Confederate dead will be laid on the capitol grounds on May 22d, 1894. We acknowledge courtesy of an invitation to be present.

The Supreme Court of North Carolina has decided that a man who stood in this State and killed a man in Tennessee must be tried in the latter State. It is the first case of the kind that ever came up.

Contributions to the Vance monument at Raleigh are coming in. It will cost $10,000 to erect a bronze statue in capital square.

Greensboro Record: The finish Mill is making no noise but running right along with a force of forty or more hands. Everything is arranged in excellent order and moves like a clock work.

Raleigh Press: We met up to-day with several farmers from the Southern part of Wake. They all say that, while the damage to the fruit is great, there will be considerable, especially apples.

DOMESTIC.

The Legislature of Michigan has elected John Patton, Jr., U. S. Senator in place of Senator Stockbridge, deceased.

A little girl near Madison, Fla., thrusting her hand into a hen nest covered with hay had it struck by a highland moccasin. She returned to the house, supposing the hen had pecked her, and died in two hours. The snake was killed.

A fire broke out in the Abbott Female Seminary at Andover, Mass., last Friday. The girls got out in scant attire, but without confusion.

The Alabama strike, as it is called, among the coal miners still holds on. Both strikers and employers are firm.

A fire occurred in Atlanta last week in which the shops of the Marietta and Northern Georgia railroad were destroyed —loss $12,000.

Cleveland, Ohio, has become quiet. The authorities arrest every one who shows any disposition to disturb the peace of the city and the shops that were looted have resumed business.

The gold reserve in the U. S, Treasury last week was reduced to $95,260.

Red River rose last week so that at Fulton, Ark., nearly every business house on Main street was over water. The country around was flooded. Planters and their families had to flee to the hills. Hogs and sheep were drowned by hundreds. Thousands of acres of corn and cotton were drowned.

FOREIGN.

Earthquake shocks in Greece caused great alarm last week. Large numbers of hot springs have appeared ranging in temperature from 115 to 180 degrees of Fahrenheit, and numerous subsidences of land have appeared. In one place a chasm extending about thirty miles was opened. The inhabitants in some places fled to the water regarding it as safer than the land. Many buildings were destroyed, but not much loss of life occurred.

Earthquakes occurred in Wales last week, spreading terror among the miners, but little damage was done.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

The town of Stephani in Russia was destroyed by fire last week.

An official notice in Rome warns Italians from emigrating to America at this time and especially to avoid Maryland, Delaware and Pennsylvia.

It has been announced that Professor Morgan exavating in Egypt has discovered Morus Ratoush a king of the fourth dynasty. In addition, the excavator found an ebony statue and some gold plates.

WILMINGTON MARKET,

FOR

WEEK ENDING, MAY 9th, 1894.

SPIRITS TURPENTINE: Has ruled firm throughout at 26 cents.

ROSIN: Strained 82½ cents and Good Strained 87½ cents—closing firm.

CRUDE TURPENTINE: On Thursday (3rd inst.) Hard $1.00, Yellow Dip $1.60 and Virgin $2.00, Friday and Saturday Virgin $2.10; since Yellow Dip $1.70 and Virgin $2.15—Hard unchanged throughout.

TAR: Thursday (3rd) 95 cents; Friday and until Tuesday $1.05; Tuesday $1.15.

TIMBER: Hear of no change.

WANTED!

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CONDENSED SCHEDULE.

IN EFFECT DECEMBER 3rd, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m,
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9.25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junctioh with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

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FOR THE FAMILY.

THE BELIEVER'S STANDING.

I stand; but not as once I did,
Beneath my load of guilt;
The blessed Jesus bore it all—
For me his blood was spilt.
Oh! bless the Lord! Exalt his name!
He gave himself for me;
He died upon Mount Calvary's cross,
To set poor sinners free.

I stand; but not beside the grave
Where once my Lord did lie;
The cross and grave are left behind,
And Christ is gone on high.
Oh! bless the Lord: He buried sin!
He left it in the grave;
And he has proved himself the strong,
Who died, and rose to save.

I stand; e'en now where he appears,
In union with my Lord.
In him I'm saved, O wondrous thought!
I read it in his Word.
Oh! bless the Lord! With him I'm one,
In him we are complete;
We live by faith! but soon in sight,
Our coming Christ we'll greet.

—*G. C. Needham.*

Items for Lady Readers.

The remarkable discovery of jewels in the Pyramid at Dashour by Professor Morgan has excited attention both at Cairo, where the great "find" has been deposited, and in Europe. We know the apparel worn by the ancient kings and princes of Egypt and we have full records of the daily life of the people. A multitude of mummies of kings, princes and high officials has been brought to life from the tombs hidden in the hills, but in the greater pyramids the tombs of the kings were despoiled of their contents and the ornaments they wore disappeared with their bodies. In all the infinite researches made by modern explorers comparatively few jewels were found, and of these the greater part were unimportant. The discovery made by Professor Morgan in the southernmost pyramid of the Nile series of those structures has given us an accurate knowledge of the jewels worn by royal personages in Egypt five thousand years ago.

A Cairo correspondent gives an account of the crowds that go to the museum at Ghizeh to gaze on the wonderful collection of jewels found by Professor Morgan and deposited in the two glass cases where they are exposed. They far surpass in beauty all those that had been withdrawn from other tombs, and they are said to be of a dazzling clearness, of a workmanship so fine and of a taste so perfect as to be unsurpassed by the very best work of modern jewelers. The glass case is divided into two parts. The first incloses the jewels of the Princess Hathor-Sat, of the twelfth dynasty, lasting for about two hundred and thirteen years, and during which most of the larger pyramids were built along the Valley of the Nile as solitary tombs for the kings of that dynasty. The minor pyramids were for the tombs of other members of the royal family. That at Dashour, however, contained the tomb of one of the kings—since discovered—as well as those of the two princess whose jewels are now in the museum at Ghizeh.

In the first compartment of the glass case, containing those of the Princess Hathor-Sat are many necklaces of gold, a necklace of amethysts, another a superb necklace of emeralds mounted in gold, one of them containing the figure of a scarabeus, delicately cut and of remarkable workmanship. Among the smaller objects there are two scarabei, also in amethysts, and a third cut in a turquoise of great beauty.

The second compartment incloses the jewels that once belonged to the Princess Sentsembet, also of the twelfth dynasty. The last collection is still more beautiful than the other. It includes scarabei of amethysts, necklaces of gold, golden shells, with lotus flowers in enamel, a necklace of amethysts with pendants formed of smaller stones encased in circles of gold. Besides these there is a beautiful necklace of carnelians and amethysts.

Professor Morgan found the tombs of both princesses empty. Other sarcophagi in adjacent pyramids had also been violated and robbed of whatever jewels there were in them. The jewels found by him in the Dashour Pyramid and now brought to light after a lapse of nearly five thousand years were discovered hidden in a wooden box buried in the soil, and were probably intended to be the spoil of the thieves who had robbed the tombs of their contents, but for some reason or other had been unable to return and carry away the richest part of their plunder.—*Baltimore Sun.*

For a Bruise.—Rubbing a bruise in sweet oil and then in spirits of turpentine, it is said, will usually prevent the unsightly black and blue spots, which not only tell tales, but deform.

Things Useful.

Asparagus Salad.—Boil a quart of asparagus tops in salt water for fifteen minutes, drain, throw in ice water and let stand until needed. When ready to serve, drain, wipe on a soft towel, put in a salad bowl, pour over a teacupful of French dressing, stand on ice ten minutes and serve.

Jellied strawberries are made by melting two ounces of gelatine in a little cold water; squeeze the juice from a quart of currants, and add to the gelatine, and sweeten; stem a pint and a half of ripe strawberries; mix in the currant juice; turn into a mould; set on ice to harden, and serve with cream.

Gingerbread Pudding.—Crumb one-half pound of stale gingerbread and mix with it about a half pound of flour and an ounce of molasses and sugar each. Stir in one well-beaten egg and a half pint of milk. Boil two hours and serve with sauce. Spice cake may be used in the same way.

A delicious strawberry float may be made by beating the whites of six eggs for ten minutes; add six tablespoonfuls powdered sugar, pour over a cupful of strawberry juice, and mix carefully; set on ice until cold, and serve in saucers with whipped cream piled on top.



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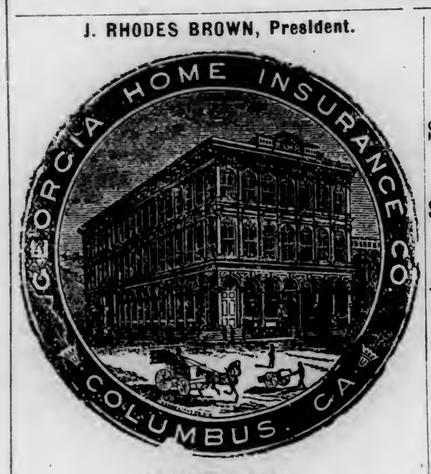
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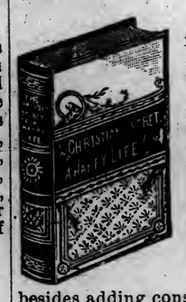
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CHILDREN'S COLUMN.

"PLANTING" WHEAT.

Specklety flew from the haymow dim
  Begging for something to eat;
Chanticleer crowed, but she walked past him
  Straight to Miss Toddlekins' feet.
"Listen, Miss Dimple! I've laid you an egg!
Give me some corn or some wheat, I beg!
There's plenty around. Don't you think I know?
And the egg in the haymow's white as snow."

Toddlekins' apron was filled with wheat,
  The best of the winter's store;
It was not to play with, and not to eat,
  But to plant and grow into more.
Specklety saw it with covetous eyes,
Cackled aloud "I have found a prize,"
Flew to the little maid's arm, and, lo!
Scattered the wheat to the ground below.

Toddlekins cried in a tone of awe,
  Watching the lost grains go:
"Papa, she's planted the wheat in her craw;
  Do you s'pose it'll sprout and grow?"
Papa laughed out till the tears filled his eyes;
Toddlekins joined him, though lost in surprise;
Specklety cackled: "That wheat *will* grow;
It'll grow into eggs. Don't you think I know?"

—*Epworth Herald.*

How Alice aud Tommy Helped Each Other.

Little Alice Archer was almost discouraged that day. She knew by many signs that the beautiful, mild spring had come. Through the open window sweet scents came floating in upon the invisible wings of the wind: scents from the spicy buds of the balm of Gilead trees; fragrances from the near-by woods, where the Mayflower was opening its pink buds and the maples were preparing their crimson tassels. The great horse-chestnut tree in the front yard was all ready to break into leaf, and underneath its sturdy branches the robins were hopping about on the green turf.

"How nice to be a bird, and go just where one likes!" thought Alice. "Oh, dear me!"

"Want to buy some candy?"

The voice came in at the open window, as if in reply to Alice's impatient exclamation. Alice peeped out. There stood a boy about eight years old, one would say; that is, about Alice's own age. He was barefooted, and his coat and short trousers were patched so thoroughly that one could hardly see the stuff of which they were made. But he had a clear, bright, honest face, and soft, dark curls that fell over his tanned forehead.

"Come in," said Alice. "Come right in without ringing the bell. The door isn't locked."

The boy did as he was told, wiping his feet carefully on the door mat.

"Come and show me your candy" said Alice, as he entered the room.

There was a market basket partly filled with "sticks" and "cakes" and "drops" and chocolate creams and taffy.

"How nice it looks!" said Alice. "Will you please bring me that little purse there on the end of the mantel? The money in it is my very own, and I needn't ask mamma if I can spend it."

The boy's eyes opened wide as he saw the silver pieces in the purse—half dollars, quarters, dimes and nickels—a great deal of money for so small a girl to possess, he thought.

"How rich you are!" he said. "I wish I had as much money as that. Wouldn't mammy be glad?"

"Who is your mammy?" asked Alice.

"Mrs. Kelly. She goes out washing. Father's dead; and mammy and I must pay the rent, and buy things for Toddy. If father hadn't died, I should go to school and learn to read, and be President some day."

"Who is Toddy? inquired Alice.

"She's our baby—a pretty one, too. I wish you could see her."

Alice bought a liberal supply of candy and the little peddler turned to leave the house.

"Don't go yet," pleaded Alice, "I am so lonesome to-day. Mamma has a headache, and she's trying to get a nap."

"Why don't you go out and play?" asked the boy. Alice took up a little crutch that had been lying on the floor out of sight.

"I am lame," she said. "I can hop about the house, but I can't go out alone."

"My!" said the candy boy, "that's worse than not knowing how to read and never being President."

"I love to go out of doors," said Alice. "You can't think how much I love it. And now it's spring, and the wild flowers are beginning to bloom. I would give heaps of money for one good run in the woods."

"Why, mebby I could help you some day," said the boy. "Anyway, I must go now. And, if your mother wants her washing done, Mrs. Kelly, in the old red house at the corner, near the grist mill, would be glad to do it. My name is Tommy Kell, and' I'll fetch an' carry the clothes." So saying, Tommy touched his cap, and walked rapidly away.

Alice told mamma all about the candy peddler when the lady came down stairs to sit with her little daughter. "And only think, mamma," she said, "how good it was of him to say that he would help me walk!"

"Isn't there some way that you could help him?" asked mamma. "I shall go to see Mrs. Kelly; for I need a better laundress, and I do not doubt that Tommy is a manly, honest fellow."

"Why, how could I help anybody?" said Alice, the tears coming into her eyes.

"You might help Tommy to be President," said her mother.

"Oh, now you are laughing at me," replied Alice. "I wouldn't think that of you, mamma."

"A boy who can read has the key to all knowledge, and knowledge is power.'"

Alice looked thoughtful for a moment, then a new light came into her face.

"You mean that I might teach Tommy read," she said.

"Yes, dear, and fill up many a lonely hour for yourself."

"It is just like you, mother dear, to think of that perfectly lovely way of helping; and don't you see, I can teach Tommy while he is helping me to walk about."

"We must get acquainted first, my child; but I think that will not take long."

One sweet June morning a boy and girl might have been seen slowly walking among the flower-beds in Mrs. Archer's garden.

"Now, can you spell rose?" said the girl. The boy spelled it correctly.

"And pink?" was the next question. Pink was spelled; also leaf and vine, and stem and stalk and root.

"Now," said the girl, "we will sit down and read this story about the pink and the rose that grew side by side in the garden."

While they read, a sweet two-year old baby came toddling up to them. Tommy lifted her to his knee, and Alice gave her a cooky out of a little bag she carried on her arm.

"See there, ma'am!" said Mrs. Kelly, who was washing in the kitchen. Mrs. Archer, who was helping about the clear-starching, looked out at the happy group.

"Alice has been much more contented since she began to teach Tommy," said the lady.

"And Tommy is that set up," said Mrs. Kelly, "that I wouldn't wonder if he gets to be President after all."—*Examiner.*

A Working Boy.

"All the infant class boys are going to give some money to keep the little Indian boy in school," said Teddy.

"That's a good thing to do," said mamma.

"And they want to give it all of their own selves," said Teddy; "not to ask their papas and mammas for it."

"That's good, too," said mamma.

"But I haven't any money."

"How do people get money?"

"Why, earn it; don't they?"

"Yes."

"But I'm such a little bit of a fellow. Do you think I can earn money?"

"I think you could."

"How, mamma?"

"Well, you would better set your wits to work and find out for yourself. Keep on the watch all the week, and see what may turn up for you."

One—two days passed, and still Teddy did not see anything to do. On the third, Jane, the kitchen girl, paid him a cent for stoning some raisins.

"A cent isn't much," he said, feeling very much discouraged.

"Baby's mitten is lost," said mamma on the fourth day; "I will give five cents to any one who will find it."

Teddy hunted about the house until he was tired, but could not find it. The next morning, when he looked, the air was full of little white snowflakes, It snowed all the morning, but at noon the sun shone out.

Teddy took a cane to the door, and stuck it down in the snow.

"Ho, ho!" he laughed. "It's six inches deep, and more. I'm going coasting."

"You may stop and tell Pat Ray to shovel the walk," said mamma.

Then Teddy had a bright thought.

"O, mamma, mayn't I shovel the walk, and won't you pay me?"

"I'm afraid it is too hard for you."

"No, I'm sure it isn't. Please let me try."

"Well, you may try."

Teddy put on his coat, hat, scarf, and mittens, took the big shovel, and went to work.

He found it pretty hard. His back ached and his hands smarted before he was half done, but he would not give it up.

At last he reached the steps near the door. He was so tired he thought he would not clean the snow away very thoroughly. But he knew that would not be faithful work, so he cleaned well, bringing the broom to sweep in the corners. And what do you think he found lying close by the porch? Baby's mitten that he had before looked for in vain. "Will you please come and look at my work, ma'am?" he said, going to mamma.

She said it was very well done.

"And I have found the baby's mitten, too," he said.

Twenty-five cents for the work, five from Jane," said mamma. "How much is all that?"

"Thirty-one cents," said Teddy, after thinking a little.

"Yes; that is a nice gift for a little boy like you."

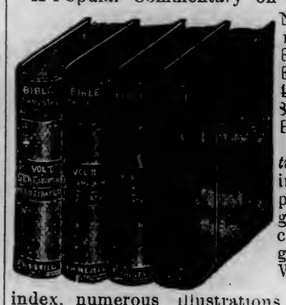
Don't you think Teddy was happy when he carried his money to Sunday-school? I am sure it made him glad for a long time to think of the little bright-eyed, dark-skinned boy who would be better and happier because of his help.—*Exchange.*

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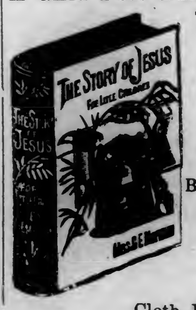
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We are delighted that so many of our Sunday-schools are preparing to observe the day. Last year there were 119,754 children in our Sunday-schools. If each one of these would give a dime, that would make nearly $12,000, and that would send out twelve new missionaries, and support them for a year.

Some will not give anything, but many of you can give dollars instead of dimes. We are expecting great things of you. We need all the help you can give us these hard times. If each one of you will resolve to do all you can, whether little or much, then

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How often do we hear of this in domestic life at this day. But what is more appalling than the living body made repulsive with skin and scalp diseases, salt-rheum, tetter, eczema and scrofulous sores and swellings. Dr. Pierce's Golden Medical Discovery is the positive cure for all of these diseases. If taken in time, it also cures Lung-scrofula, commonly known as Pulmonary Consumption. By druggists.

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Lv Weldon	11 47	9 51	...	12 02
Ar R Mount	12 55	10 45	.....	.....
	P. M.			
Ar Tarboro	2 35	.....	.....	.....
Le Tarboro	12 07	.....	.....	.....
	P. M.	P. M.	A. M.	
Lv R Mount	12 55	10 45	6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	2 45	.....	.....	.....
Lv F'y'ville	4 25	1 15	.....	4 00
Ar Florence	7 05	3 27	.....	6 15

	No. 47 Daily.
	P. M.
Lv Wilson	2 05
Lv Goldsbo'	3 00
Lv M'gnolia	4 13
Ar Wilm'tn	5 50

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Dated Jan. 11, '94.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily	*†No. 500, N. Y. and Fla. Special.
	A. M.	P M		P. M.
Lv Florence	7 30	7 05	.....	11 50
Lv F'y'ville	10 27	9 20	.....	2 23
Lv Selma	12 10	.....	.....	.....
Ar Wilson	1 05	11 18	.....	4 30

	No. 48 Daily
	A. M.
Lv Wilm'tn	9 00
Lv M'gnolia	10 40
Lv Goldsbo'	11 55
Ar Wilson	12 45

	No. 78 Daily.	No. 14 Daily.		
	P M	P. M.	P. M.	
Lv Wilson	1 15	11 23	10 40	.....
Ar R Mount	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	.....	.....
Lv Tarboro	12 54	.....	.....	.....
Lv R Mount	2 07	12 05	....	.....
Ar Weldon	3 17	12 56	... ..	6 01
	P. M.	A. M.	A. M.	A. M.

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Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarie and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

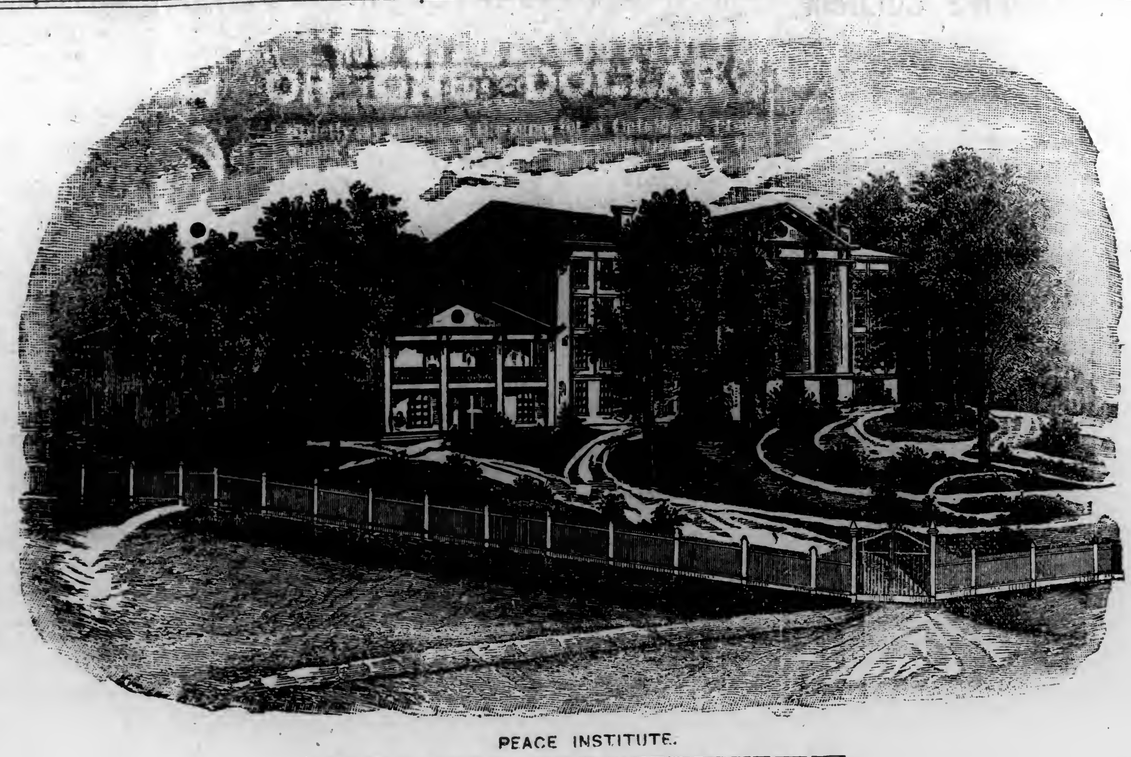
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TRAINS GOING SOUTH.

Dated Jan. 11, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington	*3 20		.....
			.....
Leave Marion	6 11		.....
Arrive Florence	6 50		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	*7 10	* 7 45	.....
Arrive Sumter	8 28	9 20	.....
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 28	*9 53	.....
Arrive Columbia	10 00	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 57	5 35	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter	5 57	* 5 45	.....
	A. M.		.....
Arrive Florence	7 15	6 55	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence	*7 40	..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 00 p. m., arriving at Hartsville 8 04 p. m. Daily except Sunday.

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JOHN McLAURIN, - - EDITOR.

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REV. PEYTON H. HOGE, D. D.

REV. WALTER W. MOORE, D. D.

REV. ALEX. D. McCLURE.

THIS WORLD.

This world is blessed, bright and beautiful except as blighted by sin and its baneful consequences. Its substances of gasses, liquids and solids, its stores of air, water, oils, minerals and metals, its structure of caverns, ravines, valleys, plains, hills and mountains, its supplies of stone, ore, timber, vegetables, fruits and flowers and all abundant, varied and rich, as well as widely distributed and properly proportioned to the conditions and wants of man, its construction of one-third land and two-thirds water so related as to best sustain the productiveness of every clime, best nourish the adapted grain or fruit of each, best preserve and promote good health, in genial climes and with varied climate and changing seasons, making the best for the present life is of manifest purpose and design. On continent and island, in sunny or shady field or forest, as well as in the vast store-houses of the seas, life appears in vegetables, animals and man. In all this we are placed to live and of all this we are a part. With individual peculiarities, with social dispositions, with civil cares and duties with religious needs and calls we are here for a little while. Here we may get knowledge, improve our talents, occupy our places, exercise our faculties and hope and be prepared for the future. It is so far good and pleasing. But it cannot give rest to the soul. We may have contentment and much real joy, but not satifaction. Still we are here—fortunately with a love of life and heart to beat and a hand to help in our fellows' woes. As we are here the blessed Bible has many messages to warn, direct and encourage us. One of the apostles first wrote to Christians at Corinth saying: "And they that use this world, as not abusing it, for the fashion of this world passeth away."

We are taught to *use* this world. Viewing this as related to us and full of blessings bestowed, we are to receive these blessings thankfully, remembering that every good gift and every perfect gift cometh down from the FATHER of lights. We are not to be as the brute that takes every gift greedily and never looks up to see whence it comes and to thank the GIVER. Thankfulness has a right to joyfulness. It is certainly our duty to appropriate to our needs and our responsibilities, with joy, these things we receive. It was never meant that we should shut ourselves in monasteries or crush out healthful desires or deny pure affections and appetites. "Every creature of GOD is good and nothing to be refused if it be received with thanksgiving."

"Religion never was designed,
To make our pleasures less."

In receiving these good things thankfully a right use of them will be to accumulate and hold and use so much as may be needful for our own wants and the necessities and comforts and essential conveniences and self-respect and service of all dependent upon us and for the business and labors of commerce and manufacture, and for all demands of charity. It is perversion of good and contrary to Scripture to exalt poverty as an essential good or to deplore riches as an essential evil. It is the love of money, not money or its equivalent of property, that is the root of all evil. Here is a field for patient, honest industry that with labor, economy and unselfish frugality, we should so use this world as to increase goods, extend property holdings and have management direction and control of partnership or ownership in mercantile or manufacturing enterprises, trade and commerce. This is right and proper use of this world.

The proper qualification of this is that it be unselfish and the exercise of this will be so to use this world as to make provision for the wants and helpless dependence of the unfortunate. There are the poor always with us and the mercy within our reach and ministry. To relieve the poor requires kind but discriminating charity. The principle should be to help them to help themselves. It is not right to make or encourage beggars. It is a proper use of this world to care for the widow and orphan, to shelter the homeless and to supply the real wants of the destitute. There should be plans, system and co-operation so as to avoid undeserved help and yet not so much as to exempt from personal service. This true charity must be the hand of sympathy that feels as it gives. A part of this working sympathy may grow up into buildings of homes, orphanages, alms-houses, asylums, industrial and training schools, reformatories and refuges; but ambition to accumulate much for such good intitutions must not be mistaken for true charity that helps little by little every day, nor be substituted for a hand to hand help.

It is a right use of this world to improve it and our holdings in it as we pass through it. It should be said of us that the world is made better by our having lived in it. There should be no mildew on unworn clothes and books unused in closed libraries. There should be no decay of neglected ploughs and reapers, no rust on tools neglected or left carelessly in the sun and rain. The farm should be freed from weeds and briers, more fertile of soil, better supplied with water, fruits and timber, with better stock and improved cattle. The grade of manufacture should be better and improvements appear in supply and preparation of food. Professional life should show better codification and practice of law, enlarged list of remedies and increased skill and care in applying them, with wider vision and larger heart to preach truth. Every man according to his calling and opportunity should add to the sum total of benefits and every woman in her sphere to the aggregate of blessings by which every generation should make advance beyond the last before it.

In doing this and necessary to its accomplishment must be such use of this world as to secure personal culture, self-improvement along right lines. Every man at his trade, in his business or profession should seek to add daily to his fund of knowledge, to enlarge and ennoble his wisdom, to steady his nerve, to perfect his skill and every woman should seek strength and growth in all qualities and attainments which make the most of her queenly gifts, and womanly superiority, while each should strive after the best influence and seek for the spiritual power to win, and to mould their fellows in character and conduct. It is the best use of this world to seize and hold from its good, increased knowledge, true wisdom, noble characters and pure lives.

Above all, after seeking and in seeking to glorify GOD in all things, we make the best use of this world in making it a help to a better, brighter world above. As the traveler in the desert slakes his thirsts and fills his water-skins at the occasional fountain and rests at the oasis only to press on and out to the land beyond the desert, as the voyager does not make the steamer, however well stored or strong his abiding place, but a servant to place him at the harbor beyond, as the overland passenger makes the swift palatial train his helper to reach the station far away, so do the wise children of the light pass through this world and enjoying its good things, appropriating its helps as not a dwelling place—but a place of sojourn. The best use of this world's best things is to make them help on and up to the better world beyond.

HERE AND THERE.

THE APPROPRIATIONS COMMITTEE OF Congress proposes, it is said, to omit the usual annual appropriation to defray the expenses of the Board of Indian Commissioners. This on the score of economy. What financial crimes are committed in that name. The appropriation is $5,000 per annum, for the services of men—merely to defray the expenses incurred—of men whose services could not be secured on a consideration of value for ten times the amount.

THE COMMISSIONERS ARE MEN WHO have secured abundant wealth by their successful management of their private affairs—a fact that attests their wisdom and their judgment in financial management, those prime qualifications for the duties which they discharge disinterestedly.

THE UTILITY OF THE COMMISSION HAS been thoroughly attested. The commissioners visit the agencies in person and the Indians on their reservations and examine, investigate and criticise with perfect impartiality. Through their exertions the gross fraud and mismanagement which have characterized Indian affairs have been in very great measure corrected. The Indians have been better treated and large sums saved to the government.

IT IS PROPOSED TOO TO REDUCE THE salaries of Indian agents, which means to displace men who are capable and efficient and put in second-rate men to save a few hundred, or at most a few thousand dollars. The reduction of the salary of the Indian School Superintendent not improbably means more than economy. It means putting out the proper man to put in one who at least is untried, or, quite as likely perhaps, it means to abolish the office entirely.

WHY ALL THIS PALTERING? DO OUR legislators believe the people can be hoodwinked by the cry of economy by restricting the efficiency of the service when the U.S. Senate is spending $4.000 a day and has been for weeks over matters that virtually are settled now—or the House upon roll calls to find a quorum when members are at home attending to their private business.

IT IS SAID THAT THE U. S. SENATE takes from the treasury over $400,000 per annum to pay—not salaries of senators—but beside that to pay employees, and the House takes as much more. The House costs two and a half millions per annum, salaries included. And in the face of all this, for something very considerably less than doing nothing, it is proposed to save what in comparison is only a few pennies by crippling important work.

LET'S BRUSH AWAY THE THIN VEIL that covers all this. The Romish hierarchy draws some hundreds of thousands of dollars from the National Treasury. They want these offices that are a restriction of their grasp upon the people's money abolished. No others interested largely in Indian affairs desire it. Here is where the zeal of the politicians derives its inspiration, and the people ought to know it. The Roman Catholic Church is in politics in this direction, as everywhere else where their pecuniary interest is involved, and it directs and controls much of the legislation which otherwise is inexplicable.

OUR OBITUARY COLUMNS TELL THAT Rev. F. D. HUNT, of Charlotte, has been bereaved, in the calling of a tender little one to the SAVIOUR'S arms. The sympathies of his brethren and friends go out to him.

THE QUESTION IS ASKED, WILL THE people of Kentucky return to Congress a man who has been proved to be a moral leper and who confesses to having lived for many years a life of sheer hypocrisy. We answer, Yes! We haven't a doubt of his triumphant return. It is sad to say, but it will be just so. Reflect a moment how readily good men, sometimes even the very best men—men themselves of most unblemished reputation—attach themselves to other men whose principal stock in trade would seem a right to boast of having lived lives of such miserable baseness and vileness, such utter profligacy as ought to blanch their cheeks with shame even to look back upon them.

IT IS A PARADOX OF HUMAN NATURE that men themselves pure and noble should countenance and uphold and support persons who glory in their former lives of sin and shame. It will be said never till they have repented and are trying to do better, and then every impulse of Christianity requires that the prodigal be encouraged and helped. And isn't this the very claim virtually put forth for the politician who now seeks endorsement? He indeed does not parade his vice before the public. He refers to it only to express contrition and shame because of it; and who shall say he is not heartily sorry for it? But is it not true, everlastingly true, that those whose lives have been so wicked, so utterly vile, should demonstrate their sincerity not only by expressions of penitence, but by actual humility—a humility which should not mean less than a sense of shame which would force them into obscurity—which certainly would not permit them to ride vauntingly aloft before their fellows.

IT WILL RUN COUNTER TO ALL experience of the past if the nation is not disgraced by the return of the member from Kentucky to its councils, but, happily that is not the end: partizan prejudices will assuage, excitement will die out, sober reason will assume control, right will assert itself—and then contemptuous indifference and disregard will succeed to insane zeal and senseless clamor, and this man will descend to his own proper place, and be heard of no more.

THE BROOKLYN TABERNACLE (TALMAGE'S) was destroyed by fire on last Sunday. This is the third time it has been thus consumed. Only the Sunday previous the 25th anniversary of Dr. TALMAGE'S pastorate was celebrated with great rejoicing. The debt on the church had been adjusted and everything indicated a future of prosperity. The fire occurred just after the congregation had retired after morning service, otherwise there could hardly have failed to be a fearful loss of life. The fire it is supposed was caused by some defect in the arrangement of the electrical apparatus for lighting the church.

JUDGE THOMAS M. COOLEY, THE great constitutional lawyer, in a lecture before a law class at Ann Arbor, Mich., a few days ago, gave some attention to Coxeyism, but without definitely mentioning it. He said that the American citizen of to-day, if asked to explain the fundamentals of American liberty, would find, perhaps, to his own surprise, that he did not possess the knowledge. Our government is not a democracy, but a republic. Greece, where the people as a mass make the laws and direct their execution, is a democracy. In this country power is exercised by representatives. The chief function of the citizen is to take part in the selection of the representatives. When selected there is no power whereby the representatives can be coerced in their action. Citizens may petition, but cannot command, and if voters numbering hundreds of thousands were to assume to speak in the name of the people and demand specific legislation, not one to whom the demand was addressed would be under the slightest obligation to heed it. The right of the voter is to petition, but even in this he should act through his representatives. The notion that petions may be presented in person is preposterous.—*Savannah News.*

FOREIGN MISSIONS.

Conducted by

Rev. T. R. Sampson, Asheville, N. C., Secretary for Foreign Missions of Synod.

Nuggets from Many Mines.

The most inconsistent Christian in the world is he who stoutly defends a strong Calvinistic creed, with all that it implies concerning the heathen, and has much to say in criticism of those who cherish a "larger hope," and yet "don't believe much" in Foreign Missions.

Next, in inconsistency, are those who claim that the life of a Foreign Missionary is far too easy and luxurious, and yet would nevertheless about as soon bury their sons and daughters as to sacrifice them to so distant and lonely and forlorn a life

One more inconsistent Christian is the tourist, who spends perhaps an amount equal to the salary of a missionary for several years, in oriental curios and bric-a-brac, and then comes home to find fault with missionary extravagance.

The U. S. Minister to China, finding that a considerable portion of those who might look to him for protection were missionaries, determined to become acquainted with them and their work. Having possessed himself of the facts he wrote: "Believe nobody when he sneers at missionaries. The man is simply not posted."

The U. S. Consul General at Calcutta says that the deepest impression made upon him in India was the sight of those who had left homes on the other side of the world to enter the homes of the outcast and point them to the celestial mansions.

It was a heathen who said: "There is nothing human which is foreign to me." Must you and I learn from an unbaptized Roman the right use of language about missions?

Our Lord does not use the words foreign or domestic in the marching orders He issued to the Church; He taught that all men are neighbors, that there is one Father even God, and that all men are brothers. He came to humanity. He taught no special race. He lived and died to redeem men—savage, civilized, white, black, European, Asiatic and in the islands of the sea. There is not one foreign to Him among the children of His Father whom He came to save.

The field is the world. In the truest sense there are no Foreign and Domestic Missions. The words are worn out, antiquated. They belong to a state of things fast passing away.

Any one sent to do God's errands is a missionary. Whether the service be great or small, in the home, in the church or in the uttermost parts of the earth, if it is work for God it is a mission and whoever performs it is a missionary. We solemnly set apart those going out to the foreign field, we may be just as truly set apart to our work here. Every successful missionary enterprise must have missionaries at both ends of the line.

The conception of mission work which confines it to evangelism pure and simple, is very meagre. It includes rather the laying of the foundations and the erection of the superstructure of the whole kingdom of God. It means not only the saving of souls from destruction, but their development into the image of Christ.

No matter where we glean among the faiths of man, these sheaves make obeisance to the sheaf of Christianity as it arises and stands upright. It makes little odds how glorious the light of Asia, how luminous the crescent of Islam or the other stars of the religious firmament, all bow to his star in the East, and are lost in the spiritual splendors of the Sun of Righteousness.

Keshub Chunder Sen said: "Our hearts are touched, conquered, overcome by a higher power; and this power is Christ. Christ not the British government rules India."

He who talks of missions as a failure uses the language of ignorant error as an excuse for unchristian sloth.

China is to be the great missionary field of the next half century. In possibility and prophecy it is the grandest missionary field on this planet.

The Presbyterian.

THE BIBLE.

Most wondrous book, bright candle of the Lord,
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on time,
And, on it dark and troubled billows still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The everlasting hills, pointed the sinner's eye.
This book, this glorious book, on every line
Marked with the seal of high divinity;
On every leaf bedewed with drops of love
Divine and with the eternal heraldry
And signature of God Almighty stampt
From first to last, this ray of sacred light,
The lamp from off the everlasting throne,
Mercy took down, and in the light of time
Stood, casting on the dark her gracious bow;
And even now beseeching men, with tears
And earnest sighs, to read, believe, and live
—*Pollock.*

[For the N. C. Presbyterian.]

LETTER FROM MR. MOORE.

STEAM SHIP "CITY OF PEKIN,"
April 13th, 1894.

DEAR FRIENDS:—As we had hoped we were able to leave home for our work in Japan on March 15th. Though sick in bed, Bro. Graham kept working on until now we had our faith strengthened by being allowed to go back to the work so dear to all of us. And before I say anything about our trip I desire very earnestly to thank each and every one of you for your prompt aid in this time of need when it seemed that we would have to remain at home for at least six or eight months. To many it may not mean very much, but to us who go to our work it means a great deal and more especially so when we consider the circumstances under which the money was given. We only learned that we could certainly start on March 13th, and this made it impossible for us to see but very few of our friends and say farewell. Thursday evening we left home by way of Asheville and reached Midway, Ky., Saturday morning, where we were to spend Sabbath and meet with Bro. McMullen and his generous, good people who have aided for the second time in supporting me in the work in Japan, though until this visit I had not had the pleasure of knowing one of these dear people, not even their pastor. 'Tis needless to say we enjoyed our stay there, everything except the brevity of it. It would have been simply impossible to have done otherwise. We feel that there are here many golden links in the chain of friendship and we shall never forget this occasion I am quite sure. We were compelled to leave early Tuesday morning in order to reach San Francisco in time for the sailing of our steamship. Going down to Nashville we spent several hours most pleasantly at the mission rooms as well as enjoying the hospitality of some of the good people there. We were joined by Miss Emma Boardman and commenced our westward journey Friday morning. We hoped to spend Sabbath in Kansas City, but knowing that our journey was long and that our time was short, we decided to go on Saturday further west and spend Sabbath at Phillipsburg a village in western Kansas. It was one of those cold, disageeable days made all the more so because we had been enjoying a much warmer climate. Being Easter Sunday, we made no attempt to get a hearing on missions, but enjoyed the worship of our Methodist brethren. Very early Monday morning we started again, and possibly the cause was subjective, but certainly *most* of our journey from here to San Francisco was rather uninteresting. Of course it would be a sad mistake to judge of a country by what one sees in a hurried trip across it in the cars. Men, generally speaking, do not make scenery one of the first requisites of a railway line. True the rugged cliffs on either side of the railroad are at times wonful, rising often for hundreds of feet almost perpendicularly, but much of the country presents a most barren appearance, and we were very glad indeed, after passing the Royal Gorge, and the top of the mountains near Leadville, where we reach the height of nearly ten thousand feet above sea level, to enter the valley or plain of great Salt Lake, where it appeared that we were actually coming once more to civilization. We stopped at Salt Lake City long enough to see the great Mormon temple, certainly one of the finest buildings for worship in America. The immense tabernacle seats (we were told) ten thousand people. The guide stood on the platform and we at the far end of the hall could hear him whisper, rub his hands together and *drop a pin*. So perfectly are the laws of acoustics observed! What a pity that some of our tired, overworked pastors at home could not induce their people to build churches like this building, even if the *outside* of the building did look rounder and less inspiring "like." Then "preacher's sore throat" would vanish away and be heard of no more. Our journey from here is if possible, more dreary than that up to this point, bare hills and rugged mountain peaks are common, with here and there a few sheep, that almost in every case excited the question: "What do they live on?" We reached San Francisco early Thursday morning and after making arrangements for our tickets left there at three o'clock p. m. We started out again and have had no time even to inquire how to get to the Midwinter fair, much less to see anything of it. But sight-seeing, however much enjoyed, is not the object of our search just now. There is little to be said about the pleasures of our voyage, at least by me. We have had a comparatively smooth passage so far and those who do not get sea-sick have enjoyed it.

And now dear friends, I thank you once more for the very kind attention you have shown both, my sister and myself, in sending us to our work, and I beg the prayers of each one of you that our mission may not be a failure. If ever a cause needed your prayers our work in Japan surely does now. Difficulties that have arisen there are not going to be settled in a few days by man's unguided wisdom, and if we are left without the guidance of the Holy Spirit we may make blunders that may be well nigh fatal to our work; but I may be able to speak more intelligently of these things later.

May you be rewarded for the work you have done and shall do for this great cause which is the work of no class or sect of Christians, but the work of the Church militant. And happy is that people who recognize the obligation resting upon them to send and take this gospel to the dying millions of the earth. May ours, though a small part, be manfully and rapidly performed is my earnest hope and prayer.

Your fellow servant,
J. WALLACE MOORE.

SUMMARY OF RESULTS FOR LAST YEAR IN OUR FOREIGN MISSIONS.

At the beginning of last year we had 106 missionaries in the field. Of these forty-three were ordained ministers; the rest were laymen and Christian women. Of the forty-three ordained ministers, ten were new men whose energies were given to acquiring languages and other preparatory work; one was an invalid; two were the greater part of the year in this country. There were only thirty active ordained workers in the field. The visible result of their labors was the addition of 600 to the Church by baptism, being an average of twenty to each ordained worker. The average in the home Church was about twelve to each ordained worker. The invisible results will not be known until the day of judgment.

The work of many of these foreign missionaries was like that of those men who went down in diving bells to lay the unseen foundations of those magnificent structures which now span the Mississippi River at Memphis and St. Louis.

At home the result of our work was a contribution of $143,000, which is about $9,000, more than the contribution of any previous year. This is nothing to boast of, but considering the times through which we have passed it is something to be thankful for.

We sent out during the year twenty-seven missionaries. By the blessing of God we were enabled to close the year with all obligations met and a balance of about $9,000, in the treasury, instead of a deficit of $25,000 as was feared when the panic was upon us.

We have now 130 missionaries on our roll. To support them in their work will require a contribution this year of at least $155,000. To make any such advance as we ought to make we will need a contribution of $175,000. Can that amount be raised? It can easily be done.

First, if the 1,029 of our churches who gave nothing last year will fall into line this year; second, if the well-to-do people of our Church as a class will give for this cause until they feel it, as many of our poor people are now and have been doing; and third, if those who fear the Lord will pray earnestly and from the heart, and continually for our Foreign Mission work. So may it be.

S. H. CHESTER,
Acting Secretary.

ATHLETICS AT DAVIDSON.

[Correspondence of the N. C. Presbyterian.]

DAVIDSON, N. C., May 7th.

Saturday, May 5th, was a perfect day for ushering in Davidson's first holiday set apart for athletic sports and contests. The program was varied and interesting; the spectators enthusiastic; the contests between the classes exciting, their rivalry keen, but generous. The Seniors won in throwing the base ball, the running high jump, the relay race, and the one mile race; Juniors, in the two hundred yards dash, the half mile walk, the tug of war, and the quarter mile dash; the Sophomores, in the potato race, the three-legged race, the hurdle race, and the pole-vaulting; the Freshmen, in the three-legged race (one leg and a half, the Sophs, won the other leg and a half), and the banana contest; the Meds, in throwing the hammers. In the afternoon, an excellent game of base ball was played Seniors *vs.* the other classes, score 7 to 3 in favor of the Seniors. Prizes will be awarded to the successful contestants in each of the contests. Mr. E. L. Wilson of the Junior Class and Mr. M. Wooten of the Sophomore Class will carry off the largest number of prizes.

The second half of the session is broken by so many pleasant interruptions in the regular routine that the time passes very rapidly between January and June.

The Senior examinations begin May 15th, the regular examinations May 29th and the Commencement, June 10th. Dr. S.S. Laws, of Columbia Seminary preaches the baccalaureate; Dr. W. W. Moore, of Union, the sermon before the Y. M. C. A.; Rev. E. W. Smith, delivers, the alumni address and Dr. G. B. Strickler, of Atlanta, Ga., the address before the Literary Societies.

With such admirable speakers, we have every reason to anticipate an unusually interesting Commencement.

[This article reached us last week after paper was up and so had to be postponed. Ed. N. C. P.]

EXTRACT FROM REPORT

Of Trustees of High School of Orange Presbytery for Session of 1893–'94.

To the Presbytery of Orange:

Your Board of Trustees of the High School would respectfully report that the school has enrolled this session forty-four pupils, with an average attendance of about thirty. This number appears disappointingly small; but there are two considerations which give this attendance a more cheering aspect; first, the fearful financial distress which seriously hurt all of our schools; and second, the fact that these forty-four pupils do not represent local patronage merely, but come from different sections of our State. We have representatives from ten counties, namely, Alamance, Caswell, Guilford, Granville, Mecklenburg, Orange, Rockingham, Stokes, Wake, and Wayne; and from the following towns and cities; Charlotte, Reidsville, Danbury, Greensboro, Burlington, Graham, Chapel Hill, Raleigh, and Mount Olive. The mailing list of our patrons includes twenty-three postoffice addresses. We have had twenty-six boarders in barracks and vicinity, being 60 per cent. of total enrollment. These facts make it evident that the school is becoming widely known, and is attracting pupils from all over our State; and that the money already expended is really a permanent investment, establishing for the school a high character and making it widely known. From all indications the attendance next year will insure the support of the school.

The enrollment as to classes is as follows: Senior 2, Junior, 7, Third Class 15, and Fourth 20. Total 44.

The representation by churches is: Presbyterians 30, Methodists 12, and Baptists 2. We have 2 candidates for the ministry, 2 ministers' sons, 9 communing members of the Presbyterian church, and about 5 of other churches.

(Then follows a financial statement, plans for the next session, and a commendation of the school to the active interest and patronage of Presbytery.)

The Presbytery expressed its gratification at the success of the school; and took the following measures for raising funds for its support:

1. Requesting Synod's Committee to appropriate to our school for this year all of Orange Presbytery's contributions to the cause of Church and Christian Education.

2. Ordering a second special collection for our own school, to be taken up in all our churches as soon as possible.

3. Authorizing the Board of Trustees to put an agent into the field to raise funds for the school.

All of the above measures are absolutely necessary for the establishment of the school on a sound financial basis, as very heavy expenses have, of course, been incurred in its organization, and it has thus far received almost no pecuniary help from any source.

E. C. MURRAY,
Stated Clerk.

PRESBYTERY OF MONTGOMERY.

[Correspondence of the N. C. Presbyterian.]

Met at Covington. Va., April 17–20.

Received: Rev. F. McMurray from Tuscaloosa Presbytery, and Candidate Bolling M. Hobson from East Hanover.

Enrolled: Charlemont church, Bedford county, Va.

Commission: To organize new church on Jennings Creek if way be clear.

Licensed: Candidate Bolling M. Hobson.

Calls Received: From Parisburg, Walker's Creek and Eggleston for Licentiate Hobson from Roanoke church, Roanoke Presbytery, for Rev. R. R. Houston. Action on these deferred till adjourned meeting at Radford, May 1st.

Mr. Hobson was also invited to be stated supply at Hoge's chapel.

Dismissed: Candidate J. J. Duncan Maryland Presbytery.

Memorial: Rev. D. W. Shanks, D. D., who died March 4th.

Home Missions, Education and Publication and Colportage received much attention. Home Mission field well occupied. Seven candidates under care, and one colporteur in the field.

Next stated meeting, Rocky Mount, Va., Sept. 18th.

An adjourned meeting of the Presbytery was held at Radford, May 1st.

On petition of 68 members of the Radford church they were organized into a new church, to be called the "Radford Central Presbyterian church," under the same pastor, Rev. B. W. Mebane,

Elders Ordained: J. Hoge Tyler, G. E Cassell, A. W. Tiche, C. G. Johnson.

Deacons Ordained: E. H. Tyler, John Tyler, E. F. Lawrence, W. P. Gunn.

Licentiate Bolling M. Hobson accepted the calls of Parisburg, Walker's Creek, and Eggleston churches in Giles county, Va., and was ordained to the full work of the Gospel ministry.

The following committee was appointed to install Mr. Hobson: Ministers, T. M. McCorkle, J. McC. Duckwall, and Ruling Elder George L. Sinclair. It was also ordered that Rev. Dr. Hawes, the Synod's evangelist, be invited to assist.

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BUFFALO LITHIA WATER
Goes regularly to Hot Springs for GOUT, RHEUMATIC GOUT, RHEUMATISM.—How this Water is valued there in BRIGHT'S DISEASE OF THE KIDNEYS and STONE OF THE BLADDER.

Dr. Algernon S. Garnet,
Surgeon (retired) *U. S. Navy, Resident Physician, Hot Springs, Ark., says:*
"My experience in the use of
BUFFALO LITHIA WATER
is limited to the treatment of Gout, Rheumatism and that hybrid disease, "Rheumatic Gout" (so-called), which is in contradistinction to the Rheumatoid Arthritis of Garrod. I have had excellent results from this Water in these affections, both **in my own person and in the treatment of patients for whom I have prescribed it.** Of course the remedial agent is its contained Alkalies and their solvent properties. Hence it is a prophylactic as well as a remedy in Nephritic Colic and forming Calculi, when due to a redundancy of Lithic Acid."

Dr. Wm. B. Towles,
Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia, former Resident Physician, Hot Springs, Va., says:
"I feel no hesitancy whatever in saying that in Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder, and in all Diseases of Uric Acid Diathesis, I know of no remedy at all comparable to
BUFFALO LITHIA WATER
"Its effects are marked in causing a disappearance of Albumen from the urine. In a single case of Bright's Disease of the kidneys **I witnessed decided beneficial results from its use,** and from its action in this case I should have great confidence in it as a remedy in certain stages of this disease."

The late Dr. Wm. F. Carrington,
Resident Physician, Hot Springs, Ark., Surgeon (retired) *U. S. Navy, says:*
BUFFALO LITHIA WATER
has signally demonstrated its remedial power in Gout, Rheumatic Gout, Rheumatism, Uric Acid, Gravel and other maladies dependent upon the Uric Acid Diathesis. It not only **eliminates from the blood the deleterious agent** before it crystalizes, but dissolves it in the form of Calculi, at least to a size that renders its passage along its ureters and urethra comparatively easy. Send twenty cases No. 2."

Dr. T. B. Buchanan,
Resident Physician, Hot Springs, Arkansas, says: "Send me five cases of
BUFFALO LITHIA WATER
I have made use of this Water for Gout in my own person and prescribed it for patients similarly suffering, with the most decided beneficial results. I take great pleasure in advising Gouty patients to these Springs.

This water is for sale by druggists generally, or in cases of one dozen half gallon bottles $5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODE, Proprietor,
Buffalo Lithia Springs, Va.
Springs open June 15th.

HOT SPRINGS. VIRGINIA

The church fund is growing slowly, but surely. Quite a number must have forgotten last week, and I shall be glad to hear from *you* this week.

All contributions are acknowledged at once by letter or through the papers. If you do not want your name to appear, just ask that it appear as "A Friend." I gratefully acknowledge the following: Miss Emma Jones, Millboro Depot, Va., $1; Mrs F Darnell, Millboro Depot, Va., $1; Mt Carmel L. H. M. S., Va., $5; Mrs A R Porter, Gerardstown, W. Va., $5; Mr G W McKown, Gerardstown, W. Va., $5; Mrs Wm H Jeffress, Jeffress Store, Va., $5; Mrs J C Carson, Blountville, Tenn., $1; Bells Valley Missionary Society, Bells Valley, Va., $5; From one of the 492 left Moorefield, W. Va., $1; Geo Glass, Roanoke, Va., $1; A H McCue, Fishersville, Va., $5; Mrs C M Nickell, Millboro Depot, Va., $1; Rev Jas Murray, D D., Bedford City, Va., $1; Miss Bessie McCoy, Warrenton, Va., $1; Mrs Wm F S Greenville, Va., $1. Total number 15. Amount $39. By last report 54, amount $142.25. Total to date (by 69 friends of the work) $181.25. In January, 1894, I asked 546 persons to send me $800; from 69 persons I have received $181.25; leaving 477 friends to send $619.75. Will not 77 persons respond this week and reduce this number to 400? before my next report? thus increasing the amount. If so send on the same day you get this, (unless it is Sunday, then send on Monday.)

The Roman Catholic church is already begun—*the gift of one lady* who visited there from New York.

Oh! Protestants! help me, that we may have a Protestant church at the Hot Springs right away. Our room will soon be too small for the congregations, and we need the church so much. Send something this week please to the pastor, Rev. Wm. C. White, Warm Springs, Virginia.

A Christian woman wrote upon the fly-page of her Bible the following words: "Lay any burden upon me, only sustain me; send me anywhere, only go with me: sever any tie but that one which binds me to Thy service and to Thy heart." This is true consecration.

GOLD DUST.

Toil, feel, think, hope; you will be sure to dream enough before you die, without arranging for it.—*J. Sterling.*

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Your manners will depend very much upon the quality of what you frequently think on; for the soul is tinged and colored with the complexion of thought. —*Marcus Aurelius.*

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"It is not the deed that we do,
Though the deed be never so fair,
But the love the dear Lord looketh for,
Hidden with holy care,
In the heart of the deed so fair."
—*Selected.*

***

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*F. W. Farrar, D. D.*

***

The years write their record on our hearts as they do on trees; inner circles of growth which no eye can see. *Saxe Holm.*

***

God is not dead, nor doth He sleep;
The wrong shall fail,
The right prevail,
With peace on earth, good will to men.
—*Longfellow.*

MAGAZINES.

St. Nicholas for May is full of good things —M. E. Leawell contributes a naval story. There are a variety of others of unusual interest in prose and verse. "The Brownies" still continue to amuse the readers. Published by The Century Co., New York.

Our Little Ones and The Nursery by the Russell Publishing Co., Boston is made up of everything dainty for the child. Price $1.50 a year.

Plan of the Ages, with Chart: By George C. Needham. The author's well known premillenival views, are of course set forth here. Time is represented by seven ages, the first from Adam to Noah, and the last the age of Christ's Millennial Kingdom. The price is 25 cents and Fleming H. Revell Company, New York and Chicago the publishers.

The Message of Christianity to Other Religions is a little booklet of 28 pages 16 mo., by Rev. James S. Dennis, D. D., missionary at Beirut, Syria. The table of contents contains the Message of Foreign Missions to the Church; Meaning of the Macedonian Vision; Conflicts of the Foreign Field, &c. Price 15 cents—Fleming H. Revell Co., New York and Chicago.

Some Glimpses of Heaven.

BY THEODORE L. CUYLER, D. D.

There are but few things that have been revealed to us in the Bible about Heaven. God's Book devotes a great many pages to the rules for right living in this world, even though our sojourn here is so short. Its aim is to show us the *way* to Heaven; but only a few sentences are devoted to the description of the eternal home of God's people. The Bible says enough to pique our curiosity, to excite speculation, to sharpen a spiritual appetite, but not enough to lift the sublime mystery which overhangs it. A few things are made quite clear to us.

In the first place, it is not merely a condition; it is a locality. It is distinctly bounded, or else such words as "walls" and "gates" would be a fantasy. Having no need of sun or moon or stars, the "Lamb is the lamp thereof." There is something beautifully suggestive in the many-sidedness of Heaven, with gates of entrance from every point of the compass. This emphasizes the catholicity of the "many mansions" into which all the redeemed shall enter, from all regions of the globe, and from every denomination of Christendom. All shall come in through Jesus Christ, yet by many gateways. The variety of "fruits" on trees of life would seem to point toward the idea of satisfying every taste and aspiration of Christ's innumerable household. Having no gross bodies that require food, we shall hunger no more, neither thirst any more. The aspirations shall be for larger knowledge—to become greater, wiser, nobler; to become filled more and more with God—forever "reaching forth unto the things that are before."

Heaven assuredly is to be a home, and its occupants one vast household of love. No one will be lonesome, or complain of the lack of congenial society. Shall we know each other there? Most assuredly we shall; for God's Word never hints that our identity shall be destroyed by the process called death. We shall be the same persons, even if the external conditions become different, when the natural body becomes a spiritual body. In the parable of the rich man and Lazarus the wretched sufferer is described as recognizing Abraham in the abode of the blessed. Would our Lord have given his sanction to an utter fiction? If Abraham so preserved his identity as to be recognized and to be addressed by name, why not every other inhabitant of our Father's House? Paul expected to depart and to be with Christ, and still to be Paul after he arrived there. With what delight he expects also to greet his spiritual children in glory! The veteran soul-winner exclaims: "What is our joy or crown of rejoicing? Are not even *ye* in the presence of our Lord Jesus Christ at his coming?" This would be solemn nonsense if Paul did not hope to recognize his Thessalonian converts in Heaven. The early Church all held to this doctrine of future recoguition. Martin Luther, in one of his Table Talks, said: "We shall know Father and Mother and each other, on sight, better than Adam knew Eve." That sturdy old New England theologian, Dr. Nathaniel Emmons, was never given to imaginative flights; and during last sickness he said: "I want to go to Heaven. I want to see Isaiah and Elijah and the Apostles; but I want to see Paul more than any man I can think of." There are many others of us who may want to ask many questions of the author of the Epistle to the Romans. What family reunions there will be there also! "I do not expect," said an eminent minister to me once, "that I shall be so absorbed in looking at my Savior that I shall forget my dear old mother; I shall look for her as soon as I get within the gates."

When Cyneas, the ambassador of Pyrrhus, returned from his visit to Rome in the days of her glory, he reported to his sovereign that he had seen a "commonwealth of kings." So will it be in Heaven, where every heir of redeeming grace will be as a king and priest unto God; and divine adoption shall make every one a member of the royal family. What a comfort that we will never be obliged to pull up our tent-poles in quest of a pleasanter residence. Heaven will have no "moving day." No humble child of toil will be tortured any longer about the scanty means to pay rent, or tremble at the sight of an exacting landlord. When you and I have packed up at the tap of death's signal bell, and set out on our last journey, there will be a delightful permanence in those words, "*forever* with the Lord." No longer shall we dread to be torn away from associations and kindred whom we love, and to be sent off into strange places or among uncongenial faces.

One of the best evidences of the entirely sanctified condition of Christians in that world will be that God can trust us there with complete happiness and unalloyed prosperity. I never met with a Christian in this world who could be; even Paul needed a thorn in the flesh to prick his pride and keep him humble. There is not one of us whose religion might not soon decay if exposed to the blazing heat of a constant sunshine. We require continual chastisements and settings-down and settings-back, and frequent trials of head-winds and storm. Nothing would ruin us sooner than to be allowed always to have our own way. But in Heaven it seems likely that we can bear to be perpetually healthy, perpetually prosperous, perpetually happy, without the need of watchfulness or the fear of falling. How hard it will be to recognize ourselves! We shall require no rods of correction, and there will be no house-room for crosses there. Can it be, my brother, that you and I shall ever see a day that will never know a pang, never make a false step, never hear a sigh of shame or self-mortification, never see one dark hour, and never have a cloud to cross the unbroken azure of our sky? And oh, what a joyful relief to poor bed-ridden sufferers to know that "none shall say I am sick; neither shall there be any more pain!"

Happy is that follower of Christ whose life work is kept up so steadily to the line that he is ready to leave it at a moment's notice. The leagues to that world of rest—where the holiest activities are restful—are few and short. Happy is he who, amid the busiest service of his Master and his fellow-men, is always listening for the footfall this side of the golden gate and for the voice of invitation to hasten home! A true life is just a tarrying in the earthly tent *for* Christ until we go into the mansions *with* Christ. "I hope your master has gone to Heaven," said some one to a Southern slave in the old-time days of slavery. "I'se afraid he has not gone dare," replied Ben; "for I neber heard him speak of dat. When he go to de North, or to de Virginny Springs, he always be gettin' ready for weeks. I neber see him gettin, ready for goin' to Heaven." That simple negro's words have a weight of wisdom and solemn admonition to us all. For let us be sure that no one of us will get even a glimpse of Heaven's glory or a taste of its joys unless we are making ready for it by a life of obedience to Jesus Christ. There may be many who will knock at the gate and cry "Lord, open to us," and find too late that they have shut that gate against themselves. —*Independent.*

How a Tired Woman was Rested.

Looking over a pile of clippings, made several years ago, I came across two which had lost none of their interest to me, and as I happened to know that they touch on a phase of experience common to many of my readers, I venture to reproduce them in condensed form, says a writer in the Home Missionary Monthly. I do not know the writers of either article, but I am sure that in each instance a personal experience is given. The first tells

HOW A TIRED WOMAN WAS RESTED.

It was only nine o'clock in the morning, yet she was already tired. She had been up since six; had prepared breakfast, drawn water from the well, gone to the cellar four times; then she washed the dishes, set the bread, swept dining-room and kitchen; now the sitting-room was to be put in order, cake to be made, some ironing to finish, lamps to be filled, a pie to be made for dinner, which must be ready at precisely twelve o'clock

All these things weighed her down, body and soul. Like Martha, she was cumbered with much serving: like Martha, also, she felt that she was left to serve alone, while her more favored friends were allowed to indulge their tastes and inclinations spending their summer days, not in a hot, narrow kitchen, but in various delightful resorts. But, she with the same tastes, the same inclinations and inspirations, was condemned to unending drudgery, added to the hard work of making five dollars do the work of ten.

You see she was very weary; and the over-worked body so wrought upon the usually willing spirit, that for the time she forgot the helping hand, which through all the years, had tenderly led her, even when the paths were thorny and the way rough, she did not then remember the various "brooks by the way" from which she had been permitted to drink and be refreshed.

While her irons were heating she sat down for a moment to rest, taking up the Bible, which was open at the next Sabbath's lesson. "Jesus at the Feast." While studying the preceeding one, "Jesus at Bethany," her sympathy had gone out toward Martha, heated, hurried, tired Martha. And here again she read, "and Martha served." Then came the mention of Mary; of her graceful, fragrant service; of the Master's approving recognition, and of the wonderful prophecy which must have so delighted her soul. And as she read, she seemed to see the sister when the feast was over. Mary, sweet, fair and spotless; the odor of the ointment clinging to her garments, and the blessed words of Jesus still ringing in her ears: Martha, with tired and anxious face, ruffled hair, hands full of soiled napkins and empty dishes, and perhaps not in a mood to sympathize fully with her sister as she repeated, for her benefit, what Christ had said.

These thoughts passed through the mind of the tired worker; then her eyes fell upon a text which, though she must have read it a hundred times before, seemed to strike her as entirely new, "Now *Jesus loved Martha* and her sister, and Lazarus"—loved them all; but Martha's name was mentioned, the only woman particularly honored in this way, yet Martha served; and though Jesus reproved her when she lost patience and

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was discouraged and complained of Mary's neglect, yet she was answered by a reproof so gentle that she was drawn nearer to the loving heart of him who came not to be ministered unto, but to minister.

Then the mind strayed off to a thought of the almost positive rebellion felt that very day, because, instead of enjoying the privilege of attending the Presbyterian Missionary meeting in a neighboring town, she must stay at home and serve. It would have been so much more delightful to sit at the feast, as did Mary of old, and listen to the story of the progress of the Master's kingdom. But glad, restful thought! tiresome tasks need not shut out from Christ's love. She could pray for the extension of his kingdom if she might not listen to the story, and catch the inspiration of actual contact with those who bore the tidings.

"Jesus loved Martha." The words were as a tonic to soul and body; and when the Bible was laid away and work resumed, the labor seemed lighter, and she has gone in the light of those blessed words many days.

The other clipping is headed

CAREFUL MARTHA'S MESSAGE.

Of the two sisters at Bethany I have always preferred Mary, imagining her, after giving due attention to the requirements of her guests, sitting cool and quiet listening to the words of Jesus, our very ideal of the gracious hostess. Then Martha appears, heated and officious, more intent upon exhibiting her own house-wifely skill than on entertaining her friends, and reproves her sister because she will not turn away from Jesus to perform some little unnecessary labor.

But on a certain washing day Martha taught me a lesson that I never have learned from Mary. It was not only washing day with an incompetent washer-woman, but it was also threshing day, and there were six hungry men to cook for besides our own two; I had the care of a nervous invalid, and was sick myself with the kind of faintness in which one cannot decide whether the soul is dropping out of the body, or the body is falling away from the soul.

Standing before a sink full of unwashed dishes I was pervaded with the idea of how far away the Lord was from me; never before had he appeared so high and holy and unapproachable. He was the judge of all the earth, he was the King in his glory, he was the High and Holy One who inhabiteth eternity; no name brought him near to me.

"Master, carest thou not that I serve alone?" suddenly rang in my ears, and Martha, with her face as heated as my own, seemed close to me.

"Oh, how well acquainted she must have felt with him before she could have said that to him!" I thought, with a throb of joy, "and as he is the same yesterday, to-day and forever, he is just as human to-day as he was eighteen hundred years ago, when he was so human that Martha dared tell him of a household perplexity."

And then the Man, Christ Jesus, our Friend and Helper, came back to me, near and real.

Anecdote.

"Why do you whip me?" said the long seam little Maggie was sewing in the dress she had torn." Because I hate you and you keep me from play," replied little Maggie. But presently she remembered the way her mother spoke to her on occasion, and she said, "I whip you, my dear seam, for your own good, so that you may grow strong, and not rip and tear as you have done.—*Harper's Young People.*

The Gentlewoman.

A gentlewoman never fails in the small, sweet courtesies. Instinctively she respects the feelings of others, and having the golden rule by heart, it is from her heart that all lovely, love-compelling graces flow. "In her tongue is the law of kindness," and she has the ready tact which takes advantage of every opportunity to render the lives of others happier,

And every morning, with "Good-day,"
Makes each day good.

Her winning smile and gentle minis trations, her soft voice and unfailing sympathy, insure her always a ready welcome, and, like the sun, she "finds the world bright, because she first makes it so." The fairy tale of our young days has a peculiar charm and attraction. The courteous, cheerful maiden who draws water for the withered old crone, and who listens to her and replies with amiability is rewarded with the gift of uttering pearls and diamonds; and, in the less romantic German version, Frau Holle bestows gold pieces as the reward of civility and diligence with that delightful prodigality so characteristic of fairyland.

Self-Consciousness.

Self-consciousness is not to be cured by any patent method, and cannot be explained in a sentence. If you want to cure it, the first thing is to diagnose it. What does it spring from? There are some cases in which it is of the nature of a physical infirmity, no doubt. But dismissing cases of hereditary shyness, timidity, seclusiveness, it will be found that in most people self-consciousness is the product of restless egoism and morbid vanity. The remedy, therefore, is to suppress yourself, to try not to think of yourself, to get outside yourself, to avoid the habit of morbid self-introspection, to cultivate social life, and acquire interest in those pursuits and services for humanity which enable you to forget yourself in the life of others. I know no other remedy. I am acquainted with several people in whom the torture of self-consciousness amounts almost to a disease. It grows by what it feeds on. If it has gone on unchecked into middle life, it is almost past cure. But in youth it may be conquered, and by such simple means as I suggest. Get rid of vanity and self-love, and you will have cut the root of this upas-tree of self-consciousness, which darkens so many human live.

Serenity of Old Age.

One is sometimes very much impressed with the wonderful reserve of strength shown by people who are in extremely feeble health, as, for instance, the very aged. They bear great troubles, which one would think sufficient to crush them, with a fortitude and resignation surpassing the courage and strength shown by younger people.

Perhaps it is because they are so much nearer the other world that their vision has grown clearer, and already the promise is fulfilled to them: "Thine eyes shall behold the King in his beauty. Thou shalt see the land that is very far off." Younger people shrink from pain and are overcome by burdens and cares, but the dear old people calmly meet whatever is appointed to them, and serenely accept whatever the day brings.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

I LIKE MY WIFE TO Use Pozzoni's Complexion Powder because it improves her looks and is as fragrant as violets.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address :

Rev. T. S. Simrall, from California, Mo., to Sweet Springs, Mo.

Rev. Dr. H. B. Boude, from Pleasant Hill, Mo., to Springfield, Mo.

Rev. J. H. Skinner, from Talladega, Ala, to Winchester, Ky.

NORTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Clarkton :—Last Sabbath five were added to the church on examination.

[Correspondence of the N. C. Presbyterian.]

Rocky River :—On Sunday, May 6th was held the regular spring communion. We had preaching on Friday and Saturday preceding by Rev. J. M. Wharey, D. D., a former pastor of the church. On Saturday Rev. R. V. Lancaster was duly installed pastor. There were four additions to the church.

[Correspondence of the N. C. Presbyterian.]

Home Missions in the Presbytery of Albemarle :—The vacancies in this Presbytery are now nearly all supplied. The Nutbush, Oak Hill and Shiloh churches have received Rev. W. T. Walker, late of Hampton, Va., who enters upon his work at once. Mr. R. W. Hines, who has just been licensed by the Presbytery will work as evangelist in Martin, Pitt and Hyde counties, and makes his headquarters at *Parmele* near Greenville. Mr. W. Akers, of the middle class, Union Seminary is to preach at Wilson, Nahalah and Roanoke through the summer.

[Correspondence of the N. C. Presbyterian.]

Wildwood in Wilmington Presbytery :—Rev. S. H. Isler writes under date May 11th. : I closed a series of meetings at Wildwood last night. Two members were added by certificate and two by a profession of faith. Many others are trusting in the Lord and we hope will be brought in the church soon. Mr. T. J. Tolson was installed an elder here. God's Spirit was with us in power.

[Correspondence of the N. C. Presbyterian.]

Mecklenburg Presbytery :—Met yesterday on 10th inst., in the lecture room of the Second Presbyterian church in Charlotte. Candidates R. J. McIlwain, W. O. Sample and J. M. W. Elder were examined and licensed. W. O. Sample was dismissed to Columbia Presbytery and J. M. W. Elder to Roanoke Presbytery.

[Correspondence of the N. C. Presbyterian.]

Antioch Church, Fayetteville Presbytery :—God is constantly blessing this church both by adding to its membership and by increasing the moral worth of each member. At our spring communion, the first Sabbath of May, nine members were received on profession of faith and one on certificate.

[Correspondence of the N. C. Presbyterian.]

Mulberry and Williams Memorial :—We have just had a great blessing upon our two adjoining little churches—Mulberry and Williams Memorial. We rejoice in the reception of thirty-nine new members and our two greatly aroused communities.

On Thursday, April 26th, Bro. J. H. Harrell came and preached until Wednesday, May 2nd at Williams Memorial. He came, like Apollos, "mighty in the Scriptures." He expounded extended passages in such a way that God honored his word in a genuine revival of true religion and fourteen additions to our membership. On Friday night we began at Mulberry and, on Sunday night (May 6th), Bro. J. W. Siler came very quietly into our midst, and began by saying he had just come to "talk" to us about Jesus. "It was the Lord's doings and it is marvellous in our eyes." Already there have been twenty-five added to our little roll of ninety-eight members. Bro. Siler left us this morning (Saturday.) The meeting continues until Sunday. I attribute the great measure of blessing received under God and his ministering servants to the fact that in both churches there is a working as well as a praying membership. Praise the Lord !

[Correspondence of the N. C. Presbyterian.]

Wilmington, First Church :—At the bi-monthly communion last Sunday, the pastor, Dr. Hoge, announced the names of eight persons received into the church since the last communion— one on certificate and seven on profession of faith. One of these was from the Immanuel chapel congregation. Prayer meetings had been held each morning of the preceding week at eight o'clock.

[Correspondence of the N. C. Presbyterian.]

Rev. T. R. Sampson :—Unusually large congregations assembled at Unity church last Thursday, and at Castanea last Saturday and Sunday to hear Rev. T. R. Sampson. The people were delighted with Bro. Sampson's missionary addresses, and contributed much more liberally to this cause than usual.

[Correspondence of the N. C. Presbyterian.]

Whiteville Church :—Last Sunday was communion service. The congregation was large and attentive. Three persons were received into the membership of the church on profession of faith. All praise to the good Master.

SOUTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Westminster :—At communion service, Sunday, May 6th we had a splendid congregation and seventeen additions making a total of forty-three since June 1st, 1893. God has blessed and prospered us, and we pray and hope for greater things in the future. Rev. D. A. Blackburn, is pastor.

GEORGIA.

[Correspondence of the N. C. Presbyterian.]

Savannah :—On Sabbath, April 19th, 1894, the First church Sabbath-school celebrated its 67th Anniversary. It was founded by Lowell Mason, the celebrated musician, and its first superintendent, and now numbers 178. Its primary class of more than 50 members, has been built up by Mrs. L. C. Vass and is remarkably proficient and sings beautifully. A large delegation of the girls and boys built up gradually a "Monument of Christian Character," with blocks, named from virtues, and with recitations and appropriate hymns. The pastor, Dr. L. C. Vass, closed with an appropriate address. Exquisite flowers covered the completed monument. The church was filled to overflowing; persons standing in the vestibule.

The annual report of the church showed progress, elders five, deacons eleven. Additions thirty-three, baptisms nine, Sabbath-school 178, membership 303. Annual contributions $676. Total sum raised for all purposes $5,754. Dismissions and deaths during the year, twenty, marriages, eight.

Second Church, Savannah :—On last Sunday Rev. W. A. Nisbet was installed pastor of this church. Rev. Dr. Vass preached on "The Foundations of Our Faith as Presbyterians." Rev. E. W. Way proposed the constitutional questions and delivered the charge to the pastor. Dr. Vass gave the charge to the people.

MISSOURI.

[Correspondence of the N. C. Presbyterian.]

Fulton Church, Presbytery of Missouri :—On first Sunday in May it was announced by Dr. Primrose, President of the Synodical College, who is supplying the church that twelve had been received since last quarterly communion by letter and fourteen on confession. Seven had been dismissed leaving a net gain of nineteen.

DOMESTIC.

Fire destroyed the Edgestone Methodist church, near Chester, Pa., on Saturday last. Said to be the work of an incendiary. The church cost $28,000 and furniture $3,000.

At the Arlington Hotel, Washington City, on 2d inst., the trustees of the American University (Methodist) was held. The Baltimore Sun says : Among other gifts of the past three months special recognition was made of the contribution of $100,000 by a lady of New York whose name is not announced. It was unanimously voted, in view of the fact that sufficient funds are now in hand to justify the opening of a department of history, that two buildings—a hall of history and a hall of administration—be begun so soon as additional funds sufficient to complete them shall have been secured in cash and reliable pledges. The meeting was the most widely representative one yet held in the history of the institution.

INSTALLATION OF REV. L. B. TURNBULL.

At Durham, Thursday Evening, May 10th 1894.

[Correspondence of the N. C. Presbyterian.]

On Tuesday evening at 8 o'clock, the Presbytery of Orange met in the First Presbyterian church, of Greensboro, according to adjournment and amongst other matters of interest and importance, received the Rev. L. B. Turnbull, from the Presbytery of East Hanover, Va., and thereupon the call for his pastoral services by the church of Durham, was read and put into his hands, and the call accepted by him. The following brethren were appointed to install him as pastor on on the following Thursday evening, May the 10th : Rev. J. Henry Smith, D. D , was appointed to preside, to preach the sermon, propose the questions to the pastor elect, and to the people, to institute the pastoral relation and to charge the pastor, and the Rev. M. McG. Shields, of Roxboro, to charge the people. This duty was performed by the above committee on Thursday night according to appointment. It was an exceedingly pleasant visit to Durham and to his many warm friends there, that this appointment required the undersigned to make—not only because of the hearty welcome and charming entertainment he received, and the large and full congregation that assembled to witness the service and attest their interest and joy, but because of the assurance he felt that the Lord had guided this people in their choice of a successor to my old and dear friend and brother, Rev. H. T. Darnall, who had served them so long and happily, but whose last months had been saddened and darkened by that greatest and heaviest of all bereavements—the death of his sweet and charming wife—his companion and helper for years, and the mother of his boys. As I stepped into the church I recalled the sad fact that when last I entered there, it was to meet a full and weeping assembly gathered for the funeral and burial of their beloved pastor's wife, and my own dear friend.

On the occasion of the installation of Bro. Turnbull—though it was a weekday night, and in a busy city—yet the house was filled with an attentive audience whose interest and attention did not seem to flag from beginning to end. The charge to the people given by Bro. Shields was a specially good one—earnest and appropriate, and if the good people and the pastor will heed and carry out the charges given them, we think a happy and prosperous future opens up before our cause in the town of Durham. I have taken part in many installations, but I recall none where the indications of God's smile and approbation were more manifest—where the prospect of growth was more encouraging and where the cordial grasp of the new pastor's hand by old and young gave more pleasing evidence of "cordial reception and affectionate regard." May I be permitted to add that so many of my old friends of the Durham church, came up at the same time to greet me with smiling face and cordial shake, that a stranger might have been at a loss to know who was the one that had just been installed. Grace, mercy and peace be upon this church and its pastor and upon all their work and co-operation in advancing the cause of "one Jesus."

J. HENRY SMITH.

Greensboro, N. C., May 14th, 1894.

MEETINGS OF PRESBYTERIES.

[Correspondence of the N. C. Presbyterian.]

Mecklenburg Presbytery :—Met in adjourned session, in Second church, Charlotte, N. C., May 10th, 1894, at 10 a. m. H. M. Dixon, moderator; E. L. Siler, temporary clerk. Present sixteen ministers and seven ruling elders.

Received : Rev. Jonas Barclay from the Presbytery of Albemarle.

Candidates : David M. Abernethy and Isaac C. Griffin were received under care of Presbytery as beneficiary candidates for the ministry.

Latimore ; Church reported organized at this place and ordered to be enrolled.

Nantahala : According to petition from this church the name was changed to Center.

Elders' and Deacons' Institute : The churches of Presbytery were asked to take up a collection of $150 during the month of May or June and send to R. A. Dunn, Treasurer, Charlotte, N. C., for defraying the expenses of this Institute. Money to be sent by July 1st, 1894. C. E. Graham, John F. Love, J. J. Osborne and Rev. Jonas Barclay were added to the Committee on Elders' and Deacons' Institute.

Licensed ; J. M. W. Elder, W. O. Sample and Robt. J. McIlwain were licensed as probationers for the gospel ministry.

Dismissed : J. M. W. Elder was, at his own request, dismissed to unite with Roanoke Presbytery, and W. O. Sample to unite with Columbia Presbytery.

Church Erection : Fifth Sunday in July appointed as time for collection to be taken in our churches for this cause.

Call : From Davidson River church for pastoral services of J. L. Wicker, returned to the church as irregular, inasmuch as the terms of the call are not stated, and church asked to correct same.

Evangelistic Powers : Were conferred upon Rev. J. T. Wade to receive members in Macon and Clay counties ; and our ministers who have evangelistic powers to receive members, were also given authority to ordained and install elders and deacons in their respective fields, when it is impracticable for a session to be present.

Colportage : $50.00 of the money in the hands of our depositary ordered to be used in Colportage work in Cleveland county, and $40.00 of said amount to be used in same work in Union and Anson field.

Home Missions : Rev. J. M. Grier was added to the Home Mission Committe. Pleasant Hill granted $50.00 aid from the Home Mission fund for the ensuing year.

Presbytery adjourned to meet at Monroe, Oct. 16th, 1894, at 8 p. m.

Attest : R. Z. JOHNSTON,
Stated Clerk.

[Correspondence of the N. C. Presbyterian.]

Adjourned meeting og Orange Presbytery :

Presbytery met according to adjournment in the First church, Greensboro, May 8th, 1894, at 8 p. m. Present : Revs. J. H. Smith, D. D., E. W. Smith, S. O. Hall, J. McL. Seabrook, and E. C. Murray, and Elder J. W. Scott.

Rev. J. McL. Seabrook moderated the meeting. A memorial on the death of Rev. W. F. Wilhelm was read by Dr. Smith, and adopted by Presbytery.

Rev. L. B. Turnbull was received from East Hanover Presbytery, and Dr. Smith and Rev. M. McG. Shields were appointed to install him as pastor of Durham church, Thursday, May 10th, at 8 p. m.

Mr. Geo. Cabell Smith, a deacon of Dan River church, and a student in the Presbyterial High School, was received under the care of Presbytery as a candidate for the ministry.

New Hope church was permitted to prosecute a call for the pastoral services of Mr. Daniel J. Currie, for one-fourth of his time.

Rev. L. B. Turnbull was elected chairman of committee of Church and Christian Education, and was also appointed a member of the committee on Home Missions.

In answer to a communication from North Wilkesboro church, Presbytery approved of the effort being made by the committee on Home Missions to send a seminary student here for the summer months, and also authorized the committee to send ministerial supplies there, if necessary.

Parts of trial for licensure were assigned Candidates W. K. Forsyth and R. A. Brown.

Presbytery then adjourned.

E. C. MURRAY,
Stated Clerk.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., May 9th, 1894.

The most important act of any member of the present administration. from the standpoint of those who believe in moral reform, was Postmaster Bissell's determination not to appoint any man postmaster who is engaged in selling intoxicating liquor. Mr. Bissell's argument is unanswerable. He says that a man who sells intoxicationg liquor is, in his opinion, unfitted to occupy a position of trust. He is right ; there is a screw loose in the moral machinery of any man who is willing to engage in a business which contaminates everything it comes in contact with and which creates more misery and entails more suffering upon innocent women and children than any other business that is recognized by law ; but, he should not stop at refusing to appoint sellers of intoxicating liquor ; he should also refuse to appoint drinkers of the vile stuff, and then the President and every other member of the Cabinet should do likewise. Many good men, aye, and women too, have for years been studying and promulgating methods of purifying politics, but none of them have made a striking success of it, although their earnest efforts have resulted in some improvement. This administration has an opportunity to do more towards purifying politics than has been done during the preceding century, by taking whiskey out of politics. Let it be officially announced that no man who drinks intoxicants can be appointed to or hold office, and temperance would be given the greatest boom it has ever enjoyed and the official business of the country would be better transacted than ever before. Nothing short of a Constitutional amendment can reach the whiskey drinkers of Congress, but it was made apparent this week when a member of Congress while intoxicated made an unprovoked attack upon an inoffensive citizen, on Pennsylvania Avenue, that they ought to be reached in some way. There will be—there can be—no purification of politics until whiskey-drinking is banished therefrom, and Mr. Bissell deserves well of the country for having taken even a short step in that direction.

It was confidently expected by many that the Senate would ratify the Chinese treaty this week, but it did not, although an executive session five hours long was entirely devoted to the treaty, The labor organizations have increased the opposition in the Senate, and they are credited with delay in acting upon the treaty.

The international peace bureau at Berne, Switzerland has selected the following to constitute a branch bureau with headquarters in this city : Alfred H. Love, of Philadelphia ; Belva A. Lockwood, Washington, D. C. ; Charles C. Bonney, of Chicago ; Rev. Amanda Deyo, San Diego, Cal. ; and William F. Aldrich, Aldrich, Ala. This bureau is to be made the medium of communication between the various American peace associations and the Berne bureau. The sixth universal peace Congress will be held from Aug. 29th, to September 3rd, at Antwerp, Belgium, by invitation of and under the auspices of the managers of the exposition now being held there.

Every observer has noticed the remarkable growth in recent years of young peoples organizations of the churches, and none of them have had a more phenomenal growth than the Brotherhood of Andrew and Philip, which, although only six years old, has nearly 200 chapters in the United States and Canada, embracing in its membership eleven denominations. Washington and Baltimore have united in a brotherhood union, meetings of which are to be frequently held in both cities. At its present rate of growth the membership of to-day will be doubled before the organization is ten years old.

Now that the amendments—more than 400 in number—to the tariff bill have been submitted to the Senate it is expected that the majority will proceed to push the bill to a vote, and, although the amendments are not on the whole entirely satisfactory to any of the Senators, it is not believed that the minority will resort to any dilatory tactics to prevent a vote.

If any proof had been needed that the leaders of the so-called "Coxey' army" are willfully and intentionally misleading the 500 men who was camped in about the unhealthiest spot in Washington it was furnished by the refusal of those leaders to allow ministers of the gospel to preach to the men. The health officials have recommended that the camp be removed, regarding it as a menace to the health of the city. Yesterday, after a trial lasting the greater part of four days, Coxey and two of his assistants, Browne and Jones, were convicted of violating the law for the protection of the Capitol building and grounds. They will appeal to a higher court, if denied a new trial. T.

Having resigned from the treasuryship of Orange Presbytery, I desire to give notice to church treasurer's, that they will send all monies contributed by their churches, to Mr. Thomas Fuller, Durham N. C., on and after the 1st of July.

W. S. MOORE
Treasurer Orange Presbytery.
Greensboro, May 12th.

It certainly was an error, and a very bad error, the saying that Mr. C. S. Tait, of Brunswick, Ga., would send a collection of 13 plants for 5 cents. He proposed to send the collection for 50 cents and certainly that would seem cheap enough. Mr. Tait complains that the error has given him a great deal of trouble. While this shows that an advertisement in the N. C. PRESBYTERIAN is read extensively and acted upon, it does not quiet our regret that this dreadful error should have occurred, and we hope that Mr. Tait will be abundantly remunerated by orders for the plants he offers at such low prices. His advertisement to which we specially invite attention, will be found on 6th page.

The Cape Fear and Yadkin Valley Railway Company will sell round trip tickets to Gibsonville, N. C., on account of the commencement exercises at Fairview Institute May 19th–24th insts. Tickets on sale May 18th–21st inclusive—limited to May 26th. Rates from Bennettsville, S. C., $6 ; Fayetteville, N. C., $4.35 ; Greensboro, N. C., $4.25 ; Maxton, N.C., $5.45; Rural Hall, N.C., $2.40 ; Sanford, N.C., $3.20 ; Wilmington, N.C., $6.65.

A highly cultured young lady wants a situation in a school or college. Her advertisement on fifth page gives particulars.

Say Soes.

A lump of camphor in your clothes press will keep steel ornaments from tarnishing.

Some housekeepers serve lemon with mutton, but most people prefer a combination of tart and sweet, as in mint sauce or fruit jellies.

A PIECE OF HER MIND.

A lady correspondent has this to say :
"I want to give a piece of my mind to a certain class who object to advertising, when it costs them anything—this won't cost them a cent.

I suffered a living death for nearly two years with headaches, backache, in pain standing or walking, was being literally dragged out of existence, my misery increased by drugging.

At last, in despair, I committed the sin of trying an advertised medicine, Dr. Pierce's Favorite Prescription, and it restored me to the blessedness of sound health. I honor the physician who when he knows he can cure, has the moral courage to advertise the fact." The medicine mentioned is guaranteed to cure the delicate diseases peculiar to females, as "Female Weakness," periodical pains, irregularities, nervous prostration, spasms, chorea or St. Vitus's Dance, sleeplessness, threatened insanity.

To permanently *cure* constipation, biliousness, indigestion or dyspepsia, use Dr. Pierce's Pleasant Pellets.

A man can smile grimly under the tortures of the rack but he cannot tread on a tin tack with his bare foot without a bitter howl.

The little toe is disappearing from the human foot. At a recent meeting of the French Academy of Science it was demonstrated that in the last two centuries the average size of that toe has decreased so much that instead of three joints it has most frequently only two, and that, in addition, the nerves and muscles controlling it are slowly becoming useless.

SECULAR NEWS.

NORTH CAROLINA.

On last Thursday night Mr. Mauger London, died in his 82d year. He was the oldest member of the Wilmington bar, and until forced from practice by blindness one of the ablest and most successful lawyers in the eastern section and probably indeed in the whole State.

Memorial Day was celebrated in Wilmington. Col. Julian S. Carr, of Durham, delivered the address, one of the best ever heard here, and which has been pronounced as an incomparable vindication and commendation of the part taken by North Carolina in the late war.

We see it stated that Mr. George W. Watts, of Durham, will donate to that town a city hospital complete in all departments, and present it with an endowment of $25.000. The contract requires completion of the building by December 1st.

Large crowds are expected in Raleigh at the laying of the corner-stone of the Confederate Monument on the 22d inst. That city has given $500 towards making the ceremonies a success.

Chatham Record : From all parts of the county we are pleased to hear encouraging reports of the wheat crop, which now promises to be abundant.

Southport Leader : On last Friday the steamer Wilmington carried up the river probably the largest number of sturgeon ever carried on one trip. There were seven of these fish, some of them weighing two hundred pounds.

Asheville Citizen : E. V. Brookshire, Representative in Congress from the English district of Indiana, has purchased of P. F. Patton the latter's farm on the Hendersonville road, three miles from Asheville. The price paid was $6,000. Congressman Brookshire has been in Asheville several times, and on his last visit remarked that in a few years all the sightly points about here would be occupied by residences.

Tarboro Southerner : Whoever heard of so many fires in the country—so many barns being burned, so many stables destroyed? The last fire of this sort in the country occurred last Friday night near Battleboro. Mr. Frank Rollins had his stables burned down, and in the fire lost not only his feed but two horses. One of his mules was badly burned, but will probably live. Mr. Rollins' loss is heavy. We have not heard whether he was insured or not. The cause of the fire is unknown, but supposition says it was incendiarism. It seems as if nobody is safe.

[News continued on Fifth Page.]

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Second Quarter.—Lesson IX.

May 27.—Moses Sent as a Deliverer.

Exodus iii. 10–20. Commit vss. 10–12.

Golden Text. Fear thou not; for I am with thee. Is. xli. 10.

I. THE STUDY OF THE LESSON.

First Step. Moses grows up "learned in all the wisdom of the Egyptians" (Acts vii. 22). A tradition preserved by Josephus says that he had received command in the army and made an expedition into Ethiopia from which he returned as a conqueror. Something like this is implied in the expression "mighty in words and in deeds" in the verse just cited. At forty years of age he espoused the cause of his people. The narrative in Exodus might leave us under the impression that his act was one of sudden and rash impulse (ii. 11, 12,) but the N. T. (Acts vii. 25; Heb. xi. 24–26) show that it was deliberate choice. Still the act was rash in that it was entering upon his mission of deliverer without waiting for the Divine command. He was trusting in his own resources and leadership, just as Paul thought he had peculiar qualifications to be a minister to the Jews (Acts xxii. 18–21). The killing of an Egyptian official, and the cutting off his prospect of immortality (according to Egyptian belief) by burying him without embalming was an offense that could not be overlooked, and Moses has to flee. In Midian the same hatred of oppression and injustice that brought him into trouole in Egypt, brings him into favor, and finds him a home and a wife. Here he settles down into the quiet life of shepherd and has given up all other ambitions when the voice of God speaks to him out of the burning bush. Read carefully Ex. ii. 11–25; iii. 1–9. God's hour has struck. Rameses II has gone on filling the land with magnificent buildings, and covering old buildings with his names and titles, for a quarter of a century since the flight of Moses. He has built and adorned his magnificent tomb and at last he has occupied it. The chemists have done their work, and the bandages have been wrapped around him and carefully marked in fadeless ink, waiting for the 19th century discoverer. His son Menephtah with all his father's vanity, but without his father's ability, has been on the throne 12 or 13 years. But the change of kings has brought no relief and Israel's bondage has waxed worse and worse. Now the Lord comes to judgment. No wonder that Egypt's monuments that are so full of the beginning of this reign tell us nothing of its close. No wonder that the succeeding reigns are wrapped in obscurity, and that years of anarchy follow. Egypt in its pride is about to engage in battle with the Most High, and to come out broken and humbled for years to come.

Second Step. Study the points of the lesson; (1) the call and commission, vs. 10; (2) Difficulties, (a) Moses' insufficiency vs. 11; (b) the need of a Name whose authority would be recognized, vs. 13; [(c) the need of credentials, iv. 1]; (2) Answers, (a) God's presence, vs.12(b) the Name given, vss. 14, 15; (c)[a sign for Israel, iv. 2–5], and judgments for the Egyptians, vs. 20. (4) Assurances of success: (a) Israel will hear and unite in the request, vss. 16–18; (b) Pharaoh will be overcome and yield, vs. 19, 20; (c) "ye shall worship on this mountain," vs. 12.

Third Step Study with your helps any points requiring explanation:

Vs. 10. *That thou mayest bring forth*, the ultimate object of his mission, but not the first demand, see vs. 18.

Vs. 11. *Who am I.* Moses' thought is, "I tried this once when I had the prestige of a princely position, and failed. What can I hope to do now as a proscribed and perhaps forgotten exile?

Vs. 12. *Certainly I will be with thee*—the essential element.

When thou hast brought forth, etc. A strange "token" this seems. How could that encourage him to *do* which was to happen after he had *done?*—(1.) God's assurance that a certain definite thing would happen is encouragement to take the intermediate steps; (2.) When Moses had brought the people out his hardest work was still to be done, and the experience of God's faithfulness *so far* would encourage him for the rest.

Vs. 14. *I am that I am*—a revelation of his nature as the self-existent Being. Without vowels (as the ancient Hebrew was written) it consisted of the four letters J. (pronounced *y*). H, V, (pronounced *w*), H. The Jews had a superstition about pronouncing it and so, when the vowel points were added, pointed it with the vowels of *A'donay*, Lord. This gave rise to J'hovah, or Jehovah. Whenever the word LORD (in capitals) is found in our version it stands for this name. We had much better read "Jehovah," as urged by the American revisers.

Vs. 15. This verse identifies Jehovah, as He now wishes to be known, with the El Shaddai (Gen. xvii. 1) who had made the covenant of circumcision with their fathers.

Vs. 16. *Elders.* Israel even in bondage was an *organized* people. They had carefully kept their family records, and the heads of the houses of their fathers "had a recognized authority. Government by elders has been the recognized organization of God's Church in all ages, and will be unto the end (Rev. iv. 4.)

Vs. 17. *I have said*, i. e., to Abraham (Gen. xv. 14–21. This prophecy had been kept in their remembrance by God's counsel to Jacob on going down into Egypt (xlvi. 3, 4) and by Joseph's dying command (l. 24, 25).

Vs. 18. *Now let us go*, etc. It is strange that any Christian student should interpret this as Pharoah evidently did, as a lying pretence to get out of the land and then escape altogether. Had Pharoah granted the request, Moses would have kept faith and returned and waited for further revelations of duty. God prompts Moses to make of Pharoah first *a very moderate request* that the tyranny of his refusal may be more conspicuous.

Fourth Step. Make a summary of the lesson and compare it with ours.

SUMMARY.—*God speaks to Moses feeding his flock on Horeb from out the burning bush and commissions him to deliver Israel. Moses pleads his insufficiency; God promises His presence, and assures him that Israel shall worship Him upon this very mountain. Moses asks for a Name to give the people; God gives Him the name Jehovah—self-existent One—as His covenant name forever; commands Moses to go to the elders with the message that he comes from the God of their fathers who had looked upon their affliction according to His promise to bring them again to Canaan; assures Moses that they will hear him and join in the demand for permission to go forth to sacrifice, and that though Pharaoh will refuse, He will overcome him by signs and wonders and compel him to acquiesce.*

Fifth Step. Study the topices suggested by the lesson in the light of God's Word.

1. *God's calls to service*, vs. 10.
   Joshua, Josh. i. 9; Gideon, Judg. vi. 14; Isaiah, Is. vi. 8; Jeremiah, Jer. i. 7-10; Esther, Esth. iv. 14; Peter, Matt. iv. 18–20; Paul, Acts xxii. 14, 15, 18–21.
2. *Certainly I will be with thee*, vs. 12-
   (a) The promise renewed.
   To Moses, Ex. xxxiii. 14; to Joshua, Josh. i. 5; to Israel, Is. xli. 10; in trouble, Is, xliii. 2; in united prayer, Matt. xviii. 20; in evangelizing the world, Matt. xxviii. 20.
   (b) The need expressed, Ex. xxxiii. 15; Ps. xxvii. 9.
   (c) Fulfilment acknowledged—
   In history of God's people, Is. lxiii. 9.
   In personal experience, Ps. xxiii. 4.
   (4) The secret of power, John xv. 5; Phil. iv. 13.

Sixth Step. In the light of these truths ask *for yourself*, Paul's question, Acts ix. 6; consider Christ's message to Sardis, Rev. iii. 8; and be ready in response to God's call to give Isaiah's answer, Is. vi. 8; trusting in Christ's promise, 2 Cor. xii. 9.

II. TEACHING THE LESSON.

After bringing out the connecting history, tell of the Burning Bush. Mention that it was the emblem of the Presbyterian churches of the Reformation—remaining fresh and vigorous under the fires of persecution. Call attention to the fact that God's revelations are made to those who approach them *reverently* (Ex. iii 5). The Divine is manifested in nature, in man, in the Bible, in Christ, but it only appears to those who draw near with reverent feet. So Mrs. Browning:

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes;
The rest sit round it and pick blackberries."

Make the point that this was the very place where God afterwards appeared to Moses in fire and smoke and gave His law. Then draw out the points of the lesson from the class, explain difficulties, and take up the Bible readings, pressing the practical applications of the Sixth Step.

Prize Questions.

ANSWERS TO QUESTIONS OF MAY 3.

55. The term "Jewish" does not properly describe any except the people of the kingdom of *Judah* and their descendants. Those of the Northern kingdom and all who lived before the division are properly designated as Israelites or Hebrews. We know no Israelites *now* who are not Jews because the Ten Tribes were scattered and were either absorbed into Gentile races, or returned in small remnants and became incorporated with the Jews.

56. The Sanhedrim, Ex. xxiv. 1; Num. xi. 16.

57. Haman, Esth. iii. 8, 9, 13.

(We did not intend plotting by open, foreign enemies, but in a parallel situation to the Israelites in Egypt. The question, however, does not make this sufficiently clear, so we count as correct those who answered Balak, (etc.)

Correct answers were received as follows:

D. R. Johnson, Wilmington, 56, 57.
Janet McDonald, Ivanhoe, 55, 56, 57.
Isabelle Robeson, Westbrook, 55, 56, 57.
Beatrice T. McEachern, Millprong, 56, 57.
Bettie Overcash, Statesville, 55, 56, 57.
Thos. O. Coppedge, Cedar Rock, 55, 56.
Chas. E. McMillan, Wilmington, 56, 57.
Olive Wilson, Hopewell, 57.
Estelle McIver, Gulf, 55, 56, 57.
Jas. A. Whitsett, 52, 54.
Lila Lane, Mt. Vernon Springs, 55, 56, 57.
Miriam McFadyen, Clarkton, 55, 56, 57.
Mary McIntyre, Wilmington, 57.
Robbie McIntyre, Wilmington, 57.
Flora C. McNeill, Fontcol, 56, 57.
Annie Cromartie, Garland, 55, 57.
Chas. P. Russell, Rockingham 55, 56,
Mary Knox Johnston, Lincolnton, 56.

NEW QUESTIONS.

61. What N. T. prophet got his training in in the wilderness?
62. What reference does our Lord make to their interview in this lesson?
63. What assertion does our Lord make of Himself that seems to claim a right to the Name here communicated to Moses?

DOMESTIC.

The torpedo boat Ericcson, the first war vessel ever built on the inland waters of the United States was launched at Dubuque, Iowa, on last Saturday. Several thousand people were present. Addresses were delivered and military and civic organizations paraded.

Senator Don Caffrery has been nominated by the Louisiana Democrats to succeed himself.

Judge W. W. Mansfield has resigned the position of Associate Justice of Arkansas. Hon. James E. Reddick has been appointed his successor.

Richard Croker, boss of Tammany Hall, has resigned. His successor has not been appointed.

Wm. H. Young, the father of cotton manufacturing in the South died at his home near Columbus, Ga., on 9th inst., in the 88th year of his age.

President Cleveland presided over the ceremonies of unveiling the Mary Washington monument on last Thursday.

The special of the N. O. Picayune from San Antonio, May 12th, gives an interesting account of the breaking of a long drought in that State: The drought stricken sections of Duval and Zapata counties, where rain had not fallen in four years, was visited yesterday by a heavy rain and the rejoicing among the starving people is being manifested in many remarkable ways. When the rain began falling the people rushed out of their houses at Carrizo and other villages in the affected counties, shouted and cried with joy. Men, women and children marched through the streets singing and praising the Lord for the blessing that had been given them. The drought had caused thousands of head of cattle in Zapata county to die from starvation.

Tip, known as a "rogue" elephant was killed by poison in the Central Park menagerie, New York, last Friday He was induced to eat some balls of wet bran which contained capsules of cyanide of potossium. Almost instantly after swallowing the balls of bran he exhibited uneasiness, trumpeted once or twice, and went into convulsions. He died in twelve minutes after taking the poison. An elephant is never considered safe after he has killed a man, and as a dangerous character is branded as a "rogue" Tip had killed first and last eight men and was presented to Central Park menagerie by Adam Forepaugh because he dared not carry him around with his circus. He was chained tightly by the legs in the menagerie, but lately came near making an end of his keeper and was condemned to die. He was only 33 years old and so had not attained maturity. Several times his tusks had been shortened and several hundred pounds of ivory taken from them. He had been in this country since 1882. He was originally imported from Ceylon for the zoological gardens of the king of Italy.

FOREIGN.

The agricultural districts in Spain have asked the Cortez to permit the free growth of tobacco in that country. They say this will prevent importation of American leaf tobacco.

Baltimore Sun: The minister of foreign affairs of Spain has instructed the minister of colonies to include in the colonial budget the sum of $17,000 in gold, which will be paid as an indemnity to an American Methodist missionary who was unlawfully expelled from the Carolina Islands when Spain annexed that territory.

An important discovery of gold is said to have been made in the State of Guerrero, Mexico. The mines are said to equal in richness those of South Africa.

A vast nihilist conspiracy is said to have been discovered in Petersburg, Russia. One hundred persons have been arrested.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On April 24th, at the residence of the bride's father, by Rev. Chalmers Moore, Mr. BONNEY, of Charlotte, N. C., and Miss EMMA PATTERSON, of Hopewell, N. C.

On April 3d, in Nagoya, Japan, by the Rev. S. P. Fulton, assisted by the Revs. R.E. McAlpine and W. C. Buckanan, the Rev. CALVIN K. CUMMING, of Hampton, Va., and Miss ONA PATTERSON, of Hopewell, South Carolina.

On May 9th, at the residence of Mrs. Mary J. Madkins (mother of the bride) by Rev. J.L. Currie, Mr. FRANK M. SIMPSON and Miss ALICE L. MADKINS—all of Caswell county, N. C.

On May 6th, in the Allendale chapel, Mr. CHARLES McNEILL and Miss GENIA THROWER—all of Robeson county, N. C.

The Lining

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On April 27, 1894, JENNIE, daughter of Mr. and Mrs. Luther Cuthberson, aged 2 years and 21 days. "Suffer the little children to come unto Me and forbid them not for of such is the kingdom of heaven."

At Green River, Polk county, N. C, Sunday, Feb. 11th, 1894, Capt. WM. V. SEVIER, aged 57 years.

He was a ruling elder of Sandy Plains church, and will be sadly missed by this little band of Presbyterians. Appropriate memorial services were held May 6th, conducted by Rev. G. A. Hough, assisted by Rev. C. B. Justice. He was married ten years ago to Miss Lizzie Mooney, of South Carolina, and with her, leaves a little boy, to mourn the loss of a devoted husband and father. Truly he "lived not to himself," and has gone to the reward of the faithful.

In Charlotte, N. C., May 11th, 1894, FRANK DEAN, JR., infant son of Rev. D. and Janie A. Hunt, aged 2 month and 20 days. Jesus takes the little lamb to His bosom and His grace sustains the afflicted parents.

In Lincoln county, Mrs. RITTA M. NIXON, on 5th inst., aged 87 years and six months. She was a consistent member of Unity church.

On the 26th of April, 1894, at his residence in Orange county, N. C., Mr. SAMUEL D. BLACKWOOD, in his 58th year. He had been in feeble health for some time past; but until within a few days of his death, his friends did not think his end so near. He had been for many years a professing Christian. He was a sincere, faithful, conscientious man. He was a true friend, a kind neighbor and a devoted husband and father. The sorrow of those who mourn his loss is great; but it is not like that of those who have no hope. C.

On May 10th, in the Oxford Presbyterian church, by Rev. J. Ernest Thacker, Mr. WM. H. BAIN, of Raleigh, N. C., and Miss MARGARET C. HUGHES, of Oxford, N. C.

At the residence of her nephew, Hamilton Erwin, near Morganton, N. C., in the early morning of May 3d, Miss CECILIA MATILDA ERWIN, in the 86th year of her age, greatly beloved by a large circle of relatives and friends. Her death was the result of a severe fall, sustained two or three weeks before. Though so advanced in age and for three years totally blind, Miss Erwin up to the time of the accidental fall had been in excellent health and was conspicuously active for one of her years. She was born May 11th, 1808, at the old Belvidere mansion on John's River in Burke county, the home of her honored father, Col. W. W. Erwin, and lived there all but the last few years of her life. She was one of sixteen children and the last surviving member of the family. She was buried at the old family burial-place at Belvidere in the grave of her twin-brother, A. H. Erwin, with whom she had lived till the time of his death, both unmarried and clinging to each other with the tenderest brotherly and sisterly affection. A large number of sorrowing friends gathered at her burial; the services were conducted by her pastor, and she was laid in her grave by loving hands. The day of her funeral, May 4th, was the 40th anniversary of the marriage of a niece whom she had taken a motherless child in her infancy and reared as her own. This niece became the mother of the nephew who cared for her in her old age and in her blindness. The place and hour of the funeral were the place and hour of the marriage. Many of those present at her grave, weeping with those who wept, had been faithfully taught by her in their childhood in the Sunday-school which she conducted in the neighborhood, and some tearfully and gratefully said: "She taught me to read and gave me my Bible." Her life had been devoted to doing good.

In her girlhood Miss Erwin made profession of faith in Christ at Silver Creek campmeeting (Presbyterian) under the preaching of the Rev. Daniel Lindley (afterwards missionary to Africa) and united with the Presbyterian church at Morganton. At the time of her death she was the oldest member of said church, and will be greatly missed. Her presence and attentive interest were always an inspiration to her pastor. The suffering of the last two weeks was most intense, but she bore it without a murmur. She was heard more than once to whisper the prayer, "Help me, Lord, to see Thy tender mercy in it all," and toward the last, as if the grace she had sought had been given. "My Father I thank Thee for Thy tender mercy and loving kindness."

The following quotation, a newspaper clipping, the words of Dean Stanley as he spoke of death, she had carefully preserved, and how fittingly they describe her own decease: "Then the soul finds itself on the mountain-ridge overlooking the unknown future: one company before is gone; the kinsfolk and friends of many years are passed over the dark river, and we are left alone with God. We know not in the shadow of night who it is that touches us—we feel only that the everlasting Arms are closing us in; the twilight of the morning breaks, we are bid to depart in peace, for by a strength not our own, we have prevailed, and the path is made clear before us!"

"E'en down to old age, all My people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

How sweet to her in her blindness the promise now realized! "And they shall *see* his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."

PASTOR.

WILMINGTON MARKET,

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CONDENSED SCHEDULE.
IN EFFECT DECEMBER 3rd. 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m,
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9.25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junctioh with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

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The Presbyterian.

FOR THE FAMILY.

MOTHER'S ROOM.

The core of the house, the dearest place, the one that we all love best,
Holding it close in our heart of hearts, for its comfort and rest,
Is never the place where strangers come, nor yet where friends are met,
Is never the stately drawing room, where our treasured things are set.
O, dearer far, as the time recedes in a dream of colors dim,
Breathing across our stormy woods like the echo of a hymn,
Forever our own, and only ours, and pure as a rose in bloom,
Is the centre and soul of the old home nest, the mother's darling room.
We flew to its arms when we rushed from school, with a thousand things to tell;
Our mother was always waiting there, had the day gone ill or well.
No other pillow was quite so cool, under an aching head,
As soft to our fevered childish cheek, as the pillow on mother's bed.
Sitting so safely at her feet, when the dewy dusk drew nigh,
We watched for the angels to light the lamps in the solemn evening sky.
Tiny hands folded, there we knelt, to lisp the nightly prayer,
Learning to cast on the Loving One early our load of care.
Whatever the world has brought us since, yet, pure as a rose in bloom,
Is the thought we keep of the core of the home, the mother's darling room.

—*Exchange.*

Items for Lady Readers.

The recent marriage of Princess Victoria, of Saxe-Coburg-Gotha, to Grand Duke Ernest, of Hesse, places another of Queen Victoria's own blood and immediate posterity on a European throne. She must now accord the equality of a "brother ruler" to two of her grandchildren, Emperor William, of Germany, and Grand Duke Ernest, of Hesse, as well as to her second son, Alfred, Duke of Saxe-Coburg-Gotha. Sovereign rank must also be accorded to her eldest daughter, Empress Frederick, of Germany, mother of Emperor William, and the same royal recognition was due her Majesty's second daughter, the late Grand Duchess Alice, of Hesse, mother of Grand Duke Ernest. The other grandchildren of the Queen, who will, in all probability, inherit or share thrones, are the crown princesses of Greece (Princess Sophia, of Prussia), and Rumania (Princess Marie, of Edinburgh), the Crown Prince of Germany (great-grandchild of the Queen), and the Crown Prince of Coburg-Gotha. To these must now be added Princess Alice, of Hesse, who has become engaged to the heir apparent of Russia. The good old lady of Great Britain can, indeed, be called the mother of kings and queens; and, of course, in the above list must be included England, Ireland, Scotland Canada and Australia's future kings, and India's future emperors, her Majesty's eldest son, the Prince of Wales and her grandson, the Duke of York.—*Independent.*

MRS. JEANNIE WASHINGTON STORY.

The unveiling of the monument to "Mary, the Mother of Washington," which took place on the 10th of May, will mark an epoch in the efforts of the women of the United States, being, it is said the first monument ever erected by women exclusively to a woman. And when it is remembered that it is the mother of Washington that our brave and patriotic women have chosen to thus honor, the work acquires an historical and memorable signification. It is gratifying to note in connection with this movement the part played by the women of Louisiana in contributing towards this fund. The vice-presidents of the National Mary Washington Association were chosen from all the States in the union—one for each State. It fell to the privilege of Mrs. Jeannie Washington Story, of this city, to represent Louisiana in this representative body of women. Mrs. Story efforts in behalf of the Mary Washington cause is best told in the fact that she was the first woman in the United States to send a large sum to the treasury. Mrs. Dillingham, of Vermont, sent $600, and Mrs. Lewis, of Vermont, sent $600, but Mrs. Storey sent at the start $900, which she collected for the monument fund. In a recent letter received from the secretary of the Monument Association, the following graceful compliment is paid to Mrs. Story, and through her to Louisiana:

"The monument will be unveiled on the 10th of May. I hope, dear Mrs. Story, that you, who have done so much towards its erection, will be present. You were the first to send a large sum of money to the treasury and for nearly a year Louisiana was the banner State of the association."

Mrs. Story, as is well known, is one of our social leaders and a woman of broad intellectual thought. Her beautiful home in St. Bernard parish, which she has gracefully called "Saxenholm," is the ideal plantation mansion of the olden days. The rooms are filled with rare and costly relics and pictures and bric-a-brac, many dating from the colonial epoch, and nothing so pleases the gracious chatelaine as to gather her friends about her and entertain them in the whole-souled hospitality of the good old times. The grounds about are those of the typical plantation era, and the plantation itself is one of the finest in Louisiana. Mrs. Story is a connection of the immortal George Washington, and it was therefore a most graceful tribute that she should have been chosen to represent Louisiana in the National Monument Association, organized to perpetuate the name and memory of his illustrious mother.—*N. O. Picayune.*

Things Useful.

An excellent hair tonic, it is said, is composed of sulphate of quinine, twenty grains; cologne water, two ounces; infusion of sage leaves, two ounces. Rub a little into the scalp every day.

Make a mold of lemon jelly. Cut bananas in slices and line the bottom and sides of the mold. Pour the jelly in slowly, that it may not float the fruit. Set in ice water until hard. If you have no mold, use a round glass dish. Put the sliced bananas on the bottom, and turn in a little jelly; when hard put a row around the sides, with spaces between, and fill the center with bananas; cover with jelly. Reserve a cupful of jelly, and when ready to serve, break this up lightly and scatter it over the top.

Mint sauce for spring lamb is now in season.—Take only the young, tender leaves, not a bit of stem, and chop very fine indeed. To two tablespoonfuls add a tablespoonful and a half of brown sugar and three of vinegar. It should be quite thick, not as we so often see it—vinegar with a few bits of mint floating around.

Ice cream is very delicious when served in meringue shells. These are thus made: Put a pound of loaf sugar and half a pint of cold water over the fire in a thick saucepan; add a third of an even teaspoonful of cream tartar to prevent graining. When a little of the sugar cooled in ice water can be rolled to a little ball in the wet fingers, remove the sauce pan from the fire and let it cool five minutes. Meantime beat the whites of five eggs to a stiff froth, and slowly pour the contents of the saucepan over them, beating the mixture constantly that it may be smooth. Pour on a board covered with buttered paper and set in a cool oven till nearly hard. Then split with a case knife. Each meringue should be large enough to contain sufficient cream for one plate.

IT'S A MILLSTONE



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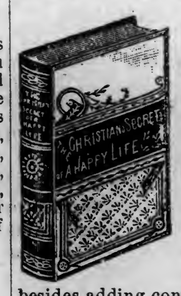
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A CHILD'S LADDER.

BY M. G. R.

A little boy to his mamma said,
As she was putting him to bed,
"If I should pile up barrels high
Until they reached clear to the sky,
And then, dear mamma, if some time
I should up those barrels climb,
Would God from heaven reach down His hand
And take me into the promised ?"

At such a thought the mother smiled,
But gently said, "Ah ! no, my child !
God tells us 'tis by faith and love
That we must enter heaven above ;
By love to Him, and faith alone
In Jesus Christ His only Son,
Who died to save us from our sin
And make us fit to enter in.

"Jesus has told us o'er and o'er
That He the way is and the door ;
He's the Good Shepherd, we are His sheep,
If we give to Him our hearts to keep ;
But if we try to climb to heaven
In other ways than He has given,
But thieves and robbers we shall be,
And ne'er in bliss His face shall see.
So learn, my boy, the story old,
Of the one shepherd, the one fold ;
How the Shepherd His life lay down,
Wearing meekly the thorny crown.
Listen at once and hear His voice :
It is a wise and happy choice ;
'Twill lead you to the mansions fair ;
And this Good Shepherd will be there.

—*Exchange.*

Making Spring.

"When will the spring come, mamma? I'm so tired of cold and snow and ice. I'm tired of stay in-the-house plays. I'm tired of every thing."

It was Flossy Manning who made this plaint one February day. Flossy was what people called "a delicate child." She was not strong enough to go to school over the half mile of country road with her brothers and sisters; she could not coast, or skate, or play at snow-balling. She went sleigh riding sometimes, wrapped in shawls and rugs till she looked like a big rag baby. But that she considered a rather tame amusement.

"You might play at making spring," said mamma.

"Making spring! Why, I can't make flowers and sunshine and blue sky."

"I thimk you can, dearie. The flowers of love are the most beautiful of all. The sunshine of kindness is the brightest, the warmest of all. Think of some one to whom you can be kind, and see if you do not bring the spring right into this very room."

Flossy's face brightened, She was sitting on a cricket at mamma's side. She leaned her elbow on her knee, put her little hand to her forehead and reflected.

"I was cross to Johnny this morning," she said, after thinking very hard for a minute. "I think I'll be good to him, to make up. I wouldn't let him play with my new ball. I'll tell him when he comes home from school that he may play with it all he likes. And, mamma, don't you think Carrie Hall must be lonesomer than I? Her grandma is deaf, and her mother has to work out all day long."

"I think she must be very lonely," said the lady. "I wonder my little daughter has not thought about it before."

"May I go see her, and take Maude Ellen if I am very careful? I don't b'lieve Carrie ever had such a splendid doll come to visit her."

"Certainly, dear."

"And I will take Minnie and Katie with their little trunk. We will undress them, and play put them to bed. I'm sure that will 'muse Carrie."

So Flossy, well wrapped up, with her dolls and their belongings in a basket, started for Carrie's house. Her face was so bright that anybody could see that the lovely spring had come to her heart.—*New York Examiner.*

Being Good.

BY REV. DR. JOHN HALL.

"Now, listen, Johnnie. You're talking about the pleasant fellows that you play ball with. I want you to be pleasant, too, and I want you to be good, too."

"All right auntie: just tell me about it. I get my lessons, I never cheat the fellows, and you can ask grand'ma how I do at home."

"Well, now, listen, Johnnie. A boy—we'll call him Frank—finished school and got a place. It was in a big store. There were ever so many girls and men in it, working all day, and sometimes, when not very busy, chatting together pleasantly. Frank was as nice as he could be, civil to everyone and obliging, and they all liked him. The gentleman just over him thought a great deal of him, and gave him a better place. Not one in the big store had a fault to find with Frank. He was a favorite with everybody."

"Did he get more money, auntie?"

"Wait, now, and listen, Johnnie. The man who owned the store never came through it; he had his office on the upper floor, but he gave the money to pay every one, and everything in it was his. Now what do you think Frank did? He got into the way of taking home with him such things as he could put in his pocket. Of course he told nobody in store. And when he got the higher place I told you of, he took away as much as he could of the money; but he did it all secret, and every one about him kept praising him. Now was he good?"

"Why, of course not, auntie. He was a thief."

"But they all liked him, and thought him so nice."

"No matter, auntie, he was stealing."

"Just so, Johnnie; you are quite right. Well, now, listen. This world is a great place, with many thousands in it, and we meet them now and then, and can be nice to them. We don't see the owner of the world, but he owns it all, for he made it. So we call him our Creator, and we owe love and obedience to him. Don't you recollect what you learnt, 'Remember thy Creator in the days of thy youth?' Now, Johnnie, if we are kind and nice to all about us, but don't think of and obey and give the Creator what we owe to him, we are just as bad as Frank. Our fellow-creatures like us, as they all liked him, but what about our Creator?"

"And what became of Frank, auntie?"

"Why, the owner of the great store, who got all the accounts, found out who was stealing, and Frank was tried and put in jail as a thief. Do you see it now, Johnnie? To be really good we must not only be nice to our fellow-creatures, we must do right to our Creator. Do you see, Johnnie?"

"Yes, auntie; I see, I see."

"Well, keep it in your mind; fix it in your heart, dear Johnnie. Some time again I may tell you more about it."—*Harper's Young People.*

A Queer Coach.

Louella Allen lives on a big farm in California. There were some very large squashes on the place, and one of them was so large that her father had it hollowed out to make a Cinderella coach for Louella.

One day while a gentleman from the East was visiting the family, Mr. Allen and Louella and the guest were walking over the place. Louella slipped away and ran to her squash and got inside.

Then, as they walked over the field, Mr. Allen said, "I suppose you would hardly believe that girls would grow in squashers out here; but I shouldn't wonder if you would find one in this big squash."

He tapped the squash, the side fell apart, and out sprang his little girl!

The Eastern gentleman was so astonished that his hair has been white ever since; but I rather think it was white before.

This squash was more than three feet in length.—*Sunbeam.*

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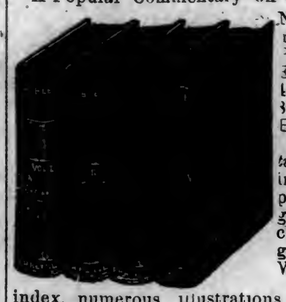
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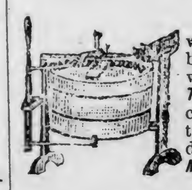
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Dated May 13, '94.	No. 23 Daily.	No. 35 Daily.		No. 41. Daily.
	A. M.	P. M.	.....	A. M.
Lv Weldon.....	11 52	9 27	.....	... .
ArR Mount.....	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro.....	2 40	.....	... ..	.....
Le Tarboro.....	12 25	.....	.....	.....
	P. M.	P. M.		.....
LvR Mount.....	1 02	10 20	.....	6 00
Lv Wilson.....	2 08	11 01	.....	.....
Lv Selma.....	2 58	... ...	....	.....
Lv F'y'ville.. ...	4 35	12 51	.....	.....
ArFlorence.....	7 25	3 00	.....	.....
	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson.....	2 18	.....	.....	6 35
LvGoldsboro....	3 05	.....	.. ..	7 20
LvM'gnolia.....	4 16	.....	.. ...	8 29
Ar Wilm'tn.....	5 50	.....	.....	10 00

TRAINS GOING NORTH.

Dated May 13, '94.	No. 78 Daily.		No. 34 Daily	No. 40 Daily.
	A. M.		P. M.	... ..
LvFlorence.....	7 30	.....	7 25	.....
Lv F'y'ville.....	10 25	.....	9 30	.....
Lv Selma.....	12 08	.....	.....	.....
Ar Wilson.....	1 00	.....	11 27	.....
	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn.....	9 00	.....	.....	7 00
LvM'gnolia.....	10 40	.....	.....	8 33
LvGoldsbo'.....	11 55	.....	.....	9 40
Ar Wilson.....	12 40	.. ...	.....	10 27
	No. 78 Daily.		No. 32. Daily.	
	P M	.....	P. M.	P. M.
Lv Wilson.....	1 10	.....	11 27	10 32
ArR Mount.....	2 13	.....	12 05	11 15
Ar Tarboro.....	2 40	.....	... .	.....
Lv Tarboro.....	12 25	.....	.....	.....
LvR Mount.....	2 13	.....	12 05	.....
Ar Weldon.....	3 19	.....	12 58	...
	P. M.	.....	A. M.	.....

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leave Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m.

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

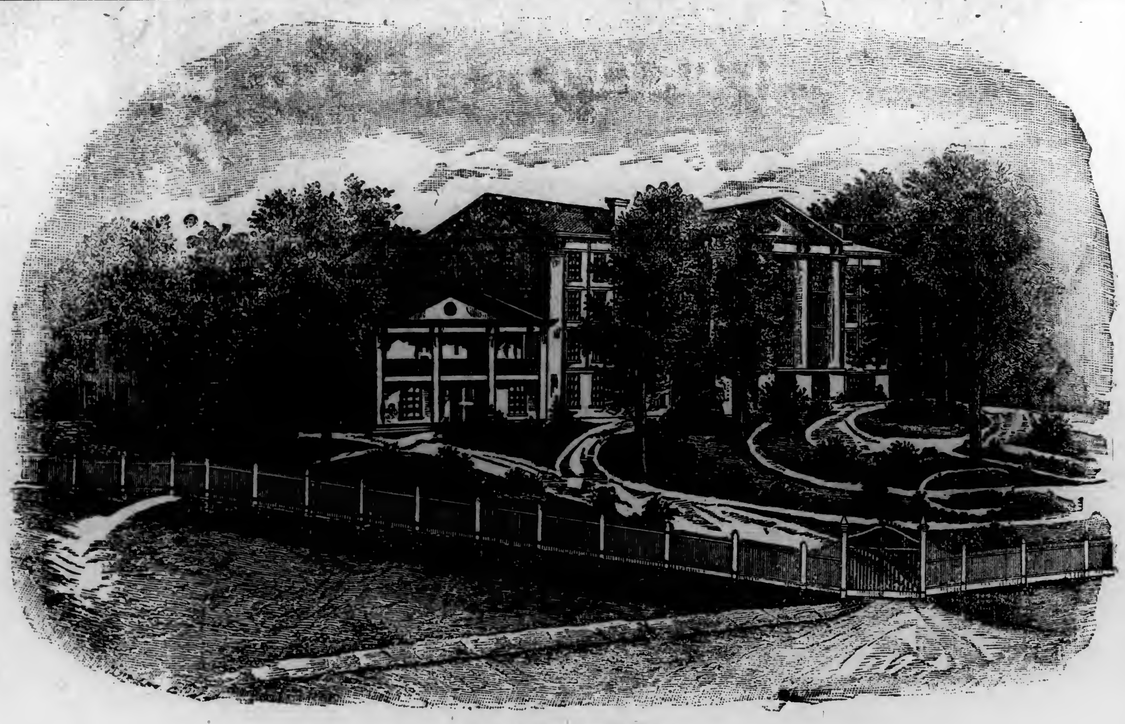
Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 11.00 a m. Returning leaves Clinton at 1.00 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

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General Sup't.

J. R. KENLY Gen'l Manager.

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Condensed Schedule.

TRAINS GOING SOUTH.

Dated May, 13, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington.....	*8 40		.....
			.....
Leave Marion.....	6 31		.....
Arrive Florence..... ..	7 10		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence.....	*7 30	* 7 45	.....
Arrive Sumter.....	8 45	9 20	... ..
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter.....	8 45	*9 53	.....
Arrive Columbia.....	10 10	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia.....	*4 30	*4 20	.....
Arrive Sumter..	5 57	5 45	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter.....	5 57	* 5 55	.....
	A. M.		.....
Arrive Florence.....	7 15	7 15	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence.....	*7 40	.. ..	.....
Leave Marion.....	8 23	.....	.....
Arrive Wilmington.....	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 20 p. m., arriving at Hartsville 9 00 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday.

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North Carolina Presbyterian.

NEW SERIES—Vol. XXVI—No. 1,376. WILMINGTON, N. C., THURSDAY, MAY 24, 1894. OLD SERIES. Vol. XXXVI--No. 1,996

The Presbyterian.

THIS WORLD ABUSED.

As much as we are urged to use this world so much are we urged not to abuse it. In a general way we will agree that whatever is lent us or given us for some good is abused when we pervert it to some, specially if it be unworthy, service or association. If a father should give his son a knife, even without instructions that son ought to know it was for use in some good service. If that son, in wilfulness or ignorance, should go through the house cutting the furniture or disfiguring the walls, he could not claim that he was right because the knife was his own. No more may we claim that we have a right to do what we please because our possessions are our own. The implied truth must be acknowledged that what we have as gifts from God is our own to use not to abuse—not to put to some other, specially if injurious, use than that intended. We refer to this subject again and from a negative view because it is of vital importance. It is a matter of our responsibility to God and accountability for the gifts and possessions He has bestowed. We may not dismiss it lightly nor treat it with indifference. Besides it is an abuse of kindness and generosity to abuse gifts. It is of the nature of an insult to the giver. In abusing the good things we have we trample upon the mercy of God and despise His goodness. We do not mean it so, surely.

It is an abuse of this world to receive its good things as if they came by chance—as if the harvests were independent of day and night, sunshine and rain and any personal control of the forces which God has created in maintenance of the laws which He has established, as if life and light and love were mere happenings in the course of time and grace, mercy and peace sprang from machinery self-directed and self-regulated by laws and relations of several parts established, unalterable and uniform, or as if we deserved what we receive and for this or any other persuasion were not sensible of our dependence on God, did not recognize Him as the source of all good and are not thankful for the blessings we receive.

It is abuse of this world to live without regard to the interests and needs of our fellowmen and our ability and opportunity to serve them and without any reference to the right limitations of God's laws upon our getting and holding worldly goods, controlling and administering secular affairs, conducting and managing business concerns, making and executing laws and interpreting or enforcing principles of public responsibility. It is abuse of this world to live for self alone, practically denying our duty to our fellowmen around us and to God above us. A purely selfish life is out of place in this world, out of harmony with the law of God and far away from the blessed example of Him who went about doing good. This is as true in the failure on our part to contribute directly to the general good as in demanding that everything shall minister to our self-interest. It is as much abuse of this world to neglect our duty of helping others as to insist that the world owes us a living and determining to get it by any means, good or bad, without contributing our part for the public good and for helping individuals as their need is. Selfishness is not only degrading all the better elements of our natures, but dragging down from high and noble purposes the multiform agencies and manifold forces created and given from God that the world might be improved while we are made better by their use to honor God and help our fellow-men. It is abuse therefore not only, as we all acknowledge, to injure or destroy any good there is in the world, but, having time and talents, to fail of their use or application to improve the world as we pass through it. There is great need of material improvement in the variety and preparation of food, in the taste and comfort of clothing, in the plans and construction of houses, in the supply and purity of water, in the cheapness and excellence of lights, in the healthfulness and permanence of systems of drainage and sewerage, in the machinery for labor and recreation, in the arts of painting and sculpture, and cultivation of musical talent and refined literary tastes, for the better appeal from brush and chisel and musical instruments to eye and ear and heart. These in continuation with all agencies of every kind, religious or secular, should cultivate the moral sense, and improve the moral tone and strengthen the moral fibre of our generation, and all with the uplift of a spirituality which shall raise the spiritual standard of holy living higher and help our fellow-men up to its height. Any failure to contribute to this is an abuse of this world.

This abuse may come from setting our heart upon this world as a good, sufficient in itself. Indeed the abuse may be in choosing this world and its present advantages or pleasures or occupations as an end to be reached rather than as a means to something better. We may love the world for its own sake, either with miserly greed, grasping everything in reach and holding on to it and rejoicing in it, or getting only to waste with reckless extravagance in selfish indulgence of appetite or passion or lust. This is near of kin to covetousness and from one side or another will lead to or foster base means and crooked methods to secure, or pride, or display, in having, or tyranny, or corruption, or cruelty in administering office, or conducting business, or discharging trusts, or superintending subordinates. It may consist in a real uncharitableness that cloaks a present refusal to give a little under a promise to conscience to give a larger sum later. It is all one with making this world a stage on which to display and seek to satisfy our ambition, vaunt our pride and gratify our lusts. All through this way of living runs self-love and self-seeking which fails to feel our fellows' woes and has no heart to glorify God and to enjoy Him forever.

It is abuse of this world to treat it as a place of permanent abode and ourselves as destined to live here forever. To arouse us from this folly we are told, that the fashion of this world passeth away. The form and appearance of all scenes and all people is continually changing. A little retrospect will convince us if we have passed the meridian of life. The old homestead is not the same, the faces familiar to our youth have passed away, and all the early scenes have changed. If these have changed little we are changed with passing years, and if these abide we must sooner or later leave them all. We are fading as a leaf. By and bye the world shall be burned up and there shall be a new heaven and a new earth. We too will be changed in a moment in the twinkling of an eye at the last trump. Seeing then that we change now with passing years and all of us are destined to a glorious change of mortal bodies to be like Christ and with Him forever, what folly to live as though we can live on here forever! To live for self, to have unthankful hearts to make things temporal, essential good and to make no preparation for another world; if these be abuse of this world how much more is it to take anything to harm ourselves or injure our fellow-men or dishonor God.

GENERAL ASSEMBLY.

[Correspondence of the N. C. Presbyterian.]

The trip through the mountains of North Carolina is one to be remembered. The striking beauty of the scenery of the eastern slope, the wide view of the more distant peaks, the sudden glimpses of rushing torrents and narrow gorges, the play of light and shadow upon the hills, the triumphs of the engineer's skill, the slow and toilsome climb, the swift dart through the final tunnel into the light that illumines the western slope, all make distinct impressions upon the memory; while the descent of the French Broad is a long series of varied delightful sensations. And when the river has been left behind and the Great Smokey and the Bald Mountains all growing dim in the hazy distance, and the fertile farms and rolling pastures tell of the Tennessee Blue-grass Region, I think how far I am from the piney-woods and sand-hills of old Fayetteville Presbytery where they raise —— men.

The city of Nashville, where the Assembly meets, claims now a population of 110,000 souls. The Assembly met here in 1867 with Dr. T. V. Moore, as moderator. Two members of that Assembly are commissioners to this, the venerable Dr. H. R. Raymond, of Mississippi, and the retiring moderator, Judge Lapsley, of Alabama. The great majority of them have taken their places—some recently, as Junkin, Smith, Markham—in the "General Assembly * * * * whose names are written in Heaven." But the Assembly that meets to-day represents 200,000 Presbyterians as against the 75,000 of its former meeting here. The stated clerk of the former Assembly, Dr. J. R. Wilson, is with us still, while the permanent clerk, Dr. Brown, has in the last few weeks passed to his reward.

The Moore Memorial church in which the Assembly meets is a monument to the moderator of the Assembly of '67. It is most conveniently arranged for the business of the Assembly, having ten commodious committee-rooms, though the auditorium is rather small. A midday lunch on the grounds greatly facilitate the business of the Assembly and has a home-like suggestion of the country Presbytery. The pastor, Rev. Angus McDonald, D. D., is a son of Fayetteville Presbytery and his features at once betray his kinship to the sturdy Scotch of that section. He is untiring in his efforts to provide for the convenience and comfort of the commissioners, while his broad humor has already made him a welcome interrupter of the more prosaic proceedings of the body. His address of welcome was striking for its cordiality and simplicity and at its close he reminded his brethren that another Guest had been invited to attend the meetings of the Assembly and that wherever there was room for Him in their hearts there He would abide.

The Assembly is composed mainly of middle-aged men, though there are some venerable "brethren" and even boyish looking "fathers." It might be styled a bald-headed body rather than a gray-headed. There are few men of commanding influence. All the more probably perhaps, the question to be decided will be settled on the lines of common sense.

FIRST DAY.

Promptly at eleven o'clock on Thursday morning. Dr. H R. Raymond led the congregation assembled in prayer, and after a hymn, read the second chapter of Isaiah. Judge J. W. Lapsley announced that the opening sermon would be preached by Rev. J. M. P. Otts, D. D., of Talledga, Ala. His text was the continuation of Isaiah 2: 3–4, and Matthew 28: 18–20. The sermon was carefully prepared and read from manuscript, and the main theme, the evangelization of he world under the gospel dispensation, with all the attendant blessings of liberty, peace and happiness was one thoroughly in accord with the belief and principles of our Church. It might be questioned whether the private views of the speaker on the subject of Organic Union, Colored Evangelization and Church Societies would better have been omitted from the authoritative exposition of the pulpit.

A new Presbytery, the Presbytery of Norfolk, was by permission added to the roll and the roll was then called.

Nominations for moderator were then made. Dr. J. R. Graham, of Winchester, Va., Dr. J. W. Rosebro, Dr. George Summey, Dr. Eugene Daniel and Dr. H. B. Boude were nominated. Dr. Rosebro and Dr. Daniel gracefully withdrew their names in favor of Dr. Graham and he was elected on the first ballot. His speech of acceptance was a model. Modest, dignified, concise, and pervaded with a spiritual magnetism that augurs well for successful performance of the arduous duties of the office. After the election of Dr. T. H. Law and Rev. F. H. Webb as reading clerks, the Assembly took a recess until 3: 30 p. m.

AFTERNOON SESSION.

Dr. George Summey took the moderator's chair during the afternoon and evening session and displayed the eminent qualifications for the office of which his admirers had spoken in the morning. Dr. Hazen read an admirable and business-like report on the Publication work. There seems to be no question as to the fact that he is the right man for the successful conduct and prosecution of this cause.

The report of the Executive Committee of Education is discouraging to say the least. Notwithstanding the reduced amount promised the candidates this year, there is owed to them the sum of $4,356, one-fourth of the amount paid out to them. This deficiency means disappointment and need to men who deserve better treatment by our Church. One resolution of the report is to the effect that no definite sum be promised the candidate. It is to be hoped that the standing committee appointed at this meeting will devise some plan more successful for work for the coming year. The report on Home Missions shows a collection from all sources of $55,840 during the ecclesiastical year. However, since the new plan went into operation the first of January, only $14,879 has been collected.

Something more must be done or we shall be unable to prosecute our frontier work.

The report on Colored Evangelization was heard with marked interest and attention. The report indicates an economical management of funds and shows increasing interest in the cause. The report of the Birmingham Conference was referred to a special committee, with one member from each Synod. The rejection of the report is a foregone conclusion.

The report from the Executive Committee of Foreign Missions, is in our judgment the best that has ever been made in our Assembly. A large advance in the acquisition of new territories and the number of workers has been followed by a corresponding increase in the funds for the work. The report is clear and business-like. The good sum of $143,774 has been raised during the year and a balance of $19,158 was reported on hand; a reduction of the expense account by the sum of $4,584 is also to be noted. The committee asks for $155,000 for the coming year. These reports were all referred to committees to be announced tomorrow.

NIGHT SESSION.

An encouraging report from the Assembly's Home and School at Fredericksburg, Va., was read by Rev. J. W. Rosebro, D. D. This enterprise conceived by Rev. A. P. Saunders has touched the heart of the Church. Already an endowment equivalent to $50,000 has been raised. Five orphan children of ministers are already at the school and thirty have applied for positions there next fall. The report was referred to a special committee.

Then the Assembly heard from Rev. R. E. Steele, Chaplain of the Seaman's Bethel of New Orleans, an institution of our Church long associated with the name of Dr. Witherspoon. The report showed an immense amount of good accomplished in simple ways and urged the establishment of such institutions in the other seaport towns within the bounds of our Church.

The Assembly adjourned to meet at 9 o'clock on Friday morning.

SECOND DAY.

The Assembly met according to adjournment. The moderator announced the following Standing Committees.

[The committees are published on our fourth page. The Committee on Colored Evangelization—there omitted—is as follows: Dr. L. H. Blanton, Chairman, Rev. A. J. McKelway, Rev. E. P. Davis, R. H. Alston, (col.,) E. A. Smith, G. W. Watts, L. H. White, A. H. Roller, A. F. Hass.]

Dr. J. R. Wilson, the Stated Clerk, announced that there were more than fifty overtures addressed to the body. He disclaimed any responsibility for their number or length. Among the more important ones may be mentioned, one from the Presbytery of Memphis to institute measures for increasing the Invalid Fund: West Hanover, Louisville, Enoree, Mecklenburg, Charleston, Wilmington, and Bethel with regard to some change in the Church's policy concerning the rules for licensure. It seems safe to predict that some change will be made. The matter was referred to a special committee consisting of one member from each Synod. Overtures from the Presbyteries of Louisiana, Ebenezer, Central Texas and Dallas, with regard to the action taken at the Birmingham Conference were referred to a special committee, one from each Synod. Dr. Daniel is Chairman of the committee.

Albemarle Presbytery and three others united in substantially the same overture with regard to establishing a Bureau of Information that shall put vacant churches in correspondence with ministers seeking a field of labor.

The Presbytery of Holston overtured the Assembly to appoint a committee from our Church to confer with a like committee from the Northern Church on the subject of Organic Union. The overture was referred to a special committee and rests in the safe hands of Drs. Geo. Summey, Eugene Daniel, J. W. Rosebro, Wm. M. McPheeters and others, one from each Synod. Not much debate is expected on this subject.

There was an overture from Athens Presbytery with regard to the evangelization of the Jews.

There were two overtures from the Synod of North Carolina. One with reference to our correspondence with the Waldensian Church, the other asking whether a minister is transferred from one Presbytery to another when his field is transferred. Your correspondent was called upon to explain the facts in the case and when it was learned that there was no possible objection to the brother whose case was the occasion of the overture, one of the committee expressed his opinion of the quandary in which they were placed by saying that we had "dug a hole, built a bridge across it and crossed the bridge before we ever came to it." The answer will sustain the action of the Synod.

There was a tossing of heads and a bristling of manes when the Presbytery of Augusta asked a question concerning its relation to *Dr. Woodrow*. He had never returned to them the letter of dismission rejected by the Presbytery of Charleston. But Charleston Presbytery again comes to the front in the appeal from the Synod of South Carolina with regard to the *Means Case*. It is impossible to forecast the issue of this case. Regret is expressed everywhere that the matter was brought before the Assembly, but "a great deal can be said on both sides" and beyond doubt will be.

The Committee on Devotional Exercises had asked for an hour during the morning session for public worship. Rev. Egbert Smith will preach to-morrow morning.

AFTERNOON SESSION.

This was occupied with the reception of various communications which will be noticed in their proper time. Encouraging reports were received from the Seminaries of the Church: Union, Columbia, Louisville and the Theological Department of the Southwestern Presbyterian University. There was no report from the school at Austin. Assembly took a recess after a brief session.

NIGHT SESSION.

The order of the day, the hearing of the report from the Committee on the Assembly's Home and School, was taken up, Dr. Rosebro presiding. The report was a revelation to many. The history of this institution which bids fair to become one of the most important of our Church is in brief as follows: The ladies' of Fredericksburg, Va., conceived the idea of building an orphanage as a memorial to Mary the mother of Washington.

It was partially successful during the period of prosperity before the war, having some thirty orphans under its care. Its operation was discontinued after the war, but there remained a commodious building and an endowment of about $10,000. About two years ago Rev. A. P. Saunders, one of our missionaries to Greece, returned home having failed in health. He was called to the pastorate of the Fredericksburg church. Burning with a desire to aid his brethren in the foreign field, where his heart still was, he conceived the idea of founding a home for their children. The ladies of the Mary Washington Association promised to turn over their property to him if the Synod of Virginia would guarantee its being used in the education of orphan children. But the enterprise soon grew too large for Synodical lines and so the institution was placed under the care of the General Assembly at the last meeting. It has three definite objects: First, to care for and educate the children of foreign missionaries who must be sent from the degrading influences of heathenism to be educated in this country. Second, to do the same thing for the orphans of deceased ministers at home or abroad. Third, to provide a training school for those who intend to engage in *mission work*. An additional scheme already partially in operation is to have a caretaker for the children and the widows of ministers and missionaries, thus providing a home for them and securing faithful and loving service. The school happens to be situated in a region destitute of higher educational advantages and is already admirably equipped with distinguished teachers and is self-sustaining. The Church is asked for permanent and cash endowments for the support of the Church's children—$1,000 as a permanent endowment or $60 a year as a cash endowment will support one of these children. Dr. Daniel introduced a series of resolutions, praising the school and commending it to the care and interest of our ministers and churches, and made a stirring and eloquent address. He was followed by Rev. Theron Rice, Dr. Yerger, Dr. Converse, Dr. Chester, Mr. Neel, Mr. Saunders, Ex-Governor Marye, Mr. McPheeters and Dr. Howison. The latter introduced himself as the professor of History in the school and incidentally demonstrated the historical fact of the Mecklenburg Declaration of Independence.

After the announcement for the supply of the churches in Nashville, and vicinity, in which nearly every minister of the Assembly is to preach, the Assembly adjourned with prayer by Dr. Rosebro.

The Presbyterian.

WILL.

O well for him whose will is strong!
He suffers, but he will not suffer long;
He suffers, but he cannot suffer wrong.
For him nor moves the loud world's random mock,
Nor all calamity's hugest waves confound;
Who seems a promontory of rock
That, compassed round with turbulent sound,
In middle ocean meets the surging shock,
Tempest-buffeted, citadel-crowned.

But ill for him who, bettering not with time,
Corrupts the strength of heaven descended will,
And ever weaker grows thro' acted crime,
Or seeming genial venial fault
Recurring and suggesting still!
He seems as one whose footsteps halt,
Toiling in immeasurable sand,
And o'er a weary, sultry land,
Far beneath a blazing vault,
Sown in a wrinkle of the monstrous hill,
The city sparkles like a grain of salt.

—*Alfred Tennyson.*

ARE RELIGIOUS FORMS ENTIRELY UNIMPORTANT?

[Correspondence of the N. C. Presbyterian.]

It is customary to speak of "mere externalism" very contemptuously, in comparison with what are called "essentials." Yet, to borrow a homely illustration, a snail's shell is very necessary to protect it from dangers which would quickly destroy its little life. The shell contains no vital organ; it has neither brains, nor heart, nor lungs, but these and all the other vital organs, depend for their preservation upon this hard and unlovely covering.

We all know that true vital religion does not depend upon forms and ceremonies. In fact, many theologians seem to think they are hindrances rather than helps, in the strait and narrow road which leads to life eternal. The distinguished historian, Francis Parkman, in describing the conversion of whole Indian tribes by the French Jesuits, says "they taught them a creed which they could not understand; and rites which they only substituted for the pagan, superstitions which they gave up." And this misunderstood creed and these superstitions rites left them in as savage a state as before; still murderous, treacherous and dishonest. The English settlers of the North suffering cruelly by the inroads of these so called Christian Indians decided to send Protestant missionaries to try to convert them to a purer faith. But these English preachers could not stand living with the filthy savages who never washed their hands or their cooking vessels; in fact who never used water at all for cleansing purposes; and so they gave it up. They were either less zealous or more cleanly than the Jesuit missionaries and health failed in the Indian surroundings. We cannot say however, that the Jesuits did any good work, as no semblance of the Christian religion remained to show what they had accomplished. But it leads us to think that the rites of the Mohammedans, would have done more to civilize these poor savages than the rites of Romanism. The latter is a corrupted form of the religion of Christ; the former contains much of the shell which the primitive church used to shield her faith from heathen inroads.

Mohamets' friend and instructor was Bahyra, a Jewish Christian. And it is curious to note that what the followers of Islam claim, at this very day, as the four great pillars of their system, are all borrowed from the Jewish Christians. These four great pillars we call mere forms and yet they are forms which take hold upon the human heart, and make their disciples love their faith from generation to generation and once learned, are rarely relinquished. The Mohametans say then that these four pillars are, "Prayer, fasting, cleanliness and almsgiving. The poor Indians who knew not the uses of water, would have been greatly improved by the Moslem's daily ablutions. Max Muller says this widespread religion requires "one complete and four partial ablutions every day." The Essenes, the purest sect of the Jews requires the same. Any one who reads the laws of Moses, can see that only by these repeated baptisms, can they avoid the uncleanness which is so minutely prohibited by the law. Modern science confirms the wisdom of these laws; and modern customs of refined life puts them into practice. The English gentleman of the most refined class, takes his complete ablution every morning and his partial ablutions—washing of face and hands—at least four times a day. So modern custom and modern science agree on this ancient teaching. What the Moslem calls fasting (the second pillar of his religion) we call in general terms self-sacrifice—or taking up the Christian's Cross. His third pillar alms-giving, we calls Christian charity. Had the Jesuits taught the Indians the daily habit of bathing—the daily habit of alms-giving—if it were only to bestow upon some desolate child a wild dove's egg or a bunch of wild strawberries; and the daily habit of acknowledging God's sovereignty and goodness in prayer; and the daily abstinence from some selfish indulgence—they would have risen at once in the scale of moral worth and civilizations—although all these forms or rites may be called mere externals. They are forms which exalt, refine and purify. They take hold upon the human heart, and are all of divine origin. Tis true the Moslem does not always practice what he preaches; neither, for that matter, does the Christian. But we still have the impression that forms may, like the snail's shell, protect the human soul from many dangers. The primitive Christians, (if we may believe nearly all learned Christian writers,) were mostly Jewish Christians. Bahyra taught Mohamet his religion as he believed it. But he failed to teach him faith in Christ. St Paul said, "A man is not justified by the law *except* by the faith of Jesus Christ." Mohamet, however, by teaching the externals of the true religion won over the Asiatic Christians to his faith—and hating image worship—succeeding in winning many Jews.

H. M. I.

NARRATIVE OF THE STATE OF RELIGION

In Mecklenburg Presbytery. Adopted at the Late Meeting at Lincolnton, N. C., and Forwarded to the General Assembly at Nashville.

The Presbytery of Mecklenburg would respectfully submit to the General Assembly the following narrative of the state of religion within its bounds.

This narrative is based upon reports from fifty-four churches. Its representatives are therefore drawn from a portion of the churches of the Presbytery; and is necessarily an inadequate report of the state of religion in our entire bounds.

The failure of twenty-eight sessions to send up any narrative from the churches under them will indicate great negligence on the part of these official bodies or a very low condition of life in the field, not reported. From reports in hand, we learn the following:

1. That pastors and officers report with great modesty and reticence upon their fidelity to the discharge of their duties, but the indications are that our officers are faithful, and while there is a place for greater earnestness yet on the whole they are overseers attentive to the work entrusted to them.

2. The services are attended with increasing interest. Some churches report congregations unusually full and none seem to be declining in this important matter.

3. While most of our churches report no special presence of the Holy Spirit, yet the spiritual condition of the congregations seems to be one of general improvement, additions in every church with one or two exceptions, show that the Spirit has blessed the word to the edification of his people and to the conversion of sinners. It is a subject of rejoicing that some of our congregations have experienced rich blessing and all in every way revived and strengthened.

4. This general improvement in the spiritual tone of our people has manifested itself in greater activity in church work. Reports from Sunday-schools show large interest and faithful teaching of the truth from the Bible direct or from the catechisms of the church. We are willing to speak thus cheeringly, but we do not forget the many churches who report neglect and unfaithfulness. There are some of this kind, yet there is undoubtedly a general and most encouraging activity in all branches of ecclesiastical enterprise.

5. The old story concerning family worship and home training of children, must be told again. A sad neglect of these important exercises exists. This is the uniform report of all the churches. No improvement is noted. No remedy is suggested, but the reluctant confession of all narratives indicates that the conditions are grievous and call for earnest attention.

6. We are pleased to report that the Sabbath is still reverenced by our people and there is no visible decline in the spirit of the proper observance of the holy day. Complaint of laxness comes from some fields, but the general tone of the papers indicate a conservatism that holds faithfully to the religious sanctity of the Sabbath.

7. Owing to the general financial depression it is difficult to discover the true state of benevolence among our people. There is a decline in the amount of contributions, and complaint is made of this in many cases, but how far this is due to unavoidable strain and inability, we cannot say. We are reluctant to think that the deficit is due to other cause than the financial state of the country.*

8. Those vices and amusements which have been proved to be so hurtful to the spiritual life of the church do not prevail in the majority of our congregations, and in a very few alone to any extent.

9. We are sorry to report that twenty-one of our churches failed to pay their pastors' salaries in full. Most of the amounts due are small and will doubtless be paid in a short time.

By order of Presbytery April 12, 1894.

Attest:

R. Z. JOHNSTON,
Stated Clerk.

*Reports from churches received after this narrative was adopted give a more encouraging view of the financial condition of our churches than item 7 gives. The statistical report of Presbytery shows an increase of $8,889 in the benevolent contributions of our churches.

STATED CLERK.

ABSTRACT OF THE STATISTICAL REPORT

Of Mecklenburg Presbytery to the General Assembly for the year ending May 10th, 1894.

Ministers, 40: 2 are infirm, 1 teacher, 1 colporteur, 1 W. C., 1 in transit, 1 evangelist for the Synod, 1 foreign missionary, 32 in charge of 68 churches. Licentiates, 3: 2 in transit; candidates, 23; churches, 81; added on examination, 659, on certificate, 389; total membership in churches, 8,190. Aggregate of all funds contributed for all purposes, $70,523.00, being an increase of $12,-116.00 over previous year.

Benevolent Contributions: 44 churches gave to Sustentation, $3,935; 39 gave to Evangelistic Fund, $11,654; 36 to Invalid Fund, $250; 55 to Foreign Missions, $7,034; 53 to Education, $1,442; 30 to Publication, $150; 46 to Colored Evangelistic Fund, $370; 17 to Church Erection, $193; 19 to Bible Society, $107; 41 to Miscellaneous, $3,169. Total, $28.304. Being an increase of $8,889 over the previous year.

Congregational Current Expenses: 46 churches for Presbyterial Fund, $308; 59 churches paid Ministers, $24,789; 53 churches Congregational, $17,122. Total, $42,219. Being an increase of $3.217 over the previous year.

Elders reported, 281, deacon, 239; Sunday-schools, 55; officers and teachers, 459; scholars, 4,481; scholars added to membership, $307; paid for expenses, $1,294; benevolence, $951.

Ordinations, 4; installations, 14; dissolutions of pastoral relations, 7; churches organized, 4; one minister died—Rev. G. D. Parks.

Nine churches, representing when last heard from 190 members, made no report, viz: Polkton, Dillsboro, Sandy Plains, Hephzibah Hiwassee, Stevens, Bethel (H.) Drusilla and Red Oak.

Attest: R. Z. JOHNSTON,
Stated Clerk.

Lincolnton, N. C., May 10th, 1894.

Immortality is the glorious discovery of Christianity.—*Channing.*

Cash Receipts for Synod's Orphans' Home, April, 1894.

FOR SUPPORT FUND.

From Jas W Rumple, $4; Miss Eleanor Moules, $1; Rev C Miller and wife, .50; S S Lumberton, church, $2.25; Pittsboro church, $3.50; SS First church, Salisbury, $5.07; S S First church, Wilmington, $5.81; S S First church, Greensboro, $1; S S Alamance church, $2; Bethany church, .50; Mrs G E Smith, .50; Mrs R W George, .25; S S Mocksville church, $5; Mrs M L Potts, $1; S S Carr's School-house, $6.50; Warrenton church, $1.35; S S Taylorsville church, $2; Ladies' Benevolent Society, Washington church, $10; "M. S. Y." .35; A Friend, $1; L M Society, Burlington church, $5; R W George, $9.50; Stanley Hall Missionary Band, $5. Total Support Fund, $73.08.

FOR REAL ESTATE FUND.

From Harvey H Orr, $202.27; Rev C Miller, $5. Total Real Estate Fund, $207.27.

FOR PRESS FUND.

The following subscriptions at fifty each:

From Rev C Miller and wife, .50; Miss Nannie Rivers, .25; Wm Blaylock. $1; R D Carr, $1.50; Rev J S Currie, $1; Rev J E Thacker, .50; Harris Bradford, $24.50; Merton Alexander, $28.75; Mrs C B Skipper, $7.50; Miss B J Coughenour, $10.50; Mrs O C Carter, .25; Rev W B Arrowood, $5; Miss Della Wilson, $2; Misses Sarah and Evelyn Bailey, .50; Miss Mary Martin, .50; R W George, .50. Total Press Fund, $84.75.

JNO. E. OATES, Treasurer,
Charlotte, N. C.

April 30th, 1894.

Love Obeys.

It is in the sanctification of the affections that we find the power that leads to obedience. A man will always follow his affections. It may be either an upward or downward path, but he will go if his heart is leading. So when a man is saved God puts a new affection in his heart, and just so far as this is on the throne will the life be one of consecration to God's servies. But what is this affection?

1. It is love to God himself, to God as a person, to God as lawgiver and king. And this love will, of necessity, lead the believer to desire to please, to honor, and obey the Father.

2. It is also to love men. I can no more love God without loving my brother man than I can have one side of my hand without the other. And this love will not allow me to sin against my fellows. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law" between man and man.

3. It is love to goodness for its own sake. There is a natural affinity between Christian love and every form of moral and spiritual goodness. Goodness charms the heart that loves the Holy One.

4. And it is hard to sin. Sin is the natural antipathy of sanctified affection as water is the natural antipathy of fire.

And thus with the affections purified the man is lifted above sin, finding obedience a joy to the spirit even when it is a cross to the flesh—*Sunday School Times.*

The Gift of Gifts.

BY THE REV. R. TAYLOR, D. D.

We call to mind an aged man whom we knew in days long past as he came with trembling steps to the house of God. He was poor as to the things of this world but rich in faith. He had an only son who had worked his way through college into the ministry. As a scholar he stood so high that he was chosen a professor in his alma mater. There he might have led an easy, quiet life and been of great service to his parents in their declining days. But there came a call for him to go to heathen lands. His father was asked if he could consent to have him go. And what was his reply? "God gave his only Son to come from heaven for me and shall I not give mine to go to the heathen for Him?" And that answer, as we remember, is cut in the marble that stands at the head of this father's grave that it may preach to all who visit that spot till the marble itself shall decay. Of all which that dear man of God could do for the cause of Christ, or any other cause, was not that the gift of gifts?

And so of the offering that Abraham made when he bound his son Isaac and laid him upon the altar. And so of the offerings which many a father and mother made when they gave their sons and daughters to go to the heathen in those days when they could hardly expect to see them again, or their sons to the war. What greater offering could those parents make who had already laid themselves upon the altar?

But these all, great as they were, fade away to things of naught along side of that gift of God through which we have eternal life—Jesus Christ our Lord. That was such as God only could give—infinitely beyond the reach of man. Then as the patriot esteems those who gave themselves, or their sons, to the war, as the Christian esteems those who gave their children or themselves to go the most distant and trying fields of labor, among the heathen, so should every one to whom the gospel comes esteem, not only this gift of gifts as he esteems no other, but the giver too and so much the more than he esteems all others as this gift is greater than theirs. Hence no language can express the tender, high and holy regard we ought to have for him who gave his Son and for that Son who gave himself to die for our sins. How poor the return we make though we lead lives of supreme devotion to him.

—*Mid-Continent.*

Overcoming Dislikes.

One evidence of a Christian's progress is the growing consciousness that he is overcoming his natural dislikes. If a professed Christian continue to maintain a sharp attitude toward the things which he has always disliked, he may decide for himself, without aid from any one else, that he is quite mistaken in supposing that he is indeed a Christian. And this standard of judgment is embodied in these words: "If a man say, I love God, and hateth his brother, he is a liar." This means that the man who proposes to love God and yet hatefully dislikes his brother is really not a Christian. He does not in any true way, in any Christian way, seek to overcome his natural dislike of his brother, and hence he proves himself to be destitute of the love of God. Now, just as surely as the love of Christ is directly and vehemently opposed to sin's hatefulness, just so surely does that love in a Christian heart seek to overcome the natural dislikes of the old man. We have a very beautiful illustration of success in one's overcoming his natural dislikes in the case of the lamented A. M. Mackay, missionary to Uganda, of whom this is said: "Mackay's love for his black converts was very touching. How eagerly, eloquently, vehemently, he would plead their almost hopeless cause! Yet, strange to say, he told me that at one time he had an almost uncontrollable aversion to black people; yet a childlike sense of duty had enabled him to overcome his dislike." This man had a noble apprehension of his Christian duty, and the duty performed ripened into a choice privilege. Moreover, the very effort made in overcoming that dislike enlarged his capacity to grapple with other dislikes and convert them into loving likes. Such a man is a progressive conqueror, a victor whose rewards, even in this life, are greater than those which come to military heroes. Let us overcome our dislikes and make them the servitors of our better natures, the ministers of the highest Christian manhood.—*Northern Christian Advocate.*

It is now beyond dispute that

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(Worth a Guinea a Box.) (Tasteless)

are a specific in all cases of Indigestion, Biliousness, Sick-Headache, and kindred troubles.

25 cents a box. 22

EVERLASTING LOVE,

"Just to recollect His love
Always true:
Always shining from above,
Always new.

Just to recognize its light
All entolding;
Just to claim its present might,
All up-holding.

Just to know it as thine own,
That no power can take away,
Is not this enough alone
For the gladness of the day?"

MAGAZINES.

The Century Magazine for May appears in an interesting serial descriptive of a bicycle journey through the Asiatic continent. Its monthly contribution to art literature is a pleasing feature. Mark Twain's serial is continued. Much could be said of the entire contents, but for want of space. Illustrations and varied articles make it exceedingly attractive. Published by The Century Co., Union Square, New York.

The Ladies' Home Journal presents a singularly attractive array of pleasing articles. Every department is well filled and worth many times its price, ten cents a number or one dollar a year. The Curtis Publishing Co., Philadelphia.

The Golden Jubilee number of the North Carolina University Magazine for March-April is before us—a double number. It would be hard indeed to produce a capital number if this is not one. The articles are exceedingly appropriate; "The Magazine for Fifty Years;" "The University for Fifty Years," and "The University of To-day"—both with admirable likenesses of members of the Faculties and others and fine views of the university buildings and grounds. These articles we say are exceedingly appropriate to a jubilee number, but there are other articles of merit, of course. Altogether the magazine is highly creditable to the great institution it represents. Price 50 cents.

BOOKS.

H. Clay Trumbull has prepared a new book entitled "Studies in Oriental Social Life," to be issued about the first of June.

The basis of this book is a series of lectures on "Oriental Social Life," delivered by Dr. Trumbull before the University of Pennsylvania and Yale University, and received with special interest in both cases. These lectures are on Betrothals and Weddings in the East, Hospitality in the East, and Funerals and Mourning in the East. To these are added various topical studies of Oriental ideas and customs, such as Prayers and Praying in the East, Calls for Healing in the East, The Primitive Idea of "The Way," The Oriental Idea of "Father,' The Samaritan Passover, Lessons of the Wilderness, etc. Taken together, these chapters cover nearly the whole social life of the East, and furnish a key to the social environment of the Bible story. Nor are they without their bearings on many matters now in controversy among biblical critics. While the various topics of this book are prssented in the light of careful study, they are treated popularly. Hence the work will have value alike to scholars, on the one hand, and to general readers on the other. It is very different from a mere book of travels in the East, or from a miscellaneous collection of Oriental illustrations, while it has the advantages of both, and more. Topical and Scriptural Indexes render it available for use in Bible study generally. The book is a large octavo, containing about 430 pages, with some thirty illustrations, and will be handsomely bound. Price, $2.50.

Joanna.

BY OBADIAH OLDSCHOOL.

This lady was a Jewess. Her name is the feminine of Johanan, or John and means "Jehovah's gift." Luke tells us in the eighth chapter of his gospel that she was the wife of Chuza, Herod's steward, and that she was one of the woman who ministered to Jesus of their substance. We are told also that she was one of the women who went to the sepulcher, on the first day of the week, early in the morning, with spices to anoint the body of our Lord, Luke xxiv. 10. Nothing more is said about this woman, though she was probably with Mary the mother of Jesus and his brethren in the upper room at Jerusalem on the day of Pentecost. See Acts i. 14.

In reading these brief statements we are led to ask. How did the wife of Herod's steward become a follower of Jesus? The king, or rather tetrarch, whom Chuza served, was one of the worst men of his day. He married Herodias, his brother Philip's wife. He beheaded John the Baptist to gratify his guilty paramour. Was Herod's steward like himself? His steward was his treasurer, and he would secure an honest one if possible. He would rather trust a pious man than a skeptic and a sensualist. Every reader of the Old Testament knows that Ahab, the worst of all the kings of Israel had for "the governor of his house," my namesake Obadiah, "who feared the Lord greatly," 1 Kings xviii. 3.

There is plausibility in the suggestion that Chuza was the "nobleman" spoken of in John iv. 45 whose son Jesus healed. The word translated nobleman is literally "a king's man," an officer of the court, and would be specially appropriate to the steward of the royal household. Chusa and his wife belonged, it may be, to that class in Israel who waited for the coming of the Messiah, who had been interested in the preaching of John the Baptist and who, when Jesus began to teach and work miracles hoped that he was the promised one. Animated by this hope the steward went to Cana and brought our Lord to come and heal his child. And when his request was granted, we are told that "he believed, and his whole house." No wonder then that Joanna ministered to Jesus of her substance, and that she was one of the women who attended him not only to show her gratitude, but to hear his words.

This company of female disciples, who stood by the cross while Jesus suffered, who watched to see where he was buried, who were at the tomb before daylight Sunday morning, and received the angelic announcement of the resurrection, marked a new era in the progress of humanity. They composed the first Woman's Christian Association. They stood in the forefront of that grand movement which is so marked a feature in the religious activities of to-day. It is stated by Luke that some of those women had been delivered by our Lord from bodily and mental sufferings. They were prompted, primarily by gratitude. But soon no doubt, they became interested in the truth he taught. They loved to sit at his feet, like Mary of Bethany, and learn of him all about that wondrous love which he came to reveal in his teachings and his life.

And the Christian women of to-day have caught the spirit of Joanna, Susanna, and the Marys of the days of the incarnation. Grateful to Christ for all that he has done for them and for their sex, they come together in their Woman's Associations and Boards to learn how they can most acceptably minister to him, what they can do for their sisters who are yet in bondage, and for the poor and suffering whom their Lord sends to them in his name.

When I read what Luke tells us about Joanna, I can not help thinking of what Matthew tells us about Herodias. She was Herod's wife, while Joanna was the wife of his steward. They were therefore in the same circle. The tetrarch's steward was a member of his court, as the prime minister is of any royal court to-day. But what a contrast between those two women! Herodias lived for this world. She was vain and proud and selfish. She left her husband because she was wooed by his brother who was richer and more powerful, and when John the Baptist denounced her marriage as incestuous, she asked for his gory head on a charger, i. e., a platter, a dinner-dish; for on it she would feast her "eyes full of adultery." We can well imagine what Herodias thought of Joanna, and how scornfully she talked to the ladies of her court about the steward's wife, who was always sending delicacies from her table to that low-born street preacher, and running over to Cana and other places to listen to his harangues, associating with Mary the carpenter's wife, that crazy Mary Magdalene, and the Galilean fishermen.

Our queens of society are far superior to Herodias in many respects. None of them could enjoy the sight of a gory head on one of their silver platters. And yet, do they not feel and talk about the Joannas of to-day as the tetrarch's wife felt and talked about the wife of her husband's steward? Are there not ladies in Chicago who despise the "holy women" who meet at room 48 McCormick Block to talk about and pray for the heathen, and such cranky philanthropists as Miss Addams of the Hull House in that city? But the modern Joannas will stand with their elder sister, white-robed and golden-crowned for ages, after all the pomp and glory of the earth has passed away.

The Joanna of Luke's gospel was the wife of a steward, and no doubt she exerted in many ways a salutary influence over her husband. If Chuza had married a woman like Herodias he would not have been as honest and upright in office as he was. But every modern Joanna's husband is a steward, a steward of the Lord. His wealth and his talents are not his own. They are given to him for service in order that he may be useful in his day and generation. And who can tell how great is the influence of a wife upon her husband's character, how much she can do in a quiet, loving way to help him to be true to humanity and to God?

Luke tells us that Joanna was in Jerusalem when Jesus was crucified, and a careless reader of Luke's gospel might infer that she went tramping up from Galilee with the carpenter and the fishermen. But we read in the twenty-third chapter that Herod was in Jerusalem at the time. He called himself a Jew, and went up to attend the Passover. His steward went with him. Joanna accompanied her husband. But when in the Holy City she did not spend her time with the ladies of the court, but sought out her old friends and the friends of her Lord, so that she was with them near the cross on Friday, and at the tomb on Sunday morning.

Herodias and Salome were beautiful, but was Joanna? We can not think of her as possessing such charms as would please King Herod and his courtiers, But she had that purer kind of loveliness which irradiates every form in which truth, purity and goodness abide. As an old English poet saith:

—Her pure and eloquent blood
Spake in her cheeks, and so distinctly wrought,
That one would almost say, her body thought.

Steele, in the Spectator, calls the women who try to make themselves beautiful by the use of figments and cosmetics, Picts—painted savages. But the woman who cultivates beauty of character, becomes transfigured by the outbeaming of the inner radiance.

Her face shines because her soul is aglow. Such no doubt was the beauty of Mary the mother of Jesus, of Mary the sister of Lazarus, and of all those noble women who were the disciples of our Lord. And such may be the beauty of the Christian women of to-day, a beauty that shall not fade but brighten ever until she is "changed into the image, from glory to glory."—*Interior.*

The Balance of Life.

One of the most striking phenomena in nature is the wonderful system by which the balance of life is duly maintained. The ruling idea seems to be this: the subordination of all to a great controlling force, which gives to each form of life its place, and gives it, in that place, certain instincts, pleasures, duties, and destinies.

When one looks into the records of all these phenomena, it seems like reading the pages of romance. Whole broods of insects seem called into being to be the means of fructifying trees and flowers and smiling fields. Without them barrenness would result. And, though the insects may not have any conception of their high mission, yet out of their humble, transient lives, come forces which are necessary in nature.

Similar influences may be observed in all forms of organic life. Kind acts on kind, species on species—here it is to preserve life, there it is to destroy it when its work is done; but everywhere one may notice the wise effort which nature makes to preserve what is called the Balance of Life.

If all forms of life were imbued with the idea that they were each equally important, and those of humbler destiny refused to do their tasks, but aspired constantly to the higher position of those who seemed more noble, what a confusion in nature would ensue! It would be worse than the revolution among our human members, of which St. Paul speaks. It would plunge all into a present chaos. But such rebellion, fortunately, is not possible in animal or vegetable life; or in the chemical compounds of earth and air of fire and heat, of light and darkness; each and all are constant in their peculiar spheres; and never cease in their labors, to praise God and magnify him forever.

Now this law of the Balance of Life, which prevails in nature, and this subordination of all to a supreme controlling force, powerful as God, and as irresistible as fate, must have its counterpart in human affairs. It is obvious that men are under the laws which govern the material world, and, although they are set therein to rule it and to use it, yet they themselves are subject to its laws and must, if they are truly wise, obey them. They cannot break the laws of biology at their will; nature instantly punishes them if they dare to do so. Men are constantly tempted to assert their wills against every law of health and life, but stern order holds them in check and smites them with death if they persist in their madness.

As man is tempted to disobey the physical laws of life, so is he tempted to ignore its order and its stern laws of subordination, and the sacrifice of the many for the few. He strives to blot out of his vision such a law as this, and the self-willed cry goes forth that all men are equal, and that none are separated by Almighty God for higher destiny, or for lower toil. The whole drift of so-called modern progress is to emphasize the fallacy that the same possible destiny is for all men, the same pleasures, the same advantages, the same duties, the same responsibilities. It is utterly unscientific to imagine so; it is dangerous and misleading to teach such doctrine; it is not found in the Word of God; it is not in accordance with the order of the Church. No, the very words of St. Paul hint the truth, though spoken in another connection, for philosophy and experience will ever say, "Every man in his own order."

The present madness of the people, their discontent, their restlessness, their threats of social revolution, all is the result of the forgetfulness of this order. Sad it is to see poverty and suffering, idleness and starvation, but it is a sadder sight to see armies of misguided men rushing on to the ends of horrid possibility, all the result of ignoring those laws of being which prevail in human affairs, precisely as in the lower forms of organic life.

Some men are born to rule, some to serve, some men can never be anything else but "hewers of wood and drawers of water," some men must absorb into their more potent lives the labor and the fruit of thousands. It ever was so, it ever must be so. Into this condition of irresistible law comes the ameliorating influence of Christ. As Moses stood before the contending Israelites, so does he ever stand amid the necessary conflicts of our being, and say to those who must engage in that tragic conflict: "Sirs, ye are brethren;" and so divine compassion goes about among men, healing the wounded, building up the broken-hearted, loosing those who are bound, and comforting all who labor and are heavy laden.

This is legitimate, this is in accord with the mysterious law of sacrifice and suffering which we see about us in nature, this is acting in accordance with the divine law of the subordination of all to that controlling power which in nature and in man ever strives to maintain the Balance of Life.—*The Churchman.*

Early Rising.

More nonsense is talked about getting up early than probably on any other subject. The proper time to get up is when the sleeper is rested—neither before nor after.

There is no more virtue in the air between 6 and 8 than between 8 and 10 a m. Of course if anyone goes to bed at half-past nine at night, he does not want to rise so late as half-past nine the next day. Eight hours' sleep is, as a rule, sufficient even for the hardest worker.

If people went to bed shortly after sunset, they would naturally get up early; but it is a great question whether they would feel any better for the feat of commencing the toil of the day before, as Lamb says, "the world is really warmed."

Wise people tell us that so much sleep before midnight is worth double the quantity afterward; yet this maxim is merely due to the fact that, to the ordinary man, sitting up till twelve means over-fatigue, needing consequently more rest next day.

The safest sleeping rules are to leave the bedroom window open two inches at the top in mild weather, for the purpose of ventilation, and to get up as soon as the first good wake comes.

After from six to eight hours' rest the average man and woman becomes restless. The brain regains its energy, sleep is broken, and for all practical purposes the night's rest is over. This is the time to rise, and for a man to take, if he can stand it, a cold bath, commencing the work of the world again with the finest and healthiest stimulant which he can enjoy.

The Bitter Fruit.

In the days of King Solomon there lived among the Jews a wise man named Lokman. Many stories are told about him and various fables and parables are said to have been written by him. He was a native of Ethiopia; and, after being a slave in many countries, he was finally sold among the Israelites. Some suppose him to have been the same with Æsop, and all agree in saying that he was a truly good man, "remarkable for the love of God, and reverence of His holy name."

"Always speak the truth without disguise," said he. "Strictly keep your promises;" and, "Do not meddle with what does not concern you."

Good advice, certainly; but what I want to tell, particularly, is the following incident; His master once gave him a very bitter kind of melon, called the coloquintida; he ate it without making wry faces or speaking a word.

"How was it possible for you to swallow so nauseous a fruit?" asked the master.

Lokman answered: "I have received so many sweets from you, that it is not wonderful I should have swallowed the only bitter fruit you ever gave me."

The master was so much charmed with this reply that he gave Lokman his liberty.

The beautiful answer teaches us a lesson.

We take the pleasing gifts from our Heavenly Father with a smiling face: but when he sees best, for our good, to send us something we do not like, our countenance falls, and, even if we do not speak, our sullen discontent is apparent to all. Let us remember that God's way is always the best.

Don't Be Too Critical.

Whatever you do, never set up for a critic. I do not mean a newspaper one, but in private life, in the domestic circle. If you don't like any one's nose, or object to any one's chin, don't put your feelings into words. If any one's manners don't please you, remember your own. People are not all made to suit one taste; recollect that. Take things as you find them, unless you can alter them for the better. Continual fault finding, continual criticism of the conduct of this one and the speech of that one, and the dress of the other, will make home the unhappiest place under the sun.

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Union Theological Seminary

HAMPDEN-SIDNEY, VA.

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Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

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For catalogues, or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va.

For information as to rooms, &c., apply to Dr. Hersman, Intendant, Hampden Sidney, Virginia.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. R. L. McNair, from Hampden Sidney, Va., to Banner's Elk, Watauga county, N. C.

NORTH CAROLINA.

Monument to Rev. D. B. Black:—Rev. A. D. McClure writes: A friend from Pike church has sent me the first cash instalment of the proposed fund to erect a monument over the grave of Rev. D. B. Black. The amount is seventeen dollars. If others have collected or propose to raise or give anything to this fund please inform me. The other churches so long and faithfully served by Bro. Black, and individuals, will surely wish to contribute to this fund.

St. Andrew's Church:—At the monthly business meeting of the Brotherhood of Andrew and Philip in St. Andrew's church last week reports on personal work showed a steady increase of the attendance of young men on the church services and great interest in the men's meeting every Sabbath morning at ten o'clock for study of our Confession of Faith and Catechisms. It appeared that the church notices and invitations had been appreciated by strangers and had been sent to pastors in different places. Among these were churches in Boston, New York and Liverpool, England.

[Correspondence of the N. C. Presbyterian.]

Kinston:—Communion services were held in the Opera House on Sunday, 13th inst., with Rev. C G. Vardell assisting. One elder, Mr. H. H. Wilson, and three deacons, Messrs. S. B. Claytor, M. H. Wooten and W. H. Hickson, were ordained and installed. Six members have lately been added to our number of communicants. This little vine of God's planting has been steadily growing. It is our ardent hope to begin building very soon. But it will be a great tax on this little church, even with the help we have received already. We expect to begin building, but we are not able to finish with our own means. Those who desire the Presbyterian cause to succeed in Eastern N. C., can help it on by helping us. This is a Home Mission field that cannot long remain dependent, when we once have a church in Kinston. W.

[Correspondence of the N. C. Presbyterian.]

Installation at Rutherfordton:—The Presbytery of Mecklenburg installed Rev. G. A. Hough pastor for half his time at Rutherfordton on 17th of May, he having been installed at Little Brittain a few months ago for half his time. Bro. Hough now belongs to two churches which have long claimed one pastor, and who will work as their missionary in Rutherford county. May it be a long and successful pastorate!

R. Z. J.

Lincolnton, May 18th, 1894.

VIRGINIA.

Union Theological Seminary:—We are authorized to state that Rev. Dr. C. R. Vaughn accepts the Professorship of Theology recently tendered him for one year by the Board of Directors of this seminary.

GENERAL ASSEMBLY.

The General Assembly met in Moore Memorial church, Nashville, on Thursday 17th inst., with Ruling Elder J. W. Lapsley in the chair as moderator. Rev. Dr. J. M. P. Otts preached the opening sermon. Several nominations for moderator were made: Rev. H. B. Boude, D. D., Rev. J. K. Graham, D. D., Rev. Geo. Summey, D. D., Rev. Dr. Eugene Daniel and Rev. Dr. John W. Roseboro, were also nominated but declined. Rev. Dr. Graham, of the Synod of Virginia was elected on the first ballot. Rev. Thomas H. Law, of the Synod of South Carolina was elected reading clerk.

In the afternoon reports of the Secretaries of Publication. Home Missions and Foreign Missions were read and referred to their appropriate Standing Committees. The report on Colored Evangelization was read and on motion of Dr. Daniel that part relating to the Birmingham Conference was referred to a special committee. At the night session the time was devoted to hearing a report from the Trustees of the Committee, Assembly's Home and School, Report of the Seamon's Friend Society of New Orleans, by Chaplain R. E. Steele, and a report of the Special Committee on Foreign Missionaries. by Dr. Otts. The reports were duly referred.

SECOND DAY.

Friday, May 18th.

When the Assembly met the following Standing Committees were announced:

Bills and Overtures—Judge J. W. Lapsley, J. M. P. Otts, D. D., Wm. McPheeters, D. D., S. L. Morris, D. D., J. Barbee, W. H. Woods W. McN. McKay, J. C. Tate, J. M. Purcell, M. Yeaman, W. C. Clayton, James Miller, F. M. Farr, J. W. Moore, C. L. Pond, J. C. Daniel and W. H. Gee.

Judicial Committee—Geo. Summey, D. D., R. R. Houston. D. D., J. A. Dickson, D. D., H. M. Dixon, E. M. McNair, G. T. Lyle, J. L. Marye, J. B. McLane, A. H. Roller and J W. Suggs.

Home Missions—Eugene Daniel, D. D., W. E. McIlwain, E. L. Smith, J. H. Lumpkin, M. B. Shaw, J. E. Booker, J.W. Moseby, E. E. Erwin, J. E. Latham, T. Harrison, J.W. Smock, W. D. Hoyt, V. Davis, H. C. Krebs and J. L. Woodbridge.

Foreign Missions—H. M. White, D. D., J. M. LeBach, D. D., M. G. Gorin, W. M. Mills, A. T. Graham, S. T. Ruffner, J. M. Plowden, T. H. Rice, Jr., C. E. Graham, A. Nicholassen, F. E. Hastings, D. B. Price, W. M. Hall, R. M. Reams and J. M. Lydenstriker.

Education—J. H. Alexander, D. D., J. M. Wharey, D. D., W. H. Neel, Chalmers Fraser, F. T. McFadden, R. H. Caldwell, J. M. Snitzer, C. W. Suber, G. H. B. Hockaday and Capt. R. C. Brown.

Publication—H. B. Boude, D. D., F. L. Leeper, W. W. Elwang, C. C. Carson, J. L. Loyd, D. J. Castleman, G. E. Campbell, J. McBryan and R. F. Erwin.

Sabbath-schools—F. H. Gaines, R. A. Robinson, P. H. Hensley, F.W. Sneed. J.W. Siler, J. W. Faxon, J. W. Wallace, T. F. Mims and J. F. Lindsey.

Foreign Correspondence—H. R. Raymond, D. D., G. A. Blackburn, J. W. Walden, W.K. Patterson, J. W. Sexton, S. B. Deane, T. J. Wharton and R. C. McPhail.

Theological Seminaries—J. W. Rosebro, D. D., A. M. McFadden, J. G. Law, S. B. Campbell, D. D., W. P. Waite, J. S. Lafferty and D. H. Houston.

Systematic Beneficence—J. T. Rothrock, J. B. Morton, W. T. Doggett, J. C. Miller, R. H. Thompson and A. A. Beauford.

Narrative—J. H. Thornwell, D. D., J. G. Patton, C. J. Ralston, J. A. McMurray, Judge Sorely, S. B. Christian, John Riley and J. H. Moore.

Bible Cause—H. S. Yeager, D. D., W. O. Phillips, P. Gowan, R. C. Ligon, G. A. Long, H. B. Haller, A. Moseby, R. T. Henderson and R. S. Murdock.

Leave of Absence—J. D. McLean, E. W. Ford, O. B. Wilson, W. E. Harvie, R. M. Byers and George Johnston.

Auditing Committee—W. M. McPheeters, Rev. Harding, Frank McNeill and R. B. Marion.

Miss Sadie M. Means' case was then presented to the Assembly. She was disciplined by the Second Presbyterian church of Columbia, S. C., for working in the telephone office on Sunday, and the Presbytery sustained the church. The Synod then reversed the action of the Presbytery and the church, and the case comes to the General Assembly on an appeal from both sides.

The overtures and memorials were referred to the proper committees.

The following special committees were appointed:

Organic Union—Revs. Geo. Summey, Tennessee; Eugene Daniel, North Carolina; J. W. Rosebro, Virginia; Wm. M. McPheeters, South Carolina; H. B. Boude, Missouri; J. W. Walden, Mississippi; J. M. Purcell, Texas. Elders T. Harrison, Alabama; V. Davis, Kentucky; Wm.M. Hall, Memphis; W. D. Hoyt, Georgia; W. H. Gee, Arkansas; G. E. Campbell, Florida.

The Birmingham Conference—Revs Eugene Daniel, J. M. P. Otts, McPheeters, Alexander, J. W. Mosely, L. H. Blanton and Elders McPheeters, Nicholassen, J. Miller, J. W. Suggs and H. A. Buford.

In the afternoon reports from various seminaries were received—all showing a prosperous condition of affairs.

A committee on Young People's Societies was announced.

The report of the Committee on Licensure was presented, showing a prevailing sentiment that unauthorized and illegal preaching should not be permitted, and that there should be some change. Licensure should be at an early date in the theological course. Candidates would have much desired practice before ordination. The period should be reduced to four years of six months terms. If the change is deemed inexpedient candidates should be strictly enjoined from preaching until licensed. The reception of a candidate is now practically a license to preach. The report is signed by E. M. Green, J. H. McNeilly and W. R. Dobbins.

On motion the moderator appointed a committee, to be composed of one from each Synod, to consider the question of licensure of candidates as follows: Rev. T.E. Converse, D. D., Rev. W. W. Elwang, Rev. H. R. Raymond, Rev. J.M.P. Otts, Rev.G.T. Story. and Elders F. F. McCutcheon, F. S. McPheeters, W. M. Hall, T. E. Hastings, S. P. Waite and W. C. Clayton.

THIRD DAY.

Saturday, May 19th.

The Assembly adopted the report of the committee on the Birmingham Conference which report commends the diligence of the committee and rejoices in the fraternity and mutual confidence manifested by the members, but moves rejection on the simple, but insuperable ground that the Church does not approve of the plan.

Rev. Dr. C. A. Tron, of the Waldensian church, was heard with great pleasure in regard to his people.

A telegram from the Northern Church was received announcing the appointment of a committee of nine to confer with a similar committee of the Southern Church looking to Organic Union.

[EDITORIAL.]

HERE AND THERE.

THE REPORTS of the Assembly gathered from the unusually good reports of the Nashville American and Nashville Banner were in print or largely so when the report from our correspondent reached us. Our readers will approve our giving the latter, though the freshness and liveliness with which they present the business of the Assembly renders the other report in great measure superfluous.

The publication of this correspondence, too, let us say incidentally, will readily excuse the omissions of other matter usually given.

OUR SPACE is necessarily so largely taken up with our own Assembly and its proceedings that we cannot spare space for notes of the Northern Assembly. That body met and was treated to a genuine surprise in the vote for moderator. It looked at first very like the Briggites and their sympathizers might have the Assembly. However, Dr. MUTCHMORE, thoroughly conservative, and well qualified otherwise for the position was chosen. His principal opponent was Dr. BROWN, who had been a pupil of Dr. HENRY P. SMITH, whose trial for heresy comes before the Assembly on appeal.

PERHAPS the large vote for Dr. BROWN was partly by conservatives voting under misinformation or misapprehension, but his followers are said to be mostly young men and a painful fear can hardly be dismissed that these broadviewed young men will in time rule the Church. The truth may as well be looked squarely in the face that ministers who do not regard the Scriptures as fully inspired, or as the sole authority for faith and conduct are in the Northern Church, and will through the action of some Presbyteries increase in numbers within the Church so that in time, our sister Church will be honeycombed with this heresy.

THE ONLY alternative—by which the purity of the Church can be preserved is to compel these people to leave. There never was a notion more absurd than that union necessarily is strength. Separation here would be strength, as always where association is discordant.

UNDER THESE circumstances it seems to us little short of direst infatuation that urges some persons to desire the Southern Church absorbed in this cauldron seething with discord and confusion. They seem utterly carried away with the mere barren sentiment that because on some subjects we agree, therefore in spite of warring elements we ought to associate. However, let us leave the question for the future.

WE ARE glad to see that the State Board of Charities deprecate public executions. We have heretofore called attention to the unseemliness of the State affording opportunities, for those who delight in witnessing the agonies of their fellows, to gloat their eyes upon one doomed to death by legal means The result is only evil, in hardening those disposed to criminal practices, and we trust steps will be taken before our Legislature to remove from North Carolina the disgrace of allowing public executions.

"For ways that are dark
And tricks that are vain
The heathen Chinee is peculiar."

The first law requiring the Chinese in this country to register was entirely inoperative—theChinese just simply would not register. Under the present law they have gone into registering with a vengeance, and it is now said the registrations out number the Chinese residents. The Baltimore Sun explains it thus: "The trouble is, it is said, that the wily Chinaman has registered over and over again in order to get extra certificates to sell to such of his compatriots in China as propose to emigrate to this fair land of freedom. It is charged that they organized a registration business, providing professional witnesses to accompany traveling Chinamen and swear to their identity in a number of cities. Another explanation of the full registration is that a great many Chinese have smuggled themselves into the country since the census year."

THE Independent says: "It is said that Abd-ur-Rahman, the Emir of Afghanistan, has sent an extremely valuable copy of the Koran to a city in Persia. It is in a casket of gold and silver, whose carvings are said to be of great beauty. The Koran is written on parchment and was copied by a famous Marabut, an ascetic who enjoys great reverence as a saint in Afghanistan. The bearers of the book were received with great pomp by the Governor of Khorasan, who, with a numerous suite, met them at the Persian border and escorted them to the holy city. The book, which is valued at $125,000, was placed in the mosque with appropriate ceremonies.

IN THE late Methodist Triennial Conference these sound views were announced:

"It is not amiss to repeat what has often been declared—that our Church is strictly a religious and in no wise a political body. Our sole business is to preach and serve the kingdom of God. There are many questions, economical, social, and in part ethical, of burning interest in this day, which our pulpit and churches may be tempted to substitute for the simple Gospel. Men claiming to be advanced thinkers and wide-awake philanthropists may sneer at us as unpractical dreamers and devotees of shadows and abstractions because we give ourselves wholly to things spiritual and eternal. But Christ is the Rock, and only those who build on Him build safely. The more closely we keep ourselves to the one work of testifying to all men repentance toward God and faith toward our Lord Jesus Christ, the better shall we promote the highest good of our country and race. As a Church we are not related by affiliation or antagonism to any political party. As a citizen, every man should carry his judgment and conscience into politics and all other spheres of life.

HERE IS something good of its kind from the United Presbyterian:

There are probably as many Methodist voters in this country as there are Roman Catholic. We believe there are more, as many of the Roman Catholics are aliens, and nearly all Methodists are citizens. And yet, we venture to say, there are fifty Roman Catholics in public office for one Methodist. The departments at Washington are full of Catholics. The municipal government of most of our large cities, as New York and Chicago, are controlled by them.

How are we to account for their prominence in political affairs? Are they "born rulers?" Have they superior intelligence? or has the South of Ireland some special adaptedness for producing statemen?

The true explanation is this: the Roman Catholic Church has gone into politics. It is the most powerful political machine in the country. It is unitedly seeking the political promotion of its members. If the Methodist Church should seek political control as the Roman Catholic does, it would secure it. If it was universally understood and agreed that Bishop Newman, for example, or some other prominent bishop, should have absolute control of the Methodist vote with the view of using it in the political preferment of the members, we would undoubtedly have more Methodists in office and not so many Roman Catholics. But neither the Methodist Church nor any other Protestant denomination has gone into politics as a Church. They do not propose to do so. They have a higher mission in the world.

The Roman Catholic Church is controlling the voters of its own faith, in fact, has control of the saloon for political purposes, as the great majority of saloon keepers, so far as they have church attachments belong to that Church.

Abolish the saloon and you destroy one great source of Catholic wealth and political power.

WE CERTAINLY are under great obligations for a copy of Princeton Theological Seminary General Catalogue. It comes down to and includes the class of 1893 and is simply invaluable as a historical record.

PULPIT ELOCUTION.

[Correspondence of the N. C. Presbyterian.]

During my recent visit to Durham to take part in the installation of Bro. Turnbull as pastor of our church there, I was the guest of Mr. Geo. W. Watts, in his beautiful home where I was charmingly entertained for the two brief and pleasant days spent in Durham. While there, I was interested in the perusal of a weekly paper which Bro. Watts takes called "The Lutheran World," of date May 3d, 1894. One article especially attracted me, entitled "Pulpit Elocution," and I heartily wish that the views expressed in that paper could be republished in all our Church papers, and read and reread, and that all our candidates for the gospel ministry and all who give instrucrion to our young men in our schools and colleges and theological seminaries might "read, mark, learn, and inwardly digest them."

The article above referred to, begins thus: "A writer in this week's World, under the caption "A Scriptural Teacher of Pulpit Eloquence," Neh. 8:1-8, laments the lack of good and competent readers in many pulpits of the present day. The lament is in place Who does not deprecate the blind, lame and halt reading of Scripture and hymns that are often heard from the sacred desk—the reading that by its awkward inflection, its inappropriate modulation, its false and misleading emphasis, mars the native force and beauty of the Word, that is so fatal to sustained and interested attention, so offensive to refined taste, and that so detracts from the beauty and power of the entire service?"

How sadly true all this is! How often are the Scriptures and the hymns read in tones that are flat, unsympathetic, dry, nasal and unnatural, sometimes so halting and uncertain, as if the reader were reading the chapters or the stanzas for the very first time and under a dim and insufficient light. We would not wish to be misunderstood as if we were advocating the poses and tones of the artificial and crack-brained elocutionist, whose style and mannerisms are both amusing and ridiculous. The article from which I quote, expresses well and forcibly what is so desirable and needed, and often wanting, "plain, dignified, manly, effective reading, suitable alike for the cultured and refined, and for the illiterate and coarse. Such reading as where a man stands erect and does not lounge; where he speaks out in clear, honest, virile tones, and does not piously and nasally whine, as if he were reading a death-warrant in prison, in full view of the scaffold; where, by modulation and inflection, he conveys intelligently the thought he would present, and where, by a judicious and graceful adaptation of tone to sentiment, he reads with becoming discrimination."

When we occupy the pulpit, when we read the word of God, or the psalms and hymns and spiritual songs that embody and express the tenderest emotions of the heart, when we preach to the congregation in all these exercises there is something more to accomplish than merely to make ourselves understood. If the minister feels aright, he wishes in every part of the service to impress the thought he utters upon the listening mind; he aims or ought to aim at persuasion. It is one thing to make one's self clear; it is another to convince and move. No one is "thoroughly furnished" until he understands the principles of correct reading and speaking and can apply them himself as he reads or speaks to his fellow men. Our Seminaries ought to pay far more attention to this matter than they do. The writer from whom I have quoted, closes his article by saying: "The rich laymen who will endow a chair of Sacred Oratory in our Seminary, will do more by that act for the honor of the church, the efficiency of the ministry and the glory of God than they now perhaps think."

This topic seems to be awakening at this time a general interest. In a special copy of the "New York Observer," of May 10th, sent to my son Egbert W. Smith, it appears that Bishop Lawrence, of Massachusetts, spoke freely to his brethren of the ministry recently, in his address before the Protestant Episcopal Convention, and urged the necessity of a study of elocution on the part of the clergy. "He did not expect to effect a change in those whose habits are formed and hardened—but he hoped to rouse the younger clergy and the students of the ministry to the supreme importance of a simple, natural and reverent rendering of the service." He denounced artificial culture and untrue methods—but he thought the evil of no culture at all and of no methods was worse. There are speakers whose habits and mannerism and unconscious faults in public speech belie their character and cause them to express very different shades of meaning than is their intention."

A chapter properly and distinctly read, or a hymn is often more effective than many a sermon. A minister once preached a sermon on Christ as our substitute, and as he closed his sermon he read the 64th hymn, of our "Psalms and Hymns," and as he left the house and was standing in the vestibule, an intelligent Christian lady came up and thanked him with unusual feeling and emphasis for his two sermons that morning. At first the minister thought, she meant to intimate that he worked up two sermons into one, but she soon relieved him; as she said: "Oh that hymn, as you read it to-day was a precious sermon and I thank you for it. It never seemed so beautiful and expressive—it was the second sermon."

J. HENRY SMITH.

Greensboro, N. C., May 15th, 1894.

BARNES ACADEMY.—The present session of Barnes Academy, Lenoir, N. C., will close May 31st. Dr. H. L. Smith, of Davidson College will deliver an address in the morning, and the prizes for general excellence in the different forms will be awarded in the afternoon. Five boys leave the institution this year to enter college.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., May 16th, 1894.

When the Indian appropriation bill was reported to the House of Representatives many people were surprised and not a few alarmed, at the manner in which the recommendations of the Indian Bureau had been cut in the name of economy. It is said by those familiar with the subject that great inconvenience and may be serious trouble will be the inevitable result if the amounts appropriated are not increased. No one who has taken the trouble to make an intelligent investigation of the Indian schools maintained by the government can be found who will deny that they are doing much good. That the good that they are doing was not appreciated by those who constructed this appropriation bill is shown by the cutting of $273,000 from the estimates of what was needed for the schools. This cut, if the bill is not amended, will necessitate the abandonment of nearly all of what are known as "contract" schools. An estimate of $85,000 to send Indians to industrial, mechanical, agricultural and other schools in various States is entirely ignored by the bill. In this connection it may be stated that one of the heaviest guns of those opposed to educating the Indians was spiked by the official denial of the statement made before the House Committee that "Apache Kid," the notorious outlaw, was an educated Indian. He never was in school a day, and he learned what English he speaks while serving as a government scout. The educational feature of the bill is not the only one that is criticized. Representative Wilson, of Washington, says the cut of 35,000 in the amount for the Apache Indians will necessitate a reduction of 1,000,000 pounds of beef and 30,000 pounds of flour, which he fears may lead to trouble. A strong effort will be made to get the appropriations increased, and, as a majority of people believe the Indians should be justly dealt with, it is likely to succeed.

The celebration of the fifth anniversary of the Epworth League was the largest event of the week in Church circles. Five years old and a membership of more than 600,000. No wonder the leaguers are proud of the record. It it something to be proud of. For the especial benefit of your Epworthian readers and as a matter of interest to everybody I

(Continued on 8th page.)

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Second Quarter.—Lesson X.

June 3.—The Passover Instituted.

Exodus xii. 1-14. Commit vss. 13, 14.

Golden Text.—Christ our passover is sacrificed for us. 1 Cor. v. 7.

I. THE STUDY OF THE LESSON.

First Step. Between the last lesson and this occurs one of those long gaps that constitute the most unsatisfactory feature of the International Lessons. It is necessary to fill it by as careful a study of the intervening history as you can make. Chapter iv. tells of Moses' obedience and his acceptance by the people; chapter v. of his first appearance before Pharoah and its consequences in increased hardships to the people, and their consequent murmurings against Moses. Then follows the long struggle of about ten months in which God executed judgment against Egypt and its gods, poured contempt upon its superstitions, and humbled its pride, until Pharaoh who at first refused a reasonable request was fain to beseech Israel to depart altogether. We entirely miss the significance of these transactions, if we have no knowledge of Egypt and its idolatries. The *ureaus*, or poisonous asp, was the symbol of Pharaoh's power of life and death. It is a part of the royal diadem in all the pictures, But God turns a dead stick in Moses hand into a living *ureaus*, and at his touch the deadly serpent becomes again a harmless stick. The juggleries by which the priesthood deluded the people are speedily brought into contempt by their failure even to *imitate*—as they did at first—the wonders of Moses. The Nile which was not only the source of all prosperity but was worshipped as a god, the Pharoah himself officiating as priest in the biennial festival, becomes a fountain of corruption. Seti I. the grandfather of the present Pharoah (Menephtah) is represented offering divine honors to a frog, but at Moses' command the frogs, living, fill the land with loathsomeness, and, dead, with stench. The very dust of Egypt was considered sacred, but now it brings forth noisome insects or breaks forth in boils on man and beast. The beetle was their most precious symbol of immortality but the beetle in swarms (not *flies*, as in the A. V.) becomes a grievous plague. Their cattle was sacred and worshipped with great honor, but it is smitten with boil and murrain. Ordinary plagues such as a visitation of locusts, and periods of darkness from the storms of sand that still sweep over the land, were immensely magnified, and came and went at Moses' command, proclaiming Jehovah "God in the midst of the land" and not merely the "God of the Hebrews." This last plague of darkness also struck at the greatest of their gods the Sun, whose offspring the Pharaoh's pretended to be. It was made more significant by the Israelites having light in their dwellings. This almost broke down the pride of Pharaoh's stubborn heart. But he had resisted so long that now God has given him up to stubbornness as the penalty of his stubbornness. He makes new conditions that show continued distrust of God and of Moses His servant. He breaks off all dealings with Moses. Moses confirms the breach by announcing the last plague, and withdraws with solemn warnings. (Read chapters vi-xi). Here the lesson begins.

Second Step. Master the points of the lesson narrative: the birthday of the nation vss. 1, 2; the selection of the lamb, vss. 3-5; the lamb slain, vs. 6; the blood sprinkled, vs. 7; as a protection to the house, vss. 12, 13; the flesh eaten, and how, vss. 8-10; readiness for departure, vs. 11; the feast perpetuated, vs. 14.

Third Step. Study with your helps any points needing explanation;

Vs. 2. *This month*, i. e., the month *Abib*, called by the later Hebrews *Nisan*. It is the first month of Spring, beginning with the new moon after the vernal equinox.

The beginning of months, i. e., the first month of the year. The Hebrews began their civil year in the Fall, but the ecclesiastical or religious year began with the month Nisan according to this command.

Vs. 3. *A lamb for a house.* This greatest of feasts was a *family* feast. The household, not the individual is the unit of the Church.

Vs. 4. *According to the number.* Josephus says that ten was considered the least number and twenty the greatest that could sit down to the paschal feast. Our Lord and His Apostles made thirteen.

Vs. 5. *Without blemish*, because it was a type of Christ (Golden Text), and because all our offerings to God must be of our best.

A male, as taking the place of the firstborn son.

Of the first year, literally, "a son of a year," which is the Hebrew idiom for, "one year old." The lamb was then in its full maturity and prime.

Vs. 6. *The fourteenth day*—the full moon.

The whole assembly. The killing was a solemn act done in the presence of the whole congregation. Subsequently the lambs were brought to the priests at the door of the tabernacle or temple and slain by them.

In the evening, literally, "between the evenings," a Hebrew expression for between 3 o'clock and 6 in the afternoon.

Vs. 7. *Ye shall take of the blood*, etc., explained in vs. 13. In later times it was sprinkled upon the Altar. In either case it marks the lamb as *redemptive*.

Vs. 8. *Unleavened bread.* See 1 Cor. v. 6-8. In the commemorative feast they were commanded to use unleavened bread for the seven days following in memory of the haste of their departure, (vss. 34, 39).

Vs. 9. *Not raw nor sodden but roast.* Raw it was unfit for food; sodden, its juices were lost. Roasted, all its virtues were preserved. *His head*, etc. It was to be roasted whole, not a bone of it broken (vs. 46), because of its typical character. John xix. 33-36.

Vs. 10. *Nothing of it remain.* Because it was wholly devoted to the Lord.

Vs. 11. These were directions for *this* feast, and were not required in the permanent, memorial feast. Their attitude indicated their belief in the approaching deliverance, and readiness to obey the command to depart when it came.

Vs. 13. *A token.* God reads the heart, why does he need an outward sign who are His? Because it tests their faith and obedience, and vindicates the difference that He makes.

Vs. 14. *An ordinance forever.* When the typical character of the Passover is fulfilled in Christ, the Lord's Supper perpetuates it "till He comes" (1 Cor. xi. 26), and then His people shall sit down at the marriage Supper of the Lamb (Rev. xix. 9).

Fourth Step. Make a summary of the lesson and compare it with ours.

SUMMARY.—*When God was about to bring Israel of Egypt, He commemorated the birth of nation by making that month the beginning of the year, and ordaining a feast to be eaten the night of their redemption as an act of faith, and afterwards as a grateful memorial. On the tenth of the month a lamb or kid, one year old, a male without blemish, was to be selected for each household or two or more small households, and kept up until the fourteenth day when it was to be slain in the presence of assembly between 3 and 6 p. m. That night it was to be roasted whole and eaten with unleavened bread and bitter herbs, and those who eat it should be all prepared for the journey. The blood was to be sprinkled on the lintel and door posts to mark the true Israelites while the destroying angel went through to slay the firstborn of Egypt.*

Fifth Step. Study the principle topic in the light of God's Word.

The Passover and the Lord's Supper.

The lamb slain, vs. 6; 1 Cor. v. 7 (last clause); xi. 23, 24.

The blood of remission, vs. 13; 1 Cor. xi. 25; Matt. xxvi. 28.

The unleavened bread, vss. 8, 15; 1 Cor. v. 7, 8.

The bitter herbs, vs. 8; 1 Cor. xi. 27, 28, Matt xxvi. 21, 22.

A memorial, vss. 14, 25-27, 42; Luke xxiii. 19, (last clause).

Nourishment, vss. 4, 9; John vi. 51.

Communion (with one another). vs. 3, 4, 46; 1 Cor. x. 16, 17.

Testimony of faith in the promised redemption, vs. 11; 1 Cor. xi. 26.

Separation from the world; vss. 12, 13; 1 Cor. x. 20, 21; 2 Cor. vi. 14-18.

Consecration for service, vs. 11; John xiii. 4, 12-15.

Sixth Step. The lessons of faith and obedience are the main practical teachings of this lesson. God has provided redemption. Have we accepted it? He has revealed the Lamb that taketh away sin (John i. 29; 1 Pet. i. 18-20). Is His blood sprinkled on our hearts (Heb. x. 22)?

II. TEACHING THE LESSON.

After reviewing rapidly the intervening history, give a clear view of the situation as described in the "First Step" of the study. Show the necessity of this last judgment upon Egypt to procure Israel's release. Show the benefit to Israel in being called upon to separate themselves by an act of faith. Draw out the elements of the obedience and faith required and take up the Bible Reading. Older scholars might well study out in a Bible Dictionary or other work the way in which the Passover was celebrated by the Jews in the time of Christ. Show that as celebrated by the Jews now without the sacrifice of a lamb and without faith in Christ as the Lamb of God, it is emptied of its meaning.

Prize Questions.

ANSWERS TO QUESTIONS OF MAY 10.

58. Solomon's wife. 1 Kings iii. 1.
59. Psalm xlv. 9-15.
60. (a) We become children of God by adoption on God's side (Gal iv. 4, 5); by faith on our side (Gal. iii. 26). Either statement is accepted as correct. (b) Qu. 34 and 85, or 86.

Correct answers were received as follows:

Estelle McIver, Gulf, 58, 59, 60.
D. R. Johnson, Wilmington, 58, 59, 60.
Olive Wilson, Hopewell, 58, 59, 60.
Katie Monroe, White Hall, 58, 59, 60.
N. E. Monroe, White Hall, 58, 59, 60.
Janet McDonald, Ivanhoe, 58, 59, 60.
Willie Arrowood, Laurinburg, 56, 57, 58, 59, 60.
Beatrice T. McEachern, Millprong, 58, 59, 60.
Chas. E. McMillan, Wilmington, 58, 59, 60.
Mary McIntyre, Wilmington, 58, 59, 60.
Robbie McIntyre, Wilmington, 58, 59, 60.
Lila Lane, Mt. Vernon Springs, 58, 59, 60b.
Miriam McFadyen. Clarkton, 58, 59, 60.
Flora C. McNeill, Fontcol, 58, 59, 60.
Chas. P. Russell, Rockingham 58, 59, 60.
Isabelle Robeson, Westbrook, 58, 59, 60.
Jas. A. Whitsett, 58, 60a.
Bettie Overcash, Statesville, 58, 59, 60.
Mary Knox Johnston, Lincolnton, 58, 59, 60.
Fannie Bouchelle, Patterson, 58, 59, 60.
May Bouchelle, Patterson, 58, 59, 60.

NEW QUESTIONS.

64 What three historic Passovers in the land of Canaan, are recorded in the Old Testament?

65 At what other two periods of O. T. times is the observance of the Passover alluded to?

65. How many Passovers are mentioned (by name) in connection with our Lord's history?

SECULAR NEWS.

NORTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Rains now abundant after the long drought in the Greensboro section and everything is lovely.

[Correspondence of the N. C. Presbyterian.]

A correspondent writes from Fayetteville 17th.:

After a long dry spell, we have seasonable rains and the farmers are in better spirits. A few strawberrys, but other fruits and berries very scarce.

The Commencement Exercises of Peace Institute, Raleigh, N. C., begin on Friday, May the 25th, and continue through Tuesday, May 29th. The Baccalaureate sermon will be preached by Rev. A. J McKelway, of Fayetteville, N. C., and the address on Monday delivered by Rev. Robert Caldwell, of Winston.

The State Medical Society of North Carolina last week made several new doctors among them three ladies. Dr. Annie Alexander, of Charlotte, read a paper before the society, on the "Physical Training of Girls." A request was made for its publication.

Weldon News: The Great Falls Water Power Company turned on a full headway of water last Friday to test the banks of their canal. The works stood the test all right and the great volume of water rushed through the gates with mighty power. The canal is four miles west of Weldon, is two miles long, one hundred feet wide and fifteen feet deep, and is a magnificent water power.

Dunn Times: As far as have been able to learn, the crops throughout Harnett and adjoining counties are in a flourishing condition. We have learned also that notwithstanding the large amount of commercial fertilizers purchased through this section this spring, the cotton crop is reduced by at least one third of former years.

Red Springs Scotch Scion: They say one of our sawmill men begins the operations of each day by calling all hands together and having prayer just after the whistle blows in the morning.

Charlotte News: Mr. J. B. Hartman is a farmer and a horse jockey, living on the Kennedy farm to the west of the city. Something was the matter with his horses and he was advised to feed them with lime. He accordingly mixed a liberal quantity of lime with their food, and since then Dr. Smith, the veterinary surgeon. has been busy at work on Mr. Hartman's stock. The horses may live, but it will be some time before they have an appetite for lime or anything else.

Rockingham Spirit of the South: An epidemic of typhoid fever in the city is threatened. Several cases have already occurred, and the health officers are on the alert to discover the cause.

Raleigh Press: Treasurer Tate informs us that there are still about $1,000,000 old N. C., bonds unfunded. This would be equivalent to an issue of $300,000 of consols under the act to compromise the State debt.

Concord Standard: Mr. John R. Bradford's father, who is now 86 years of age, does not use any glasses at all. He can see the finest print in any newspaper.

Charlotte News: The stand of cotton is said to be very imperfect, especially on red lands. Many farmers are plowing up and planting over. This seems to be especially the case in the southern part of the county. The cotton that has sprouted has a very healthy looking growth.

DOMESTIC.

The U. S. Senate has been exercised of late with a case or cases of bribery. Investigation is going on.

On the 426th ballot Congressman Snodgrass was renominated in the third district of Tennessee.

Rev. Dr. J. O. Peck, one of the secretaries of Methodist missions died in Brooklyn, N. Y., on last Thursday.

Lake Michigan was lashed into fury by a storm last week. Six members of a crew were drowned off Milwaukee and twelve on name are supposed to be lost off Chicago.

A storm last Friday gave the people of Augusta a terrible fright, causing them to leave their houses for the street and blowing down some frame buildings, but no lives were lost.

The Commonwealers have had a hard time. Smallpox broke out among them at Toledo, O. In California they raided fruit farms driving out the Chinese and Japanese laborers. The whole crowd, about 150, were arrested and placed in custody.

Coxey and Browne of the Commonwealers around Washington were sentenced on Monday last for violating the laws of the District of Columbia, to twenty days imprisonment and a fine of $5 each. Jones was sentenced twenty days imprisonment. They were sent off in the patrol wagon handcuffed.

Fat

is wanting in most foods, or, if present, is not assimilated.

The result is loss of flesh and strength.

Scott's Emulsion

the Cream of Cod-liver Oil, is a palatable, easy fat food that any stomach can retain and any system assimilate without effort. It gives flesh and strength. *Physicians,* the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

FOREIGN.

Edmund Yates, proprietor of the London World, died in that city last Sunday.

Four new steamers are to be employed in the mail service between Canada and England. They will carry each 500 passengers besides the 1,000 in storage.

News comes from London via Cairo that a criminal indictment oas been lodged at Paris on behalf of Egyptian notables against Count Ferdinand de Lesseps and the early directors of the Suez Canal Company for the misappropriation of money. The claims amount to several million pounds and are based upon documents given under the seal of Said Pasha, then Viceroy of Egypt. The case is expected to equal the Panama canal scandal in importance.

The Ladies' Missionary Union of Wilmington Presbytery will hold its annual convention at Kenansville, Duplin county, on Thursday and Friday, June 7th and 8th. Delegates and visitors will be met at Magnolia by teams from Kenansville. Churches having no society are requested to send visitors to convention. If you are going to attend please notify Miss E. J. Farrior, Kenansville. We trust many will be yresent.

GROVE LADIES' F. M. SOCIETY.

The Cape Fear and Yadkin Valley Railway Company will sell tickets from May 23rd to 30th inclusive—limited to June 3rd, continuous passage, to Winston-Salem, N. C., for account Commencement Salem Female Accademy.

The same road will carry the members of families of the Press Association which meets at Morganton, June 6th-8th for one fare, round trip, continuous passage.

Tickets sold June 5th, 6th and 7th, final limit June 11th, 1894.

The same company sell round trip tickets for one fare to the following Commencements:

Peace Institute, Raleigh, N. C., May 24th 28th inclusive- limit May 31st.

Biddle Institue, Charlotte—tickets sold May 31st to June 4th—limit June 8th.

Elon College, June 3rd to 7th inclusive—limit June 9th.

Greensboro Female College, June 5th, 6th and 7th—limit June 9th.

Trinity College, Durham, June 7th to 12th inclusive—limit June 16th.

Grand Lodge I. O. G. S., Goldsboro, June 10th, 11th and 12th—limit June 17th.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On May 9th, in the Presbyterian church, Wallace, N. C., by Rev. P. McIntyre, Mr. CHAS. F. TAYLOR, of Goldsboro and Miss RENA, daughter of Mr. David Williams, of Duplin.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

In Lumberton, on Wednesday, the 9th, inst., SALLIE NEILL, daughter of Nannie H. and C. B. Skipper, aged three months and nine days.

"Like snow that falls upon the river,
A moment white then gone forever."

Our little cherub was loaned us for a short season, and then the Lord carried her away in His arms to that kingdom, the subjects of which are composed of "*the little children.*" Though the departure of our little Sadie from earth left no perceptible gap unfilled in society, the circle of which she was the comfort, the sunshine, and the joy, miss her and mourn for her at morn, at noon and at night, and while we know that our darling passed through the pearly gates, which opened wide at her approach, and she was welcomed with joy by the "Angels who stand around the throne," and by "our loved ones who have gone before," and is now in the bosom of that dear Saviour who has promised to carry the lambs in His arms, and though the most tender and sensitive cords of our hearts have been painfully snapped asunder, and our family circle now broken, can never be made whole on earth, in giving up our Sadie, we must obey that command of the Master, who said: "Suffer the little children to come unto me, and forbid them not." Farewell little darling, we have parted, but for a season; therefore,

"Firm my fort, for well I know
The goal cannot be far
And ever through yon rifted cloud,
Shines out one steady star;
For when my guide went up
He left those pearly gates ajar."

ONE WHO LOVED HER.

WILMINGTON MARKET.

FOR

WEEK ENDING, MAY 16th, 1894.

[No Market Monday.]

SPIRITS TURPENTINE: Steady at 26½ cents, until Tuesday. On that day 27 cents.

ROSIN: Firm at 85 cents for Strained and 90 cents for Good Strained.

CRUDE TURPENTINE: Hard $1.00, Yellow Dip $1.70 and Virgin $2.15 throughout.

TAR: Receipts taken at $1.20 until Wednesday (23d) when sales were made at $1.25.

TIMBER: Little or none has comes in for several days and good timber would probably meet ready sale.

WANTED!

A young lady with several years experience as a teacher of Music and English Branches, desires situation in some school or family. For further information, write to E. F. J., P. O. Box 83 ELIZABETH CITY, N. C.

Wanted.

A situation in a Female School or College, (Fall Session) Presbyterian preferred, by a highly cultured young lady, Graduate of the N. J. B. C., of the State of New Jersey. To teach a thorough Commercial line, viz: Bookkeeping, Short-hand, Stenography and Type-writing. The best of reference given and required. Address:

HILL C. LINTHICUM, Arch't.
Winston, N. C.

C. F. & Y. V. Railway Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

IN EFFECT DECEMBER 3rd. 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junctioh with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

W. E. KYLE,
Gen'l Passenger Agent.

J. W. FRY,
Gen'l Manager.

The Presbyterian.

FOR THE FAMILY.

THE DAY'S WORK.

Do thy day's work, my dear,
Though fast and dark the clouds are drifting near,
Though time has little left for hope and very much for fear.

Do thy day's work though now
The hand must falter and the head must bow,
And far above the failing foot shows the bold mountain brow.

Yet there is left for us,
Who on the valley's verge stand trembling thus,
A light that lies far in the West, soft, faint, but luminous.

We can give kindly speech,
And ready helping hands to all and each,
And patience, to the young around, by smiling silence teach.

We can give gentle thought,
And charity, by life's long lesson taught,
And wisdom, from old faults lived down, by toil and failure wrought.

We can give love, unmarred
By selfish snatch of happiness, unjarred
By the keen aims of power or joy that make youth cold and hard.

And if gay hearts reject
The gifts we hold—would fain fare on unchecked
On the bright roads that scarcely yield all that young eyes expect—

Why do thy day's work still,
The calm, deep founts of love are slow to chill;
And heaven may yet the harvest yield, the work-worn hands to fill.

—*All the Year Round.*

Items for Lady Readers.

Very handsome lamp shades may be made at home, and most women have found out that the fragile-looking crepe paper, so silk-like and lustrous in texture, is remarkably durable, and those who do not care for the countless pretty trifles now fashioned from it favor the pretty lamp shades. The large shades of yellow and white which look like mammoth jonquils are simplicity itself to make and retain their freshness through two seasons, while a delicate silk shade fades before one season is over. A roll of yellow crepe paper nineteen inches deep and one of white the same depth may be obtained at any fancy goods store. Take two yards and a half of three-inch wide yellow ribbon, satin preferable, and a brass wire frame, and you have all the necessary materials. Lay the two papers together, using the white for the underside, and place them over the brass frame; with a strong wire fasten the paper tightly to the little brass ring at the top of the frame, setting the gathers evenly round it, leaving about seven inches of paper to flare up above the ring; curve up the yellow paper at intervals round the bottom leaving the white to show, and finally tie the ribbon over the wire in two long looped bows and buds, and you have as handsome a lamp shade as may be purchased at the dealers.

Blessed is the plant lover that can count among her possessions an old sewing machine. Mine was gathering dust and cobwebs in the garret, when the happy thought suggested itself to make it into a plant stand. The top works and large wheel underneath were soon taken away, and here was a strong, pretty-looking table on iron legs with casters, the last being invaluable on zero nights to wheel my establishment nearer the stove. A box was made, six inches high and somewhat larger than the stand. This was half filled with sand. Here I learned a florist's secret. You notice they put their pots on sand or soft earth and not on a dry shelf or table, as we amateurs generally do. So my geraniums and other plants were put down on the sand, and the air was kept moist, as plants like to have it. Trandescantia was stuck in around the pots, making a shaded carpet. The old-fashioned green Wandering Jew has gone out, and lovely colored leaves takes its place—striped, silvered, pink, white, gray, bright as flowers. My stand was a grand success all winter, and I hope to get hold of another old sewing machine to make a fernery for my north window. In the summer it will be moved to the piazza, and I can have a geranium in bloom, or some other pot plant, and it will be a grand place for the chrysanthemums later. If I want stands or vases for my plants, I am pretty sure to find some discarded thing in garret or cellar that answers the purpose.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, take
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Things Useful.

Sprinkle the inside of damp gloves with violet powder.

When you are hurried and a postage stamp will not stick, moisten it and run it on the flap of an envelop, and then quickly put it in its place.

To make peach cream, boil a pint of canned peaches with a coffeecupful of sugar; strain them through a sieve or colander, then add half a package of dissolved gelatin and a cup of cream. Stir well, and when nearly cool add a pint of whipped cream; beat all together and pour into a mold.

How to make shortcake, to one orange allow two bananas. Peel and slice the bananas very thin; grate the rind of the orange, and then peel and take out the pulp. Mix with the fruit a cup of sugar and the grated rind. Make a rich biscuit dough, bake in a thin sheet: when done split and butter it, spread over it the fruit mixture, and serve with whipped cream.

Love Puffs.—To the yolks of eight eggs add one pound of the best pulverized sugar, and beat very light. Flavor highly with vanilla. Take colored paper and cut round pieces about twelve inches in circumference, then crimp each piece all round with a penknife, and it assumes a cup shape. Then shape it with the fingers so it will set flat. Fill each of these cups half full of the batter, and bake in the slowest of slow ovens. If there is a warmer to your stove they can be cooked in that. They are served in the paper cups piled up in a stand. Use several different colors for the cups. Nice with ice-cream.

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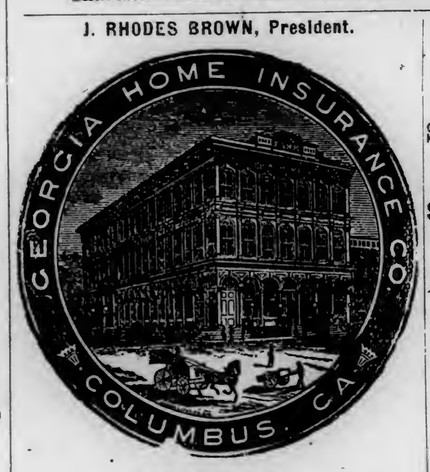
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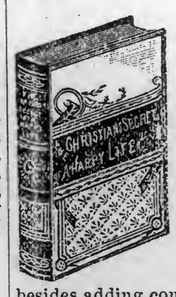
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And we, with garlands gay,
Will go tripping and singing—singing,
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Join with the birds in their May-day glee,
And Spring a sweeter song ne'er heard,
Than flows from the heart of child and bird
Merry May, Merry May!
Oh! the gladdest month, we children say,
Is merry, merry May!

—Beth Gray, in Our Little Men and Women.

A Democratic Aristocrat.

There has been so much criticism adverse to the Prince of Wales lately in circulation that the following anecdote, showing a pleasanter side, is worth repeating. It was related to the writer last summer by a friend, and can vouch for its accuracy, barring a change in the name of the chief actor.

"It was in the autumn of '72," said my friend, "that I was on my way home from Europe by one of the old Cunarders. We had a dreadful passage, and, being the only lady who was not seasick, I had the exclusive attention of most of the well passengers. Among them was a small boy, who was one of the plainest little mortals that I have ever beheld, red haired and freckled, but with a bright, sharp little face like a terrier.

"My attention was first called to him by noticing his intimacy with an English baronet abroad who seemed to derive the keenest delight from his conversation, and was constantly being reduced to a helpless condition from laughter at the remarks of his small friend. In the course of time, he drifted into my vicinity and opened conversation.

"'Ever seen the Prince of Wales?' he said.

"'Yes,' I answered, 'I have seen him.'

"'Nice man, very. Nice in his own house. I like him very much.'

"'O, don't talk that way, Jack,' I exclaimed. 'That's silly.'

"'But I mean it,' he persisted; 'I know him. I've dined at his house.'

"'How was that?'

"'Well, you see, it was when we were travelin' in Italy. I was puttin' my head out of the car window, and I saw two boys puttin' their heads out, and I says "Hello!" and they said "Hello!" back again, and I says, "Come in here; there's lots of room," and they said, "No, we can't, but there's room in here, and when the train stops you come in here with us." So, when the train stopped, I asked pa, and he said I could go, and I got in their carriage. And I asked them what their names, and one said, "I'm Prince Albert Victor of Wales," and the other said, "And I'm Prince George, his brother."'

"'And what did you do then?'

"'Why, I says, "Whee—ew, is *that* who you are? "Well, I'm Jack Post, of New York."

"'They were real nice fellows, and we were having a splendid time when the cars stopped, and their pa got out of the next carriage and came to speak to us, and then my pa saw it was the Prince of Wales. So he got out himself and told him that he didn't know who they were or he wouldn't have let me go, and he was going to take me away, but the Prince of Wales said, "No," he was glad to have his boys meet a little American boy, and he would be much obliged if he would let me stay all day. So I stayed. We played games, and their pa told us first-rate stories; and when we had to change cars he took me back and asked my pa to let them know when I was in London, because he would like me to come dinner with them. Pa said it was an "opportunity," so just as soon as I got back to London I wrote a note.'

"'What did you say?' I asked.

"'O! I said, "Dear Princes, I've come. I'm here at the Langham. I can come around just as soon as you want me.'

"'Well, it hadn't hardly had time to get there when a gentleman came back with an invitation for me to come and take dinner with them in the middle of the next day. When I got there, they were waiting at the window. It was an awful nice house. Their ma came in and shook hands, and we had our dinner. Didn't think much of the things they had to eat. I'd have given them lots more if they'd come to dinner with me in New York.' But they treated me just *fine*, and their ma was an *awful pretty lady.*'"—*Christian Union.*

The Little Runaways.

Winnie and Marion were running away. They had good reasons, they thought. Had they not been called in from an archery match with the boys to mind baby? And then, had they not been scolded for being cross to him? A few muttered whisperings while the little fellow was falling asleep had decided it all.

"I wish we had thought to put some crackers in our pockets before we started," said Marion, before they were out of sight of the house. "I begin to feel hungry already."

"Oh, we'll find berries and things in the woods," said Winnie brightly. The day was beautiful, and she began to think running away good fun.

"Berries, Winnie?" queried Marion, the doubter. "I looked all over the strawberry patch yesterday, and not one was ripe. And what other things are there in the woods that are good to eat?"

"Well, there's"—Winnie had to pause, "There's birch bark for one the—chewing-birch, you know."

"Oh, yes, so there is," asserted Marion, reassured. She was fond of chewing-birch.

"And sour sorrel," Winnie proceeded, "and grape tendrils and young raspberry shoots. Why, if it comes to the worst, we needn't starve where there are dandelion leaves."

They had reached the foot of the hill now, and a swampy piece of ground to be crossed. This gave opportunity for what they called "navigation," a pastime of which they were fond, but one which always resulted in wet feet. A little shriek soon announced that in jumping from one island to another—the small clumps of grass were "islands" to these young navigators—Marion had miscalculated her distance, and was standing ankle deep in water. Winnie had to change her course and go to the rescue, and in reaching out to help Winnie to dry land she also got one foot into the water. Such adventures made the delight and excitement of navigating. In the pasture was a high and dry ridge of land, and when they got this far they sat down, took off their boots and stockings, and spread them out in the sun to dry.

"It seems a long time since we left home," said Marion. "I suppose it's about lunch time."

"They won't be thinking much of lunch," said Winnie, a note of triumph in her voice. "They will be searching everywhere for us by this time, and they will almost have given up hope of ever seeing us again. They'll wish they had been better to us."

"Shouldn't wonder if Jack was sorry for calling me a crybaby yesterday, reflected Marion.

"I wish I had written a will," said Winnie, turning the stockings, "and left my 'Robinson Crusoe' to Maurice. He always said that Aunt Eleanor should have given it to him, because it wasn't a book for a girl."

"Are they nearly dry yet?" asked Marion. "I'd like to go on and find some chewing-birch. I *wish* we had put some crackers in our pockets. I'll never run away again without something to eat."

"Are you very hungry, dear?" asked Winnie, pityingly. "Well, these are as dry and warm as toast, now. Put them on and we'll go and look for berries. I know the earliest spot in the whole place for them. I never told anyone before, because I like to get the first one for mamma myself. You shall have all that we find; so cheer up."

Boots and stockings on, Winnie led the way to a little knoll around an old stump. Here a diligent search began, and for ten minutes not a word was said.

"I'm afraid there are none," Marion said at last, but next minute gave a little cry of delight. "Oh, here's a great, great big one, red as fire. Look, Winnie! Let us hurry and bring it to mamma."

"*What* a beauty!" exclaimed Winnie. "Come on-"

The first strawberry was the great event of each season, and, in the excitement of the moment, they forgot that it was not to seek it they had started out that morning. They were half way across the swamp before their original purpose came to mind again. Winnie was selecting an island for her next jump when Marion called out:

"But, Winnie, we didn't mean to go back at all."

She stood still.

"Neither we did. Now that we are this far, though, perhaps we had better go the rest of the way."

"Yes, for how would mamma get the first strawberry it we didn't bring it to her?"

When they came near the house, a feeling of guilt caused their steps to lag. They watched anxiously for the first signs of the disturbance caused by their absence. Surely, they said, that couldn't be Maurice and Jack still at their bows and arrows. Winnie seized Marion's hand firmly, and hurried into the house. Their mother met them in the hall with her usual smile.

"Have you been out for a walk?" she asked. Marion ran and kissed her.

"Here, mamma; it's for you," she said, opening her hand and disclosing a crushed strawberry. "The first one!"

"Would you like me to mind baby for you?" Winnie asked, holding out her arms for him.

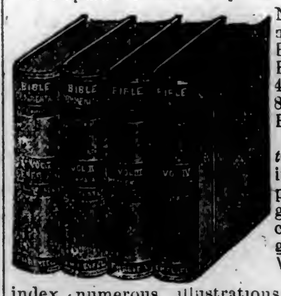
"No, dear. Lunch is just ready. There is the bell."

Marion gave a rapturous sigh.

"I'm so glad we came back," she said softly to Winnie.—*The Indian Witness.*

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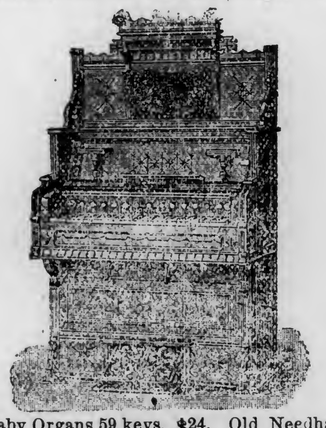
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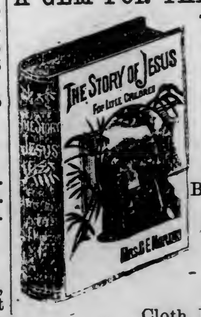
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(Continued from 4th page,)

present a copy of the new league rallying song, rendered for the first time in public at this meeting, to the air of "Marching through Georgia." It was written by Mrs. Hattie A. Buell, who has dedicated it to the Washington District :

Come and sing a cheery song, ye Epworth Leaguers all;
Sing it with a spirit that is like a bugle call,
Let it echo around the world in every cot and hall,
While we are marching to Canaan.

CHORUS.

Look up! Lift up! and sing our Jubilee,
Look up! Lift up! the cross that makes us free,
Ring aloud the chorus from the mountains to the sea,
While we are marching to Canaan.

We have left Eygptian darkness, far far behind,
And the glorious land of Promise now we seek to find;
Raise on high our banner bright and fling it to the wind,
While we are marching to Canaan.—Chorus.

We are a League of workers true, six hundred thousand strong,
Soon six hundred thousand will swell our triumph song,
Sworn to battle for the right—to fight against the wrong,
While we are marching to Canaan.—Chorus.

Wesley's loyal leaguers all! unite this song to sing,
Sing it with the spirit that shall honor Christ, our King,
Sing it as we hope to sing it when the heavens ring,
While we are marching to Canaan.—Chorus.

The United States Supreme Court is justly regarded as being as near infallibility as anything human can be, but it proved itself in a decision handed down this week to be human enough to make mistakes and to be great enough to acknowledge and to correct them afterwards. Some years ago the U. S. Supreme Court, in a case involving the title to a piece of property in Nebraska, construed a will. Afterwards in another suit the Supreme Court of Nebraska decided that the construction put upon the will by the U. S. Supreme Court was wrong and the case was sent to the U. S. Circuit Court of Appeals, which certified the case to the U. S. Supreme Court and asked which construction of the will it should follow. Here is the answer of the Court, voiced by Justice Gray: "Ordinarily there would be no doubt as to how to answer that question and the inquiring body would be told to follow the decision of the U. S. Supreme Court. But here we are satisfied that the Supreme Court of Nebraska was right and the U. S. Supreme Court was wrong, and the Court of Appeals will be so informed." There is a beautiful lesson for us all in this action of our highest court in acknowledging its error and reversing its previous decision. T.

Say Soes.

To Prevent the Hair from Falling Out.—A good wash to prevent the hair from falling out is made of one ounce of powdered borax, half an ounce, of powdered camphor, one quart of boiling water and a gill of alcohol. When cool, pour into a bottle for use, and clean the head with it, applying with a flannel or sponge once a week.

You can drive nails into hard wood without bending them if you dip them first in lard.

A QUEENLY HEAD

can never rest on a body frail from disease any more than the lovely lily can grow in the sterile soil. When Consumption fastens its hold upon a victim, the whole physical structure commences its decay. At such a period, before the disease is too far advanced. Dr. Pierce's Golden Medical Discovery will arrest and cure it. So certain is this, that an offer is made to refund the money paid for it when a failure can be found under the condition of a fair trial.

Once used, Dr. Pierce's Pellets are always in favor. Specific for constipation, piles, billiousness, and headaches.

A Cure for Snake Bite.—Dr. Shaw, writing to the "Medical Times" from Water Gap, where poisonous snakes abound, says that during the past six years, in which he had followed out a method of cure for snake bite, he has not lost a case. He gives sixty minims of aromatic spirits of ammonia hypodermically and an ounce of whiskey every two hours. A large poultice of bruised raw onions is applied to the wound and renewed every hour. The whiskey and onions are continued until cure is effected, which is usually on the third day.

A successful man usually has four metallic qualifications—gold in his pocket, silver in his tongue, brass in his face, iron in his heart.

For Seasickness

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Dr. J. Fourness-Brice, of S. S. *Teutonic*, says: "I have prescribed it in my practice among the passengers travelling to and from Europe, in this steamer, and the result has satisfied me that if taken in time, it will, in a great many cases, prevent seasickness."

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Condensed Schedule.

TRAINS GOING SOUTH.

Dated May 13, '94.	No. 23 Daily.	No. 35 Daily.		No. 41. Daily.
	A. M.	P. M.	.....	A. M.
Lv Weldon.....	11 52	9 27	.....	... .
ArR Mount.....	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro.....	2 40	.....	... ..	.....
Le Tarboro.....	12 25	.....	.....	.....
	P. M.	P. M.		.....
LvR Mount.....	1 02	10 20	.....	6 00
Lv Wilson.....	2 08	11 01	.....	.....
Lv Selma.....	2 58	.....	.....	.....
Lv F'y'ville.. ...	4 35	12 51	.....	.....
ArFlorence.....	7 25	3 00	.....	.....

	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson.....	2 18	.....	.....	6 35
LvGoldsboro... .	3 05	.....	.. .	7 20
LvM'gnolia.....	4 16	.....	.. ...	8 29
Ar Wilm'tn.....	5 50	.....	.....	10 00

TRAINS GOING NORTH.

Dated May 13, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.	.....	P. M.	... ..
LvFlorence.....	7 30	.....	7 25	.....
Lv F'y'ville.....	10 25	.....	9 30	.....
Lv Selma.....	12 08	.....	.....	.....
Ar Wilson.....	1 00	.....	11 27	.....

	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn.....	9 00	.....	.....	7 00
LvM'gnolia.....	10 40	.....	.....	8 33
LvGoldsbo'.....	11 55	.....	.....	9 40
Ar Wilson.....	13 40	.. ...	.....	10 27

	No. 78 Daily.		No. 32. Daily.	
	P M	.....	P. M.	P. M.
Lv Wilson.....	1 10	.....	11 27	10 32
ArR Mount.....	2 13	.....	12 05	11 15
Ar Tarboro.....	2 40	.....	...	.....
Lv Tarboro.....	12 25	.....	.....	.....
LvR Mount.....	2 13	.....	12 05	.....
Ar Weldon.....	3 19	.....	12 58	....
	P. M.	.....	A. M.	.....

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leave Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

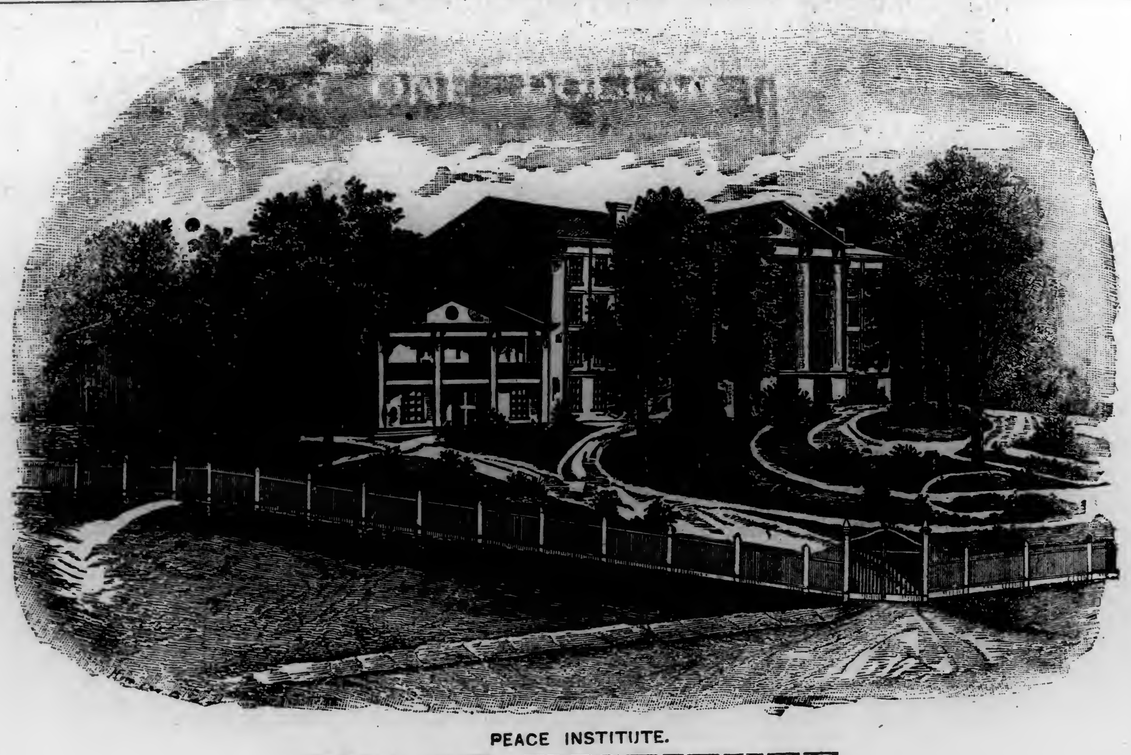
Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 11.00 a m. Returning leaves Clinton at 1.00 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

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TRAINS GOING SOUTH.

Dated May, 13, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington.....	*3 40		.....
			.....
Leave Marion.....	6 31		.....
Arrive Florence..... ..	7 10		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence.....	*7 30	* 7 45	.....
Arrive Sumter.....	8 45	9 20	... ..
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter.....	8 45	*9 53	.....
Arrive Columbia.....	10 10	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia.....	*4 30	*4 20	.....
Arrive Sumter..	5 57	5 45	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter.....	5 57	* 5 55	.....
	A. M.		.....
Arrive Florence.....	7 15	7 15	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence.....	*7 40	..	.....
Leave Marion.....	8 23	.....	.....
Arrive Wilmington.....	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 20 p. m., arriving at Hartsville 9 00 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday.

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GENERAL ASSEMBLY.

[Correspondence of the N. C. Presbyterian.]

Taking my cue from a copy of the NORTH CAROLINA PRESBYTERIAN of this week's issue which fell into my hands, I send you only a running commentary upon the business of the Assembly leaving the daily papers whose accounts have been improving in accuracy of late, to furnish the bulk of the news. Allow me to correct a typographical error of some importance in the last issue. I wrote (in substance) that the widows of missionaries and ministers would be employed in the Assembly's Home and School as the *care-takers of the children.*

FIRST SUNDAY IN NASHVILLE.

All the Presbyterian churches of the city and near vicinity were filled by the visiting brethren. It was astonishing how many there were to be supplied. The Cumberland Presbyterian, the Methodist and the Baptist churches were also freely and cordially thrown open to the commissioners. Dr. Daniel preaching in the largest Cumberland church, Dr. Wharey in the Methodist and Dr. Rosebro in the First Baptist. I did not hear that any of us preached in the beautiful Episcopal churches. There may have been such preaching but it was kept out of the papers.

FOURTH DAY.

The Assembly met according to adjournment. A half-hour is spent in devotional exercises, and as a lunch is served on the grounds the Assembly has insisted by several test votes to have preaching during the last hour of the morning session.

The Committee on Leave of Absence is a hard-headed, dogmatic body, much approved by the Assembly and cordially disliked by those who want to get away. It made a report this morning that no one would be allowed to leave except in cases of absolute necessity. Heartily approved.

The Chairman of the Foreign Correspondence Committee reported on an overture from the Synod of North Carolina and expressed the wish for closer relations with the Associate Reformed Synod.

The Committee on Bills and Overtures reported and its answers and recommendations were adopted:

From Potosi Presbytery. Can a Presbytery dissolve the relation existing between an elder and a church *without prejudice?* It can. From North Carolina Synod—ministers are transferred with the territory transferred by the higher court. The request from Wilmington Presbytery was granted and a "judicious" committee *ad interim* on Beneficiary Education appointed.

The committee consists of the following: T. H. Law, F. B. Webb, J. M. Wharey, J.W. Lapsley and J. P. Hobson.

Fayetteville Presbytery will take notice that by the answer to an overture from South Alabama Presbytery, ruling elders are not permitted to charge the pastor or people in installation service.

The Assembly observed the order for public worship and heard a sermon from all of the North Carolina ministers.

AFTERNOON SESSION.

There was a warm discussion upon the question as to the ordination of a minister by an evangelist in the foreign field. The action of the last Assembly with its unconstitutional commission of ordained ministers from different Presbyteries was disannulled by vote of the Assembly. Then the question arose as to the right by a Presbytery to delegate its power in the matter to a missionary (evangelist.) Dr. White denied that there could be such power delegated.

Rev. S. L. Morris, of Macon made a clear and telling speech in favor of the report of the Committee of Bills and Overtures—that the evangelist was a Presbytery when the Presbytery delegated its power to him, as in the ordination of elders and organizing of churches, acts already performed by the evangelist. The book must be changed however, to establish this development of its own doctrine, so the answer is sent down to the Presbyteries. It is to be hoped that this long mooted question will be finally settled by a favorable vote of the Presbyteries.

An overture from Dallas Presbytery coupled with a cordial invitation from Dallas church was offered to the consideration of the Assembly in determining the place of its next meeting. The Texan brethren fairly spread themselves.

An invitation from the Grace Street church, Richmond, Va., was made by proxy. The roll-call was begun, but it soon became evident that the Assembly was inclined to take Horace Greely's famous advice and "go West." The breezes of the prairies swept the Assembly off its feet and Dallas was unanimously chosen before the Virginia delegation had a chance to cast its (usually) solid vote.

THE MEANS CASE

was brought before the Assembly by the report of the Judical Committee, George Summey, D, D., Chairman. The report admitted that the complaint bristled with technicalities and recommended that the case be heard as a complaint according to the alternative prayer of Charleston Presbytery.

Rev. J. W. Flinn, D. D., was granted the privilege of the floor as the representative of the Synod of South Carolina. He made a masterly argument tending to prove that Charleston Presbytery had no standing in the case.

First, it had made the error of making a complaint after taking an appeal. This is not such a mere technicality as might be supposed. The appeal which was first made deprived Miss Means of her privilege as a member of the church until the meeting of the Assembly. But there was some doubt as to the regularity of an appeal so a complaint was made as an alternate proposition.

Second, a court cannot appeal unless *it* has been on trial—(Book of Church Order, paragraph 256), nor can a court as such complain according to the statement of paragraph 267—"*any member of the church*" is entitled to complain.

Dr. Flinn, waived his claim on this point, but on motion of Dr. Daniel the Assembly refused to accept his waiver. It was seen at once that this was a good opportunity to throw this troubling case out of court and at the same time to settle the law of the church, in which the precedents are all one side and the book all the other. The excitement which the calling up of the case had produced was allowed to cool while the Assembly took recess.

NIGHT SESSION.

A popular meeting in the interest of Foreign Missions was held and the church was crowded to the utmost capacity. Dr. White presided. Rev. S. R. Gammon gave an instructive address upon the work in Papal lands especially in Brazil. Mr. Grinnan followed with a plain and matter-of-fact description of the real state of affairs in Japan. He made a most pleasing impression upon the Assembly and the congregation. We all felt that there was no allowance that was necessary to be made for enthusiasm and extreme optimism. He has evidently studied thoroughly the problem of mission work. Rev. T. H. Rice followed from the standpoint of the missionary pastor. His own church, Alexandria, Va., has done nobly in this great cause, and his experience and even his personal descriptions were listened to with interest and attention. His address was perfectly informal and the appeal was not without its fruits, we trust, in a consecration of life and means to the Master's service.

FIFTH DAY.

A telegram of fraternal greetings in response to one of our own was received from the General Conference of the Methodist Episcopal Church, South, signed by Rev. S. P. Jones.

The report on Sabbath Observance was encouraging in that fifteen Presbyteries reported improvement and fourteen a backward tendency. The report was promptly docketed on account of an ill-advised reference to the Means Case.

An impertinent paper was received by the Assembly from the "National League for the Promotion of Social Purity." When read (on Friday) it was tabled as soon as the name of Breckinridge was mentioned.

The tabling of the paper was misunderstood and misrepresented in the secular press, so that Rev. W. H. Woods finally introduced an admirable paper, resenting the insinuations and making a perfectly general deliverance which could not be twistod into a campaign document. This paper was adopted finally. A congratulatory telegram from the League was heard with respectful silence.

The sermon this morning was by Rev. W. H. Woods, on the text, "Behold I make all things new."

In the judgment of your correspondent it is one of the best sermons he has ever heard; deeply spiritual, thoughtful and original to a high degree and expressed in vigorous English, it compelled attention from beginning to close and left only the regret that it was remembered *too well* for future use.

AFTERNOON SESSION.

The special committee on Young People Societies reported. Rev.Mr. Purcell, from Central Texas Presbytery, chairman. It was very pertinently asked by a member of the Assembly what had been done with the ad interim committee's report. That report was offered as a substitute and both reports were docketed.

The Means case came up as unfinished business. Dr. Daniel offered a substitute from the Judicial Committee's report, in line with the argument of Dr. Flinn, before mentioned. The question was most ably debated. One brother who passed as a lawyer found to his cost that there were some ecclesiastical lawyers who were not to be trifled with, a few pointed questions from Dr. Campbell, of Texas "winging him—to adopt one of the Assembly's slang phrases.

Dr. Daniel's argument in support of his paper was a miracle of strength and compact logic. At one time it looked as if the case would be certainly cast out of court. Rev. Dr. McPheeters, of Columbia Seminary, easily took the position of one of the first debaters of the Assembly. Possibly no man on the floor is better versed in the law of the Church as set forth in our standards. Dr. Leeper of the Presbytery of Charleston, also made a strong speech and Rev. G. A. Blackburn, the pastor of the Second church, Columbia, where the trouble occurred, appeared before the Assembly for the first time. He made a plea that was very effective in view of the fact that the law of the Church had been interpreted often by the precedents of the Assembly itself. There was a feeling in the Assembly against dodging the issue involved and against any action which should have even the appearance of an *ex post facto* law. The ayes and noes were called for on the substitute of Dr. Daniel and it was lost by a vote of 57 to 89. The minority comforted itself with the thought that its supporters were all in excellent company.

So it was decided to try the case.

The night session was opened with a popular meeting in the interest of Home Missions. Dr. Daniel presiding. Short and stirring addresses were made by brethren who have been prominent in Home Mission work. Dr. Rosebro indicated the importance of keeping Home Missions abreast of Foreign Missions in the individual churches by having Home Mission organizations. Rev. J. D. McLean is an enthusiastic worker from Texas, who was attentively heard. Some of the facts brought out in his speech and that of our faithful teacher among the Indians, Rev. C. J. Ralston, were that there would be 3,000,000 people in Texas in 1900 according to the present rate of increase. That there were 75,000 Mexicans withrn the borders of the State and 275,000 white people in Indian Territory. Rev. J. W. Moseley, of Arkansas, brought down the house with the unconscious humor of his experience in Home Mission work in his State. He has a very penetrating voice and is a clear and forcible speaker as was shown by a subsequent debate, with Dr. Howison in which the brother from Arkansas upheld the scholarship of the Directory of Worship with regard to the paptismal formula. Dr. Howison made the change such a serious one as to call for his resignation from the ministry.

After the popular meeting the Assembly passed to the second order of the day and then began the memorable debate on

ORGANIC UNION.

Dr. Summey, as chairman of the special committee, reported adversely to the overtures of the Presbyteries on the ground of the distinctive principles of the Southern Church, and recommended an answer to the Northern Assembly saying that it was unwise to reopen the question of Organic Union. Dr. Webb offered a substitute for both their paper and Dr. Blanton's urging that a committee of nine be appointed to confer concerning the difference between the bodies, especially these of the separate and independent colored church, our relation to the civil government and the policy of ecclesiastical *Boards*. Mr. Elwang, of Florida, made the opening speech making a special plea for the appointment of the committee on the grounds of Christian courtesy, and speaking of the effect of an opposite course upon the Florida churches composed so largely of Northern people. Then Dr. Howison opened the whole question of Organic Union and it was only occasionally afterwards that the question was confined to the single issue of the appointment of a committee.

The time would fail me to tell of the McPheeters brothers, elder and minister, of Blanton and Rosebro and White, of Otts and Purcell and Storey and Sneed of Daniel and Summey. One of the remarkable features of the debate was the fact that several of the speakers made votes for the side opposite that which they were upholding. One brother in favor of Organic Union out and out declared he had joined a Northern Presbytery under a solemn covenant that he was not to be disturbed in his rights. Another represented the condition of affairs in the Northern Church as so unspeakably bad that we wondered where his principles had been during the fifteen years of his connection with that Assembly. One rash young brother invited those who differed with him to get out of the Southern Church, but was interrupted in a lofty flight of eloquent reference to the Church of his fathers by the question as to where he came from. He admitted that his people were from Pennsylvania. He was "winged."

One of the strongest speeches made was hurt in the offset, though it undoubtedly made votes, by what was regarded as an unkind reference to the negro. But a brother on the other side counterbalanced all that by his rash statement with regard to our unalterable position on the question of a separate colored Church. The question of courtesy to the Northern Assembly was partially balanced by the question of the rights of the Presbyteries and the people to be heard before the question was opened at all. One of thr best speeches was to the effect that the larger body always wanted union with the smaller. That the case was exactly the same in Texas when the larger Southern Church would receive and the smaller Northern Church declined it. The Assembly enjoyed the spirited debate between Rev. W. M. McPheeters, of Columbia Seminary, and his brother, an elder from Missouri. It suggested to several the thought that there must have been many a boyish fight between them, and when Dr. McPheeters referred to that exact state of the case by way of illustration, the Assembly roared. The illustration was a telling one however. He spoke of his brother's marked independence and individuality and we cordially agreed with him—then of his own and we assented again. Then he referred to the boyish battles of "thirty years ago" and how they had been forgiven and forgotten, or were remembered without any sad association. "But," he said, "if we were shut up in the same house with one in control of the other there would be bigger fights than there were thirty years ago."

Just before the vote was taken a letter was read from Dr. Murkland giving the state of feeling in the Northern Assembly on the subject. At the same time one of the secular papers distributed through the house contained an account of Dr. M.'s introduction to the Northern Assembly as a minister of the Southern Church and of his speech to that Aessembly. "In opening he expressed the hope that the time might soon come when the effort to bring back the Southern Church like a daughter to the bosom of her mother might be crowned with success." Here again the effect was opposite to that intended. Of course there is wide room for a mistake by the secular press, but the Southern Church is not in love with this sort of representation. There was a case of the same kind last year.

Sixty-eight voted aye on the substitute and 90 no. Five of the North Carolina delegation voted aye and 8 no. Your correspondent was in the minority and if he had been allowed the floor he would have said very briefly that in his opinion Christian courtesy demanded a conference when the invitation was thus freely and warmly extended. That he regarded it as a good opportunity of declaring the distinctive principles of the Southern Church and of removing from her whatever odium may attach from her known position in favor of an independent existence.

Notice of protest was given by Mr. Elwang and about twenty names were added to the paper—with a majority of the minority vote. I suppose that the brother needed to be recorded thus in view of the fact that so many Northern people are in his churches. The vote was taken late Thursday afternoon. So we have anticipated somewhat the order of business.

MORNING SESSION.

Thursday, May 24th.

The report on Publication showed $100,000, assets in the hands of the Executive Committee. The Synodical Records were acted upon and only unimportant exceptions taken.

The Revised Directory was enacted by the Assembly, a part of the Constitution—fifty-seven Presbyteries having voted for it.

One of the commissioners, Dr. Yeaman was called home by the news of the drowning of his eldest son. An expression of sympathy was offered by the Assembly. Many a heart turned to home and loved ones far away and prayed God's protection and tender care. Rev. J. H. Thornwell, D. D., worthy son of noble sire, conducted the devotional exercises, preaching on the "One Mediator." The sermon was a profound and analytical theological discourse upon that great theme and was heard with deep interest and great profit by all. After the debate on Organic Union the Assembly adjourned till Thursday morning, and the members accepted the invitation to attend a reception held at Ward Seminary—a Presbyterian Institute for young ladies. The music and recitations of the girls were of the highest order of merit and were followed by refreshments. It was a great relief after the long strain of the debate to be permitted to enjoy the social pleasure for a while.

At this present writing, Saturday afternoon, the Means case has been decided in favor of the young lady, and the report on the change of licensure adopted, and the secretaries for the ensuing year elected: Chester, Craig, Phillips and Hazen.

(Comments in my next.)

The Presbyterian.

IF I KNEW.

If I knew the box where the smiles were kept,
No matter how large the key
Or strong the bolt, I would try so hard,
'Twould open, I know, for me.
Then over the land and the sea, broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them every one,
From nursery, school and street,
Then, folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depth of the deepest sea.
—*Maud Wyman, in Worthington's Magazine.*

GENERAL ASSEMBLY.

[Correspondence of the N. C. Presbyterian.]

THIRD DAY.

Saturday, May 19th.

Various overtures and communications were read and referred. A letter from the Waldensian Synod expressing the most cordial fraternal feelings was read (translated) by the permanent clerk. The special committee on the action of the Birmingham Conference reported that the plan, meeting large and influential opposition, would be necessarily impracticable and is therefore rejected. The report was unanimously adopted.

The order of the day having arrived the moderator introduced to the Assembly Rev. Dr. Tron, of the Waldensian Church, who made a pleasing and instructive address. The Church has a colony of 5,000 in Uruguay, two colonies in Missouri and the one with which we are familiar in Burke county, N. C. Several ministers in Chicago, Pittsburg and other places are working among the Italian population. There is a mission also in Africa. The speaker referred to the glorious history of his Church, to its martyrs, in the thirty-five persecutions through which the Church has passed. Forty ministers are working in Italy and 5,000 communicants and 4,000 children in the Sunday-schools give proof of the success of their work. Dr. Prochet is in close relation with the king of Italy, and the condition of affairs in Italy may be stated thus. A patriot cannot be a good Catholic. A good Catholic must be a traitor to his country. Now is the opportunity for Protestant work in Italy. An earnest appeal was made to our Assembly to organize a Presbyterian mission in Italy. Would that it might be heard!

The moderator made a most happy reply and the Assembly was evidently greatly touched by the address. The second order of the day was the hearing of the Rev. Dr. McLean, secretary of the American Bible Society. He spoke of the great advance of the work during the year. He referred to the Confederate Bible Society of which Dr. Wilson was chairman, of the application made to the British and Foreign Bible Society for work, of the burning of the cotton that was meant to pay for them, of the wiping out of the debt by the generosity of its creditors, of the fact that thousands of Bibles were sent through the lines under a flag of truce, and that a debt of $100,000 against the local societies of the Southern Church was wiped out after the war. This little bit of history unknown to the most of us gave a ground for the appeal to the Church. The motto of the Society has changed from "A Bible for every family," to "A Bible for every child who can read."

Rev. Frank McCutcheon offered a resolution asking the Presbyteries to send their overtures to their respective Synods whenever possible, instead of to the General Assembly. Adopted.

A telegram was read from the Northern Assembly announcing the appointment of a committee of nine to confer with a like committee from the Southern Church on the subject of Organic Union.

While history is sometimes careless of the reputation of prophets your correspondent predicts that our Assembly will courteously decline to appoint the Committee.

The hour for public worship having arrived the Assembly joined in singing: "Come thou Fount of every blessing" and "Jesus lover of my soul," and Rev. Egbert Smith preached a sermon upon the text of Philippians 4:11. "I have learned in whatever state I am therewith to be content." The sermon was simple, tender and practical, and produced a profound effect upon the congregation. The good taste cannot be too highly commended of refusing the temptation to intrude the business of the Assembly upon the worship. The Assembly adjourned to meet on Monday morning at 9 o'clock.

EXTRACTS FROM THE REPORT

Of the Executive Committee of the General Assembly.

The following facts gathered from the valuable report, just laid before the General Assembly, will be of peculiar interest to our readers. We only regret we have not space for more:

From the beginning of the year to its close, the work has been environed with difficulties. There were difficulties connected with the home administration, and difficulties growing our of political complications in the foreign field, and in the business world from which our resources are drawn, there was a world-wide financial depression and panic. But under the good hand of our God, these troubles have, as we believe, only contributed to the greater prosperity of the work, and have been the means of awakening a deep and widespread missionary interest among our people.

While making devout acknowledgement of this fact, the Executive Committee would also express its deep appreciation of the many assurances received, while dealing as best it knew how with the difficult and perplexing problems that confronted it, of the sympathy and confidence of the Church, and of the generous response to our appeals, which have averted the perils with which our work was threatened, and enabled us to report to you to-day that no debt has been incurred, and that no missionary under our care has been recalled from the field, or allowed to lack for the promised support.

The fiscal year was closed without a debt, and leaving a balance in the treasury available for the general mission purposes on April 1st, 1894, of $9,607,14.

Our responsibilities for the present year will be considerably larger than for the past year; so that to maintain our work on its present basis, without any further enlargement, we will need to raise for the present year, not less than $155,000.

But it is hoped that the Church will not be satisfied merely to maintain our present work. The manifestations of life in everything that has life, is growth. For the individual Christian, the individual church, or the collective Church, the cessation of growth means stagnation and death. The maintenance and development of life in the church at home, demands that this work should continually advance. If we prosper at home, we must keep step with the great forward movement of our age for the evangelization of the world. And while a thousand millions of heathen are without the gospel, the time has not come when we can afford to turn a deaf ear to our marching orders, "Go teach all nations."

Our missionary force has grown during the year from one hundred and six to one hundred and thirty, while in two years the number of native helpers in our employ has grown from eighty-seven to one hundred and sixty-five. With a proportionate enlargement of our work during the present year, in order to meet our obligations, we shall need to raise the sum of $175,000. Can this amount be raised without unduly taxing the resources of the church, or doing detriment to other branches of our Church work? The following statement will show plainly that it can be done:

The number of contributing churches was 1,640, being fifteen less than last year. The number of contributing Sabbath-schools was 489, being 125 less than last year; the number of contributing societies was 749, being twenty more than last year. 1,012 churches and more than two-thirds of our Sabbath-schools, gave nothing at all to this cause. If a plan can be devised by which the Presbyteries within whose bounds these non-contributing churches and Sabbath-schools are found can be induced to see to it, that in every one of them during the present year, the cause of Foreign Missions shall be presented, and a collection for it taken, one essential step towards the solution of our problem will thereby be made.

SPECIAL OBJECT WORK.

With the view of bringing the home churches into closer relations with the mission field, the effort has been made to enlist as many of them as possible in the support of individual missionaries. It is believed that by proper effort the number of missionaries supported by individuals may be largely increased. There are enough strong churches within our bounds well able to assume the support of all the workers on our roll who are not thus specially provided for, thus leaving us a large fund from the contributions of the smaller churches, with which to undertake new work and send more laborers into the field. In almost every instance where churches have undertaken this Special Object Work, their contributions have been largely increased: sometimes as much as two or three fold. The attention of the Assembly is called to this matter, in the hope that measures will be adopted looking to the development of the work along this line, on which it is believed that our greatest progress and success for the future is to be achieved.

As we look abroad on the great outlying destitutions, where no gospel is preached, and where innumerable multitudes of heathen people are living their sad lives and dying their sad deaths without Christ and without hope, we are filled with an ever deepening conviction that what we as a Church are doing for this work is altogether too little; and that the great work of this Assembly should be to devise means by which a more general and wide-spread and enthusiastic missionary spirit may be awakened in all our churches.

Avian Athletics.

BY MAURICE THOMPSON.

The study of athletics, just now so popular, may be my excuse, if I need one, for spying upon my friends the birds, and reporting their gymnastics. One of the three things, yea, four, that passed the understanding of the old writer in the Bible was the "way of an eagle in the air;" and to this day, how a buzzard sails has not been satisfactorily explained.

Last November my attention was called to a flock of hawks (I do not pretend that the phrase is technically good) going southward high in air, moving by circular flight, each horizontal ring of advance forming a link in an imaginary chain which was to connect our frost-sprinkled climate with the warm, dreamy spaces of the South. Looking through a strong binocular glass I followed the birds therewith till they passed beyond the horizon; and not a wing did I see make a stroke, save at long intervals an oar-like dip, as if merely to relieve the tiresome strain on the muscles.

Round and round they sailed, more than a hundred of them, a great giddy wheel rolling flat against the sky and gradually sinking from zenith to horizon, shrinking, shrinking, until, at the point of disappearing, they glittered like a silvery whiff of chaff just above the hills far southward.

I call that an incomparable display of ærial athletics. From how far north they came or to what southern point they went I do not pretend to know; it is enough that as far as I could see them they went on and on, apparently without effort.

There was a description in a newspaper the other day of how a hawk caught a carrier pigeon. The writer said that so long as the pigeon flew in a straight line it gained and drew away from its pursuer; but as soon as it began to zigzag the hawk overtook it. This brought to my mind what I once saw in the woods. A blue-tailed hawk was pursuing a turtledove; the flight seemed as swift as that of an arrow, although it was through a close growth of maples and beeches. Over and under boughs and around the boles of trees the birds whisked apparently reckless of direction, and yet neither ever touched even a twig. How could eyes see and wings evade the multitude of obstacles behind obstacles? At last when the hawk was within two feet of its victim the latter dashed headlong into a flicker's hole in the body of a dead beech. Now think of it; that hawk was going faster than ever express train went, and yet it applied brakes and stopped short before reaching the tree! Speak of readiness, dream of what instantaneous response to exigency is, and then think of that movement; it was quicker than the burning of powder.

I have often wondered at the ease with which a great hen hawk drops from on high, like a falling shot, hitting so accurately its quarry on the ground; for at the moment of beginning its descent it closes its wings almost tight against its sides and goes as true as a plumb-line. Before it reaches the ground its speed becomes so rapid that you hear the air fairly shriek through its feathers, and the heavy thud of the blow at the last is of deadly suggestion. I have seen a full-grown hare snatched up into the air limp and dead after such a performance and borne away dangling in a grip of fate.

An expert trapeze man does many wonderful things; but his extremest cleverness cannot equal that of a hawk which I saw dart under a flying kingfisher, turn back downward, and catch the bird in the breast.

Hawks, however, are not more expert than kingfishers themselves. The belted halcyon makes an unerring missile of himself when he sees a minnow shining in a pool of the brook, and from fifty feet distance goes, like a blue flash, to the silvery point. Chuck! Up leap a thousand shining drops and fall around like rain, while that animated and winged fish-spear comes forth from its plunge with the minnow safely held. Well may Halcyon giggle a raucous, clattering strain of joy; he has done what no man of us can learn to do.

The drowsy-looking little pewee fly-catcher of our woods does almost impossible feats of agility in taking on the wing some species of dancing insects. I have seen one of these birds turn three or four complete somersaults in the air before finally he caught his gnat, which, like Galatea in the idyl, skipped hither and yon and up and down, after the manner of a harl of dry thistle-down—ὡς ἀπ' ἀκάνθας ταὶ καπυραὶ χαιται—but there I go again; and a critic (of a sort) recently warned me that if I kept on with Greek I should soon be no better than Matthew Arnold and John Milton! As I was about to say, however, a kinsman of the pewee, the tyrant flycatcher, shows how a light and plucky tilter in the fields of air can outdo his most savage foe, by dint of superior cleverness, at lofty tumbling. Many a time have I seen him bobbing up and down above a worried and disheveled hawk so high in the air that he looked like a bee harassing the wide-winged thing, mounting and hurrying through the hyacinth spaces of a summer sky.

Our black-capped titmouse is inimitable as a trapeze performer when he gets good hold of a twig's end. He can swing head-downward, sidewise, curved till beak and tail touch; swing by one foot, and the wind may blow as hard as it can, he never loses his grip. No wonder Emerson loved him for his pluck and nerve. Some years ago it created a stir in old London when an athlete climbed to a temple's arch and hung head downward from a beam; but what is a feat like that when compared with what you may see any June morning when a titmouse hangs by one claw to the topmost leaf of some tall forest tree, and the wind blowing boisterously.

Have you ever seen two cock bluejays fighting in midair? There is a joust of brilliance! They whirl over and over so fast that they look like a blur of amethyst smoke, shot with gleams of white fire, and their wings clash and their bills clack! Not much harm is done; but I venture to guess that no two human prize-fighters (but are they ever human?) can give and take blows so rapidly.

The mockingbird, greatest of all the wildwood singers, has his own way of showing off his athletic nimbleness and grace. He somersaults backward in the midst of a staccato strain and never loses a note. Let some tenor try it in the opera one of these fine evenings.

All the woodpeckers climb the boles of trees not by stepping one foot at a time, but by jumping vertically. This may at first thought seem easy, yet a little reflection will disclose how difficult it is. The bird does not use its wings, and of course must spring upward and at the same time keep within reaching distance of the tree. Let a man try it with his two feet or two hands no matter how well armed with spikes or claws and he will, trained athlete tho he be, certainly have a good, thumping fall for his pains. And more difficult still is the nuthatch's hopping headforemost down a tree-stem, yet he does it with as much ease as you walk on the ground. The great pileated woodpecker will hang to the underside of a branch by the grip of his toes, and hammer away for hour after hour without changing his position, when every powerful stroke is upward, and the heavy strain on his short legs is never relaxed.

Large migratory birds, the cranes, herons, geese, brant and the like, fly steadily night and day from Florida to the far North without rest, water or food, and at a rate of speed almost incredible. I do not know that they semi-annually go into training for their long flight, as our oarsmen and sprinters and football players must do before they can trust themselves to stand the strain of any, even the shortest, contest.

We have all read of the tireless flight of the albatross and have seen the pearl-white seagulls wheel about from day-break to nightfall; but to me the pelicans seem to undergo the greatest strain that birds can bear. It makes me tired through sympathy to watch them feeding. They seem to fly so heavily while curving above the sea, and when they strike down at a fish it is the dash of a great hulking bulk into the water. For hours and hours up and down they go, a plunge and a rise, the constant flapping of enormous vanes, the ludicrous poising of a strangely overweighted head; it is a picture of stolid persistence, of activity almost prevented by bulk and ill shape. Yet watch a pelican with a good glass and you will see that he is as sure of his strike as the kingfisher. His apparently awkward tumble into the flashing white-caps is, after all, an amazingly accurate shot at a nimble mullet which he literallly brings to bag.

The beautiful silver-breasted kite of our Southern States occasionally performs the feat of letting fall his prey and catching it again before it reaches the ground. A fine sight it is when he goes earthward from the clouds like a white bolt. I saw one drop a water snake which must have fallen fifty feet wriggling and squirming when the kite, so high that it looked like a forked-tailed swallow, shot down after it. With half-closed wings it whistled through the air so swiftly that my eyes could scarcely follow and struck the reptile just before it touched the earth. I have seen a red-headed woodpecker in the same manner catch a beechnut that he had let fall.—*Independent.*

The Hallowed Home.

That home is hallowed into which Jesus is invited and comes with the master of it. He who goes with us on the dusty, weary way will abide with us in the hours of rest. Christ sanctifies domestic repose, and will sit at our tables, if we will. Luxury and levity and excess banish Him. How many so-called Christians are there who would find His presence at their meal very inconvenient. Where Jesus is invited as a guest, He becomes host. He takes the place of master of the house, according to His own deep saying, "I * * * will sup with him, and he with me." He takes the humbler fare, blesses it, and gives it back to the owner, sweetened by His hand. His blessing mends the feast; and makes the coarsest food a dainty.—*Alexander McLaren. D. D.*

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Yield not for a single moment to misgivings about future storms. Infinite love, joined to infinite skill, shall pilot the way through every strait and temptation.—*J. Alexander.*

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"Pin thy faith to no man's sleeve; hast thou not two eyes of thy own?"—*Carlyle.*

***

"Time is infinitely long, and each day is a vessel into which a great deal may be poured, if we actually fill it up."—*Goethe.*

***

A mother's love! it is a gleam
Of sacred light,
That makes the world an Eden seem.
—*Gardner.*

***

Every duty we omit obscures some truth we should have known.—*Ruskin.*

***

God's providence is a lesson-book; the best way to understand fully the next page, is to diligently study and improve the one before us.—*Ewards.*

***

Old age, the evening twilight for him who has a Saviour, blends so undistinguished with the sunrise that there is scarcely a night between.—*Prof. Tholuck.*

MAGAZINES.

The Cosmopolitan in illustrations and readable matter is all that could be asked, and it is wonderful how much is given each month for the *very small* sum of twelve and a half cents.

Crowell and Kirkpatrick, New York are sending out *Scenes and Gems of Art* from every land which are indeed gems of beauty. We have also read, series No. 1, of *Art Collections* gathered from leading galleries and reproduced in colors from Russell Art Publishing Co., 928 Arch St., Philadelphia. Price $1 00. Any one will be repaid by ordering these portfolios and seeing for themselves what *gems* they are.

A Wise Decision.

Mrs. Marchmount said with dignity that she should always hold the lines in her own household as long as her strength would at all permit. Several friends had advised her giving up control of affairs to her son's wife, or if she preferred, urged her sending for a daughter to come and assume management in the family.

Mrs. Marchmount was immovable. True she could no longer go to the kitchen and prepare the nice dishes she had excelled in once. neither could she perform many of the duties it had until late been a pleasure to busy herself about. But she still paid the bills; settled with the provision dealer and grocer every month; gave the serving maid her wages, and ran over the accounts satisfying herself that everything was straight and accurate. It was in no spirit of defiance or unseemly independence that Mrs. Marchmont insisted on superintending affairs and remaining the head of the family. She recalled vividly the case of old Mrs. Leslie, who came one day to call, and upon being congratulated on her freedom from household worries and cares had suddenly burst into tears, and once she could find voice, said she had committed the mistake of her life in surrendering her old established rights even to her own married daughter.

"But you are still your own mistress," urged Mrs. Marchmount. "Living in your own house and still largely supporting it; who can really interfere with your wishes or rights?"

"You can't understand unless in the same position," Mrs. Leslie had replied, "which I hope you never will be. It is not in great matters, not in affairs that seem important the repression is felt. It consists chiefly in the many nameless little liberties and power of control that it becomes a constant source of inward irritation to feel I have become subordinate to the will and ordering of others. For instance, last week I wanted old Mr. and Mrs. Parkins who were on their way home from the West to stop and spend a few days with me. Laura's face at once clouded over. She said she was sorry, but husband wanted to invite an old college mate and his wife to spend a few days here next week. There was but one spare-room, and she must fulfill her promise to her husband and entertain his friends. I gave in at once, not wanting to stir up any friction. At the same time I knew it was very doubtful if my old friends ever left their home again to journey so long a distance. On two or three occasions when I have felt particularly well, I have proposed going to the kitchen to prepare a favorite dessert or to make a loaf of old-fashioned pound or fruit-cake. But no; there's sure to be some reason why I can't have the oven, and Susan, the girl, I'm told, is angry, and threatens to leave if she is interfered with. If I want anything carried to my room, Laura must herself request Susan to do me the favor, as no girl will stand having two mistresses. Now my daughter would shed bitter tears if accused of being unkind to me—which she is not. She thinks as you did a moment ago, that I am fortunate and to be congratulated on having a daughter to take charge and relieve me of my former cares. The truth is, old people don't want to be relieved of their legitimate leadership."

Added to Mrs. Leslie's testimony, Mrs. Marchmont remembered with what a twinkle of amusement a shrewd old gentleman once said in her hearing: "Some of our young people who have come to live with us think ma and I are wilful because we insist on having things done in our old accustomed way. But I tell ma they have no idea what tremendous perseverance and strength of will they exhibit in their determination to turn our old rules topsyturvy. They won't succeed, however, until ma and I are a great deal older than we are now." Mrs. Marchmont felt a thrill of satisfaction at the last cool assertion, but reflected how that smile of amusement would have given place to a justifiable sigh of indignation and regret if her spirited old acquaintance had yielded to "some of our young people" and let them drive him and his aged companion whither they would.

And then again she recalled the grieved look with which another aged and infirm friend had said: "We have somehow never been able to have family prayers at our house since I gave up control of things; I can't quite understand why it need be so, but our whole life seems altered."

The experiment has been tried time and again, too often with disappointing and depressing results. Not that it fails under all conditions; where a daughter has never left the old home, is unmarried and not subject to counter influences, the management can glide naturally into her hands and no difference be felt. But as a rule Mrs. Marchmont's instincts were in nowise misleading. She argued sensibly that truly filial children and kindly connections would not be anxious to hasten a change in the conduct of affairs in the old homestead, and such as were impatient of the rightful old rule were surely not the ones to be trusted with instituting a new regime.

"Each man's chimney is his Golden Milestone,
Is the central point from which he measures every distance
Through the gateways of the world around him."
—*Christian at Work.*

Keep Out.

One man escaped the dangers of strong drink and reached manhood sober and prosperous, by keeping a promise which his mother exacted, never to take off his hat to a public-house, and never to sit down in a place where strong drink was sold. His tarrying in such places was short, and the shorter the better.

A reformed saloonkeeper, who signed the pledge and closed his house, gives this testimony:—"I sold liquor for eleven years, and have seen a man take his first glass in my place, and afterwards fill the grave of a suicide. I have seen man after man, wealthy and educated, come into my saloon, who cannot now buy a dinner. I can count twenty customers once worth more than a thousand pounds who are now without a penny and without hope, and without a friend in the world.' He specially warns boys against entering drinking saloons on any pretext, and he has seen many a young fellow, member of a temperance society, come in with a friend and wait while he drank. "No no," he would say: "I never touch it. Thanks all the same." Presently, rather than seem churlish, he would take a glass of cider or harmless lemonade. "The lemonade was nothing," says the publican, "but I knew how it would end." The only safety, boys, for any man, no matter how strong his resolution, is outside the door of the saloon."

God's Garden.

Most of us have gardens of some sort which we like to work in and care for. Now, God has a garden too, and he has given this garden into our keeping that we may till it for him. For God's garden is the human heart.

Now, a garden needs to be dug, and digging is a painful process. And I daresay if the garden itself were consulted it would like to be left alone. But God digs all over our hearts with the spade of sorrow, so that they may yield the peaceable fruits of righteousness. And he does this without asking our consent at all.

Then, a garden needs to be sown, and the seed is the Word of God. Of course, there are other seeds to be sown, for we must learn many different things in this world. But the main kind of seed—the seed without which every human garden is a wilderness—is the Word that teaches us to be good, and makes us wise unto salvation.

Then the seed must grow. And in order to do this the garden must be placed in a favorable condition for growing. It must be sheltered from rough winds, and lie favorably to the sun. For evil communications will corrupt good manners, and unless we keep up communion with God the plant of holy living won't grow.

God's garden is a useful garden. It is meant to grow fruit which will benefit our fellow-men. Christ lived a life of usefulness, and went about doing good.

But gardens should have flowers as well as fruit, and the Christian character needs graces as well as virtues. Therefore let us seek to plant in our hearts the white lily of Purity, the blue-bell of Temperance, and the red rose of Love. All God's flowers, too, are sweet-smelling, and like the homely woodruff, they smell sweetest when they are dead and withered.

We must seek to keep our garden clear of weeds, and this is not easy. For the seeds of weeds are in the soil when we are born.

While God is owner of this plot of ground, he is also the head gardener of it, and we must work according to his directions. And he has told us that one day he will judge our gardens and award such prizes as he thinks fit to those who keep them best.—*Christian Leader.*

Sons of God.

"Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God!" How those words of the beloved disciple thrill the soul of the believer! And it is not a mere name, a complimentary title, that he refers to, for he immediately adds: "*Now are* we the sons of God." We have been adopted into the divine family. We may enjoy here and now all the privileges of that high position. The son of a king is a prince royal, the son of an emperor is a prince imperial. But how far above both of them is a son of God. He is a prince, not of a kingdom, or of an empire, but of the universe. And to such an one Paul was inspired to say: "All things are yours." Again I say, how such words thrill the soul! How sweet is the assurance of faith, the spirit of adoption, the love of God that is shed abroad in the heart by the Holy Spirit.

But are we, who have this wonderful and blessed heritage, to live as pampered sons of millionaires? Is that the Bible idea of sonship? Let us see. The Savior said: "A certain man had two sons. And he came to the first, and said, Son, go work to day in my vineyard." Was that man an unnatural father? Or had he a right to ask and expect that his son would help him cultivate the vineyard? He did not promise him wages, as did the householder in the other parable. "(Matt. xx. 1.) He evidently thought, and the Savior seems to have thought so too, that the son ought to work for his father. He ought to respond to every command in the words of the divine Son: "Lo, I come. I delight to do thy will."

Christ is our model as well as our Savior. How filial was his spirit. When the consciousness of his divine sonship came upon him in the temple at Jerusalem he said: "Wist ye not that I must be about my Father's business?" And when he bowed in Gethsemane, the night before his crucifixion, he cried: "Father, * * * not my will, but thine." Oh that all of us who name the name of Christ were like him in devotion to the work, and in submision to the will of our heavenly Father!

God has a great vineyard. It is called the world. He sent his eternal and best beloved Son to die for it. He wants all his sons and daughters to work in this vineyard. He has adopted us not merely to be his heirs, but to be "laborers together with him." Sonship means service. And hence the beloved disciple, who writes so glowingly in his first epistle about the great love bestowed upon us in adoption, addresses his report of the revelation on Patmos "unto his servants," *i. e.*, God's and signs it as "his servant John." (See Rev. 1.)

There is a sad tendency in all our churches to regard religion, our relation to God through faith in Christ, as a kind of luxury, a something to be enjoyed, and to ignore the duties growing out of that relation. Our divine Father has begun a great work in the world, and he has chosen us to be his co-workers. He loves us, but he loves also our perishing fellow-men. He wants to save them, and if we are his children in deed and in truth, we will sympathize with him, and do all that we can to secure the object for which he gave his only begotten Son. We all said, when we entered his family, that we would work in his vineyard. But, alas! how many have forgotten that promise!—*Herald and Presbyter.*

Beatification.

The "cause" of Joan of Arc has been formally "introduced," according to the rules of the Roman Catholic Church, and the Maid of Orleans will in due time appear in the Catholic calendar as a saint. She is to be beatified, and the faithful will be at liberty to invoke her sympathy and her aid, and to ask her prayers in their behalf.

This kind of beatification Protestants do not regard. The Catholic judgment as to whose lives and services are entitled to be thus recognized does not in the slightest affect our estimate of those lives. It is a useless, unprofitable and unscriptural process, cumbering an already crowded calender, leading the thoughtless to a species of idolatry, and resulting sometimes in the canonization of people whose saintship is more traditional than real. The Maid of Orleans will not be any more sacred to the world after her investiture with the signs and honors of beatification than before; and there is not the slightest reason for believing that she can be a whit more helpful to those who invoke her aid and intercession than she has been in the centuries past.

And yet we believe in the saints, and beatification. God has not called here and there a man and a woman, among all the nations and in all the centuries, to be saints; but he has offered the honor and the privilege and the duty to all who believe on him. The Beatitudes which Christ pronounced are not for St. John and St. Mary Magdalen, and St. Catherine and St. Anthony and the hosts of those who have been canonized, but for all who are called to a life of purity, holiness and helpfulness. "Be ye holy, even as I am holy" was not addressed to monks and nuns, wearing out their lives by vigils, fasting, penances, prayers, in caves and cloisters; but to men and women who live in the world and take up the full round of duties as parents and citizens and social beings. There is a great need of saints in the Church and in the world; real flesh and blood saints, with pure hearts, active feet, busy hands, earning their own bread, meeting and overcoming temptations, showing by their daily lives that they love God with all their hearts and their neighbor as themselves. We want saints, not to do great and unheard-of-things; not to perform wonders and miracles of healing; not to adorn them with nimbuses in statues or pictures; but we want them just to live pure, unselfish, humble lives, where God has placed them. This is the ideal sainthood.

The Church of Christ is only an active, aggressive and holy influence in the world, in so far as it is composed of living saints. The saints who have died in the Lord have left us precious memories and examples, and as we read how they met the difficulties of life and overcame them we have encouragement to persevere. Their works do follow them in the true sense; but we do not need them as intercessors in Heaven; we have One there who has a sympathy for us broader and deeper and diviner than the highest saint in all the calendar.

Let us go to the Beatitudes and learn from them the true process of beatfication: and when we have learned it, we shall not care to have a body of grave cardinals sit in judgment upon it, and an "infallible" Pope proclaim it under his official seal. The Church may not canonize until fifty years after death; God canonizes before death.—*Independent.*

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For catalogues, or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va.

For information as to rooms, &c., apply to Dr. Hersman, Intendant, Hampden Sidney, Virginia.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

FOREIGN MISSION FUNDS.

All who have on hand money for the Foreign Mission work are earnestly requested to forward it as soon as possible to "Treasurer of Foreign Missions, Presbyterian Church, P. O. Drawer 457, Nashville, Tenn."

We are in urgent need, not having sent out missionaries all that is due for the present quarter; to say nothing of other expenses. The May collections have been coming in very slowly, and so much depends on them each year, that delays may result in greater harm than is generally believed.

S. H. CHESTER,
Acting Secretary.

May 21st, 1894.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. R. W. Hines, Evangelist of Albemarle Presbytery should be addressed at Parmele, Martin county, N. C.

Rev. K. A. McLeod, from Mt. Gilead, N. C., to Jonesboro, N. C.

NORTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Amity, Newell and Others:—We have had recent additions to our churches as follows: To Amity, 1; to Bethlehem, 2; to Newell, 6; to Sharon, 6.

Also infant baptisms as below: At Amity, 5; at Sharon, 5.

[Correspondence of the N. C. Presbyterian.]

Rev. E. C. Murray: Principal of the High School of Orange Presbytery has been elected President of the Presbyterian College of South Carolina.

[Correspondence of the N. C. Presbyterian.]

High School of Orange Presbytery:—The Commencement Annual Address will be delivered by Rev. Eugene Daniel, D. D., Wednesday, June 6th, at 8 p. m. Closing Exercises: Thursday, June 7th, at 8 p. m.

Orange Presbytery:—The constitutional requirements having been complied with, the Presbytery of Orange is hereby called to meet in first church Greensboro, Friday, June 8th, 1894, at 10 a. m., to transact the following items of business:

1. To dissolve the pastoral relations existing between Rev. E. C. Murray and the Mebane and Bethlehem churches, and to dismiss Rev. E. C. Murray to the Presbytery of Enoree, if the way be clear.

2. To elect, if necessary, a stated clerk of Presbytery, and chairman of Committee on Manual in place Rev. E. C. Murray.

3. To act on a communication from Rev. J. C. Dinwiddie.

M. McG. SHIELDS, Moderator.

[Correspondence of the N. C. Presbyterian.]

Zion Church, Concord Presbytery:—On Sunday, May 20th, we held our regular spring communion. Rev. C. M. Payne, D. D., of Concord preached for us on Friday and Saturday preceding as well as on Sunday morning. On Saturday Dr. Payne installed Rev. R. V. Lancaster as the first pastor of this church. Formerly the church has had only stated supplies. An interesting feature of Sunday afternoon was a sermon by Mr. Osmund White, a son of the church, and who has just completed his second year at Columbia.

[Correspondence of the N. C. Presbyterian.]

Mocksville:—Rev. P. H. Dalton, writes May 24th.: Bro. Black the Synodical Evangelist, has just closed a meeting of ten days in our church. The singing was conducted by Bro. Pool who ought to be called the "sweet singer" of the Synod of North Carolina. Bro. Miller of the Salisbury chapel aided Bro. Black very efficiently, we all thought. He is certainly a devout man of God and ought to be licensed and preaching to one or more of our churches. We had a very interesting and profitable meeting. Bros. Black and Miller, by their preaching, lifted us towards heaven; Bro. Pool, with his sweet voice, raised us still higher towards the house not made with hands. Such a delightful season, I have not often enjoyed. God's people were greatly refreshed and perhaps there were more than twenty-five converted and reclaimed. Of these our little church has already received eight members and may yet receive a few more. Bro. Black is undoubtedly the right man in the right place,

[Correspondence of the N. C. Presbyterian.]

Pollocksville, Wilmington Presbytery:—Rev. S. H. Isler closed Wednesday night, 23rd inst., at Pollocksville the series of meetings which he had been holding about four weeks in the churches of Cobb Mills, Croatan, Wildwood, and Pollocksville. The Spirit of God was present with unusual power in all of these churches. The attendance upon preaching was quite large during the series of meetings held at each church. Eleven members have been added to these churches. Eight children have been baptized. One elder has been installed. It is highly probable that a good many others will be added as members of the churches as a result of the meetings. A good many have been convicted of their sins and it is hoped will find peace in believing. Mr. Isler has preached thirty-two sermons, has made about two hundred visits to families, and has had more than 1,000 conversations with persons on personal religion. The stores were closed at Pollocksville to attend the services, and the school took recess to do so. Bro. Vardell and some of his members came over from New Bern Sunday night to help him. They rendered very efficient aid. The sermons of Bro. Vardell were well received and did great good. I thank the New Bern church for her kindness to Pollocksville church. She has done nobly not only in this instance, but in helping us to buid. With the fifty dollars promised by Presbytery, we can complete the church at once. I hear it will be sent, and if so we will soon be in our own church.

Rev. R. B. Grinnan:—This brother most entertainingly addressed the children of the First Presbyterian church on last Sunday forenoon and those of St. Andrews in the afternoon, the occasion being Children's Day. On Sunday night he delighted a large audience at First Presbyterian church on the subject of Japan, and the success of missionary work in that country. On Monday night he informally met and conferred with the gentlemen of the First church, assembled in their monthly meeting.

VIRGINIA.

[Correspondence of the N. C. Presbyterian.]

Onancock Church:—Rev. Byron Clark, pastor writes: We have just closed a twelve days' meeting in Onancock church. Mr. L. A. Coulter, of North Carolina did the preaching. Mr. Coulter spoke with great earnestness, and his pure, simple, Biblical sermons were not fruitless. The Holy Spirit worked mightily in our midst, and as a visible result of the services, there were twenty professions. The good accomplished among church members cannot be estimated. Mr. Coulter is a young man of strong intellectual parts, and deep consecration and we hope soon to see him in the ministry. In Onancock we have recently raised one thousand dollars towards a new church building.

[Correspondence of the N. C. Presbyterian.]

Installation of Rev. W. McC. Miller:—On the second Sabbath of May the Rev. Wm. McC. Miller was installed pastor of Village church and Drake's Branch church in the Presbytery of Roanoke. The Rev. T. C. Johnson, D. D., of Union Seminary presided, and preached an able and instructive sermon from Luke ii: 42–52, on the lessons of Christ's childhood. The charge to the pastor was delivered by the Rev. L. B. Johnston, and, to the people by the Rev. C. C. Hersman, D. D., of Union Seminary. Both charges were models of their class. On the afternoon of the same day, the same commission with a change of exercises installed Mr. Miller pastor at Drake's Branch church. Mr. Miller, having served these churches for six months as stated supply was warmly welcomed by the people as their pastor. The spirit in which this relationship was entered gives promise of a full purpose of and endeavor after the faithful performance by pastor and people of their respective engagements.

[EDITORIAL.]

HERE AND THERE.

We bring our reports of the Assembly up to Saturday afternoon. Our readers will read and enjoy the lively presentations of our correspondent on the ground. We note with pleasure as most certainly will our readers, the news coming since our report was made up that Rev. Dr. S.H Chester has been elected Secretary of Foreign Missions. The admirable way in which Dr. Chester has managed affairs during the past few months, as Acting Secretary, and the success attending his labors made this indeed a foregone conclusion.

Ours has certainly been a working Assembly and through its representatives the Synod of North Carolina has been well and most creditably at the front in much of the work. The matter of licensure was important. We will try to present it more fully to our readers in a subsequent issue. The Means Case has been finally disposed of. We have not undertaken to give it, even in large part, for it had become so complex in its bearings that those who have not followed it through the courts would hardly find interest in it. It is a great mistake to say, as some of the secular papers have, that the Assembly approves or at least declines to disapprove of Sabbath work. The case did not come up on the abstract question of Sabbath Observance but on an appeal in which the irregularities of lower courts were the main matters of consideration The paper formulating the judgment of the court should be read in order to know what was done.

Organic Union was up. Our correspondent very entertainingly tells how matters stood on the floor of the Assembly. It seemed to some of us outside that the committee on co-operation at Birmingham were not employed at their best when they set that ball in motion. However, it rolled on freely and ran out without causing any trouble. The majority in the Assembly opposed to appointment of a Committee on Conference were opposed simply and strongly to Organic Union. Those who favored appointment consisted of: First those, in favor of Organic Union at all hazards; second, those who were quite indifferent on that subject, but anxious to be duly courteous to the Northern Assembly; third, those opposed to union but who insisted first of all for courtesy, and believed that appointment of the committee would vindicate and strengthen the Southern Church in her position of independency.

We are all peacefully and happily over the Organic Union strain, but we can not think the Northern Church is to be credited with excessive courtesy. The virtual charging of the Southern Church with crime in remaining separated might be considered a mere bit of harmless dogma, but for the fact that with those good souls who always adopt opinions and never form them, such fulminations have the force of unanswerable argument.

And what shall we say about our misrepresenting representative who fired the heart of the Northern Assembly for union and then tried to communicate the flames to her Southern sister! Perhaps it had best be left unsaid.

GENERAL ASSEMBLY.

FOURTH DAY.

Monday, May 21st.

After devotional exercises sundry overtures were received and referred.

The Committee on Foreign Correspondence reported on the overture from the Synod of North Carolina relative to union with the Associate Reformed Presbyterian church expressing a willingness to renew negotiations dropped in 1865.

Quite a discussion occurred on a resolution offered by Rev. W. H. Woods on the subject of Social Purity—regarded by some as objectionable, as inferentially referring to the Breckenridge matter. It was referred to the Committee on Bills and Overtures, by a large majority.

The Assembly in reply to an overture from Fayetteville Presbytery decides that transfer of territory from one Presbytery to another tranfers also the ministers in the separated portion.

The request of the Presbytery of Wilmington that a committee be appointed to consider beneficiary education and report to the next Assembly was granted, and a committee of five will be appointed.

In the Woodrow case, which came up from the Augusta Presbytery, the committe decided that as a minister remains under the jurisdiction of the Presbytery from which he was dismissed until formally received by another Assembly, he is entitled to all the privileges of the dismissing Presbytery, and that the formal return of the letter was not necessary. There was objection to this report and it was docketed.

The overture from Lexington Presbytery as to the constitutionality of the action of the last Assembly in providing for the ordination of ministers in foreign fields was reported on by the committee of Bills and Overtures sustaining the point taken by the Presbytery and recommending that the Assembly send down to the Presbyteries, with a recommendation that it be adopted, an amendment providing that one minister may ordain another in a foreign field, the newly ordained minister to be enrolled in the Presbytery from which he came.

The report of the committee after some discussion was adopted.

Grace Street church, Richmond, and the First church, Dallas, Texas, were put in nomination and the latter was chosen as place at meeting of the next Assembly.

The Judicial Committee reported that they had examined the papers of the case of Miss Means, and found it contained questions of technical complexity. It was a case of complaint and not of appeal, and they recommended it to be heard as a complaint, and the fixing of an order for hearing and deciding the case.

A conclusion on the subject, which elicited much discussion was not reached.

The session at night was devoted to the subject of Foreign Missions and stirring addresses were made by Rev. S. R. Gammon, missionary to Southern Brazil, Rev. R. B. Grinnan, missionary to Japan, Rev. T. H. Rice and others.

FIFTH DAY.

Tuesday, May 22d.

The Committee on Colored Evangelization reported, recommending the establishing of separate churches for the colored people and asking that $15,000 be raised for that purpose. This report was afterwards adopted. The following is the Executive Committee appointed for next year: Revs. C. A. Stillman, C. H. Scholl, J. W. Lapsley, L. S. Handley, J. A. Bryan and Elders M. A. Mason, J. H. Miller, R. D. Johnston, J. D. Searcy, and John Barbour.

A request from Abingdon Presbytery that the Executive Committees on Home Missions and Education be united was rejected.

The resolution (previously referred to) regarding Social Purity, as reported by the committee was adopted. It is as follows:

WHEREAS, A communication from a society which calls itself: "The National League for the Promotion of Social Purity" was laid on the table without having been heard; and,

WHEREAS, This action of the Assembly, without explanation of any sort, may be misconstrued to the prejudice of religion;

Resolved 1st. That inasmuch as the communication in itself professes that the matters of which it treats are the particular concern of the Southern Presbyterian Church, this Assembly, as a court of the Lord Jesus Christ, deems it no discourtesy to claim the right to conduct the business with which it is charged in the manner prescribed by its constitution and approved by the experience of the Church.

2d. That, as the supreme judicary of our Church, it would manifestly be highly improper for the Assembly to express an opinion in a case which is before a lower court.

3d. That while thus debarred from dealing with particular instances of sin against the Seventh Commandment, which are not officially before us, nevertheless this Assembly is deeply and painfully sensible of the injury to religion caused by such sins in professing Christians, and does now, as it always has done, desire and intend in all orderly ways to promote, maintain and require in its people that personal purity which is the common foundation of the home, the Church and the State

The report of the Committee on Licensure of Candidates was submitted. It recommended an overture to assemblies asking changes in the rules governing the ordination of ministers. No probationer should be ordained, unless in exceptional cases, until a regular collegiate course has been gone through in an approved theological seminary. Probationers could be licensed after having complied with all other requisites and studied divinity one year. Probationers should continue the studies at an approved seminary and should be restricted in preaching as might suit the judgment of the Presbytery. Their studies would not be interfered with.

A minority report was also submitted and both were docketed, their consideration being made the order for to-morrow morning.

The first business of the afternoon, Young People's Societies came up in a report from the ad interium committee, Mr. W. H. Neel offered a substitute and both were docketed.

The balance of the afternoon was taken up with discussion of propriety of receiving the Means case; its irregularity it claimed throwinff it out. The report of the Judicial Committee was adopted and arrangement made for hearing it on appeal.

At night the matter of Organic Union with the Northern Church came up.

The following is the report of the Special Committee on the subject.

The Committee on Organic Union, to which were referred the overtures from the Presbyteries of Ebenezer, Holston and North Alabama, touching the subject of Organic Union with the Presbyterian Church of the United States of America, beg leave to report, recommending that the following answer be given:

The General Assembly declines to re-open the questiton of Organic Union by the appointment of a committee of conference as requested by the said Presbyteries on the following grounds:

First—The historic difference between the two assemblies as to the relation of the Church of Christ to civil government.

Second—To enter into Organic union with the Northern Presbyterian Church involves the surrender of the plan of an independent negro church, which this Assembly regards as essential alike to the religious and social walfare of both races.

Third—The essential difference between two assemblies as to woman's sphere and work in the Church of Christ.

Fourth—God's blessing has manifestly rested upon our church in its separate existence and work and to spring the divisive question of Organic Union we believe will bring upon us needless agitation and hurtful disturbance.

Fifth—Should such Organic Union take place the property interests of the Southern Church under the decision of the Supreme Court of the United States would be seriouly jeopardized in the event of any subsequent changes in our relations.

In view of the foregoing recommendations of an answer to the overtures of the Presbyteries the committee recommends that the following reply be sent to the telegram of the General Assembly of the Presbyterian Church of the United States of America:

"The blessing of God having rested upon our Church in her separate existence and work, the General Assembly of the Presbyterian Church in the United States, in session at Nashville, with affectionate fraternal greetings to the General Assembly of the Presbyterian Church, United States of America, in session at Saratoga, and wishing them God-speed in every good word and work regards it as unwise to reopen the question of Organic Union.

W. M. MCPHEETERS,
GEO. SUMMEY,
H. B. BOUDE,
EUGENE DANIEL,
JOHN M. PURCELL,
JOHN W. ROSEBRO,
J. W. WALDEN,
VINCENT DAVIS,
W. H. GEE,
W. M. HALL,
W. D. HOYT,
T. HARRISON.

From the above report Dr. G. E. Campbell dissents.

Dr. L. H. Blanton offered the following substitute:

In response to the communication from the General Assembly of the Presbyterian Church in the United States of America, in session at Saratogo, N. Y., touching Organic Union of the two Assemblies,

Resolved, That the following action be taken:

1st. That the Assembly of the Presbyterian Church of the United States cordially reciprocates the spirit of fraternal regard which the message of the General Assembly in the United States of America implies.

2. This Assembly appoints a committee of nine members to select from the churches at large to confer with a like committee of the Presbyterian Church in the United States of America, and report to the next Assembly.

3d. That this action be communicated by telegraph to the General Asssembly of the United States of America in Session at Saratoga, N. Y. L. H. BLANTON.

Rev. F. B. Webb offered a substitute for the whole a paper recommending a reciprocation of the fraternal spirit of the Church North, and the appointment of a committee to confer with them and inquire into what they intended to do in regard to the negro churches and other questions furnishing barriers to Organic Union, and that the committee report to the General Assembly at Dallas.

SIXTH DAY.

Wednesday, May 23d.

Some overtures were reported on and adopted without discussion.

The Committee on Systematic Beneficence reported they had heard from sixty-two Presbyteries, and contributions had been received as follows: Sustentation, $54,628; Evangelistic Fund, $76,619; Invalid Fund, $16,205; Foreign Missions Fund, $110,105; Educational Fund, $63,015; Publication, $8,090; Colored Evangengelization, $9,904; Church Erection, $10,887; Bible Society, $4,096. Out of all the churches 539 made no contribution.

A special committee on the Sabbath, consisting of Revs. S. B. Campbell, J. M. Wharey and J. W. Moore, was appointed.

The committee on the revised Directory reported that sixty of the seventy-two Presbyteries had voted, the vote standing 57 for and 3 against its adoption. The committee recommended the Assembly to adopt the Directory, and it was done.

The question of Organic Union came up as the first matter of discussion in the afternoon. We cannot give all the speeches, but we give those of Dr. Otts in favor of the appointment of the commmittee and of Dr. Eugene Daniel on the other side.

Dr. Otts said he would not make a long speech. That would be pleasing information. He criticized the language of the committee's report, saying the question of Organic Union had never been opened yet and could not now be reopened. Co-operative Union had been established. From the Assemblies the question had now come for the first time. The appointment of the Northern Committee had been the first step towards Organic Union. He thought the Lord opened the door, and if opened in the hearts of the people no power on earth could shut it. Now for the first time as between the two Assemblies the question of Organic Union comes up. He picked up the objections raised by the committee to Organic Union. He had never known of a woman preaching in a Northern Presbyterian Church. He had never heard of a case, except by rumor, of cases in Texas and the Southwest. Woman kept her place in the Northern Church just as she did in the Southern Church. When woman's missionary societies began to be formed women had to fight for their rights. As to separate African churches, the Northern Assembly had expressed itself as ready for that whenever the colored brother was. The report of the committee was the verdict of the jury before they had heard the evidence. If you know how political differences have been modified or how they may be modified, you know more than any member sitting on the floor of the Northern Assembly to-day. The only way to ascertain the facts was to appoint the committee to inquire. He said the facts had been secured thirty yearsago, and published in a pamphlet entitled "Distinctive Principles of the Southern Presbyterian Church." He cited instances where Southern ministers were filling pulpits in Northern churches. These men, when they went over, said they thought the differences not serious ones, or that they thought the Southern Church in the wrong. He had himself been in the Northern Church under a covenant that he should be asked no questions, and the covenant had been kept.

He argued that the facts could only be ascertained by the committee. The appointment was not asked that it lead to Organic Union. They did not know where it might lead. It might lead to a wide separation. The Assemblies wanted to know where they stood. They were not afraid of the light. They were not afraid of a committee of the Northern Assembly nor of our committee. We must appoint this committee, respond to this courtesy, or hereafter bear whatever blame there may be in continued separation. If it was found there were no differences then there might be Organic Union, but if there were differences, then these would be set forth, restated to our younger brethren so that they might see that there are radical differences between us if that be the case. The new generation did not appreciate the causes of the separation. New causes may have arisen. If so we ought to know it. There was every reason for the appointment of this committee. He was a friend of Organic Union and believed it right, but he had never yet seen the day when he thought Organic Union proper. He did not know whether the apples were ripe. Let us shake the tree a little and if the apple fell it might be ripe. We could try it and if it was ripe we could eat. The Presbyterian Church was the only one of the great religious bodies standing apart. His plan for the unification of Presbyterians was to have several conferences in sections and then have one great Assembly meeting from all sections. The question is upon us. It has met us. The question was too big for us to put one foot down and hold it down. It was too broad for us to pass it around. Jesus Christ was the greatest teacher of politeness, of true courtesy in the world. He put more true courtesy and politeness into one sentence than Lord Chesterfield put into the five volumes he wrote to his son, "How to be a gentleman," and that sentence was, "Do unto others as you would have them do unto you." Courtesy is a matter of principle, not of expediency. We ought to appoint a committee. It was duty. It should be a committee representing the various sentiments of the Assembly. It should be a representative committee in whose hands the question would be safe.

Dr. Eugene Daniel said the question involved the very existence of the Presbyterian church. The principal argument for the ap-

(Continued on 5th page.)

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Second Quarter.—Lesson XI.

June 10.— Passage of the Red Sea.

Exodus xiv. 19–29. Commit vss. 27–29.

Golden Text.—By faith they passed through the Red Sea. Heb. xi. 29.

I. THE STUDY OF THE LESSON.

First Step. Get a clear idea of the events since the last lesson, as follows: 1. While the Israelites were eating the feast of the Passover the first-born of Egypt were slain. This was at midnight of the 15th day of the month, which according to Hebrew counting began at six o'clock the previous evening (Ex. xii. 29). 2. The cry raised and the news spread abroad (xii. 30). 3. The imperative order to depart (vss. 31, 32). 4. The urgency of the Egyptians, the asking and giving of gifts (not borrowing" and "lending" as in the A. V.) and the hurried departure vss. 33–36). 5. From all parts of the land of "Rameses" (which was the same as Goshen, the new name being derived from the store-city they had built for Rameses II) towards the appointed rendezvouz which was the region of Succoth (vs. 37). M. Naville has demonstrated that this is identical with Pithom, the other store-city, which he discovered (See notes on Lesson VII). This is at a point a little west of Lake Timsah, about where the Oxford maps place Pi-hahiroth. The location of Rameses and Succoth on those maps is much too far to the southwest. The head of the column probably reached Succoth during the day of the 15th. Here they remained, probably provisioning themselves at Pithom, until the whole host had collected there, together with the mixed multitude spoken of in vs. 38. 6. The host being assembled and provisioned a start is made toward Canaan. They naturally took the short route which followed the coast and had proceeded until they reached the Great Wall, extending from the head of the Red Sea to the Mediterranean, called in Hebrew Shur, in Egyptian Khetam or Etham. They would have had no difficulty in passing this wall as they were not fugitives, but emigrants by permission of the king. But God was not willing for them to take the coast route which would have brought them into immediate conflict with the war-like Philistines, and commanded them to turn southward and encamp on the border of the Red Sea. (Read carefully xiii. 17-20; xiv. 2). To guide the movements of so great a host God who had appeared to Moses in the burning bush at Horeb, now appears in a pillar of cloud that shone like fire at night. The ancients often guided the movements of large masses by smoke in the day time and fire at night.

The location of the places named in xiv. 2 has not at present been settled. Supposing the sea to have the same bounds as formerly they would be not far from Suez, but many scholars contend that the sea then extended northward over the region now covered by the Bitter Lakes, which would locate these places further to the North. 7. Apparently this return is a capital blunder. The Egyptians have had time to recover from the first shock of their great disaster. The dead have been embalmed and the seven days mourning is over. They can look about them and see if there is nothing they can do to retrieve their losses and to alleviate their humiliation. The return southward on the Egyptian side of the wall gives the opportunity that wounded pride and cupidity could take advantage of. As God had forewarned Moses, Pharaoh thinks they are entrapped, and he orders a pursuit (vss. 3–9). 8. The situation is a critical and apparently a desperate one. The people murmur. Moses commands them to fall in marching order (the true rendering of "stand still" in vs. 13), and God commands Moses to stretch his rod towards the sea, that it may divide and make a path for the people, and tells him that the Egyptians will follow to their own destruction(vss. 9–18). Here the lesson begins.

Second Step. Master the points of the lesson: the changed position of the cloudy pillar (vss. 19, 20); the act of Moses, the act of God, and the natural means used to divide the sea (vs. 21); the way opened (vs. 22); the infatuated pursuit (vs. 23); the troubling look, the clogged wheels, the revelation and panic (vss. 24, 25); the returning waters and the final overthrow (vss. 26–28); concluding statement (vs. 29, read also 30, 31).

Third Step Study any points of difficulty with your helps:

Vs. 19. *The Angel of God*, called in xiii. 21, and xiv. 24 the LORD, i. e., Jehovah. It is the Angel of the Covenant, the Second Person of the Trinity as we saw in Gen. xviii. 2, and xxxii. 24.

Vs. 21. *Moses stretched*, etc., that the result might be seen to be God's work and that honor might be put upon Moses as His representative.

By a strong east wind. A wind from the northeast with favorable conditions of tide occasionally lays bare shoals in the Gulf of Suez so that Dr. Niebuhr crossed here on a dromedary in 1762, and Napoleon attempted to cross in 1799. De Lesseps mentions that during the digging of the Suez Canal he had seen the Northern end of the sea blown almost dry, and again he had seen the water go far northward toward the Bitter Lakes. If the sea formerly extended further north no doubt similar conditions prevailed at points which are now dry land.

Vs. 22. *Dry ground*—i. e., as distinguished from *water*, not as distinguished from *wet ground*.

Waters a wall. The idea of perpendicular walls of water between which the Israelites passed is based upon wrong translations of Exodus xv. 8 and Ps. lxxviii. 13. Both passages, too, are highly poetic. The plain prose statement is that the deliverance took place by the Providential concurrence between an extraordinary north-east storm and Israel's need. Above the shoals would be a pocket of deep water; below, the sea would stretch away indefinitely; these two bodies of water were a protecting wall to Israel's flank on either side. God *could*, of course, have cleared a path for Israel between solid walls of water, but the Scriptures say that He *did* send the sea back by a strong east wind, and modern discoveries show the accuracy of the Scripture statement.

Vs. 23. *The Egyptians pursued.* It is not probable that the Egyptians knew that they were going into the sea. They were groping in the dark (vs. 20) and followed blindly the sound of the retreating Israelites. From Ps. lxxvii. 16–20 it appears that a blinding storm was raging. Whatever was strange in their surroundings the Egyptians attributed to this.

All Pharaoh's horses, i. e., all of this army, not necessarily or probably all in the Empire. But it was the flower of his host. The infantry, however, was apparently not in the pursuit.

Vs. 24. *The morning watch.* Probably at 2 a. m, as the watches were divided by the Hebrews. The darkness of the cloud will not avail to protect the Israelites when the dawn begins, so at the darkest hour of the night the Lord begins to use other means.

Looked forth. Not to see; it is a look of anger and judgment that is described. It probably indicates a flashing forth of supernatural light that revealed to the Egyptians their situation.

Vs. 25. *Took off their chariot wheels.* Better *bound or clogged* them as the Septuagint reads; to "move sideways" is the original meaning of the Hebrew, which well describes the motion of a disabled wheel. If they had been "taken off" instead of driving "heavily" they would not have driven at all. The bottom of the sea which gave safe passage to the Israelites would not support the heavy chariots of the Egyptians.

Vs. 25. *Let us flee.* The difficulty of driving increased until they were almost desperate, and then came the sudden light revealing to them their situation and then the panic seized them and they did the very worst thing they could have done. Had they kept on, the head of the column might have escaped, but attempting to turn, the whole host was thrown into confusion. They only met the returning waters as they wheeled (vs. 27).

Vs. 28. *All the host of Pharaoh.* Pharaoh himself is nowhere said to have been with them. It is said that God would be honoured upon Pharaoh, and even that "Pharaoh pursued;" but the first expression is equally true in either case, and the second is used in the familiar military sense. In the explicit enumeration of the force in vss. 9, 23, 26, 28, and xv. 4, etc, Pharaoh is not included.

If Menephtah was upon the throne he lived long enough after this disaster to erect a monument to his first-born Seti-Menephtah who had been associated with him in the government. The monuments nowhere record this disaster, as is natural. They were erected to perpetuate the pride and not the humiliation of the Egyptian kings. But their silence is more eloquent than their speech. The last days of Menephtah end in obscurity. His mummy has never been found, the time and circumstances of his death are unknown. The kingdom that had been so mighty in his father's days relapses into anarchy. Two unknown usurpers follow Menephtah in quick succession Before and after them is an interregnum, and the XIX Dynasty that rose in such splendor goes out in darkness. It was forty years before Egypt recovered.

Fourth Step. Make a summary of the lesson as usual. We omit ours because the fuller notes necessary to the understanding of the story take up the space.

Fifth Step. With a reference Bible and concordance look out the allusions to the crossing of the Red Sea in the Old and New Testaments

Sixth Step. The great practical lesson is the safety of God's people when they are in the way God has commanded, and the duty of following God *anywhere* in faith that He will bring them through. It is a good illustration of the beginning of the Christian life, leaving everything behind and staking everything upon God's promises.

II. TEACHING THE LESSON.

Take a map of Egypt and the Sinaitic Peninsula (No.4 in the Oxford Bibles) and show the isthmus connecting Egypt and Arabia and separating the western arm of the Red Sea from the Mediterranean. Tell your scholars that the Red Sea *may* have extended further north in the days of Moses, over the region now covered by the Bitter Lakes, and that from the north end of the Red Sea (wherever it was) a Wall to protect the Egyptian frontier extended to the Mediterranean. Tell them that the land of Rameses was the same as Goshen, that Succoth was about where Pi-hahiroth is on the map. Mark a North and South line for the wall, and from Succoth trace a northeasterly path till you come to the wall (Etham); then turn the path abruptly southward on the western (or Egyptian side of the wall; extend this down to the northern end of the Red Sea. The Egyptians followed from the North (Zoan), and to the South you will point out the mountains. Thus they were hemmed in, or "entangled in the land." Draw out the story from the class and disabuse their minds of the idea that the crossing of the Red Sea was the same night as the Pass over. Make a brief Bible Reading on this event and use it in the class, impressing the lessons of faith, obedience, and separation from the world.

Prize Questions.

ANSWERS TO QUESTIONS OF MAY 17.

61. John the Baptist. Luke i. 80.
62. Mark xii. 26, and parallels.
63. John viii. 58.

Correct answers were received as follows:

Janet McDonald, Ivanhoe, 61, 62, 63.
May Bouchelle, Patterson, 61, 62.
Fannie Bouchelle, Patterson, 61, 62.
Katie Monroe, White Hall, 61, 62, 63.
N. E. Monroe, White Hall, 61, 62, 63.
Miriam McFadyen, Clarkton, 61, 62, 63.
Estelle McIver, Gulf, 61, 62, 63.
Isabelle Robeson, Westbrook, 61, 62, 63.
Chas. P. Russell, Rockingham 61, 62, 63.
Lila Lane, Mt. Vernon Springs, 61, 62, 63.
Mary McIntyre, Wilmington, 61, 62, 63.
Robbie McIntyre, Wilmington, 61, 62, 63.
Flora C. McNeill, Fontcol, 61, 62, 63.
Chas. E. McMillan, Wilmington, 61, 62, 63.
Olive Wilson, Hopewell, 61, 62, 63.
Beatrice T. McEachern, Millprong, 61, 62, 63.
Bettie Overcash, Statesville, 61, 62, 63.
D. R. Johnson, Wilmington, 61, 62, 63.
Willie Arrowood, Laurinburg, 61, 62, 63.
Mary Knox Johnston, Lincolnton, 61, 62.
Jas. A. Whitsett, 61, 63.

NEW QUESTIONS.

67. On what two occasions before this had God appeared in fire?
68. (a) When was the most extraordinary manifestation of the pillar of cloud and fire? (b) What was its permanent manifestation in the O. T. Church?
69. When did God manifest Himself in fire in the N. T.

GENERAL ASSEMBLY.

(Continued from 4th page.)

pointment of the committee was that courtesy demanded it. Courtesy proscribes undue insistence in the matter of extending an invitation. He argued that the Northern Assembly had been unduly insistent and the responsibility rested with them. Ever since the close of the war they had been insistent. The whole proceedings of fraternal greetings was due to a spirit of Organic Union. At Vicksburg, Miss., in 1884 delegates from the Northern Assembly departed from their mission so far as to suggest Organic Union and attempted to sow the seed in our own body. Every step taken had been with a view to Organic Union. The Southern Presbyterian Church was not responsible. She had declared her position. She preferred to be let alone about this question. If there was to be any courtesy shown it should be shown to the Southern Church in respecting her wishes.

The correspondence of large bodies by telegraph was undignified. It was insisted here that without giving the Church at home a chance to act that this Assembly rush into this matter. It would be sufficient to reply with affectionate greeting and say that we don't see our way clear to accept the proposition. The rights of the great Southern Presbyterian Church were involved and the whole Church should be consulted. When this Assembly turns its face northward and turns its back upon the great constituency whose interests were involved it does wrong. The principles involved were clearly set forth in the committee's paper. The distinctive principle of the political deliverances of the Northern Church was an insurmountable barrier. If the differences between the churches on the question of negro evangelization were so great that the Birmingham conference report was rejected, how would the other great questions be disposed of? One negro man could sit on the platform with fifteen or twenty Northern preachers, but if we broke down the barrier and let it be understood that we would welcome them, not only ecclesiastical anarchy but social ruin would result. For the safety of our institutions and of our homes let us not run this risk.

Concerning the privileges allowed women, we would stand where we were until they changed.

Lastly, the question involved the laying away of the dearest thing to his heart—the laying away of the distinctive Southern Presbyterian Church in its white clothes of the grave. It meant the blotting out of the title of the Southern Presbyterian Church. It meant no more Southern Presbyterian Assemblies, no more conferences in committee-rooms as we have had the past few days. He would never vote for any committee to even talk about the death of this noble branch of the church of God. He opposed Organic Union. He did not believe in it. A wail would go up that would be heard all over the land when a vote was taken to lay the Southern Presbyterian Church in her grave.

Other speeches were made pro and con, for which we have not space; that of Dr. McPheeters was particularly able. The substitute was voted down and the report of the committee was then adopted by a vote of 91 to 67.

The following dissent [given in this place for the better understanding of the whole matter] was offered and accepted next day;

1. The plainest dictates of Christian courtesy seem to us to demand the appointment of such a committee in reply to the fraternal spirit manifested by the Northern Assembly.

2. The issues which once ran the cleavage line between the two communions, in the opinion of your protestants, either do not now exist at all, or are not as potent as they were more than a generation ago. We are convinced that a mutual fraternal conference will disclose a closer relationship in customs, aims, principles and doctrine than is now suspected by either party.

3. The interest of our own beloved Church, especially in our border territory, will be best conserved by such a course.

4. The higher interests of the Redeemer's Kingdom, irrespective of denominational lines, jeopardized by the invidious inroads of worldliness, rationalism and infidelity, demand a closer fellowship of God's people for mutual helpfulness and more effective testimony and work.

5. We are seriously concerned that nothing short of the surrender of principle should be left undone to heal the breach now dividing the two churches lest the sin of schism be justly laid at our door.

Signed by twenty members as follows: Wm. W. Elwang, W. P. Waite, J. P. Morrow, A. F. Hass, J. W. Smock, G. E. Campbell, John Thomas Porter, H. S. Yerger, C. E. Graham, J. M. P. Otts, John G. Barkley, W. S. McClintic, John W. Wallace, J. A. Dickson, Charles C. Carson, C. J. Ralston, R. A. Robinson, J. W. Mosely, George D. White, J. M. Plowden.

A committee was appointed to answer the protest. This committee afterwards reported that as reasons were given in the report adopted by the Assembly there was no need to answer.

SEVENTH DAY.

Thursday, May 24th.

The report of the committee on Theological Seminaries was docketed. The committee on Narratives was adopted. It is generally favorable, reporting steady growth, some improvement in Sabbath Observance, but sad neglect of Family Worship.

The protest of Mr. Elwang and others we anticipated and published above. In the afternoon the discussion of licensure was resumed,

The majority report which was adopted recommended the adoption of the report of the *ad interim* committee. This report (which we will hereafter publish in full) transferred to the examination for ordination many of the present features of the examination for licensure, including the critical exercises, and retained at the examination for licensure, besides the literary examinations, only the following: "on the system of doctrine contained in the Confession of Faith and the Shorter Catechism; and on his knowledge of the English Bible." He was also to give a lecture and a sermon, and must have studied divinity *one year*. The licensure was valid for three years removable at the will of Presbytery.

The minority report favored the sending down of the Mecklenburg overture.

Dr. Rosebro's proposition was to combine the two. This was ruled out on a point of order but after the adoption of the majority report the Mecklenburg overture was referred to a committee to put into shape consistent with the other overture for sending down to the Presbyteries.

The famous appeal by Charleston Presbytery from the Synod of South Carolina to the General Assembly—known as the Means case was taken up. By request of the Moderator, Dr. Graham, Judge Lapsley occupied the moderator's chair. After discussion for "getting the bearings," as the American calls it, the Assembly adjourned.

EIGHTH DAY.

Friday, May 25th.

The whole of the forenoon and afternoon were spent on the Means case,

On the next morning (Saturday) the following report was made:

The committee appointed to formulate the judgment of the court in the cause of the appeal of the Charleston Presbytery against the judgment of the Synod of South Carolina, in the complaint of Ainsley H. Monteith and Emma M. Montieth vs. the session of the Second Presbyterian church of Columbia, S. C., and subsequently vs. Charleston Presbytery, would submit the following as the judment of the Assembly:

This appeal having been heard according to our process of law, the Assembly finds:

1. That the record of the cause does not clearly show that the aforesaid Sadie Means came before the session of the Second Presbyterian church in Columbia, S. C., to make known to the court, as provided in paragraph 234, that she was guilty of violating the Sabbath by working in a telephone office on the Lord's day, and, therefore, the judgment lacks the statements which authorize a judgment without process.

2. The decision of the session was reached without trial, as provided in paragraph 174, and these two paragraphs, 234 and 174, limit the session's power.

3. The decision was made in undue haste and at the first and only session of the court, so far as the record shows.

4. The sentence of the suspension from the communion was of excessive severity.

Premises considered, it is the judgment of this Assembly that the appeal be not sustained and that the decision of the Synod of South Carolina be affirmed. In connection with this judgment the Assembly deems it wise to reaffirm its immutable conviction as to the universal and perpetual obligation to remember the Sabbath day to keep it holy.

EUGENE DANIEL, Chairman;
J. W. WALDEN,
F. S. MCPHEETERS,
J. W. LAPSLEY,
H. S. YERGER.

It was supposed a protest would be entered by some of those voting to sustain.

WILMINGTON MARKET,

FOR

WEEK ENDING, MAY 30th, 1894.

SPIRITS TURPENTINE: Has ruled at 27½ cents throughout—quiet to firm.

ROSIN: Firm throughout at 85 cents for Strained and 90 cents for Good Strained.

CRUDE TURPENTINE: Hard $1.00, Yellow Dip $1.70 and Virgin $2.15 throughout.

TAR: Receipts taken day by day at $1.25.

TIMBER: None coming in and nothing doing in way of sales.

Lung Troubles

show a tendency toward Consumption. A Cough is often the beginning. *Don't wait* until your condition is more serious. Take

Scott's Emulsion

the Cream of Cod-liver Oil, *at once.* It overcomes all the conditions that invite the Consumption Germs. *Physicians,* the world over, endorse it.

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Prepared by Scott & Bowne, N. Y. All Druggists.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

MARRIED.

On May 24th, in Yanceyville, by Rev. P. H. Dalton, Dr. WM. O. SPENCER and Miss MARY M. KERR—both of Yanceyville, N.C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

On May 3rd, 1894, at her residence near Clio, Iredell county, N. C., Mrs. AGNES M. CLARK, widow of late James Clark, in the 72d year of her age. Mrs. C. was a consistent follower of the blessed Master, having identified herself with God's people in early life. She was meek and quiet, submitting cheerfully to her lot. In her latter days, she was a great sufferer, but she was resigned and willing to depart and be with Christ. Truly a mother in Israel has passed away, having three daughters and many kind friends to deplore their loss.

At her home near Pioneer Mills, N. C., on May 14th, Mrs. MARY E. PORTER, in the seventy-third year of her age.

Mrs. Porter had been a member of Rocky River church for fifty-six years and ten days, and through years of intense suffering had witnessed a good confession. Her husband and four children survive, and thank God for the precious word: "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

C. F. & Y. V. Railway Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.
IN EFFECT DECEMBER 3rd, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
Leave Maxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9.25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

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FOR THE FAMILY.

GROWING OLD.

Old—we are growing old;
Going on through a beautiful road,
Finding earth a more blessed abode;
Nobler work by our hands to be wrought,
Freer paths for our hope and our thought,
Because of the beauty the years unfold,
We are cheerfully growing old!

Old—we are growing old:
Going up where the sunshine is clear;
Watching grander horizons appear
Out of clouds that enveloped our youth;
Standing firm on the mountains of truth;
Because of the glory the years unfold,
We are joyfully growing old.

Old—we are growing old:
Going into the gardens of rest
That glow through the gold of the West,
Where the rose and the amaranth blend,
And each path is the way to a friend;
Because of the peace that the years unfold,
We are thankfully growing old.

Old—are we growing old?
Life blooms as we travel on
Up the hills, into fresh, lovely dawn;
We are children who do but begin
The sweetness of life to win.
Because heaven is in us, to bud and unfold,
We are younger for growing old!

—*Lucy Larcom.*

Items for Lady Readers.

SOME OLD-FASHIONED USEFUL PLANTS.

Down in French town the other day, an old Creole lady—a dear, white-haired grandmother, who has been long noted for making the most fragrant tisanes in the old faubourg—was discussing the new methods of gardening, and deplored the utter absence of the old-time herbs which every good mother kept growing in special beds for use in sickness in the family. She missed now the old-fashioned sweet basil, once such a favorite perfume with royalty and accredited with so many virtues. In Queen Elizabeth's time she said sweet sprigs of basil were offered guests at the palace, and an old book says, "the fragrant leaves when bruised and smelled is good for the head and the heart. Its seeds cureth infirmities of the brain, taketh away melancholy and maketh one merrie and glad. The touch of a faire ladye's hand caused it to thrive." And there is rosemary—once so popular and used in profusion at weddings and funerals. Wild thyme, with its pungent ordor, makes up nicely in a bouquet where fragrance is desired. Pennyroyal, though homely and fiery, is much disliked by the mosquito, which will not trouble the face when well rubbed with pennyroyal. In cases of violent colds the strong teas made of herbs are very beneficial. Tansy an "old man" possesses a peculiar odor and are valued for beauty and antiquity, and the belles of a century ago washed their faces in buttermilk in which tansy had been steeped, to drive away freckles. Chamomile and life everlasting, and the elder flowers are prized by the Creoles of today for their medicinal effects. Chamomile tea will relieve the hardest kind of cramps and pains in the bones, the elder leaf tea will induce perspiration in fever when almost everything else fails. The different mints are very valuable medicinally and are relished by the majority of people as flavoring in piquant suaces for meats, fish and fowl. Sage is also valuable medicinally and who will think of eating roast pig, turkey or goose without its savory addition. Parsley is a beautiful garnish for salads, meats, and many vegetables. And then it makes a beautiful ornament growing in hanging baskets in the windows. Really, in the cultivation of some of these old-time garden favorites, some enterprising woman might make the labor and time expended pay, for there is always a demand in the French market and in the drug stores for clean, well-dried herbs, and besides it offers a fascinating employment to any woman to rescue these herbs from exile and give them a place as in the days gone by in the home garden in places where they will thrive.—*N. O. Picayune.*

Things Useful.

Try brightening silverware by rubbing it with oatmeal.

Washing out refrigerators with soda water.

Warm dishes for the table by immersing them in hot water, not by standing them on a hot stove.

A good liquid manure for house plants is made by dissolving one pound of nitrate of soda, two pounds of good superphosphate of lime, and two pounds of fresh wood ashes in a barrel of water.

Caper Sauce.—Two tablespoonfuls of flour and a half-cupful of butter beaten to a cream, then add a pint of boiling water. Set the mixture on the fire and stir it continuously until heated to the boiling point; then add salt and pepper to taste, three tablespoonfuls of capers and one tablespoonful of lemon juice. This is the best sauce to serve with lamb.

Southern Strawberry Shortcake.—Make dough as if for beaten biscuit, roll the whole of it in a round cake an inch thick. Stick holes about in it, and bake like biscuit. Prepare the strawberries two or three hours before they are needed, that a quantity of juice may be extracted. Make the berries very sweet. When the cake is done, split it open, and while it is hot, pour the juice slowly upon the crumb side until they are saturated, then put the berries evenly on them. Put one piece on the top of the other, like jelly cake. Cut in pie-shaped pieces and serve with plenty of cream.

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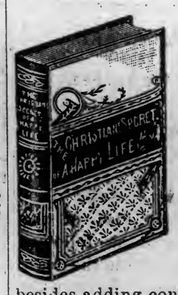
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CHILDREN'S COLUMN.

WHO LIKES THE RAIN?

"I," said the duck, "I call it fun,
For I have my little red rubbers on;
They make a cunning three-toed track,
In the soft, cool mud. Quack! Quack!"

"I," cried the dandelion, "I,
My roots are thirsty, my buds are dry;"
And she lifted her little yellow head
Out of her green and grassy bed.

"I hope 'twill pour! I hope 'twill pour!"
Croaked the tree toad at his gray bark door;
"For with a broad leaf for a roof
I am perfectly weather proof."

Sang the brook. "I laugh at every drop,
And wish they never need to stop
Till a big river I grow to be,
And could find my way to the sea."

—*Exchange.*

Building a Nest.

It was almost milking-time. Freckles sat on a bank near the gray house under the great willow, waiting for the cows to come home. John and Rover had just gone up one of the big green hills which stood on every side about the house, to call them down.

"So ho! so ho!" he called, with a voice like a trumpet. Freckles was tired, and for once did not care to go. By-and-by they came down from the hill and along by the brook, then slowly up to the barn. Brownie, the red cow, was decorated with a long wreath of clematis which had caught on her horns and hung down her neck.

They rushed eagerly into the barn, where Rover threw himself down by the door. Spot, the yellow cat, was so glad it was milking-time that she sat down by Rover's head, and, putting her cheek up close to his, rubbed it back and forth hard.

Four young barn-swallows were sitting in a row in the square hole in the peak of the barn.

"There are those young "swallers," said Freckles, reflectively. "They've just come out of that nest up under the rafters, I s'pose. Wonder what makes swallers build in such funny places anyhow? There are the chimney-swallers now, gluing sticks into the chimney, where it's all dark and smoky. And these barn-swallers paste their mud and sticks right up under the rafters. I should think the young uns would break their necks, sure. Why can't they build on a good big beam same's the phœbe bird does?"

Just then, old Teak, the father swallow, lighted on the fence close by.

"Those children up there," he remarked, "are old enough to fly; but they'll never do it as long as I feed them. So I may as well stop and talk to you awhile."

"All right," said Freckles, who was somewhat surprised. "What are you going to tell me?"

"About nests," said Teak, "You wondered why I built up there. Well, I'll tell you. It's safer."

"Why is it?" said Freckles.

"Of course it is. If you built on a beam, the cats could get you, and boys could steal your eggs."

"But don't you fall and break your necks?"

"Oh, yes; sometimes the babies do, but not often."

"Well, I know I'd rather build in a tree," said Freckles. "It's a great deal nicer."

"Do you think so?" said Teak. But the hawks can get you, and blue jays, and everything,"

"But it is easier," persisted Freckles. "You just lay sticks in a crotch and put in some grass, and it's all done."

"All right; let's see you do it," laughed Teak, as he flew away.

So Freckles found a fine place on the low bough of an apple tree, collected a lot of sticks, and began; but do what he would he could not make the twigs stay in the crotch.

"Mean old thing!" he said at last, sitting down and whacking the ground with a stick.

"Why don't you try mud?" said Robin, who was passing through the tree.

So Freckles brought some mud from the brook; but it was a long time before he could make that stay.

"Fasten it together with hairs," suggested a chippy.

"I'm sure I don't see how you find hairs so easy," grumbled Freckles, after he had hunted all over the barnyard, and at last had to pull one out of the old mare's tail. When he got it he couldn't make it go at all, and he threw it down in disgust.

He fetched more mud from the brook and plastered a great mass of it on the top of a big horizontal limb. Then he succeeded in putting a few sticks on top.

"You put on too much mud," said Robin, who looked in again. "You want just enough, that's all. Now you must get in and turn around and around to make it hollow."

"Look at that," screamed the oriole: "he calls that thing a nest. The best way to build a nest is to weave a bag, as I do, out of grass and string and all sorts of soft things. Then it swings and swings on the top of the bough, and is, oh, so cool and nice!"

"Yes, but you have a bill," said Freckles, who was not at all proud of his nest; "of course you can make a good nest."

"Two hands and a mouth, too, you've got to work with," sniffed the oriole, as he flew away.

"Don't care," said Freckles; "birds are made to build nests and boys are not;" and he whacked his nest till it fell to the ground.

"Don't you like it?" said Teak, who had just flown down again. "I thought you said it was easy."

"'Tis," said Freckles, stoutly; "but I'd rather build on the ground, after all."

"But the boys will find you," cheeped Teak, in great excitement; "and the cats will get you, and the farmers will mow over you, and the cows will step on you, and everything dreadful will happen."

"I don't care, said Freckles. "I don't believe all you say. I've noticed that there are just as many ground birds as any other."

Just then John and his father came in with the full milk-pails, and Freckles trotted behind them, along with old Spot, for he was almost as hungry as she was.

—*Margaret Miller, in The Independent.*

How Maggie Helped.

BY SIDNEY DAYRE.

"I'm going to pick berries all summer, and sell them down at the hotel. All I can't sell I'm going to dry, and its queer if I can't get enough money to buy some shoes and clothes for winter. Then I'll go to school."

So Maggie laid out her summer's work. A part of the day she was busy in her home, but there were many hours in which she could do as she pleased with her time. Her mother was dead.

"If it wasn't for that, I'd have gone to school every winter," she would sometimes assure herself, with a pitiful shake of her head. "She would have managed it for me somehow."

Her father was a man of bad habits, and spent little of his time at home. Maggie was pretty sure of having enough to eat, but beyond that she had to look out for herself.

"Can't you go berrying with me to-day, Nan? I'll help carry Billy," Maggie asked, one day, of a friend of hers who came along with slow steps, leading a sturdy baby boy.

"No," said Nan, sorrowfully. "It ain't no use for me to go. I can't see to pick the berries when they're right before me. And I don't care to carry Billy any more, because I stumble so, and I might fall and hurt him."

"Oh, Nan! your eyes are not that bad, are they?"

"Yes, they are," said Nan. "They get worse all the time."

Maggie went on with her pail, and after a few hours of patient work carried it, full of the ripe, red fruit, to the summer hotel, where she was always sure of good sales.

Nan's mother caught up with her as she turned to go home.

"What is the matter, Mrs. Mott?" asked Maggie, as she saw her wiping the tears from her eyes.

"It's Nan—the child. Her eyes are so bad, and are getting worse."

"Couldn't a doctor make them well?" Maggie ventured to suggest.

"Perhaps so. But how is the likes of me to pay for doctors? Perhaps she'll be blind some day."

Maggie walked on to her lonely home, full of dismayed thought of Nan's eyes. What an awful thing. Never again to see the sunshine and birds and flowers Never to see any one's face. Maggie shut her eyes to try how the darkness seemed, then opened them quickly, half in fright.

But God is so good. How could he let Nan be blind? She would pray to him. Had not her Sunday-school teacher said time and again that God hears the prayers of his little ones?

Maggie prayed so earnestly and in such faith that when she next met Nan she more than half expected to hear her say:

"I can see better."

But Nan did not. The lids drooped over the pretty blue eyes, unable to bear the sweet sunshine.

Two or three days later Maggie again walked home with Mrs. Mott, and this time Nan's mother talked excitedly.

"Some of the ladies at the hotel has been talking to me about Nan's eyes," she said. "They say it takes a great doctor in the city, that does nothing but attend to folks' eyes. And one of the ladies says she can get Nan into a hospital where he will make her eyes well."

Maggie gave a little cry of delight.

"Let's go and tell her of it," she said.

Nan listened, her grave little face lighting up as she heard the great news.

"But it'll cost some money to get me there, mother," she said.

"Yes, darling. But I'll manage it somehow, for the sake of your sweet eyes."

"But—there's Billy! Who would take care of Bill?"

There was a short silence.

"Why—Sarah would, or Jane."

"No; Sarah couldn't. She has all the work to do, and Jane's too little. She would let him fall into the water, or stray away and get lost. I guess I can't go."

"We'd see after him somehow," said Sarah.

But Nan hugged Billy to her and shook her head.

"He'd be scolded and cuffed 'round" she thought to herself, although she did not say it. "I couldn't bear it.

Maggie walked home with a heavy weight at her heart.

That night there came a new thought.

"I might take care of Billy. I might bring him home here every day."

But it was not a welcome thought.

"I don't want to. I'd have to give up my berry picking. Then I couldn't go to school. No—I couldn't do it. Billy's none of mine any way."

She tried to put it out of her head and go to sleep. And she did, for sleep comes kindly to bless weary workers. But the thought came with the earliest morning; this time with a flash of light into her very heart.

"Perhaps God wants me to help him. Perhaps that the way he's going to do it. Oh, I will, I will!"

There was a little fuss made about it, but the end of it was that Nan went to the city.

The weeks were long before she came back with eyes beaming brightly. Billy was rather a troublesome little fellow, requiring all Maggie's time and forbearance.

But do you think she ever regretted what she had undertaken? What would you give to be able to feel that a lifetime of the glad sight of this beautiful world had been won for some one partly though your help?

I do not know whether Maggie went to school that next winter or not. But should you not say that the loving Father who looked after Nan's eyes would also have tender care for his little one who did what she could to help him?

—*Sabbath School Visitor.*

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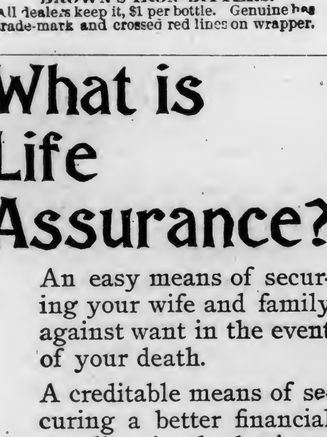
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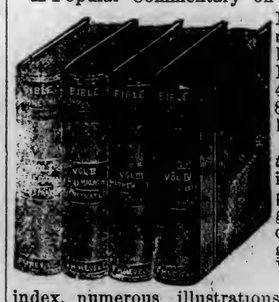
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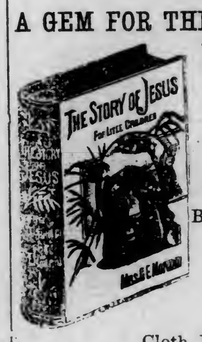
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DEAR BRETHREN:—Allow me to remind you that June is the month appointed by Presbytery for all our churches to contribute to Synodical Home Missions; and that twenty cents per member is the minimum amount expected from our people to this important work. Synod through her evangelists has done and is doing much for us in the Christian schools and churches that are multiplying in our mountain counties. "Frely we receive. Let us freely give."

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The Cape Fear and Yadkin Valley Railway Company will sell round trip tickets to Chapel Hill, N. C., on occasion of Commencement of the University of North Carolina, June 3–6th, 1894. Tickets on sale June 1st to June 6th inclusive—final limit June 9th. From Fayetteville, $4.90; Greensboro, $2.40; Maxton, $6.20; Rural Hall, $3.75; Sanford, $3.60; Wilmington, $6.00.

Also tickets to Winston-Salem account Funeral Directors Association June 20th and 21st—sale June 18th–20th inclusive—limit 23d. From Fayetteville, $6.15; Greensboro, $1.50; Maxton, $7.55; Rural Hall, .65; Sanford, $4.75; Wilmington, $8.95.

The Cape Fear and Yadkin Valley Railway Company has issued a circular superseding one previously issued with regard to sale of tickets to Morganton on account of meeting of the N. C. Press Association. Tickets will be sold June 11th to 14th—limit 19th. Members go free.

The following rates to apply from competitive points: Fayetteville, $8.25; Greensboro, $4.70; Maxton, $8.25; Rural Hall, $5.80; Sanford, $7.30; Wilmington, $10.75.

The same road will sell summer excursion tickets from June 1st to September 30th, 1894, inclusive, to all "Seashore" and "Mountain" resorts in North Carolina, Virginia and West Virginia. These tickets will be good for return trip until October 31st, 1894, with privilege of stop-overs in each direction at all resort points.

Also account Commencement Wake Forest College, June 14th–16th. Sales 8th to 12th inclusive—limit June 17th.: Rates from Fayetteville, $4.00; Rural Hall, $5.25; Greensboro, $4.00 Sandford, $2.40; Maxton, $5.00; Wilmington, $6.00.

Also account Commencement Littleton Female College June 6th and 7th. Sale 4th to 6th—limit June 9th.: Rates from Fayetteville, $5.55; Sanford, $4.40; Greensboro, $6.45; Wilmington, $6.55; Rural Hall, $7.65.

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SECULAR NEWS.

DOMESTIC.

A young lady employed in a wholesale drugstore in Macon, Ga., was badly burnt and probably permanently injured by explosion of a small alcohol lamp.

A battle occurred between robbers of the First National bank, Longview, Tex., and some officers and citizens who went to apprehend them. Over 400 shots were fired. Two citizens and one robber were killed and an officer badly wounded.

The Cumberland Presbyterian General Assembly decides against female preachers.

FOREIGN.

P. J. Tynan, the famous No. 1. of the Phœnix park, Dublin assassinations will it is said publish a complete history of the Irish revolutionary and parliamentary parties since 1861 including stories of the Cavendish and Burke assassinations.

A religious war is threatened in St. Johns, Newfoundland. A combination of Catholics is made against the Orangemen and will be fought out at the polls.

The Constitutional Convention at Hawaii elected on the 3d inst., was to have met yesterday to organize a government. In a few days we will have important news.



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Condensed Schedule.

TRAINS GOING SOUTH.

Dated May 13, '94.	No. 23 Daily.	No. 35 Daily.		No. 41 Daily.
	A. M.	P. M.	.....	A. M.
Lv Weldon.....	11 52	9 27	.....	... .
ArR Mount.....	1 02	10 20	.....	.....
	P. M.			.....
Ar Tarboro.....	2 40	.....	... ..	.....
Le Tarboro.....	12 25	.....	.....	.....
	P. M.	P. M.		.....
LvR Mount.....	1 02	10 20	.....	6 00
Lv Wilson.....	2 08	11 01	.....	.....
Lv Selma.....	2 58	.....	.....	.....
Lv F'y'ville.. ...	4 35	12 51	.....	.....
ArFlorence.....	7 25	3 00	.....	.....

	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson.....	2 18	.....	.....	6 35
LvGoldsboro....	3 05	.....	.. ...	7 20
LvM'gnolia.....	4 16	.....	.. ...	8 29
Ar Wilm'tn.....	5 50	.....	.....	10 00

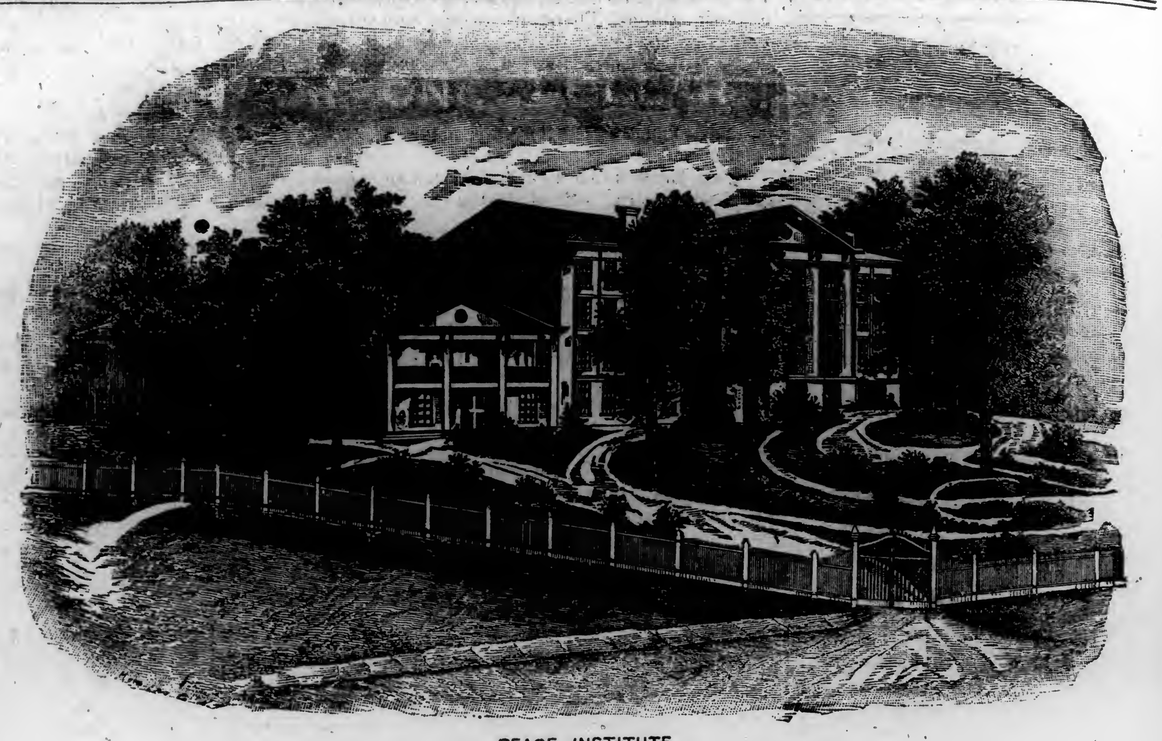
TRAINS GOING NORTH.

Dated May 13, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.		P. M.	... ..
LvFlorence.....	7 30	.....	7 25	.....
Lv F'y'ville....	10 25	.....	9 30	.....
Lv Selma.....	12 08	.....	.....	.....
Ar Wilson.....	1 00	.....	11 27	.....

	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn.....	9 00	.....	.....	7 00
LvM'gnolia.....	10 40	.....	.....	8 33
LvGoldsbo'.....	11 55	.....	.....	9 40
Ar Wilson.....	12 40	.. ...	.....	10 27

	No. 78 Daily.		No. 32. Daily.	
	P M		P. M.	P. M.
Lv Wilson.....	1 10	.....	11 27	10 32
ArR Mount.....	2 13	.....	12 05	11 15
Ar Tarboro.....	2 40	.....	... .	.....
Lv Tarboro.....	12 25	.....	.....	.....
LvR Mount.....	2 13	.....	12 05	.....
Ar Weldon.....	3 19	.....	12 58	.... .
	P. M.	.....	A. M.	.....

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TRAINS GOING SOUTH.

Dated May, 13, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington.....	*3 40		.....
			.....
Leave Marion.....	6 31		.....
Arrive Florence..... ..	7 10		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence.....	*7 30	* 7 45	.....
Arrive Sumter.....	8 45	9 20	... ..
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter.....	8 45	*9 53	.....
Arrive Columbia.....	10 10	11 05	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia.....	*4 30	*4 20	.....
Arrive Sumter..	5 57	5 45	.:...
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter.....	5 57	* 5 55	.....
	A. M.		.....
Arrive Florence.....	7 15	7 15	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence.....	*7 40	.. ..	.....
Leave Marion.....	8 23	.....	.....
Arrive Wilmington.....	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

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FOR FOREIGN MISSIONS.

Our General Assembly has settled the question who is to be Secretary and who are the members of our Executive Committee for the year before us. Our churches have responded promptly and so generously as to meet all our obligations. But a few things require present thought. The first is that a large number of new missionaries were sent out last year and a larger amount than in past years will be necessary to support them. The second follows that there is great need to send forth more missionaries to meet increasing demands from our own stations and to establish new stations fairly within our reach and obligation. In order to do this there must be still larger contributions to this work. Last year in sending forth some of the new missionaries the committee acted somewhat upon its own faith and GOD greatly honored that faith in the offerings for the cause. But the committee cannot feel justified in acting upon their own faith merely as they are only representatives of the Church. If the committee could be assured that the Church or any sufficient portion of the Church, or a praying portion of its ministers even, had faith that GOD would provide the means they ought to act upon that faith. They are shut up to the evidences of this in the May contributions to this cause and can send forth more missionaries only as these warrant. A third is that many of the churches and individuals who responded to the urgent calls of last year did so in the idea that the stringency of the times made this necessary. In this they were partly right. The danger is that they will not realize that these gifts have raised our standard higher and put upon our whole Church the necessity of coming up to that and show that we can do that much and more if we will.

There are many encouragements to the churches to do their duty in this matter. The chief of these is always GOD'S blessing upon the workers and the work which is shown in the results in the field and the blessing on the churches which are giving. This will be apparent to any who read the *Missionary*, as all our people ought to do, and by comparing the statistics and history of the churches which contribute to this cause with those which do not. It ought to be said, for it is richly deserved, that the Prayer Calendar prepared by the editor of the *Missionary*, Rev. D. C. RANKIN, is an excellent help and should be the calendar for all our homes. The next encouragement is in the number of churches and individuals that are supporting missionaries. The Central Church of Kansas City undertook the support of our late Secretary Rev. Dr. M. H. HOUSTON and enabled him to go forth promptly to his former field. We understand that an elder in our Asheville church undertakes the support of Rev. W. H. SHEPPARD our missionary pioneer to Africa. The church of Fayetteville, N. C., is bestirring itself to the privilege and honor of supporting Rev. R. B. GRINNAN on his return to Japan. These are mere examples of what is being done and what many more churches and groups of churches may do. It should be noted here that our missionaries are practicing self-denial to enter and do the work. Our next copy of the *Missionary* we learn privately will give a touching illustration of this self-denial in the case of one of the women who sold her all, and gave it all that she might go to Africa. We know how our missionaries in China have given largely of their already small salaries that the work might not be diminished. The report of this past Assembly shows marked economy and reduction in the office expenses at Nashville and the plans laid out by the Assembly are for a continuance of this to the last possible degree. Thus our churches may rest assured that all contributions to this cause will be to a growing work and enlarging field, to workers practicing self-denial in all things, and through agents charged and laboring to administer their responsibilities with the utmost prudence, vigor and economy. We may challenge comparison with any sister Church, Committee or Board of Directors, in work, workers and management.

Still many of our churches have given nothing to this cause. Either elders or ministers have failed to give the people an opportunity to partake of this privilege of giving to send the gospel to the ends of the earth. One chief reason is that we have despised the day of small things. We have too often thought there was no need to take a collection because it would be so small. That is a mistake. If every one of our weak churches would give a little, the total would make hundreds of dollars and would send the gospel of salvation and of healing and help to thousands of perishing souls and suffering bodies. Families or individuals might get from our Committee or use a small box in some convenient place to put a penny or more as a thank-offering for every mercy from GOD to be put in the annual collection or send to our committee in Nashville. In our Sabbath-schools every teacher, where some other system is not practiced, might have a box for the class and if two pennies are brought by each member of the class, let one be put in the box, and the other be given to school expenses or some other good cause. These boxes might be opened and reported in the collection as part of the Children's Day exercises. This will give some reason for all our Sabbath-schools and churches to observe this Children's Day. The Ladies Bible class in one school known to us has adopted the rule of giving one penny each for this cause on each Sabbath. This year they reported eleven dollars. It is the gathering of littles and taking collections even if small and sending these little sums to our treasurer that must be more encouraged and practiced. We may lay up treasures in Heaven as ministers by seeing that all our churches, however feeble, have an opportunity to contribute to this cause, as elders by seeing to this in our vacant churches, and individual members by giving something however little. We can give something and what we can give it is our duty to give. If any of our churches have not taken the annual collection for Foreign Missions in May we beg you for the obedience of CHRIST to do so at once. Preachers and people alike will be held accountable for neglect in this solemn obligation.

Readers of our columns have had this cause presented weekly by our field secretary for the Synod, Rev. T. R. SAMPSON, and our Synod has been a leader in organizing and giving for this cause. Still we feel bound to make this special and urgent appeal to all readers to be sharers of the honor and joy of giving something to send the Gospel to the whole world.

AS WE EXPECTED THE NORTHERN papers are rejoicing at the 67 votes in the Southern Assembly for appointing a committee of conference on the subject of Organic Union; they count them all as expressing a desire for reunion. They are totally out, of course, but if it makes them happy why should we interfere?

OUR READERS WILL BE DISAPPOINTED at not having before them the conclusion of our Assembly correspondence. Copy did not reach us in time for this issue, but they will enjoy it in the next.

A CORRECT VERSION.

The reports of the General Assembly made by the Nashville papers, as we have heretofore stated, were unusually satisfactory. It could not be expected however, that they would be verbally accurate. We have it in our power, now, to give a full outline of Dr. DANIEL'S argument on Organic Union and here present it:

Dr. DANIEL began his speech by giving the exact state of the question. The proposition before the Assembly was, to appoint the Committee of Conference. The argument in favor of this proposition was, in three words, "Courtesy demands it." This argument the speaker proposed to overthrow by a series of consecutive propositions:

1. Courtesy in matters of invitation proscribes undue insistence on the part of the one inviting. Every hostess knows that it is in bad form to urge a guest to partake of an article of food whether he desires it or not. Now, from first to last, the Northern Church has pressed this matter of Organic Union upon the Southern Church beyond all bounds of propriety. The South has always manifested a disinclination against it, and politely and patiently declined it, but still it is urged upon her until the insistency amounts almost to a positive demand. "Fraternal Relations" appear to have been desired merely as a stepping-stone to Organic Union, and representatives of the Northern Church commissioned to extend fraternal greetings to us have misused their position by injecting into their salutations discussions of Organic Union, as at Vicksburg in 1884, when on the very floor of the Assembly, they attempted to sow the seed of union in our own body. The South has been patient under this insistency. With politeness and tact she has repeatedly shown her preference to be let alone about this matter. And now, if against all propriety, the issue is forced upon her again, the responsibility of positive declination is not with her, but with those who will not respect her wishes.

2. In matters of invitation, courtesy demands that writing shall be respectfully answered in writing, and a telegram by a courteously worded telegram: this, and nothing more.

3. Courtesy in matters of invitation demands due regard for the rights of *all* parties whom the acceptance or rejection of that invitation may affect. Now the Northern Church is not the only party interested in this matter. Our conduct to-day is to have a bearing upon the sacred rights of the whole Southern Presbyterian Church. Courtesy demands that these rights shall be respected. It is proposed here that suddenly and by undignified telegram we rush into a measure that may affect our Church for years, if not forever. Is no courtesy due to our grand old men who so long have counselled us, and to the vast constituency that lies behind us? Shall we not hear from them before we take a step that must bind them as well as ourselves? Shall we turn our faces toward the North and, in order to be courteous to them, discourteously turn our backs upon our own people whose sacred rights we are bound by every obligation to regard?

4. Courtesy forbids me to ask a man to do anything against his known convictions, and requires that not one step should be taken towards accepting an invitation that requires the sacrifice of principle. Now it is impossible to deny that the Northern and Southern Churches are separated by a deep difference of principles. (1). There is the difference as to the right of the Church to make political deliverances. This right, the Northern Church claims and exercises. This right, she expressly and specifically stipulated for herself when, in establishing fraternal relations with us, she practically reaffirmed her deliverances on "loyalty and rebellion." On this issue we originally separated, and the issue is to-day just as it was thirty years ago. (2) The difference as to the obligation to unite negro churches and white churches; they affirm it, we deny it. In our views, their position on this subject is unscriptural and must lead in the South to ecclesiastical anarchy and social ruin. (3) The difference as to the teaching of the Bible with reference to woman's sphere and work. They hold that she may address popular audiences of men and women in the churches. They practice this thing. The difference between us here is deep and involves the meaning of God's holy Word. We feel that we cannot be loyal to the Bible and do as they do about this matter. Now, if on all these things these deep principles separate us, must not courtesy require them to respect our convictions and not ask us to do that which our views of GOD'S word forbid us to do? If it be said, as *is* said by some sanguine brethren, that they will change as to these things, is it not plain that the change should come first, and the step toward Organic Union afterward?

Finally, the speaker was opposed to appointing the committee because the object of conference was to be the death of the Southern Presbyterian Church. This, the speaker was unwilling to think of, much less to confer about. Apart from all other considerations, the Southern Church had a right to a distinct, independent life of her own. She had made a glorious history. This conference meant that her very name might be blotted out; that there should be no more meetings of her General Assemblies; that all her executive committees must be abolished and all her missionary enterprises must be abandoned as belonging distinctly to herself; in one word, the startling proposition was that the Southern Presbyterian Church *must die*. The speaker assured the brethren that on that day when the bell sounded out the knell of our beloved Church, there would be a wail as of a mighty heart-breaking all over the land.

HERE AND THERE.

THE GIFTS OF THE HOLY GHOST. We rejoice that our Committee of Publication has issued the work before us by this title. We rejoice first because it is a second recent work from our presses honoring the HOLY GHOST, secondly, because the able author has wrought well this series of studies, and thirdly, because the writer sustains the directors in their selection of him as qualified to fill the chair of Theology in Union Seminary Virginia. This book is happily dedicated to his predecessor and friend in that chair our honored and distinguished Dr. R. L. DABNEY.

The subject gives wider range than any would expect without such study as evidently appears here. We enter here our earnest hope that the professor will give his classes the benefit of these studies which show spiritual strength and vision as truly as intellectual force and clearness.

From much study of this subject we cannot give as wide range to the title of this book as the author does. To us, the gifts are more definite and particular and are rather a class of the manifold ministries of the HOLY GHOST, than the workings presented here. But that is a question of definition and classification which would be better suited to a review in some magazine than this newspaper notice. We have definite ideas about it, but maintain them only as a *caveat* but not a criticism here and now.

This work is philosophical and practical, theological and ethical. Its style is lucid and alluring. We hope the Rev. Prof. C. R. VAUGHAN, D. D., who has taken us helpfully into fields not as familiar as they ought to be will stop and make another nearer and distinct study for us of the Gifts of the SPIRIT as a distinct class of (what we would wish him to name these studies) the work or operations of the HOLY GHOST. In doing so we feel sure that every reader of this book will wish to be a reader of that.

ANOTHER GOOD BOOK: WE HAVE lately received from the publishers the Congregational Sunday-school and Publishing Society of Boston and Chicago—a copy of *Letters on Baptism* by a minister who was in good standing in the Baptist Church for twenty-five years. His learning and ability caused their publication society to request him to prepare a statement of Baptist belief. In a careful restudy without reading a single Pedobaptist book this Dr. FAIRFIELD came to the conclusion that the Greek word *Baptizo* does not mean immerse in the New Testament. His letters were written to a brother to show his reasons for change of belief. They are clear and convincing that the mode of baptism is not taught in the word. The conclusion is inevitable and true. We wish to commend this work which can be had of the publishers for seventy-five cents and has 250 scholarly and fraternal pages, to any of our readers who are unsettled as to the mode of baptism. This book is really something new and fresh on this subject. It is readable and convincing throughout. It is all the stronger for presenting reasons for conclusions reached from the study of a scholar who was studying with the avowed purpose of controverting those views.

IT CERTAINLY WAS A GRATIFYING announcement that the Stated Clerk of the Northern Assembly made that 72,000 members had been received into the Church during the past year on Confession of Faith. This is 13,000 more than in any previous year in the history of the Church. The financial showing while not discouraging, when the pressure of the times is considered is not all that could be desired—there has been a falling off in contributions to some of the causes.

THERE WILL NOT BE ANOTHER Brooklyn Tabernacle. Dr. TALMAGE after the fire promptly gave out that he would not preach in a tabernacle not built on solid cash—$250,000 in hand before the first lick was struck.

SURELY OUR NORTHERN BRETHREN do enjoy in large measure the favor of PROVIDENCE. Again they have emerged safely and solidly from the contest that at one time threatened to cause them so much trouble in the future. They declined to sustain the appeal of Dr. SMITH by an overwhelming majority.

THIS DOES NOT NECESSARILY QUIET contention, but it greatly strengthens the orthodox party in the Chuich. We note that Dr. THOMAS C. HALL declares that many ministers holds views as pronounced, or even more pronounced than Dr. SMITH and Dr. BRIGGS and that these acknowledge the authority of the Assembly only over each individual case as it may come up for judicial process. This can mean nothing more nor less than that the Church is to be continued to be agitated on this subject. Just what good is ultimately to be accomplished by this does not appear.

MOST IMPORTANT ACTION IS THAT concerning the theological seminaries, which we take to mean simply if the seminaries are to receive the endorsement of the Church the control of their property—some $9,000,000 or $10,000,000—and the government of the institution must be placed absolutely with the Church. It is a very drastic remedy, yet desperate diseases require desperate remedies. We are not sure that *our* people would care to turn over *our* seminaries to the absolute control of the Northern Assembly.

THAT IS NOT A QUESTION FOR US, happily. The decision reverses former deliverances and it is by no means certain it will secure acquiescence. The seminaries may decline, but if any consent their increased patronage will doubtless eventually draw the others in.

The Presbyterian.

FAITH'S PRAYER.

O blessed life that lives to serve,
In service gave itself for me,
In service triumphed over death,
Now live in me the life of faith;
That by its love-lit ministry,
Thy children dying in the night,
May find in thee the life, the light.
The peace of God, the overthrow
Of pain, and sin, and death, and woe,
And all the powers of wrong and ill,
And live to do their Father's will.

T. McD., in Herald and Presbyter.

PSALM XXXII.

BY REV. R. W. ALEXANDER.

Here we have the expression of the soul before and after pardon.

There is in this beautiful little Psalm a sweet, and, at the same time, a grand blending of scrrow and joy—the stinging blistering agony of a soul overwhelmed in the meshes of sin, and then the rapture and bliss of that soul when the "everlasting arms" have reached down and lifted it from the filthy slough and have restored to it the "joys of salvation." It is the general opinion that this Psalm was written by the youngest of Jessie's boys, the little shepherd lad, the "sweet singer" and king of Israel—the good and the noble, the "man after God's heart." And who was more fitted than he to compose just such a Psalm? Of tender conscience, acute sensibilities; noble, true to every impulse and principle of lofty manhood; scorning anything and everything that was low and mean.

But withal he was human, subject to the weaknesses and infirmities of the flesh. "He was tempted in all points as we are," and, like us, often fell before his temptation into grievous sin. But never did he succumb to temptation more foul and wicked than when he placed Uriah "in the forefront of the battle;" and it was, perhaps, when he felt that this black, unblushing, hideous crime had been blotted out—that this "sin had been covered" that he gave expression to this inimitably grand and beautiful Psalm.

That was indeed the mistake of his life; feasting his eyes upon temptation so tempting, so alluring, so enticing. What a fierce struggle, what a death-like conflict must have been waged in his bosom between conscience and passion! each warring for the mastery.

At length the noble man falls!—a dispatch is sent across to Ammon, to Joab, commander-in-chief, to "set Uriah in the forefront of the hottest battle, and retire from him that he may be smitten and die." And faithful Uriah is made the bearer of his own death warrant! O, the danger of dallying with temptation. Our constant prayer should be, "Lead us not into temptation, but deliver us from evil."

What a vivid picture we have here of the degrading and debasing power of sin! Lust and passion have triumphed, and now, see their poor, helpless victim as he is ruthlessly hurled into base degradation and inglorious shame, and made to drink, to the very drugs, the bitter cup of remorse, humiliation and self-loathing! What brush can paint—what pen can depict—or what tongue can describe the bitterness of that agony which tore and gnawed the tender, quivering chords of his noble being! This is no imaginary, or fanciful picture of the sad consequences of sin. David felt that it was real. Yea, to him the stingings of an outraged conscience were so terrible and severe; its blistering lashes were so keen and penetrating, that he was "of all men most miserable." The very "pains of hell" had taken hold of him, and from the smoking depths of woe, he cried "Have mercy upon me, O God, according to Thy loving kindness; according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity and cleanse me from my sin."

For a long while David would not confess his sin; though he had sinned wilfully and grievously he refused to acknowledge it, and of the bitterness it cost him we get but a faint conception from his words, "When I kept silence my bones waxed old through my rearing all the day long For day and night Thy hand was heavy upon me." These judgments were truly great, but from the lash of God's eternal whip David receives another stroke, and he says, "My moisture is turned into the drought of summer." What a figure! and yet, how eminently expressive it is of the withering effect of sin. None of us have any proper conception of what a drought is. God, in the plenitude of His goodness, has given to us both the "early and the latter rains." But during the summer months we have sometimes seen corn, cotton and grass wither, and even die beneath the burning blaze of the sun. And now, this is just what the Psalmist declares to have been the effect of sin upon him. It sapped from his body its life giving juices and made his "bones to wax old." Like the summer's burning sun, it dried up the vigor and freshness of youth and made him to fade and wither as a leaf. Deep furrows of grief were ploughed across his brow, his cheeks were lined with wrinkles of care and sorrow, his frame was bent and drooped because of much trouble. Yes, misfortune after misfortune, affliction after affliction, reverses after reverses, sorrow upon sorrow were his portion continually.

What a picture of the once jovial, light-hearted, ruddy-cheeked shepherd lad that used to tend his father's flocks, leading them into fresh, green pastures and by shady brooks! He comes before us now prematurely broken—almost a wreck; sad, dejected and forlorn. And such will be the effect of sin upon every soul of disobedience to the end of time. "There is no rest to the wicked," but like the "angry sea" they are ever tossed and discomforted, saith the Lord Almighty. Whipped and lashed by conscience, joy and peace gone from the heart; dissipation wrecking and ruining the mind, sorrow and anguish overwhelming the soul—the poor, miserable, desolate shadow of what was *once a man*, now longs for death or annihilation as a precious boon. And such pictures are not infrequent! Would to God they were. But the road from Egypt to Canaan—from time to eternity is strewed with wrecked and ruined lives.

We have also in this Psalm the expression of a soul conscious of pardon. David had sinned and he was not ignorant of it. Yet, he would not confess it. He endeavored to conceal his sin, and we have seen that, so long as he "kept silence" the hand of God rested heavily upon him. But, now, let us see the words of the prophet gloriously fulfilled, in the case of David: "Let him return unto the Lord and He will have mercy upon him; and to our God for He will abundantly pardon," for *with* the *confession* he received *instant forgiveness*. "I acknowledged my sin, thou forgavest the iniquity of my sin."

So long as David "kept silence" his "bones waxed old;" but when he made a clean, open *confession* of the whole matter, just then his Father's own hand of love brushed away the clouds of gloom and despair that had gathered around him—the "everlasting arms," with more tenderness than maternal affection can suggest, lifted him from the "horrible pit"—just then, "peace, like a river," flowed through his soul, and he declared "Blessed is the man whose transgression is forgiven, whose sin is covered."

Notice, he confessed—*instantly* he was forgiven—and *immediately* peace and joy fill his heart. The frowns of incensed Majesty were converted into smiles of a gracious and affectionate Father; the hand of chastisement, which had rested so heavily upon him, was removed; the returning prodigal was received with his father's outstretched arms of affection, and amid rejoicing angels, the "iniquity of his sin" was kissed away!

What a blessed change! In the place of estrangement, communion! Instead of the "far off" country of strangers, *home!* Instead of nakedness, the "best robe!" Instead of hunger, "bread and to spare!" Instead of thirst, "milk and wine!" Instead of death, life! God now becomes his "hiding place." In troublous times, he hides in his pavilion, in the covert of His tent he seeks protection, in the shadow of His wing he rejoices. With his feet thus planted upon the "Rock of Ages"—the Lord his shield and high tower, he feared nothing, but viewed the machinations of infuriated enemies and sneaking foes with calm, unruffled spirit. With God on his side, he says: "I will not be afraid of ten thousand of people, that have set themselves against me round about." Yea, when sorrows overwhelm me, when troubles and disasters sweep over my soul—when the days are black with clouds, when storm and tempest rage, when mine enemies have hedged me in, and the roar of their hatred is exceeding loud and fierce, I shall not be dismayed, says he, for "Thou shalt compass me about with songs of deliverance."

O, the matchless splendor—the peerless grandeur—the majestic sweetness of this song! "Thou shalt compass me about with songs of deliverance." As Mr. Adkins has so beautifully said: "He is surrounded with mercy and protection—as one is surrounded with the air or the sunlight. He shall find mercy and favor everywhere—at home, abroad; by day, by night; in society, in solitude; in sickness, in health; in life, in death; in time, in eternity. He shall walk amid mercies, sleep amid mercies; he shall live amid mercies, he shall die amid mercies; he shall live in a better world amid eternal mercies."

Oh! is it any wonder that we hear the man whose "bones waxed old," whose "moisture was turned into the drought of summer" now breaking forth in strains of sweetest song: "Jehovah is my light and my salvation; whom shall I fear? Jehovah is the protector of my life; before whom shall I be afraid? For He hides me in His pavilion in the time of trouble; He protects me in the covert of His tent; He lifts me upon a rock."

Contrast David, now since his confession, with David when he "kept silence" and see the words of the 'wise man' verified: "He that covereth his transgressions shall not prosper: But whoso confesseth and forsaketh them shall obtain mercy."

Let us imitate David (1) In confessing our sins, for we are assured by Him who cannot lie that, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (2) By turning away from them, for "If I regard iniquity in my heart the Lord will not hear me." The Lord does despise a hypocrite, and there is no confession—in the true sense—where it is not followed by a turning away from "sin unto God, with full purpose of and endeavor after new obedience."

Other Worldliness.

I suppose no question presents itself more constantly to the mind of a conscientious Christian woman than one which may be formulated after this manner: "How far may I venture into worldly amusements and recreations and yet retain my influence on the side of religion? Is it right for me to do this or that thing which my husband and sons plead for me to do, to go here or there with my young daughters? Where shall I draw the line between fidelity to the highest duty and weak compliance with the persuasions of my friends?"

It would help those of us who are sometimes hard beset on such points as this to remember that there is never for the Christian any real conflict between duty and inclination. Right is eternally right and wrong is everlastingly wrong. But we, poor, finite creatures—easily biased, easily prejudiced, freighted by traditions of the past, swayed more than we imagine by the opinions of those around us—may well be perplexed and troubled when we endeavor to govern our conduct from the outside by a set of arbitrary rules. The letter killeth. It is the spirit that giveth life.

Our Lord said in that marvelous prayer of his for his disciples. "I pray not that thou shouldst take them out of the world, but that thou shouldest keep them from the evil." The world is our present home, our sphere of action, our battle ground, our school-room, our vineyard given us to till. To one life appeals with certain interest and brings certain responsibilities. To another life also comes, full-handed and stern-browed, but with entirely different tasks and obligations. Each to his own Master standeth or falleth. No individual has a right to dictate in definite and particular things as to what another may or may not do.

The main and most important element in Christian conduct is the motive which animates it. No gauge except that which tips Ithuriel's spear can estimate the unconscious impressiveness of a noble Christian life. Not long ago, on a brilliant social occasion I saw in the midst of a notable group a lovely woman, a woman whose days are spent in rare self-sacrifice, whose smile is always ready, on whose lips is always the law of kindness. So soon as she entered the room the atmosphere seemed to soften and brighten, and when somebody said to her neighbor, "There is dear Miss H.," I was not surprised to hear the reply, "I am so glad. She keeps us all at high water mark."

Rev. Dr. William M. Taylor, in a little book entitled "The Christian in Society," says: "In settling such questions we should have reference not to the fashion of our circle or the gratification of our own curiosity but to the glory of God." A shrewd old Scotch capitalist gave this advice to a youg man entering business: "Aye give yourself the benefit of the doubt."

If conscience troubles us, if our spiritual grade is lowered, by a certain course, ought we not to make it a matter of earnest prayer? Ought not other-worldliness to be a distinctive sign in or of the Christian in this world? I heard a young man say not long ago, in reference to a girl friend: "A fellow is better for knowing her. She never lowers her standard."—*Mrs. M. E. Sangster in the Congregationalist.*

The Light and the Sun.

Beautiful as are some of the descriptions of the dawn in Homer and superb as are the lines in which Virgil pictures the rise of Aurora from her saffron couch, no literature makes so much of the light and the sun as the literature of the inspired writers. From the hour when the fiat of the Almighty speaks effulgence into being, to the completed and unclouded radiance of the new heaven and the new earth, the light and the sun are favorite similes and metaphors by which to express the divine beneficence and glory. All the phenomena of the heavenly bodies, from the rise of the morning star to the dying dawn of the day and the shining out of Orion and "the sweet influences of the Pleiades," were familiar to a people living simple lives, and lives beneath the open sky.

And to the writers of the Bible light in all of its manifestations was divine. Whether seen in the golden brightness of the noon, or the silvery radiance of the night, or in the yet more beautiful and mysterious movements of the electric waves across the northern horizon, light always impresses a spiritual nature with a sense of the divine nearness. A single drop of dew, or the innumerable jewels that compose the rainbow, alike reveal something of him from beneath whose throne crystal streams flow out, and over whose mercy-seat the bow of promise shines. Light in its nature, diffusion and adjustment forms one of the most fascinating studies of the scientist; and no one uncorrupted by a false philosophy could fail to see in so glorious an exhibition of nature the product of a power, intelligence and wisdom, far exceeding that of man.

We were reading lately a letter written by a man long blind to one just appalled and stunned by the sudden loss of sight. It humbled and shamed us, for there was running all through it a strain of love and trust which seemed, as indeed it was, a spiritual miracle. Of all the losses to which life is subject nothing seems comparable to loss of sight. What can we conceive more dreadful than for the mind to be shut in upon itself? Light is synonymous with life because light reveals to life that world of beauty about it in which it finds its joys. More dreadful than to be an eyeless fish in a Mammoth Cave must it be to be a sightless man in a universe of light and radiance.

"Thou hast prepared the light and the sun," says tne Psalmist; and "We are not of the darkness" but "children of the light," says Paul.

In this glad season of the year when we have passed the equinox and are newly rejoicing in the return of longer days and brighter noons, nature ought to be the handmaid of our faith. Upon us has arisen "The Sun of Righteousness with healing in his wings." The resources of the Almighty are inexhaustible and he has made a thousand tapers, the glimmer of the fire-fly and the flash of the meteor, but the source of our joy and life is after all the sun itself.

So it is true that God has in sundry times and places spoken to us by the mouths of holy prophets since the world began. There has been one not unworthy to be called The Light of Asia, but only one who could be fitly termed The Light of the World. Only Jesus Christ surpasses the natural sun in universality, constancy and beneficence. In our heaven of heavens, bright above the soul, burns with undiminished fervor the source of the soul's light and heat. If men stumble spiritually now, it is, as Job says, a "stumbling at noonday as though it were night." God has not called us to the existence of troglodites in a gloomy cave of doubt. We are not made to be dwellers in some cavern of despir, far from the cheerful rays that refresh and animate the soul. A man may close his eyes, but the day still shines.

We recall, while writing, a morning of the years gone by, in which for the first time and for one brief hour we dwelt in a world that was all light—light without a shadow. We had reached the snow line of the Bel Alp the night before, after the last ray of day had long since gone out. We knew little or nothing of our place or our surroundings. But a light tap upon the door in the early hour waked us to see the sun rise. It is years ago, but the very remembrance of it makes the breast swell with emotion. It was, so far as the eye could see, a new world in which we waked. Below us a curtain of clouds shut out all the cities that were homes of men and the clouds themselves were pure silver without one spot of dross. But above them rose a scene that could be compared to nothing except that which John saw, when he saw the city whose inhabitants "walk in white, and in whose center stands the great white throne." A dozen peaks against the effulgent blue; Leone, Rosa, the Aeggischorn and Simplon and their titanic peers; each glittering as an icicle and majestic as the battlements of heaven; glacier, snow-field, mount and sky; one unspotted world of light without a shadow; a creation fresh from the touch of God, and before sin had put a stain upon its purity. Was it to be wondered at that, silent, we stood while from the eyes dropped happy tears; and like Coleridge in the Valley of Chamounix the world

"still present to the bodily sense
Didst vanish from our thought: entranced in prayer
We worshiped the invisible alone."

Interior.

Temperance.

A correspondent writes The Observer: "North Dakota is a Prohibition State. By my friends in the East and South I am sometimes asked if prohibition does prohibit. My reply is both yes and no. The answer to that question all depends on what it meant by the word 'prohibit.' If one intends the question to signify, Does prohibition entirely stop all tippling and drunkenness, all fuddling and booziness? my answer to this would be No! emphatically No! But if the questions means only this, Does prohibition prevent open drinking and public treating, etc.? I would with equal emphasis say Yes, most assuredly Yes. It makes treating and dram drinking illegal and disreputable. The ghastly remains of the defunct saloon and bar-room buisness has been driven off the open field, and is forced to betaken itself to dirty lanes, dark wynds and back alleys, or hide itself away in cheap "shacks," dug outs or abandoned outhouses, instead of flaunting itself, as of yore, in palatial hotels, saloons and sample rooms on the best business sites of all our cities, towns and villages."

Losing Temper.

Losing the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and you give way to your temper, the clean feeling vanishes and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And any one who has experienced this feeling knows that it cannot be shaken off, but must be prayed off.

FATHER TIME.

Above the world I sit and sail,
Moving on, moving on;
The things I pass no more avail,
They bide their years, decay and fail,
While I keep moving on.

Down on the world I look and smile,
Moving on, moving on;
The scythe I bear smites all the while,
Cuts as it may for good or guile,
While I keep moving on.

Over the world I glance my eye,
Moving on, moving on;
Good deeds mature, the hopeful try,
The just alone shall never die,
While I keep moving on

Around the world I sit and roll,
Moving on, moving on;
Ripening fruits for sacred goal,
Perfecting hopes of the dying soul,
While I keep moving on.

Beside the world I sit and hear,
Moving on, moving on;
Sounds of joy or sadness drear,
Filling the space around the sphere,
While I keep moving on.

Above, around all worlds I ride,
Moving on, moving on;
Watching in all the swelling tide,
Of human love and human pride,
While I keep moving on.

When stars go out and worlds stand still,
Alone I'm moving on;
Obeying God's eternal will,
I cease not when all else is still,
But yet keep moving on.

Thus Time rolls on,
Ever on and on,
Above the earth and o'er the sea,
'Mid lightning's flash,
And thunder's crash,
Moving toward eternity.

—*William A. Wheldon, in Boston Herald.*

MAGAZINES.

Some very interesting articles are found in *McClure's Magazine* for June. Its illustrations and verse are also noticeable, making it an attractive number. S. S. McClure, 30 Lafayette Place, New York.

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GENERAL ASSEMBLY.

We conclude our report beginning with the

TENTH DAY.

Monday, May 28th.

The overture on what is popularly call the "Woodrow Case," from Augusta Presbytery is as follows:

The Rev. James Woodrow, D.D., being a member of this Presbytery, but residing in the bounds of Charleston Presbytery, obtained a letter of dismission from the former to the latter; he presented this letter of dismission to Charleston Presbytery, and his application for membership was rejected, and remains, of course, after Charleston Presbytery rejected his application for membership, under the jurisdiction of Augusta Presbytery; but, until he has formally returned the letter of dismission to this Presbytery, is he entitled to all the rights and privileges of membership? If it is necessary that he should return his letter of dismission to Augusta Presbytery, in order to be entitled to all the rights and privileges of active membership, is he prevented from doing so by the law of our Church, par. 277, requiring that a minister shall be a member of the Presbytery in the bounds of which he resides?—adopted by Augusta Presbytery, March 31, 1894.

The committee on Bills and Overtures on Monday reported the following answer:

The committee on Bills and Overtures, in response to above overture, beg leave to report that inasmuch as a minister who has a letter of dismission from his own Presbytery to another Presbytery remains under the jurisdiction of the Presbytery from which he was dismissed until he has been formally received by the Presbytery to which he was dismissed (Book of Church Order. Rules of Discipline, Chap XV., Sec. V., Par. 280), he is entitled to all the rights and privileges of membership in the Presbytery from which he was dismissed. And it is the judgment of your Committee that par. 277 does not forbid him to return his letter. Adopted.

The Assembly resolved (in opposition to a report of the committee) to remain in the Evangelical Alliance. Dr. Raymond chairman of the committee before the vote was taken explained that there was no money in the treasury to pay expenses incident to this matter and the recommendation report was simply for financial reasons. The question of appointing delegates was left to the next Assembly.

In connection with the report of the Committee on Home Missions, that committee was instructed to furnish information as to vacant churches and ministers unemployed.

The above committee will investigate the question of transferring the invalid work from the Home Missions Committee to the Fredericksburg Home and School.

Also that Christian schools be established in missionary districts.

It was decided that the Home Missionary should be discontinued. A proposition to appoint an ad interim committee to consider the advisability of consolidating the Home Missionary and the Missionary was agreed to.

In response to an overture from the Presbytery of Memphis it was recommended that an interim committee be appointed to consider means of assisting infirm ministers and dependent families.

The following committee was appointed to consider the proposed Union of the Missionary and Home Missionary and to consider the Invalid Fund—Drs. Eugene Daniel, R. A. Robinson, J. W. Rosebro and Elders J. L. Marye and W. D. Reynolds.

A committee to endeavor to secure co-operation between the Northern and Southern Churches in Home Mission work was appointed: Drs. J. N. Craig, W. H. Woods and Elder J. M. Coulter.

The Executive Committee for the coming year consists of: Revs. G B. Stricker, E. H. Barnett, F. H. Gaines, T. P. Cleveland and Elders. M. A. Chandler, L. A. Beatty, W. A. Powell, J. C. Kirkpatrick and A. R. Holderly

After considerable discussion on the report on Young People's Societies the report of the Special Committee was substituted for that of the Ad Interim Committee.

The report of the standing committee on Education was adopted except the manual which was referred to a committee. The following Executive Committee was appointed: Revs. N. M. Woods, J. H. Lumpkin, W. Alexander, E. A. Ramsey, C. P. Harvin, and Elders G. W. McCrea, T. B. Reed, Thomas Wilford, T. H. Rice and John Johnson. Rev. E. M. Richardson already having been chosen secretary. G. W. Macrae was made the Assembly's treasurer for the committee.

The recommendation made in reply to an overture from the Presbyterp of Tuscaloosa, that young men being educated shall report the amount of outside aid furnished them, was adopted.

Rev. A. McFadyen from the special committee appointed to consider a memorial on the lotteries presented the following resolution, which was adopted:

Your committee to whom was referred the communication relative to the suppression of lotteries by law do submit for adoption the following:

WHEREAS, We recognize and deeply deplore the existence and the blighting consequence of the sin of gambling, especially as the evil and its results are manifested in the lottery hazard, therefore be it

Resolved, That the Assembly renews the deliverances of former Assemblies against this evil, and exhorts and warns our people against the insidious and destructive influences of this sin.

A Standing Committee on the Sabbath was appointed as follows:

James Stacey, E. H. Barnett, G. B. Strickler, S. M. Inman and M. A. Barry compose the Standing Committee on the Sabbath.

It was recommended that a committee of seven be appointed to prepare a report to the next General Assembly concerning Sabbath observance, stating exactly what work is necessary on the Sabbath and may be engaged in.

The Assembly adjourned after a closing address from the moderator and thanks to those who had contributed to the comfort and business facilities of the Assembly.

Time's Test.

The test of character is the ability to accept finalities; "to make each goal, when reached, a starting point for further quests. When a man has changed the current of his life because he cannot adjust his conscience to the accepted standards of the great majority, and then finds that his decision is not viewed by the world as the decision of a hero, but as that of a weakling, it requires absolute faith in the law of right to enabled him to live up to the high-water mark he has set for his life; it is difficult, but surely within the compass of such a mind to accept the finalities of its decision though the world does not applaud, and even though it disapproves. Having made a decision based on one's highest perceptions of what is right, to view its effect in the light of a failure is to defeat one's life. The finality of a high moral purpose must be a success unless the decision was the result of impulse instead of principle. The decisions of impulse never can be final; they must of necessity change, for they are not the result of trained perception. There is no character in the world so much to be pitied as the one that is swayed continually by impulse; there is no stability—no growth. Having no definite goal, it cannot reach after that which marks, success; it has no yesterdays, and its to-morrows are vague periods of time to which the to-days point, but with which they never connect.

It is not what the world thinks of our decisions that is most valuable, but what we think of them viewed in after life. If we view our decision of a question involving morals as a failure, it is a failure. Nothing makes our decisions moral but the use we make of them. If we regret them, no matter how high the moral courage of the moment of decision, we have defeated our own purpose our banner with its "Excelsior" trails in the dust, and we have no followers, because we are not leaders; we are leaves on life's roadway, subject to the passing breeze.

Cast All Burdens on Him.

Do not trouble yourself unduly; for if you do so you can not remove sickness thereby, but you may even increase it. If I could do any good by worrying, I would worry away to my heart's content, but as it is useless I find it best to let it alone. They tell me if a man were to fall into the sea, he would float if he would remain quiet, but because he struggles he sinks. I am sure it is so when we are afflicted. Fretfulness results in weakening us, in hiding from us wise methods of relief, and, in general, in doubling our pains. It is folly to kick against the pricks; it is wisdom to kiss the rod. Trust more and fear less. If you have trusted your soul with Christ can you not trust him with your sick child or your sick husband, with your wealth, with your business, with your life?" "O, says one, "I hardly like to do that. It is almost presumption to take our minor cares to the great Lord." But in so doing you will prove the truthfulness of your faith. I heard of a man who was walking along the high road with a pack on his back; he was growing weary, and was therefore glad when a gentleman came along in a chaise and asked him to take a seat with him. The gentleman noticed that he kept his pack strapped to his shoulders, and so he said, "Why do you not put your pack down?" "Why, sir," said the traveler, "I did not venture to intrude. It was very kind of you to take me up, and I could not expect you to carry my pack as well." "Why," said fhe friend, "do you not see that whether your pack is on your back or off your baak I have to carry it?" It is so with your trouble: whether you care or do not care, it is the Lord who must care for you. First trust your Lord with your soul, and then trust him with everything else. First surrender yourself to his love, to be saved by his infinite compassion, and then bring all your burdens and cares and troubles, and lay them down at His dear feet, and go live a happy, joyful life, saying, as I will say, and close:

"All that remains for me
Is but to live and sing,
And wait until the angels come
To bear me to my king."

—*Spurgeon.*

The Gospel Suited to Every Soul.

Look upon nature at this spring-time. See how that little vine climbing about the portal of our earthly home holds within each tender branch an inward demand for sunshine and rain; see how each seed planted beneath the surface carries the invisible germ, whose secret asking is for light, heat, and the distilling dews of heaven. If God provided, as we see he is doing everywhere, for these hidden forces in nature in the sweet sunlight, in the gentle falling dews and timely shower, will the wisdom of his provision for man's moral nature be less manifest? If his love prompt him to seek a way by which diseased souls shall find full restoration, by which harassing guilt shall be cleansed away, will that plan be likely to show less adaptation than what we see revealed in the external world?

No! no! stricken though we are by sin, debased and rebellious though our vile natures may be Jesus dying for us upon the cross is the one grand announcement that is fitted to answer the soul's deepest yearnings. He who made the soul devised the plan of mercy. All the sad condition of our estate, the debility of our moral nature, the sinful allegiance to Satan, were all known to him. Just as the sweet light and kindly dews of heaven start the hidden germ into life, and provide just what that life requires, so the sunshine beaming forth from the blessed Gospel quickens and renews the soul. Herein the God of grace is the same as the God in nature.

O let us go forth bearing precious seed! Let us never lose confidence in the atoning scheme, as God's merciful provision for men. What though we may never explain the secret philosophy of redemption? It matters not. The fact remains that Jesus was "wounded for our transgressions," and "by his stripes we are healed," and also that the whole world is waiting to hear from our lips this glorious message.

"It Is Mean and Cruel."

The Arabians have a quaint old story that has a noble lesson in it.

A haughty favorite of an Oriental monarch, who was passing along the highway—so runs the story—threw a stone at a poor dervish or priest. The dervish did not dare to throw it back at the man who had assaulted him, for he knew the favorite was very powerful. So he picked up the stone and put it carefully in his pocket, saying to himself: "The time for revenge will come by and by, and then I will repay him for it." Not long afterward this same dervish, in walking through the city, saw a great crowd coming toward him. He hastened to see what was the matter, and found, to his astonishment, that his enemy, the favorite, who had fallen into disgrace with the king, was being paraded through the principal streets on a camel, exposed to the jests and insults of the populace. The dervish, seeing all this, hastily grasped at the stone which he carried in his pocket, saying to himself: "The time for my revenge has now come, and I will pay him for his insulting conduct." But, after considering a moment, he threw the stone away, saying: "The time for revenge never comes; for if our enemy is powerful, revenge is dangerous as well as foolish; and if he is weak and wretched, the revenge is worse than foolish, it is mean and cruel. And in all cases it is forbidden and wicked."

To Think About.

It may afford a charitable cover for the weakness of a drunkard to ascribe his failing to "heredity," and screen himself by shaming his father, but what shall we say for the dwellers by the Congo and among the glaciers of Greenland whose forefathers never knew the taste of drink, but who will sell body and soul for a pint of rum? By the way, we note that the Arctic explorer, Nansen, who first crossed Greenland from shore to shore, abolished alcoholic drinks from his food supplies, and now declares that upon any future expedition to the Arctic regions he would banish it from the medicine chest. That is something for people to ponder who fortify themselves with a glass of brandy "to keep out the cold."

Hiding Behind the Cross.

2 Cor. iv: 5. One of my elders said in prayer-meeting: "As I came along Argyle Street (one of our business streets in Glasgow), I saw a crowd at a shop-door, and had the curiosity to look in. There I saw an auctioneer holding up a grand picture so that all could see it; and when he got in position, he stayed behind it and said to the crowd, 'Now look at this side of the picture and now at that side,' and so on, describing each part of it. Now" said this good man,' "the whole time I never saw the speaker it was just the picture he was showing," and turning to us he said, "that is the way to work for Christ."—*Bonar.*

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CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. R. J. McIlwain, from Hampden Sidney, Va., to King's Mountain, N. C.

Rev. W. O. Sample, from Hampden Sidney, Va., to Bryson, Giles county, Tenn.

NORTH CAROLINA.

First Church, Wilmington:—Mr. Geo. H. Cornelson, of Columbia Seminary, is ministering to Immanuel Chapel—mission of this church—and will continue in this service during the summer.

Rev. R. J. McIlwain:—Has taken charge of King's Mountain, Grover, Long Creek and Hephzibah churches in Mecklenburg Presbytery.

Installation of Rev. F. W. Faries:—On the night of Wednesday, 30th ult., Rev. F. W. Faries was installed pastor of the church at Goldsboro. Rev. Dr. W. D. Morton preached the sermon. Rev. C. G. Vardell gave the charges to pastor and people. Rev. S. H. Isler and Rev. P. McIntyre were present and took part in the services of worship.

[Correspondence of the N. C. Presbyterian.]

White Plains:—Rev. T. H. Newkirk writes: We had preaching last Saturday and Sunday. It gives me pleasure to report, that three new members were received into the church on Saturday. On Sunday the sacraments were administered, and three deacons ordained and installed.

[Correspondence of the N. C. Presbyterian.]

Commencement Exercises:—At the commencement of Chicora College, Greenville, S. C., June 10th–12th, Rev. J. M. Rose, of N. C., will preach the sermon, and Rev. W. W. Moore, D. D., of Virginia, will deliver the literary address.

VIRGINIA.

First Church, Norfolk:—On May 20th, eighteen received on profession of faith and six by certificate.

Severn Church, Gloucester:—Twenty-six have been received on examination; eighteen adults and forty-four children have been baptized. The church has been visited by Rev. L. A. McLean, evangelist.

DOMESTIC.

On 22d ult., Rev. F. R. Holland, a Moravian minister of great influence in that Church died at Hope, Ind. He was born in Salem, N. C., May 15th, 1820, and was a descendant of those early colonists who came over with Count Zinzendorf. He was at one time engaged on the "People's Press" of Salem one of the oldest papers of the State. Afterwards he had charge of the Salem Academy, for boys. He went as a missionary to Jamaica and upon his return after serving churches in Ohio and in Salem, he became assistant principal of the famous Moravian Seminary at Bethlehem, Pa. He traveled extensively in this country and abroad and was a specialist in botany and conchology.

It is said the Roman Catholics have a school for colored persons in Pine Bluff, Ark., which is well attended and that they intend building a Roman Catholic church.

It is hard to stop when one start downward. A Chicago Unitarian pastor has announced that he will leave his denomination and organize a church of free thought, without creed or doctrine. The members of his church have signified their intention to go with the pastor, and stock will be issued for a new church building. The church will cost $200,000, will be eight stories high, and contain bathrooms, gymnasium and reading-rooms.

The Banner says that Mrs. McCormick and her son Cyrus H. McCormick have endowed a chair of Biblical Theology in McCormick Theological Seminary, Chicago. Dr. Andrew C. Zenos has been transferred to it from the chair of Ecclesiastical History, to which Rev. J. Ross Stevenson, of Sedalia, Mo., has been elected. Mr. Stevenson is a graduate of Washington and Jefferson College, a son of the late Rev. Ross Stevenson, D. D., of Washington, Pa,, and a brother of Mr. W. M. Stevenson, Librarian of the Carnegie Library, Allegheny.

This from the Independent: On the occasion of the twenty-fifth anniversary of the accession of the King of Siam to the throne, the Presbyterian Board of Foreign Missions sent him a memorial of acknowledgment for the many courtesies shown by him to the missionary work. The memorial, written in English, takes the form of a letter, beautifully engrossed in script, and is inclosed in a cover of brown velvet plush with a center of red and white, the royal colors of the House of Siam, and bears the beautiful gold seal of the Board.

Before closing its sessions the Northern Assembly adopted the following resolution in regard to appropriations for sectarian schools:

"The General Assembly enters an earnest protest against the bestowal of appropriations from the treasury of the United States for the uses of religious denominations, of whatever name or under whatsoever pretext they may be sought."

LICENSURE AND ORDINATION.

That our readers may the better understand the action taken by the General Assembly in a proposed change of our Form of Government in regard to the Licensure and Ordination of Ministers, we give below in parallel columns the present form along with the form proposed for adoption by the Presbyteries:

In subsequent issues our readers will have a discussion of this subject pro and con by some of the brethren who have given the subject special attention. Some of the articles doubtless will appear next week.

CHAPTER VI.

SECTION V.—*Of the Ordination of Ministers, etc.*

PRESENT FORM.	PROPOSED FORM.
ARTICLE I,	Add to ART. I. *But no probationer, except in extraordinary cases, shall be ordained until he shall have taken a regular course in divinity at some approved Theological Seminary, or the equivalent of the same under some approved teacher of theology; and whenever any Presbytery shall see reason to depart from this rule, it shall always make a record of the fact upon its minutes, with the reasons therefor.*
ART. II.....	ART. II. Unchanged.
ART. III. Trials for ordination, especially in a different Presbytery from that in which the candidate was licensed, shall consist of a careful examination as to his acquaintance with experimental religion; as to his knowledge of philosophy, theology, ecclesiastical history, Greek, and Hebrew languages, and such other branches of learning as to the Presbytery shall appear requisite; and as to his knowledge of the doctrine of the sacraments, and the principles and rules of the government and discipline of the Church. He shall further be required to preach a sermon before the Presbytery. The Presbytery, being fully satisfied of his qualifications for the sacred office, shall appoint a day for his ordination, which ought, if practicable, to be in that church of which he is to be the pastor.	ART. III. Trials for ordination *shall consist of a close, particular, and thorough examination of the candidate* as to his acquaintance with experimental religion; as to his knowledge of philosophy, theology, ecclesiastical history, *the original languages and the literature of the Old and New Testaments, and the principles of interpretation, the English Bible*, and such other branches of learning as to the Presbytery shall appear requisite; and *also* as to his knowledge of the sacraments, and the principles and rules of the government and discipline of the Church. He shall further be required to preach a sermon before the Presbytery; *and to submit to it two critical exercises, the one being an exegesis of a brief portion of the Hebrew Scriptures, and the other an exegesis of a passage in the Greek Testament; giving Presbytery a specimen of his taste and judgment in sacred criticism, presenting an explication of the original text, stating its connection, illustrating its force and beauties, removing its difficulties, and solving any important questions it may suggest.* The Presbytery, being fully satisfied of his qualifications for the sacred office, shall appoint a day for his ordination, which ought, if practicable, to be in that church of which he is to be the pastor.
Other Articles remain unchanged.	

SECTION VI.—*Of the Licensure of Probationers for the Gospel Ministry.*

PRESENT FORM.	PROPOSED FORM.
ARTICLE 1. Presbyteries shall license probationers to preach the gospel, in order that, after sufficiently trying their gifts, and receiving from the church a good report, that they may, in due time, ordain them to the sacred office.	ARTICLE I. Every man who feels called of God to undertake the work of preaching the gospel shall go before the Presbytery within whose bounds he resides, and obtain license before he begins to preach. Presbyteries shall license *candidates as* probationers to preach the gospel, *ordinarily only after they have completed their collegiate course and after they shall have studied divinity at least one year at some approved seminary or under some approved teacher*, in order that, after sufficiently trying their gifts, and receiving from the church a good report, they may, in due time, ordain them to the sacred office.
ART. IV. The Presbytery shall try each candidate as to his knowledge of the Latin language, and the original languages of the Holy Scriptures. It shall also examine him on mental philosophy, logic and rhetoric; on ethics; on the natural and exact sciences; on theology, natural and revealed; and on ecclesiastical history, the sacraments, and Church government. Morever, the Presbytery shall require of him— 1. A discussion in Latin of a *thesis* on some common head in divinity. 2. An *exegesis* or *critical exercise*, in which the candidate shall give a specimen of his taste and judgment in sacred criticism; presenting an explication of the original text, stating its connection, illustrating its force and beauties, removing its difficulties, and solving any important questions which it may present. 3. A *lecture* or exposition of several verses of Scripture. 4. A *sermon*.	ART. IV. The Presbytery shalll try each candidate as to his knowledge of the Latin *and Greek languages*. It shall also examine him on mental philosophy, logic and rhetoric; on ethics; on the natural and exact sciences; on *the system of doctrine contained in the Confession of Faith, and the Shorter Catechism; and on his knowledge of the English Bible.* Moreover, the Presbytery shall require of him a lecture or exposition of several verses of Scripture, and a sermon.
ART. VI. No candidate, except in extraordinary cases, shall be licensed, unless he shall have completed the usual course of academical studies, and shall also have studied divinity at least two years under some approved teacher of theology; and whenever any Presbytery shall see reason to depart from this rule, it shall always make a record of the fact upon its minutes, with the reasons therefor.	ART. VI. Such a license shall be valid only for a term of three years, but the Presbytery may at the expiration of that time renew it for a similar term. Whenever any Presbytery shall see reason to depart from these rules, it shall always make a record of the fact upon its minutes, with the reasons therefor.
ART. VII. If the Presbytery be satisfied with his trials, it shall then proceed to license him in the following manner: The moderator shall propose to him the following questions, viz: 1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice? 2. Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures? 3. Do you promise to study the peace, unity, and purity of the Church? 4. Do you promise to submit yourself, in the Lord, to the government of this Presbytery, or any other into the bounds of which you may be called?	ART. VII. If the Presbytery be satisfied with his *examinations*, it shall then proceed to license him in the following manner: The moderator shall propose to him the following questions, viz.: 1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice? 2. Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church as containing the system of doctrine taught in the Holy Scriptures? 3. Do you promise to study the peace, unity, and purity of the Church? 4. Do you promise to submit yourself, in the Lord, to the government of this Presbytery, or any other into the bounds of which you may be called?
ART. VIII. The candidate having answered these questions in the affirmative, and the moderator having offered up a prayer suitable to the occasion, he shall address the candidate to the following purpose: "In the name of the Lord Jesus Christ, and by that authority which he has given to the Church for its edification, we do license you to preach the gospel as a probationer for the holy ministry, wherever God in his providence may call you; and for this purpose may the blessing of God rest upon you, and the Spirit of Christ fill your heart. Amen." And record shall be made of the licensure in the following or like form, viz:	ART. VIII. The candidate having answered these questions in the affirmative, and the moderator, having offered up a prayer suitable to the occasion, he shall address the candidate to the following purpose: "In the name of the Lord Jesus Christ, and by that authority which he has given to the Church for its edification, we do license you *as a probationer for the holy ministry, to preach the gospel, under the direction of Presbytery* wherever God in his providence may call you; and for this purpose may the blessing of God rest upon you, and the Spirit of Christ fill your heart. Amen." And record shall be made of the licensure in the following or like form, viz.:
At——, the ——day of ——, the Presbytery of ——having received testimonials in favor of——, of his having gone through a regular course of literature, of his good moral character, and of his being in the communion of the Church, proceeded to take the usual parts of trial for his licensure. And he having given satisfaction as to his accomplishments in literature, as to his experimental acquaintance with religion, and as to his proficiency in divinity and other studies, the Presbytery did, and hereby does, express its approbation of all these parts of trial. And he having adopted the Confession of Faith and the Catechisms of this Church, and satisfactorily answered the questions appointed to be put to candidates to be licensed, the Presbytery did, and hereby does, license him, the said ——, to preach the gospel of Christ, as a probationer for the holy ministry, within the bounds of this Presbytery, or wherever else he shall be orderly called.	At——, the —— day of——, the Presbytery of—— having received testimonials in favor of ——, of his having gone through a regular course of literature, of his good moral character, and of his being in the communion of the Church, proceeded to *subject him to the usual examinations* for his licensure; and he having given satifaction as to his accomplishments in literature *and the sciences, as to his proficiency in other studies*, as to his experimental acquaintance with religion, *and as to his soundness in the faith*, the Presbytery did, and hereby does, express its approbation of all these parts of trial; and he having adopted the Confession of Faith and the Catechisms of this Church, and satisfactorily answered the questions appointed to be put to candidates to be licensed, the Presbytery did,and hereby does, license him, the said ——, *a probationer for the holy ministry, to preach the gospel, for the period of three years under the direction of Presbytery, wherever he shall be orderly called.*
ART. IX. When any candidate for licensure shall have occasion, while his trials are going on, to remove from the bounds of his own Presbytery into those of another, it shall be considered regular for the latter Presbytery, on his producing proper testimonials from the former, to take up his trials at the point at which they were left, and conduct them to a conclusion in the same manner as if they had been commenced by itself.	ART. IX. When any candidate for licensure shall have occasion, *before his examinations have been completed and sustained*, to remove from the bounds of his own Presbytery into those of another, it shall be considered regular for the latter Presbytery on his producing proper testimonials from the former, to take up his *examinations* at the point at which they were left, and conduct them to a conclusion in the same manner as if they had been commenced by itself.
ART. XI. Presbyterians should require probationers to devote themselves diligently to the trial of their gifts; and no one should be ordained to the work of the gospel ministry until he has given evidence of his ability to edify the Church.	ART. XI. *Except in extraordinary cases, Presbyteries should require probationers to continue their regular course of study at some approved seminary, or under some approved teacher of theology, and while engaged in the same to exercise their gifts in preaching, under such restrictions as may, in the judgment of their respective Presbyteries, be necessary to preclude interference with their studies.* No one should be ordained to the work of the gospel ministry until he has given evidence of his ability to edify the Church.

THE CHILDREN AND THE CONGO BOAT.

[Correspondence of the N. C. Presbyterian.]

DEAR CHILDREN:—You have all heard by this time that the $10,000 for the Congo Boat, which you have been working for has been raised, and that General Assembly has instructed us to proceed as soon as the way is clear to build the boat.

You know that from the first the exact amount that would be needed was more or less of a guess. We thought, from the best information we could get, that it would not be less than $10,000, and feared it might be more.

But things have changed very much on the Congo since we first thought about the boat, and now Mr. Sheppard, Mr. Rowbotham and other missionaries tell us that they think a smaller boat than we first had in mind will answer their purpose better; one that they can use themselves with one or two helpers, going from place to place, searching out the country and carrying the gospel to new tribes.

This boat we hope will not cost more than $5,000, placed on the river, and then we would have $5,000 left of the money you have given. If we should have this much left, the General Assembly advises us, with your consent which we know you will gladly give, to take it and establish another mission on the Congo, to be called the "Lapsley Memorial Mission," in honor of the same Samuel N. Lapsley after whom the boat will be named.

Building the boat will be very slow work. Being so far away we will have to write to a great many people and find out all we can so as to be sure of not making mistakes. But we will begin right away to make inquiries, and will let you hear from time to time as to how the work goes on.

Now for the five medical missionaries. Let us all work hard and see how soon we can send them out.

Truly your friend,
S. H. CHESTER,
Secretary.

CONCORD PRESBYTERY.

Concord Presbytery adjourned at the adjourned meeting at Concord to meet at Davidson College during the commencement, at the call of the moderator. The mederator names as the time for meeting, Wednesday, June 13th, at 4 p. m., and authorizes me to give notice of the same.

W. R. MCLELLAND,
Stated Clerk.

Statesville, N. C., June 1, 1894.

COMMENCEMENT AT PEACE INSTITUTE.

[Correspondence of the N. C. Presbyterian.]

"Peace" has had a charming commencement, this year. It began on Friday evening, May 25th, with "Class Night." During the evening the President, Miss Eudora Le Vick, of Selma, gave us a most pleasant address; and Miss Bessie Belvin, of Raleigh, read an original class poem which was excellent. The classes in Elocution and Physical Culture filled out the balance of the program with greatest credit to themselves and to their teacher, Mrs. A. W. Hughes, of Tarboro, N. C. There was choice music after each piece on the program, and every number of this music was well executed.

On Saturday evening, the Alumnae had a reunion in which a very large number of the alumnae participated. Some fine talks were made over their tea; and afterwards they all enjoyed elegant refreshments in the library.

On Sunday, May 27th, the Baccalaureate Sermon was preached at the Presbyterian church by Rev. R. E. Caldwell. of Winston, N. C., from Psalm 139: 17, "How precious also are thy thoughts unto me, O God! How great is the sum of them."

It was a noble sermon and worthy of such a text. The sermon made a deep and powerful impression not only upon the pupils of the school, but upon the public generally. Mr. Caldwell's sermon at night on the angels, 1 Peter 1: 12, was no less profound and impressive. The people of Raleigh will long remember his noble words, and will always be ready to welcome him again.

On Monday evening, commencing at 8.30 p. m., the regular commencement exercises were held. The distinctions announced the certificates of proficiency awarded and the prizes presented gave evidence ot diligence and successful work during the school year.

There were four graduates in Literature and Science, Misses Charlotte Brown, Zula Elmore, Mary McNair, and Eunice Worth; and two full graduates, Miss Bessie Belvin and Eudora Vick. Rev. Mr. Caldwell presented the diplomas to the graduates in a very graceful manner, and made a most excellent and timely address before the graduating class.

There were quite a number of beautiful prizes and medals given for painting, drawing, penmanship, French, English Essay, Deportment and Scholarship, Latin, and Mathematics, &c.

The Art Exhibit after the exercises Monday evening and during the forenoon of Tuesday was one of the most beautiful ever made by the Institute. There was a fine display of finished work in every department of fine art. Some of the china painting, especially, was unusually good, exhibiting fine taste and most skilful execution.

The commencement came to a close on Tuesday evening after one of the finest concerts which has ever been enjoyed by the people of Raleigh.

Indeed, notwithstanding the hard times, this has been a most successful year at Peace, both financially and otherwise. The outlook, too, for the coming year is better than usual. The courses in Art and Music have been enlarged and a new degree added in the Literary Department. The Institute proposes to establish here next year a regular Conservatory of Music with two finished Professors, one a graduate of Leipzig and the other from Boston, with four assistants, all specialists. The Institute proposes to make this department equal to any demand which can be made upon in.

New catalogues are out giving full particulars.

COMMENCEMENT EXERCISES—DAVIDSON COLLEGE, N. C.

Sunday, June 10th, 11 a. m., Baccalaureate Sermon, by Rev. S. S. Laws, D. D., LL. D., Columbia, S. C.

8 p. m., Sermon before Y. M. C. A., Rev. W. W. Moore, D. D., Hampden-Sidney, Va.

Tuesday, 12th, 11 a. m., Annual meeting of the Board of Trustees.

8 p. m., Re-union of the Literary Societies.

Wednesday, 13th, 11 a. m., Address before the Literary Societies, Rev. G. B. Strickler, D. D., LL. D., Atlanta, Ga., and Alumni Oration, Rev. E. W. Smith, Greensboro, N. C.

4 p. m., Meeting of Alumni Association.

8 p. m., Anniversary of the Literary Societies.

Thursday, 14th, Commencement Day, Graduating Orations, Honors, Diplomas, etc.

Visitors will inquire for rates on the Railroads in North and South Carolina.

J. B. SHEARER,
President.

A Card to the Presbytery of Mecklenburg.

DEAR BRETHREN:—I am instructed to call your attention—and that of the vacant churches, especially those unrepresented at our spring session—to a change of plan, adopted by the Lincolnton Presbytery, in our collections for Home Missions.

That change was embodied in the following resolution:

Resolved, That hereafter all our collections for this purpose be taken for the *one general cause* of Home Missions; that the distinctions between Presbyterial, Assembly's and Synodical collections be discontinued; and that the five months, January, February, June, August and September shall continue to be assigned to the general work of missions; and that ten per cent of the total receipts shall be given to the Assembly's and ten per cent to the Synod's work.

Brethren, we are still in debt and unless all our churches shall put forth unusual efforts during this month of June we shall not be able to meet our July payments nor assist in the work outside our bounds.

Brethren, we must press upon our people —*and realize ourselves*—our Master's demands upon us.

T. A. WHARTON,
Chairman.

The subscribers to the Columbia Seminary Missionary Fund, will take notice that the scheme was abandoned several months ago. The fund was inadequate at the start; many who subscribed never paid anything or paid only the first or second instalments; several reduced their subscriptions. So that it was absurd to pretend to do a thing we were doing only in name, professing to a support a missionary. and paying in fact but one fourth of his salary. In consequence the treasurer resigned and the society abandoned the cause.

D. J. BRIMM,
Ex-Treasurer.

The presidency of the French Chamber of Deputies having become vacant on M. Dupuy assuming the premiership M. Cassimir-Perier was elected President.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Second Quarter.—Lesson XIII.

June 24—Review.

Gen. xxxii.—Ex. xiv.

Golden Text.—The Lord's portion is His people. Dent. xxxii. 9.

[We omit the Missionary Lesson as sufficiently provided for in the ordinary helps and as being outside the real plan of these lessons. We publish the Review a week earlier to gain space for a preparatory article on the Lessons in the Life of Christ with which the new Quarter will begin.]

I. THE STUDY OF THE LESSON.

First Step. Fix in your mind the chronology of the period studied. We began the quarter with Jacob at the ford of Jabbok, about to enter the land of promise. We close it with Israel having just crossed the Red Sea. The first and last lessons have therefore a close similarity—one marking the birth into a higher spiritual life of Israel the man the other marking a similar birth of Israel the nation. This whole period is then comprised in what we call the Patriarchal Period, that began with Abraham and ended with the Exodus. We began the quarter near the middle of the period and have reached its close. We had two great eras before Abraham divided by the Deluge. There are two great eras between Abraham and Christ divided by David. The era between Abraham and David is divided into two periods by the Exodus. The common date for the Exodus is 1491 B. C., which children can be made to remember by comparing with the date of the discovery of America. The exact time covered by the lessons of this quarter is 247 or 248 years. Jacob was 97 or 98 years old when he came into Canaan and 130 when he came down into Egypt. Israel we found was 215 years in Egypt.

Second Step. Take a map of Canaan in the Patriarchal Ages (Oxford No. 3) and locate Peniel, Shechem, Bethel and Hebron, trying to associate with each place the events you studied in connection with it. Trace the coast route to Egypt (through the land of the Philistines) along which the caravan probably carried Joseph, and which Jacob doubtless travelled from Hebron when Joseph sent for him. On Map No. 4, locate On (or Heliopolis), the land of Goshen, Mt. Horeb, Zoan, Pithom and Rameses, and recall the events associated with each. Locate the Wall (Shur) and trace the probable route of the Israelites in the Exodus.

Third Step Take the life of Joseph as the thread and call to mind the relations held to him by other persons: Joseph, Reuben, Judah, the sons of Bilhah and Zilpah, Potiphar, Potiphar's wife, the jailor, the butler and baker of Pharaoh, Pharaoh. Consider Joseph in his subsequent relations to his brethren, to Egypt, to the world, and as a type of Christ. Take Moses as a thread and consider his relations to the new Pharaoh (who?), to Pharaoh's daughter, to his oppressed people, to Jethro and his daughters; to God. His struggle with the power of Egypt and his victory through the power of God.

Fourth Step. Study the religious ideas of the period.

GOD. (1) *Revealing Himself:* in human or angelic form, Gen. xxxii. 24-28; by name, Gen. xxxv. 11; Ex. iii. 13-15; in dreams, Gen. xli. 15, 16, 25; in Providence, Gen. xlv. 5-8; 1. 20; in the burning bush, Ex. iii. 2,4,6; by signs and wonders, Ex. iv. 1-9; by great judgments, Ex. vii. 5; in the pillar of cloud and fire. Ex. xiii. 21.

(2) *Nature and Character:* prayer-answering and promise-keeping, Gen. xxxv. 3; requiring holiness, xxxix. 9; blessing the righteous, xxxix. 5, 21, 23; revealing secrets, xl. 8; ordering the affairs of nations, xli. 28; convincing of sin, xlii. 21, 18; strengthening and helping, xlix. 24, 25; compassionate and faithful, Ex. ii. 23, 24; self-existent, iii. 14; calling to service, iii. 10; qualifying for service, iii. 12; redeeming His people, vi. 6; fighting against and overwhelming His enemies, xiv. 24, 25, 28; leading and protecting His people, xiii.21; xiv. 19.

CHARACTER (1) *Requirements of.* Self-surrender, Gen. xxxii. 25; undivided allegiance, xxxv. 2; fulfilment of vows, xxxv. 3; fidelity to trust, xxxix. 6: purity, xxxix. 9; confession of sin, xlii. 21; separation, xliv. 33; forgiveness of injuries, xlv. 4, 5; faith, xlix. 13; 1. 25; Ex. iv. 31; reverence, iii. 5; willing service, iv. 14-17; trusting obedience, xii. 7. 10; xiv. 15.

(2) *Development of.* By love, Gen. xxxvii. 3; by aspiration, vss. 7, 9; by temptation, vs. 2; by responsibility, xxxix. 4; by affliction, vs. 20; by trial of faith, xl. 14, 15, 23; xlii. 36; by conviction of sin, xliv. 16, etc.

WORSHIP. To sacrifice and prayer, we now have added the first appointed annual feast, xii. 14.

PROGRESS OF REDEMPTION. Joseph as a type of Christ, the "Saviour of the World"—see note on Gen. xli. 45; Moses the Deliverer of his people, Ex. iii. 10. Redemption typified in the blood of the Paschal Lamb, xii. 13. The nation redeemed at the passage of the Red Sea, xiv. 30.

II. TEACHING THE LESSON.

The Review of the first quarter gives our general idea of how the review should be conducted. The blackboard would be a great help in the chronological review, and a map indispensable if the geographical review is attempted. The review by persons should be by rapid questioning, and the review of religious ideas should be a summary by the conductor who must thoroughly have mastered it and determined which of the points he will bring out. The reading of the texts will be impracticable in the school, but in giving the summary questions here and there will keep attention. *Thorough preparation* is the secret of a successful review.

Prize Questions.

ANSWERS TO QUESTIONS OF MAY 17.

64.a. That held by Joshua on their arrival in the land, Josh. v. 10.
b. That held by Hezekiah, 2. Chron. xxx. 1.
c. That held by Josiah, 2 Kings xxiii. 21-23; 2 Chron. xxxv. 1.
To which we should add
d. That held by Ezra on the return from the captivity, Ezra. vi. 19.

[In our question we overlooked this last. Of course any three of these four are accepted as correct.]

65. Passovers are *alluded to* as having been kept.
a. In the days of the Judges, 2 Kings xxiii. 22.
b. In the time of Solomon, 2 Chron. xxx. 26.

[We did not contemplate the Passover kept at Sinai in this question, nor any Passover that was specifically recorded, but certain times to which subsequent historians refer during which the Passover was observed. The question, however, was not sufficiently definite, so this answer is accepted as correct. Any one who having three correct answers to Q. 64 gives the fourth to this question is also credited with a correct answer. There are five historic Passovers recorded after its first institution, of which one was before they reached the land, and the other was after the return from captivity. There are two other *periods* mentioned during which the regular observance of the Passover is referred to by subsequent historians.]

66. Four Passovers are mentioned by by name in connection with our Lord's life.
a. When He was twelve years old, Luke ii. 42.
b. The first year of his ministry, John ii. 13.
c. Another Passover not attended by Jesus on account of persecution, John vi. 4 (Compare vii. 1).
d. The Last Passover, Matt. xxvi. 17, and parallels.

[Most scholars hold that the feast mentioned in John v. 1 was a Passover, making four during our Lord's *ministry*, which would make the ministry a little over three years long. A few held that the words "the passover" in John vi. 4, were not originally in the gospel, and that there were only two during his ministry, making the ministry a little over one year.]

Correct answers have been received as follows:

Beatrice T. McEachern, Millprong, 64,65,66d.
Bettie Overcash, Statesville, 64, 65,* 66bcd.
Willie Arrowood, Laurinburg, 64, 65, 66bd.
Chas. E. McMillan, Wilmington, 64, 65b, 66d.
Olive Wilson, Hopewell, 64, 65, 66bd.
D. R. Johnson, Wilmington, 64, 65, 66.
Lila Lane, Mt. Vernon Springs, 64bc, 65, 66d.
Flora C. McNeill, Fontcol, 64, 65, 66abd.
Isabelle Robeson, Westbrook, 64, 65, 66abd.
Mary McIntyre, Wilmington, 64, 65, 66bd.
Robbie McIntyre, Wilmington, 64, 65,66bd.
Estelle McIver, Gulf, 64, 65, 66.
Miriam McFadyen, Clarkton, 64, 65, 66abd.
Chas. P. Russell, Rockingham 64, 65, 66abd.
Katie Monroe, White Hall, 64, 65, 66, b c d.
N. E. Monroe, White Hall, 64, 65, 66, b c d.

*This was the only answer to 65 that was in accord with what we intended, after giving the *four* answers that properly belonged under 64. While on account of the ambiguity we could not count other answers as wrong, we are obliged to allow some extra value to this one for seizing the exact point of the question.

NEW QUESTIONS.

[☞A week longer than usual will be allowed on this and there will be no new questions next week.]

70. Divide the number of men who went out of Egypt in the Exodus* ( ) by Moses age at that time ( ). From this subtract the number of years of the Hebrew's sojourning in a strange land ( ); divide by the years of famine in Egypt ( ); add the age of Jacob when he came down into Egypt ( ); add the number of chapters in Genesis ( ); divide by the number of heads of families that came into Egypt ( ); add the age of Joseph when he was presented ( ); multiply by the number of plagues ( ); subtract the age of Joseph when he died ( ); add the day of the month on which the Paschal land was selected ( ); subtract the age of Joseph when he became ruler ( ); add the number of months Moses was hid ( ); multiply by the number of years of plenty. What important date is the result?

*The *round* number and not the larger and more precise number.

SECULAR NEWS.

NORTH CAROLINA.

Thanks for an invitation to attend the second commencement of the North Carolina College of Agriculture and Mechanic Arts, on 17th. Dr. W. S. Creasy is to preach the Baccalaureate Sermon. The annual address will be delivered by Hon. W. H. Hatch, of Missouri. The college is prospering.

Watauga Democrat: The Grandfather Mining Company is now running a tunnel in the big mountain to develope a gold and silver mine. The prospects are flattering.

Chatham Record: Serious damage has been done to the wheat crop in some parts of this county by the Hessian fly, and a good deal of wheat is injured by rust.

We learn that it is expected that Dr. Shearer and Prof. James Dinwiddie of Peace Institute will attend the session of the Christian Teacher's Assembly and Summer School to be held at Littleton Female College July 2d, and which we refer to elsewhere

Whiteville News: The hail storm last Wednesday played havoc with some of our farmers. It was the worst hail storm that has visited this section in many years. It damaged the corn crop to a great extent and some farmars have plowed up their cotton and planted it over.

The catalogue of Peace Institute is before us. We have examined it with more than usual interest and find in it the most salutary rules and on every hand evidence that daughters of patrons will be in best of charge under Mr. James Dinwiddie, the principal. The catalogue itself is gotten up in superior style—the illustrations are excellent.

Wadesboro Messenger-Intelligencer; A very destructive hail storm visited the plantation of Messrs. R. E. and L. L. Little, just across the river in Richmond county (the Stanback place) last Monday afternoon. Sixty acres of very fine cotton was so badly damaged that replanting was necessary.

Monroe Enquirer: During the recent cool weather the bud worms have been doing great damage to corn. ——Harvest has begun in some sections of the county. The earliest it has been in a number of years. The cereal story told by the farmers of this section is a very sad one.

Greensboro Record: Sheriff Cook laid a nice bunch of locust eggs on our table this morning—or at least a branch from an oak tree that was chuck full of them. The wood appeared as though some one had taken an awl and punctured it all over By cutting it with a knife, the eggs were found buried in the hard wood. They are said to hatch out, fall to the earth, and start on another long journey.

Raleigh Press: During the prevalence of the big storm, the latter part of the past week, lightning struck a two-story residence about nine miles northwest of the city. All the family were in the building, but none were injured. Strange to say, the bolt descended into the basement where four dogs had taken shelter and killed three of them. The building was only slightly damaged.

Charlotte News: During the thunder storm Monday afternoon Mr. Cephus Fife, of Mt. Holly, received a stroke of lightning which paralyzed him for some time. He was near his house when the peal of thunder and the flash of fire all came at one time and shocked the whole town. He was knocked down and remained speechless until yesterday afternoon. Mr. Fife says he did not hear the thunder at all, but the last thing he remembers of the storm was a flame of fire and a noise something like meat frying in a pan.

DOMESTIC.

Light frost in the vicinity of Nashville on the morning of last Friday. No previous record of frost at so late a date. Frost also seen at Birmingham, Ala.

The roadbed of the Union Pacific railroad is practically destroyed for forty miles in Eastern Oregon by the floods.

S. W. King and his two daughters were crossing the Tennessee river at Hobbs Island, Ala., last Thursday in a slight skiff in the wake of a steamer. The skiff was capsized by the swell and the girls were drowned.

The United States Court of Appeals decided last week that the suitary for damages against the city of New Orleans for the massacre of Italians by a mob on March 14th, 1891, cannot be sustained. This reverses the finding of the first courts which awarded damages.

The flood at Pueblo, Col., has partly subsided and a few streets are passable for teams. A man was drowned in fifteen feet water in front of the Board of Trade building. The whole number of persons missing is thirty-two, of whom seventeen are known to be drowned.

Corn is being mixed with coal as fuel on some of the trains in Iowa. The Illinois Central has had to suspend several of its trains for want of coal. The striking miners still hold out.

A singular suit in regard to its incidents, is that brought in New Orleans last week by H. Bloiver Thompson, well known as assistant State engineer, against the Yazoo and Mississippi Valley Railroad Company for the sum of $45,250 for the loss of an eye, caused by being struck by the bell rope, which was running through the car loosely and irregularly, and was suddenly drawn by an employe of the railroad company, who was standing on the platform.

Agony is annoyance concentrated.
Beecham's Pills
(Worth a Guinea a Box.)
(Tasteless)
are concentrated remedies for the annoyance of Indigestion or the Agony of Dyspepsia.
25 cents a box.
24

Highest of all in Leavening Power.—Latest U. S. Gov't Report.
Royal Baking Powder
ABSOLUTELY PURE

FOREIGN.

A special to the Times-Democrat from San Antonio, Tex., says: "The Mexican Coffee-Cotton Colonization Company, of this city, has closed a deal with ex-Gov. Gonzales, of the State of Chihuahua, Mexico, for the purchase of 2,500,000 acres of land situatcd in the States of Coahuila and Chihuahua. The cash consideration is over $1,000,000. This immense tract of land borders 125 miles of the Rio Grande river contains some of the richest valley land in the republic of Mexico. It also contains an extensive deposit of anthracite coal and undeveloped mineral properties. The nearest point of the tract to a railroad is forty miles. W. H. Ellis, of this city, has contracted with the purchaser of the land to colonize 10,000 negroes upon one section of it.

The Hungarian ministry resigned because Emperor Francis Joseph lately refused to increase the members of the House of Magnates so as to insure passage of the civil marriage bill.

The new French ministry is said to be strongly anti-British in sentiment and the British cabinet fear trouble in Egypt and other places where the French come in competition, especially in Congo, Africa.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

Near Jonesboro, Ga., March 10th, 1894, CONWAY, son of the late J. M. and formerly E. J. Hutchison, in the 30th year of his age, buried in the cemetery, Jonesboro, Ga., by the side of his father, sister and brother. He joined the Presbyterian church in 1879 at Jonesboro. Thus passes away from our society, our church, our homes and every good work, one of our purest and noblest young men, leaving a devoted mother and three brothers to mourn their loss.

May 15th, 1894, in Oxford, N.C., little WM. BASKERVILL CLEMENT, aged 10 months. A pure white lily plucked from earth and transplanted into God's own garden of Eden.
J. E. T.

May 27th, 1894, in Oxford, N. C., Mrs. SUSAN M. WALKER. In her a dutiful and loving mother, a kind and faithful friend, a gentle and patient sufferer, a meek and lowly, earnest and devoted Christian has gone to her reward and is "safe in the arms of Jesus."
J. E. T.

At Hillsboro, May 29th, THOMAS WEBB, aged 67 years.

In God's purposes of grace this His child was led for nearly eighteen years in the narrow and thorny way of suffering and helplessness. But his heavenly Father's love was ever proven to him in the gift of life's best blessings and its truest comforts, and though he was afflicted he did not murmur nor charge God foolishly. And those who loved him most may well rejoice that the Spirit, purified, sanctified, and made meet for the inheritance of the saints in light, is at last freed from the burden of the frail body, and has entered into the fullness of joy that is promised to those who love the Lord.

At her residence in Faison, May 22nd, Mrs. A. R. HICKS, relict of the late A. R. Hicks, of Duplin. Mrs. Hicks who was in her seventy-fifth year—had been in delicate health for some months previous to her death. She was the mother of one daughter and eight sons—all living—seven of her sons carried the remains to the Presbyterian church, where the funeral services were conducted by Rev. Colin Shaw and the pastor of the church. In early life, Mrs. Hicks connected herself with the church, and, during her long and useful life, was an active, consistent member thereof. He advice and her purse were alike, open to all the church work and her quiet, Christian walk was an example to all who knew her. Living she was a mother in Israel, and dying she left us a rich legacy of love, service, consecration and character.

The Christian Teachers' Assembly and Summer School will begin its first session at Littleton Female College July 2d, and continue four weeks. There will be four Departments of Instruction, and a variety of subjects will be taught. Board may be secured at the College, or at any one of the hotels or private boarding houses at reasonable rates. For further information address Rev. J. M. Rhodes, Littleton, N. C.

WILMINGTON MARKET,

FOR

WEEK ENDING, MAY 30th, 1894.

SPIRITS TURPENTINE: Steady throughout—27½ cents.

ROSIN: Strained 87½ cents and Good Strained 92½ cents—firm throughout.

CRUDE TURPENTINE: Hard $1.00, Yellow Dip $1.70 and Virgin $2.15 throughout.

TAR: Receipts taken at $1.25 on Thursday, Friday and Saturday; since at $1.15.

TIMBER: Very little coming in and sells at improved prices.

The first carload of watermelons was received in Savannah last Friday from Richland, near Tampa, Fla.

Good Character Important.

Besides the happy satisfaction that a clear conscience and good character bring to every heart, it has a commercial value that it is well to take into consideration. For instance, B. F. Johnson & Co., of Richmond, Va., are advertising in this paper, and offer specially good business opportunities to men of character and standing in their respective communities. They want parties to work all or part of their time, as may suit their convenience.

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C. F. & Y. V. Railway Co.

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CONDENSED SCHEDULE.
IN EFFECT DECEMBER 3rd, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
Leave Maxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junctioh with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

W. E. KYLE,
Gen'l Passenger Agent.
J. W. FRY,
Gen'l Manager

The Presbyterian.

FOR THE FAMILY.

MY TRUNDLE-BED.

As I rummaged through the attic, listening to
the falling rain,
As it pattered on the shingles and against the
window-pane,
Creeping o'er the chest and boxes, which
with dust were thickly spread,
Saw I in the farthest corner what was once
my trundle-bed.
So I drew it from the recess, where it had
remained so long:
Hearing all the while the music of my
mother's voice in song,
As she sang in sweetest accents what I since
have often read,
"Hush, my dear, lie still and slumber, holy
angels guard thy bed."

As I listen, recollections that I thought had
been forgot,
Came with all the gush of memory rushing
thronging to the spot:
And I wandered back to childhood, to those
merry days of yore,
When I knelt beside my mother, by this bed
upon the floor,
Then, it was, with hands so gently placed
upon my infant head,
That she taught my lips to utter carefully the
words she said;
Never have they been forgotten, deep are
they in mem'ry graven,
"Hallowed be Thy name, O Father, thou who
art in heaven."

This she taught me, then she told me of its
import great and deep,
After which I learned to utter, "Now I lay
me down to sleep;"
Then it was with hands uplifted, and in ac-
cents soft and mild,
That my mother asked our Father, "Father,
do thou bless my child."
Years have passed, and that dear mother long
has mouldered 'neath the sod,
And I trust she sleeps in Jesus in the love
and peace of God.
But that scene at summer twilight never has
from mem'ry fled,
And it comes in all its freshness, when I see
my trundle-bed.

—*Selected.*

[For the N. C. Presbyterian.]

"LET YOUR LIGHT SO SHINE."

A True Narrative.

"Mother, what *can* I do now," said little Ethel in a most dejected tone. "I've played with my dolls, looked at my picture books, and cut out pictures until I am tired, I wish I could go out of doors, but it is raining so that little sister and I can't even go out on the porch to play. Can't you tell me something to do?" "Yes," said her mother, "bring your missionary wash-rag" that you were making and come sit by me and finish it while I tell you a story, how will that do?" "Oh! that will be splendid, and please mother tell me a *true* story, about Jesus or Joseph, or something that is sure enough true." "Well, I will tell you something that is all true, not about Jesus, but about how the life of Jesus shone out in another life, making it noble and bright. You know you were learning the verse about 'Letting your light shine,' and mother was telling you of different ways in which *you* could let your shine for Jesus?" "Yes ma'am I know, how I could 'shine in my corner' like the little hymn says." "That is it exactly," said mother, glad to see all discontent so quickly dispelled. "Now the one I am going to tell you about let his light shine with a 'clear, pure light' and then glorified his Father which is in heaven." "Is he living now mother?" "Yes, he is still living, but when he was a little boy five or six years old, just about *your age*, he began to suffer with rheumatism. He gradually grew worse, until he was eighteen years old, when his poor limbs became so swollen and drawn that he could not walk at all. "Oh mother!" said Ethel, her sympathy thoroughly aroused, "could he never walk about, and go out of doors when it was pretty and bright?" "No, he not only could not run and play out in the sunshine, but he suffered the greatest pain all the time, and for *three* whole *years* he had to *lie* in *bed* and suffer!" "That was dreadful mother, didn't he fuss a heap?" "No, he let his light shine out most brightly not only by not complaining of having to stay in the house, and even in bed, but by patiently bearing the dreadful pain." "Well mother, Jesus surely helped him bear it all so patiently didn't He?" said little Ethel, her eyes full of tears. "Yes, that is exactly how he bore it as he did. You know the verse that says, that others "took knowledge of the apostles that they had been with Jesus?' It is just so with Mr. H., no one can be with him without seeing that he loves Jesus, it always does me good to visit him and talk with him. One of his neighbors who sees him often, told me that he had never heard him complain, but that he preaches most earnest sermons by his patience and cheerfulness. He does not weary people with accounts of his pains and aches, as so many people do, but instead, he loves to tell to others 'round, *what a Saviour* he has found. He often says, "The more I know of myself, and think of God's goodness to me, the more deeply I feel my own unworthiness, and God's amazing condescension, love and mercy in sparing my life, and giving me the assurance of eternal life through Jesus Christ." Mr. H. is very fond of reading, and during the years of sickness it has been a great comfort to him to read good papers and books. But even that pleasure has at times been withheld from him. Several times during the last few years the disease has attacked his eyes, and he said *that* was the most agonizing of all he had suffered. Then his eyes would have to be bandaged, and every ray of sunshine shut out of his room." "O mother! and did he have to stay in the pitch dark?" "Yes, for weeks at a time I think he said, suffering so dreadfully that he gave up all hope of ever seeing again! And yet, notwithstanding all *that* he never complained, but would say, "I can *trust Jesus*, I can not doubt that he *loves* me and keeps me, and by His grace sustains me and enables me to endure. If I know myself, I am prepared for anything he is pleased to lay upon me, to be anything, or nothing, to lie passive in His hands and be used as he chooses. I would not change places with *any* one *living* who is not a child of God. With his smile I am happy, come what will." "And mother did his eyes get better?" "Yes, and he was so thankful to see his friends again and be able to read." "But can he never walk any more until he gets to heaven?" "No, but when he gets to heaven I think few there will enjoy walking the 'golden streets' more than he." "I'm so sorry for Mr. H., said little Ethel, nestling close to her mother and putting her arms around her, and I wish I could be good like him." "Give, then your heart to Jesus my darling, and pray earnestly to Him for grace and patience, and he will enable you to 'shine in your corner, as Mr. H. does in his."

A. P. A.

Goose Creek, Ky.

Things Useful.

A small teaspoonful of powdered borax added to a bowl of cold starch will give stiffness to the linen.

Mix stove blacking with spirits of turpentine. It will take off the rust, polish easier and stay glossy longer than when water is used.

Strawberry Sherbet.—Mash to a smooth paste a quart of fresh berries, to which add the juice of one lemon and three pints of water. Let it stand for three hours, when strain it into three quarters of pound of white sugar. Stir until the sugar is thoroughly dissolved, when strain a second time, and keep in ice for a few hours before using.

Beef Juice for Invalids.—Score and broil one minute pieces of beef about the size of the palm of the hand. Express the juice in a lemon or meat squeezer. Add a pinch of salt, make it hot, and serve. One pound of beef makes three tablespoonfuls of juice.

Remedy for Earache—There is scarcely any ache to which children are subject so hard to bear and difficult to cure as earache. But there is a remedy never known to fail. Take a bit of cotton batting, put upon it a pinch of black pepper, gather it up and tie it, dip in sweet oil and insert into the ear. Put a flannel bandage over the head to keep it warm. It will give immediate relief.

Lemon Float.—Boil one quart of fresh milk and three tablespoonfuls of sugar. Mix one tablespoontul of corn starch, stirred smoothly, and the grated rind of one lemon. When the whole has boiled ten minutes, add the yelks of three eggs, well beaten, and stir constantly for five minutes. Put the saucepan in which it was cooked into a pail of ice cold water, and stir sometime: then strain into a pudding dish. Thoroughly beat the whites of the eggs, add the juice of the lemon and two tablespoonfuls of sugar. Pour over the pudding and serve ice cold. Grated cocoanut can be added to the whites with advantage.

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WHAT WOULD JESUS DO.

A young and earnest pilgrim,
Travelling the King's highway,
Conning over the lessons
From the guide-book, every day,
Said, as each hindrance met him,
With purpose firm and true,
"If on earth He walked to-day.
What would Jesus do?"

It grew to be his watchword
In service or in fight;
Helped to keep his pilgrim garb
Unsullied, pure, and white,
For when temptation lured him
It nerved him through and through
To ask this simple question:
"What would Jesus do?"

Now, if it be our purpose
To walk where Christ has led,
To follow in His footsteps
With ever careful tread;
O let this be our watchword,
A watchword pure and true,
To ask in each temptation;
"What would Jesus do?"

—*Golden Rule Prayer.*

Two Little Backs and Two Little Burdens.

"Isn't it nice to get home, Munnie?" Little Kittie had slipped out of her "Sunday dress" and into her brown gingham in a twinkling, and was sitting on the door step of her country home, enjoying the sweet spring air.

"It is nice to have you think so," answered mother, pleased and surprised. "Do you know, little Kit, I was rather afraid you would be pining for all the fine city ways we have just left."

"City ways, indeed?" cried Kitty, sniffing the white hyacinths in her right hand. "Why mother, they didn't have a single growing thing, except some dusty palms that didn't grow any. Think of never seeing the little leaves come up out of the ground, and do such wonders as to make stalks, and buds and things. My, but I would think that was a stupid sort of a home! Only to have white and gold jardiniers for a flower bed!"

"They have other pretty things instead," said the mother. "I would dearly love to have such a beautiful home as your Aunt Agnes, and such accomplished servants, and such libraries to go to and such good schools, and all that."

"Yes, I suppose so," answered Kitty, doubtfully; "but it seemed a mighty stuffy sort of life, all in rooms. I would get so tired of rooms, wouldn't you, Munnie? They never saw their best friends except in rooms. Why I wouldn't love Rose Langley half as well if I couldn't sit on the old ice house with her or climb up the hay loft."

"There comes Rose now," said her mother, and Kittie flew down the gravel walk to meet her comrade and carry her off to the shingled-roof of the ice house.

"I thought the child would find her home dull and plain," said Kitty's mother to herself, "after the ease and luxury we have seen. Thank God for fitting little backs to their own little burdens, as well as our old shoulders to the heavier packs."

The other part of this "house to house" plan took effect presently, when the hyacinths had give place to roses, and the pretty apple blossoms had twined into little green globes. Mrs. Agnes Moore shut up her elegant house on Fayette avenue and went with her husband and children to visit Sister Kate in the little village of Pimlico.

How cool and sweet the shady yard seemed after the glare of hot bricks; how good strawberries tasted, fresh from the vines, with cream that had so few stages between the clover stops and the saucer!

It was a happy time for both families, and the city kin found it delightful to lay aside the conventionalities of dress and manner and be free and easy all day long.

But visiting time cannot last forever, not even for a very long piece of forever, and the first days of September found the Moores unpacking their trunks in the Fayette-avenue house, and taking the mosquito bars off the pictures.

"It is nice to get back, isn't it Mother?" said little Agnes, while perhaps some ministering spirit remembered Kitty's speech and smiled a moonbeam smile; "Home seems so pretty and comfortable."

"Does it?" said Mrs. Agnes, "I was afraid you would miss the freedom, my dear."

"O, that was very nice for a while, but it would be very dull for all the time, mother. Flowers, and chickens, and bird's-nests can't take the place of people you know. I was longing to be in a crowd again, to see things going on and being done. And then, mother, don't laugh at me, but arn't you delighted to get back to a sure enough bathtub and hot and cold water spigots? I do think the proof of being civilized is having a bath-tub to get into, instead of bathing one elbow at a time!"

"I will remind you of that some cold morning," laughed her mother; but she was pleased that the child should find home so much more the best place, and without knowing that the ministering spirit was smiling again, she said to herself: "The heavenly Father fits our backs to our burdens, even slim little backs, I suppose."—*Elizabeth P. Allen.*

An Interesting Exercise.

"How many things come on the table that begin with A?"

The children thought a minute, and one responded, "Apples;" another, "Almonds;" another "Asparagus."

"Is there nothing else we eat that begins with A?"

No answer.

"Well, look it up after dinner."

"What do we eat that begins with B?" A simultaneous shout, "Beef;" "Beans," "Bread," followed in quick succession.

"Now I want you to make up lists of all the articles of food used by us, or any human beings but cannibals. You may hunt through the cook-books, through the dictionary, through the botany, through the encyclopedias and books of travel. Put each list under its appropriate letter, and at the bottom of each list the number it aggregates. Then the aggregate of the whole. We shall then easily see on what the human race subsists. The one that gets the longest list is to have a prize."

Right after dinner the children made little blank books, leaving a page for each letter of the alphabet, and set to work on their quest. It couldn't be concluded in half a day or half a year, but it was decided that in three-months they should compare notes, and see which one had made the largest aggregate.

The books were a curious study when they came in. In going over the lists a great many items were struck out, Meat, being one, though beef, mutton, and pork were allowed to remain. Cake was struck from the list, and its components, wheat, eggs, sugar, butter, &c., allowed to remain. What was left when the revision was made represented the original staples used as food.

Of course, some of the pages, as K and Q were not very well filled.

"I think C is a mean letter," said one of the boys; "it robs poor K of all nearly that belongs to him, and not content with that, filches from S what rightly belongs to him. Indeed, if C gave up all he has taken away from his neighbors, I don't know what he'd have left if H didn't come to help him out."

The children talked over their pursuit in the line of foods with their playmates, and several of them started books and lists, to which, as they read, they were continually adding.

If anyone thinks this exercise is not interesting, let him engage in it and see. —*Belfast Witness.*

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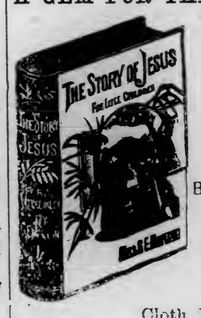
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Wadeville church having been called to consider the resignation of Rev. K. A. McLeod, who has labored so faithfuly among us for nearly five years, the following was unanimously adopted:

WHEREAS, Rev. K. A. McLeod, the beloved pastor of Wadeville church, is called to labor in a new field to which the Lord has called him and whereas he feels it his duty to accept this call, and has asked for a severance of the tie that binds him to this church, therefore

Resolved 1st. That we as a church do humbly bow in submission to the will of an All-wise Providence, though in so doing we are conscious of our great loss and our hearts are deeply pained at the thought of separation.

2nd. That during the time he has labored among us, that our intercourse with him in public and private life has been exceedingly pleasant; that we have always had reason to rely upon him with the fullest confidence, and it is with the greatest reluctance that we now release him. And further, we commend him to those among whom he goes to labor, as a most faithful, considerate pastor, and untiring worker, and a Christian that will dare to do right.

3rd. We pray God's richest blessings on him and his family in his new field of labor and desire to be remembered in his prayers when he is no longer in our midst as our beloved pastor and faithful friend.

4th. That a copy of these resolutions be presented to him

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	A. M.	P. M.	.....	A. M.
Lv Weldon	11 52	9 27	.....	...
Ar R Mount	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro	2 40	.....	.....	.....
Le Tarboro	12 25	.....	.....	.....
	P. M.	P. M.		.....
Lv R Mount	1 02	10 20	.....	6 00
Lv Wilson	2 08	11 01	.....	.....
Lv Selma	2 58	.....	.....	.....
Lv F'y'ville	4 35	12 51	.....	.....
Ar Florence	7 25	3 00	.....	.....

	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson	2 18	.....	.....	6 35
Lv Goldsboro	3 05	.....	.....	7 20
Lv M'gnolia	4 16	.....	.....	8 29
Ar Wilm'tn	5 50	.....	.....	10 00

TRAINS GOING NORTH.

Dated May 13, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.		P. M.	... ..
Lv Florence	7 30	.....	7 25	.....
Lv F'y'ville	10 25	.....	9 30	.....
Lv Selma	12 08	.....	.....	.....
Ar Wilson	1 00	.....	11 27	.....

	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn	9 00	.....	.....	7 00
Lv M'gnolia	10 40	.....	.....	8 33
Lv Goldsbo'	11 55	.....	.....	9 40
Ar Wilson	12 40	.....	.....	10 27

	No. 78 Daily.		No. 32. Daily.	
	P M		P. M.	P. W.
Lv Wilson	1 10	.....	11 27	10 32
Ar R Mount	2 15	.....	12 05	11 15
Ar Tarboro	2 40	.....	...	.....
Lv Tarboro	12 25	.....	.....	.....
Lv R Mount	2 13	.....	12 05	.....
Ar Weldon	3 19	.....	12 58	.....
	P. M.	.....	A. M.	.....

†Daily except Monday. ‡Daily except Sunday.

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Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

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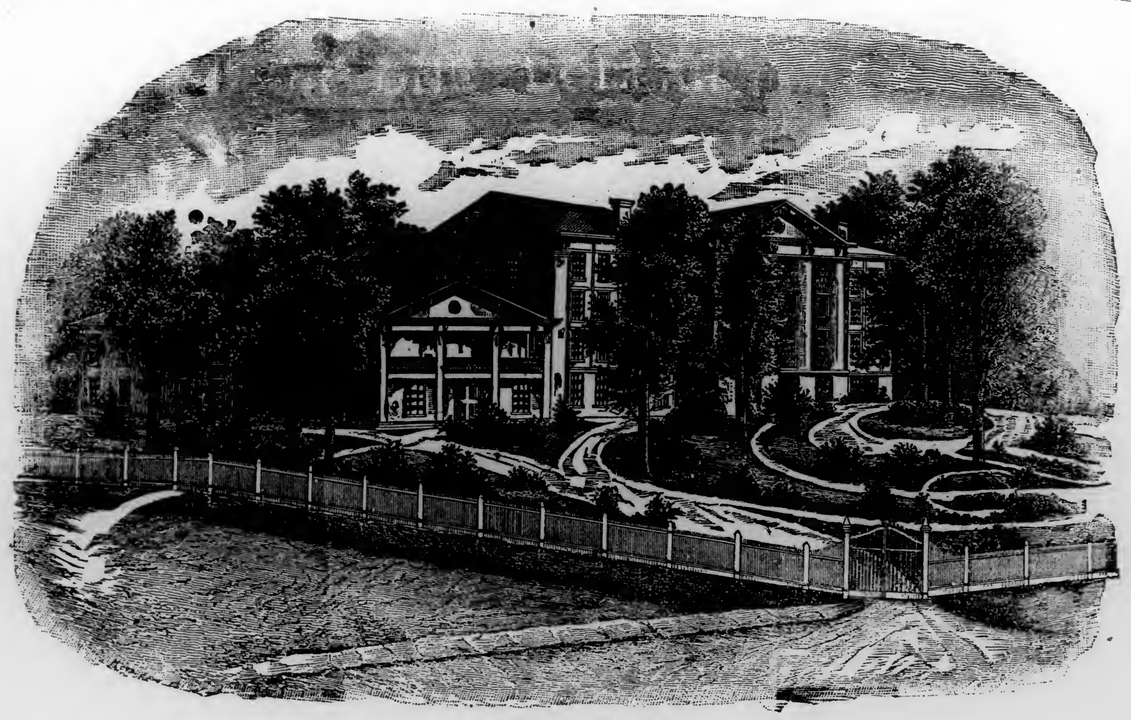
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Dated June 3, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington	*3 40		.....
			.....
Leave Marion	6 31		.....
Arrive Florence	7 10		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	*7 50	* 8 20	.....
Arrive Sumter	8 45	9 40	... ..
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 47	*9 58	.....
Arrive Columbia	10 10	11 10	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 55	5 45	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter	5 55	* 5 55	.....
	A. M.		.....
Arrive Florence	7 10	7 05	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence	*7 40	.. ..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 20 p. m., arriving at Hartsville 9 00 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday.

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JOHN McLAURIN, - - , EDITOR.

CONTRIBUTING EDITORS:

REV. PEYTON H. HOGE, D. D.

REV. WALTER W. MOORE, D. D.

REV. ALEX. D. McCLURE.

THE WOMAN'S CONVENTION.

The Woman's Foreign Missionary Committee (not *union*) of the Presbytery of Wilmington held its annual convention at Kenansville in Grove church, Duplin county, N. C., Thursday and Friday, June 7th and 8th, last week. The chairman of the committee, Mrs. B. F. HALL, as President of the convention, was in place from first to last, and Mrs. Dr. FEARINGTON as treasurer and *ad interim* secretary, had her business well in hand. The convention opened with devotional exercises conducted by Rev. Mr. McINTYRE as pastor of the church, and Mr. McCLURE as Presbyterial agent of Foreign Missions. There were found to be a goodly number of delegates present from our city churches and the churches on the W. & W. railroad, but few from the churches east or west of that.

From the first meeting to the last there was a tender spiritual feeling pervading the counsels and deliberations. The hymns "Jesus Lover of my Soul," and "More Love to Thee, O CHRIST," were made the first expressions of prayerful praise and of the devout longings of the worshippers. The afternoon session was quite informal, but happy in some reports of the addresses of Rev. W. H. SHEPPARD and others. The address of welcome by Mrs. HENRY FARRIOR and the response by Mrs. W. T. BANNERMAN, were hearty and helpful. The changed relations of the missionaries formerly supported by the societies gave rise to earnest discussion of the best use to make of the contributions. An appeal was made for more thorough personal consecration and a strong desire was felt that laborers might go forth from the churches of our Presbytery and especially from these societies to the work abroad. The importance of having the *Missionary* more generally taken was discussed and means were devised to increase its circulation as well as to furnish material and programmes for the monthly meetings of the societies.

The aggregate income of all the societies of the Presbytery showed a falling off which was due to the financial depression of the year, but the delegates felt and resolved that the work of the year should be done more aggressively and vigorously than that of the past. To increase interest and furnish additional information it was resolved to hold a meeting in Wilmington in the fall and to have Mrs. RANDOLPH and others attend. If better attendance can be secured it may be arranged to hold the yearly convention in the fall. The question of holding two yearly meetings will be discussed at the fall meeting.

The death of Rev. F. A. COWAN, of our Brazil mission was announced and a letter of sympathy was adopted and ordered to be sent to his wife. This was followed by a promise meeting with which this deeply spiritual convention closed its sessions.

Throughout the sessions the ladies took counsel without the presence of men, so that our record is made of their reports. We learned that sentence prayers were tried with good results and that the members generally took part in the precious promise service. There is no danger that our elect ladies will transgress Scripture in public speaking or counsels. While we rejoice that they are aroused to labor, pray and wait for the cause of CHRIST and His blessing.

Public meetings were held at night and during the day as conducted by Rev. Messrs. GRINNAN and SAMPSON in whose presence, addresses and counsels the community shared with the delegates a feast of fat things. The Island Empire of Japan was brought near and the condition and needs of women there and in other heathen countries was made plain. The morning meeting specially for children was doubly interesting by the use of articles in common use in Japan and by costumes for men and women worn by two of the young people. This people of Kenansville, with their famed hospitality welcomed and entertained the delegates cordially and received these returns gratefully as sufficient compensation.

As this month of June is set apart in our missionary magazines for the study of Africa it was agreed to hold a Palaver, not such as the biography of Mr. LAPSLEY and the reports from the Dark Continent have made familiar but suggested by that. The place and purpose of maps in the Monthly Concerts and missionary addresses was brought out and it was found that through the agency of the student's volunteer movement a good missionary map was soon to be prepared. It was further shown, that all our present needs can be fairly met by using a map of the world with America in the middle as now sold by the A. B. C. F. M. for two dollars and a half. Such a map was shown and studied to show the amount of territory still without the gospel.

By statement of fact it was shown that the place of residence of consular agents and the lives they lead, as well as the characters of tradesmen who combine to criticise the work of missionaries rendered them unfit to form opinions or pass judgment. So that when we read statements about the failure of missionary work or the injuricus effect on the nations we may not be disturbed. It was further shown that "globe trotters" are not competent to make any statement of fact or opinion as to the work of missions when they visit only a few temples and cities, and hear only the opposition of those whose immoral lives are constantly condemned by the preaching and practice of the missionaries.

We lament the absence of delegates from many societies and feel that all who did not attend missed the delightful entertainment of the people, the many points for practical work, the rich additional information on missionary fields and topics and the spiritual joy and strength of the Convention. Let every society make arrangements to send delegates to the meeting this fall to see, and hear Mrs. RANDOLPH and to share the spiritual blessings and gather the information sure to be given them. Look out for it and be sure to attend. May God's rich blessings be ministered to the good women who are engaged in these conventions and in all church work.

DEATH OF REV. DR. HENRY M. SMITH.

DR. HENRY M. SMITH was born at Carlisle, Pa., in June, 1828, and died at Bay St. Louis, Miss., last week. He graduated at Jefferson College in 1851, and completed his theological studies at Columbia Seminary in 1853. His first charge was the Second Presbyterian church, Charleston, S. C. For a few months after his arrival in New Orleans he was connected with the First Presbyterian church of that city, afterwards for twenty-five years he had charge of the Third Presbyterian church. He was a chaplain in the Confederate army and during the last year published the Army and Navy Messenger, a religious paper, for circulation among the soldiers and sailors. He became the editor of the Southwestern Presbyterian in 1869; this he resigned in 1889. He spent the latter years of his life in Kentucky where he resided for the benefit of his health.

Condensed from the N. O. Picayune.

HERE AND THERE.

THE PRESBYTERIAN CHURCH AT Natchez, Miss., has called Rev. R. E. CALDWELL, of Winston, to the pastorate. This is the church of which Rev. Dr. STRATTON was the pastor for fifty years, only retiring a very few months ago because of age—being now in his 79th year. It is an important church, the largest in the Synod of Mississippi, having over four hundred members, who contribute liberally; but we wish to remark that it is desirable that our sister Synods look somewhere else when they want the best preachers and pastors. North Carolina has been wont to furnish them liberally in the past, and is not yet exhausted, still there ought to be some moderation exercised in such matters.

MOREOVER THERE IS AN ADAGE THAT lightning never strikes twice in the same place, but Winston it seems is to be made an exception. It has not been two years since one of the most efficient of pastors was taken from this church and now the same thing is attempted again. We trust the church at Winston and the Synod is not to lose Mr. CALDWELL.

A GRINDSTONE IS A SORRY AFFAIR without a crank by which to turn it. And every reform movement, or nearly so, is inaugurated by and mainly owes its success to those who bear the odium, frequently amounting to hatred or contempt, that attaches to innovation. MARTIN LUTHER was a crank of the very first order, hardly superior, however, it may be to JOHN KNOX, in his energizing power; and so through all history. The epithet dies however with success and these men are now rated as the world's benefactors.

ALL THAT PRELIMINARY TO INTRODUCing the Rev. Dr. PARKHURST for whom the public have not been able to find terms of contempt severe enough for adequate denunciation. He has attacked unsparingly the corruption in the municipal and judicial government of New York City and secured thereby the deathless and most envenomed hatred of the officials involved, of course. He has too, had the bitterest opposition of the Tammany Hall crew of politicians to contend with, these aided and abetted even by the governor of the State; and he has had, where not the earnest hostility, certainly not the active co-operation of the secular press; and with it all he has until very recently lacked the hearty sympathy of his friends and Christian brethren—for which last he has had himself largely to blame.

BUT DR. PARKHURST IS EMERGING from the condition in which every one was wont to style him "crank." A Senate Committee was appointed by the Legislature to investigate the municipal affairs of New York city. Dr. PARKHURST is producing evidence before them which proves most conclusively and in fullest detail a state of most abominable venality. Police captains, ward henchmen, politicians and policeman have had their price for winking at the most outrageous, the most infamous, vice and immorality. Supporters are gathering around the man who has now the prospect of succeeding, and we yet may see a greatly improved state of affairs in the national metropolis.

A YOUNG LOUISVILLE PRESBYTERIAN, A member of a large Southern Church, was a visitor at the Saratoga Assembly. He was greatly chagrined by the telegram from Nashville. "It does *not* represent the sentiment of the young men of the Southern Church to-day," said he to the writer. And he added words to this effect: There can be no Organic Union of the two branches until there are about a dozen or so first-class funerals in the Southern Church.

We clip from the Mid-Continent. The idea that our oldest men are dominating the Church; that they must die and then will come Organic Union is prevalent at the North. But it is a mistake, as is the notion that Organic Union must come sooner or later. The latter idea is inculcated no doubt in order to bring about a willingness to submit to what will come to be considered as inevitable. We started to say, that the notion that opposition to Organic Union is confined to the old men is a figment of the imagination—the wish is father to the thought.

OUR GOOD BROTHER, THE EDITOR OF the Southern Presbyterian who favors Organic Union, says:

There is a band of men in our Church, not old men nor men excited by the passions of the late war, but men in their prime and young men, who are earnestly opposed even to the discussion of this question. They regard it as unwise, as tending to produce agitation, and perhaps as leading to a dissevering of our Southern Church.

NOW THAT CERTAINLY IS TRUE, AND we respect the fairness and the courtesy of our contemporary in stating it just as he has. And why should not those who were born in the Church, and know no other, be unwilling to surrender the seminaries and the churches, and all other property and to blot out even the very name of their ecclesiastical mother?

AN ANECDOTE CREDITED TO HARRISON'S Magazine we find in an exchange. An old man anxious to invest $3,000, but exceedingly timid on the matter, sought out JAY COOKE, the famous banker, and was with some difficulty induced to invest in some bonds Mr. COOKE was putting on the market. The matter so far settled, the banker asked:

"What denomination will you have them in?"

"This was too much for the old gentleman. He had never heard that word used in connection with business. He scratched his head, and said:

"You may give me $500 in Old School Presbyterian, to please the old woman; but I will take the heft of it in Baptist."

WE HAVE OURSELVES THOUGHT THAT that it is sometimes not the wisest thing to appoint *ad interim* committees, especially committees of Conference—because of their proneness to get away from the subject immediately in hand. Still there is business which the interests of the Church require to be investigated or studied and which with due reference to the interests of the Kingdom cannot be settled off hand.

BUT HERE IS WHAT OUR SOUTHERN neighbor says about it:

"This tendency to multiply *ad interim* Committees is a sign of the times, and reminds us of the 'Pirke Aboth' of the Talmud. 'To put a hedge around the Law' was the attempt of the old Scribes, and so we have the Torah—the inspired Law; the Mishna, the Rabbinic Commentary; the Gemara, the 'Completion,' or additional explanation of later scribes on the Mishna; and the Tosephtoth or 'additions' of still later jurists."

"THE PRESBYTERIAN LEAGUE OF New York and Vicinity" is the name of an association of which the following is the aim and purpose as set forth by sympathizers with Dr. BRIGGS:

"The League aims to bring about, sooner or later, the reversal of the burdensome and unjust ecclesiastical action recently taken by courts of the Presbyterian Church.

"The league desires to encourage all reverent study of the Bible and all attempts made in humble reliance upon the Spirit of God, so to restate the difficult questions of theology and so to present the truth as it is in Jesus as to remove stumbling-blocks out of the way, enrich the experience of the Church and equip it for its great work of preaching the gospel to every creature."

The Executive Committee is made up of fifteen Presbyterian clergymen and laymen.

IN THE ARENA, HON. WALTER CLARK, a justice of the North Carolina Supreme Court contributes a very able article on the subject of election of postmasters by the people. No provision, Judge CLARK admits, has been made in the constitution for this, but neither has the election of postmasters by the Senators and Representatives been provided for, and to this it has really come. The outcome now is, that the person selected, while certainly not the choice of the party in power, is often simply the person who can best serve the interests of some prominent politician.

LIKE AS TO THE JURY QUESTION, WE all will admit something is seriously wrong, but just what is the remedy does not so clearly appear. However, the remedy for evil must come through discussion, and Judge CLARK has done the public a service in presenting so clearly and intelligently his views on the subject.

THE SCANDAL, FOR IT IS A SAD scandal, caused by the removal of the remains of the late Senator VANCE from the place where they were deposited at his own special, dying, wish, has not yet revealed the power behind the throne. A "fine Italian hand" was there undoubtedly; it ought to be revealed.

IT IS PUBLISHED THAT WHEN SENATOR VANCE was dying a Roman Catholic priest was about to perform the last sacrament but was prevented, Senator VANCE having requested that none of the rites of the Roman Catholic church be allowed near him. If these rites had been permitted he would have been heralded as having died in the Roman communion, as in case of the late General W. T. SHERMAN.

PROTEST.

We published last week the text of the amendment on the subject of Licensure and Ordination sent down by the General Assembly to the Presbyteries for their action. We now, for better understanding of the whole subject, give our readers the protest which the Assembly admitted to record:

The General Assembly having determined to send down to the Presbyteries an overture proposing certain changes in the law touching licensure, we, the undersigned, respectfully request your venerable body that the following protest be admitted to record: We protest against the said action for the following reasons:

I. Our law is ample, if obeyed, and the remedy for disregard of law is not more law.

II. Licensure is not in order to training, but in order to the reception of a call from God's people, and to ordination thereupon.

III. Licensure for a fixed time is contrary to the spirit of Presbyterianism and to the doctrine of our Church with reference to a call to the ministry.

IV. The action proposed and recommended prohibits not only candidates from conducting services under judicious pastors and sessions, but by parity also all other laymen from the same exercise of gifts unless they obtain formal license.

V. The present system is best because if irregularities occur, they are at least not authorized, and do not bind the whole Church.

VI. A certain percentage of candidates prove unworthy, and the earlier the licensure, the larger must be the percentage, and the more direct and notorious the reproach falling upon the Church.

VII. The licensure of candidates at an earlier stage in their course of preparation will lead, as we believe, to a lower standard of ordination.

VII. Licensing an evil [immature preaching] does not remove the evil, but rather aggravates it.

EUGENE DANIEL,
P. H. HENSLEY,
J. W. WALDEN,
and others.

A noted Sunday-school teacher has on her table two contribution boxes. One is the receptacle for ordinary pennies. The other, resplendent with gilt paint, is reserved for the contributions which the children have earned or saved themselves. The lesson is not lost on the little ones, and the honor of placing and offering in in "the gold box" is eagerly sought after.

The Presbyterian.

ABIDING WITH GOD.

Let every one, whate'er his calling be
Therein abide with God. So wrote of old
Saint Paul to them at Corinth, and to me
With loving lips to-night that truth was told.
I had grown weary with my strifes and cares,
And murmured at the service of the day,
Wherein I had forgotton, unawares,
That thus I still might honor and obey.

Abide with God! Would I might ne'er forget
That evermore I may with Him abide!
What matters how or when the stamp is set,
Or what the furnace where the gold is tried,
So that the metal has the sterling ring,
So that the likeness of the King is shown—
God's coinage still, that to the soul will bring
Such wealth as merchant princes have not known.

In market-places where the race is swift,
And competition on temptation waits;
In quiet homes where unseen currents drift
A thousand petty cares through open gates—
Let each and all, whate'er the calling be,
Therein abide with God; from break of day
Till set of sun they shall His purpose see,
And serve Him in His own appointed way.

So let me see and serve, and thus abide:
Not simply patient, or at best content:
Not with eye-service, wherein, love denied,
In rounds of duty solemn days are spent.
Give me, O Lord, a joy that is divine,
Touch Thou my lips with constant themes of praise,
Since, having Thee, all things I need are mine,
Whate'er my lot, whate'er my length of days.

—*Anson D. F. Randolph, in New York Evangelist.*

[For the N. C. Presbyterian.]

"INTO" OR "IN."

A Contribution on the Disputed Question of Whether the Baptismal Formula should be "Into the Name" (or "In the Name" as it has been for ages.)

It is to be remembered that the Greek of the New Testament *i. e.*, the colloquial Greek of the first and second centuries of the Christian era, was not in all respects, and in some *very important respects, not*, the classic Greek of Thucydides, Xenophon or Plato, who lived and spoke and wrote five hundred years earlier. While it is true, that the sacred writers manifestly possessed a great command of Greek; and in expressing even minute and diversified relations, usually employ prepositions with Hellenic propriety—yet the best scholars and those most familiar with the peculiarities of the New Testament Greek diction—(Dr. Geo. Benedict Wines and others) tell us again and again,—(and illustrate the truth and importance of the caution) that "*it is of the utmost importance to keep in view how far later Greek, and in particular the colloquial Hellenic of the apostolic age, had extended the use and import of prepositions, overlooked nice distinctions or even admitted improprieties in employing them.*" Let this be specially noted with great deference to the splendid Greek scholarship of the English scholars who have given us the recently published Revised Version of the Old and New Testament. I humbly venture the opinion, that they have made mistakes in sometimes considering it *more classic Greek than it is*, and so have occasionally mistranslated it. And on the main point to which I call attention in this article, I hesitate not to say that perhaps no preposition in the Greek language came to be and was more extended and varied in its import and use than the preposition εἰς (eis).

I am thoroughly convinced εἰς τὸ ὄνομα did not mean in the language and at the time of *St. Matthew* what our English —"*into* the name" now means. In the 10th chapter of this gospel (41st and 42d verses) we read "He that receiveth a prophet "*in the name*" of a prophet, * * * he that receiveth a righteous man "*in the name*" of a righteous man, whosoever shall give to drink unto one of these little ones a cup of cold water only, "*in the name*" of a disciple," &c. In the 18th chap. and 20th verse, we read when two or three are gathered together "*in my name*," there am I in the midst of them." In the 28th chapter and 19th verse we read, "baptizing them "*in the name*" of the Father and of the Son and of the Holy Ghost." These are the only instances in which St. Matthew employs the phrase εἰς τὸ ὄνομα. They have evidently the same meaning. It is noticeable, however, that *St. Mark* 9 : 37 says, "Whosoever shall receive one of such children "*in my name*," &c., and instead of εἰς (as St. Matthew) he has επὶ, *with the dative case* and in the next verse (38th) where we read "casting out devils "*in thy name*," it is the simple dative without any preposition, and in the 41st verse, "whosoever shall give you a cup of cold water to drink "*in my name*," the "*in*" in the English, is not εἰς as St. Matthew, but is ἐν in the Greek, and thus we find that "*in the name*" is expressed by *St. Mark* seven times by επὶ and six times by ἐν, and what is noteworthy, two of these are identical with St. Matthew who uses εἰς. So *St. Luke* uses επὶ and ἐν one or the other six times. *St. John* uses ἐν always to express "*in my name*," or *in my Father's name*—some twelve or thirteen times.

In the *Book of Acts*, the phrase occurs some thirteen times.

Acts 2 : 38. "Be baptized every one of you in (επὶ) the name of Jesus Christ, for (εἰς) the remission of sins."

Acts 3 : 6." *In* (ἐν) *the name* of Jesus, &c., rise up and walk."

Acts 4 : 7 *By* (ἐν) *what name* have ye done this?

Acts 4 : 10. *By* (ἐν) *the name* of Jesus Christ."

Acts 4 : 17. "Speak henceforth to no man *in* (επὶ) *this name*."

Acts 4 : 18. "Nor teach *in* (επὶ) *the name* of Jesus."

Indeed, all through the *Acts*, the preposition is sometimes ἐν and sometimes εἰς.

In Acts 2 : 38. We read "baptized, ἐπὶ *the* name of Jesus."

In Acts 8 : 16. We read "baptized, εἰς *the* name of the Lord Jesus."

In Acts 10 : 48. We read "baptized ἐν *the* name of the Lord."

In Acts 19 : 5. We read "baptized εἰς *the* name of the Lord Jesus.

It is very plain that εἰς had come to express a great many ideas beside "into." In St. Matthew 17th chap., 27th verse, Christ says to Peter, "Go thou *to* the sea and cast a hook"—here the Greek for *to* is εἰς. Surely he was not commanded to "go *into* the sea." So St. John 20 : 1, 3, and 4, "*unto* the sepulchre" is "εἰς the sepulchre," yet it is afterwards said, "Yet went he not in." However this only shows *the trend* of the usage. The truth is the preposition εἰς came in the declining period of the Greek language to be used where the classic writers would never have used it. If any one will take the trouble to look into modern Greek, he will find that in almost every place in Matthew, Mark, Luke, John, and Acts, where the New Testament writers have used επὶ or ἐν, the modern Greek New Testament uses εἰς. It seems to me that this is the case without an exception. I have looked at 35 cases of ἐν and επὶ and the modern Greek in every case uses εἰς. This shows I repeat, the trend of the language—and this is evident at the Hellenic or New Testament age, and therefore, it is unsafe and hazardous—and we believe wrong and misleading to substitute "*into*" for "*in*" in the baptismal formula. This comprehensive preposition cannot and ought not to be so restricted. "*Into*" will often answer, but many a time, and in *ideal* relations especially it would mislead the mind from the truth. It often denotes any *aim* or *end*, "*toward*" indicating the objects to which some feeling, disposition, deportment is directed, (even equal to "*ergo*," and sometimes "*contra*") "*εἰς the gospel*" (*i. e.*, "for the interests of the gospel, to promote the cause of the gospel,) very often it has a still *more general sense*, and may be better expressed by one phrase, "with regard to"—"in reference to." Some things were said as to the meaning of εἰς in the debate in the Assembly that cannot be sustained by thorough scholarship in the New Testament diction.

J. HENRY SMITH.

Greensboro, N. C., June 1st, 1894.

The great moments of life are but moments like the others. Your doom is spoken in a word or two. A single look from the eyes, a mere pressure of the hand may decide it; or of the lips, though they cannot speak.—*Thackeray.*

GENERAL ASSEMBLY.

[Correspondence of the N. C. Presbyterian.]

Errata in last number. (1) Only *one* of the North Carolina ministers preached on Monday the fourth day of the Assembly. (2) Dr. Wilson made application to the British Bible Society for *books*, not for work. (3) The twenty names attached to Mr. Elwang's protest did *not* form a majority of the minority vote on the Webb substitute. (4) The vote on Organic Union was taken on *Wednesday afternoon* and *Wednesday's* proceedings are noted in the last column of the report. This report therefore begins with

THURSDAY MORNING, SEVENTH DAY.

After devotional exercises conducted by Rev. J. G. Law, of South Carolina, reports were heard from the standing committees on Education for the Ministry and Theological Seminaries. The reports were docketed. Rev. J. H. Thornwell, D. D., presented a carefully prepared narrative which was adopted. The report noted regretfully that 1,000 churches within our bounds have not heeded the last command of their ascended Lord. There has been a steady growth in the churches, an average of seven additions to each church. One Presbytery reported 880 additions, and all have confined themselves to the legitimate means of grace as dispensed by authorized ambassadors of Christ. The Sabbath is generally well observed, the churches are almost entirely free from intemperance and questionable amusements and are growing in the grace of giving. The Church has abundant cause for encouragement and thanksgiving and sends cheerful greeting to all its own churches bidding them go forth conquering and to conquer.

Mr. T. S. McPheeters made the report of the auditing committee. All accounts were found to be correct. Mr. D. W. Oates and Mr. A. G. Brenizer were elected and Dr. E. Nye Hutchinson, James P. Irwin and George F. Bason were re-elected trustees of the Assembly. The various auditing committees for the Assembly's executive committees were also appointed.

Drs. Beatty and Hemphill, professors in Louisville Seminary, have been visitors to the Assembly, meeting old friends and making new ones. Dr. Beatty preached this morning a clear and simple exposition of the plan of salvation, from Ephesians 1 : 7. "In whom we have redemption through His blood." Nearly every day a motion has been made to dispense with public worship, and has been defeated by smaller and smaller majorities as the business of the Assembly has become more pressing. This is probably the last sermon of the series.

Before the sermon Dr. T. E. Converse, chairman of the special committee on Licensure, read the report of the majority committee. Rev. G. T. Storey read the minority report which was substantially the Mecklenburg overture. The minority report was considered the substitute, but both papers were before the Assembly for criticism and decision. No more important matter has come before us. The reports came up as unfinished business at the

AFTERNOON SESSION.

The question on the licensure of candidates is one that will not down. It was felt that it did not have a fair hearing before the Birmingham Assembly. If we recollect aright it was in the fall succeeding that Assembly that plucky little Albemarle Presbytery sent up an overture to the next Assembly to consider the matter again. At the last Assembly the committee on Bills and Overtures, "in view of the manifest desire in many parts of the Church to have such change in the matter of licensure as will authorize those seeking the gospel ministry to try their gifts in a regular and orderly manner at an earlier period, * * * " moved the appointment of an ad interim committee to report on the subject to the next Assembly. Rev. E. M. Green, D. D., was chairman of the committee, and an admirable report in advocacy of a change was made to this Assembly. It speaks of a "prevailing sentiment" in our Church, first, that irresponsible preaching should not be permitted; second, that the standard of ministerial education should not be lowered, and third, that a change should be made in the requirements for *licensure*. But the question was also brought to the Assembly's attention by overtures from Wilmington, Mecklenburg, West Hanover, Louisville, Enoree, Charleston and Bethel. The standing committee appointed by this Assembly to consider the whole subject was a particularly able one. The majority report advocated a paper that had been most carefully prepared by one of our leading theological professors and had already been approved by a majority of all the professors in our seminaries. They are certainly not in favor of a lowering of the regular standard. The changes proposed also came up in the form of some of the overtures mentioned. The overture from Mecklenburg Presbytery was in favor of a minimum of change, and that only with reference to "extraordinary cases," requiring for them a sufficient course in English Bible, fundamental theology, Church history, &c. It was at once seen that this change was not inconsistent with the others advocated. The minority report however, answered all the other overtures in the negative. Dr. Converse spoke mainly to the point of the unlicensed preaching of candidates for the ministry, giving instances that had come under his notice. First seminary students had done this unlicensed preaching, then seniors at college, then juniors, then sophomores. It was intimated that the pulpit might be occupied by freshmen. The Assembly had however countenanced this abuse and there was no way to stop it save by the amendment proposed in the report, granting licensure after a year's study in divinity, and satisfactory examination, and prohibiting unlicensed preaching.

Rev. G. T. Storey, in advocacy of the minority report said that the evils of our present system were overestimated, that the fault was with the Presbyteries in not carrying out the existing law, that the time of the Presbyteries ought not to be wasted in discussing the changes proposed, that the step proposed was toward the practice of the Methodist Church, that we would have a new order of preachers if the plan should be adopted.

Dr. McPheeters said that he was voicing the demands of one of the most conservative of the Presbyteries; that there had been a movement in the direction of these changes as far back as the Assembly at Vicksburg. That the majority report was in the interest of higher education. That a man was licensed now with the idea of making the same examination stricter when it came to ordination, and then was ordained because he had already passed the same examination required then. License the man who had the common sense to preach the gospel and when he comes for ordination stand up for scholarship. Ordination is the "authentication of the divine call." Licensure was a part of the candidate's training and its object was to give additional training. Licentiates should be on probation to enable the church to determine their fitness as *pastors* and preachers. There was danger in making the fence so high that while it was impossible for the colts to jump over, it was a very easy matter for them to crawl under.

Dr. Daniel spoke in advocacy of the minority report, and defined the doctrine of our Church with regard to the call to the ministry. If a man is called of God to preach the gospel, he himself must be convinced of the call, the Presbytery must be convinced and the people must be convinced. His appearance before Presbytery was the sign of his own conviction, his licensure by Presbytery the sign of its conviction and the opportunity given for the people to arrive at their conclusion in the matter. Hence the close relation existing between licensure and ordination.

Rev. F. H. McCutcheon said briefly and forcibly that conduct should be regulated by law, not law by conduct, that the Presbytery should exercise its power and that our book gave permission for the preaching of unlicensed candidates.

Dr. Rosebro suggested that the majority report be amended by the addition of the Mecklenburg overture. It was dangerously like swapping horses while crossing a stream. The matter was settled by an understanding that should the majority report prevail the overture should also be sent down to the Presbyteries. The majority report was adopted and so the advocates of a minimum of change secured a maximum. The lowering of the old standard of licensure with regard to time of study and qualification, the lifting of the standard of ordination, the three year's term of licensure and the requirement that the licentiate prosecute his studies to a successful completion, are the features of the paper that was adopted and sent down to the Presbyteries.

[As kindly suggested by our correspondent, and is required by the demands of space, we omit a large part of the correspondence, interesting as it all is. This is exceedingly regretted, but under all the circumstances we cannot do otherwise. Just here, in accordance with above explanation, we omit the report, given quite fully by our correspondent, of the Means case. The result was as we have heretofore informed our readers to reverse the action of the Presbytery of Charleston, and of the session of the Second church of Columbia and to restore Miss Means to membership from which she had been suspended. This decision does not mean that the Assembly, or any other church courts authorize or approve of Sunday work merely because such work is the means of livelihood of those engaged therein—an interpretation which has been put upon the action of the Assembly by some secular newspapers.

We resume our correspondent's report with his comments on the Means case:]

We may note these things as the lessons of the trial. The Assembly has not veered from the historical position of the Presbyterian Church with regard to the Sabbath.

Our highest court will protect the rights of the humblest member of our Church.

Our newspapers should not take too strong a position on a judicial case until all the facts are in.

FRIDAY—EIGHTH DAY.

The case of appeal by Charleston Presbytery from the Synod of South Carolina was concluded on Friday afternoon. On the night of that day it was refreshing after the long controversy to take up the consideration of the Sabbath-school's report made by Rev. F. H. Gaines, chairman of the standing committee. Sixty-nine of the Presbyteries reported: 1,674 schools, 14,917 teachers and 123,349 scholars. Of these 5,107 have been admitted to the communion. Comparison with previous year was made, but the defective reports made such comparison of little value. Surely the figures given convey much of encouragement and hope. What an army it is! May the blessing of the God of the Covenant be upon these children of our mother Church! The elders showed their absorbing interest in this practical subject of Sunday-schools, and gave much of their valuable experience on the subject. Elder J. G. Barkley, of Kentucky, made a capital speech. One of the interesting results of the discussion was the appointment of an ad interim committee consisting of Drs. Gaines, Rosebro and Daniel, and Elders J. W. Wallace and G. W. Barkley to consider the question of an Assembly's agent of Sunday-schools—and, in answer to the overture from Albemarle Presbytery to consider a graded course of Sunday-school Lessons for the use of the children of our own Church, that will take the place of the International Lessons.

Dr. Daniel offered a protest against the action of the Assembly with regard to Licensure.

Dr. Summey offered a resolution to the effect that the secretaries of the Executive Committees be elected at a session of the Assembly with closed doors. It was subsequently adopted. It ought to be made a standing rule of the Assembly.

The report from the committee on Colored Evangelization was heard. In the absence of the efficient chairman who prepared the report Dr. L. E. Blanton, your correspondent was asked to act in his place. The report was signed by every member of the committee. The committee carefully examined the overture from Tuscaloosa Presbytery and Central Texas, asking for the abolition of the office of Secretary and the transference of the work to the Home Mission Committee. The persons representing these Presbyteries were also heard. It was discovered that the

(Continued on third page.)

(Continued from second page.)

GENERAL ASSEMBLY.

were not two independent motions arising in different parts of the Church, but were one and the same. The committee declined to make the change proposed, but recommended the election of the former executive committee and of Rev. A. L. Phillips as secretary. It also approved the administration of the work during the past year and cordially commended the cause to the loyal and hearty support of our Church. It asks for $15,000 for the coming year.

Dr. Otts offered a substitute to this report in the line of the overtures from the Presbyteries mentioned above. Indifference at once changed to interest. There was a manifestation of electricity in the air. Dr. Otts complained that too many were helping him make his speech. One statement of his was corrected however, that $3,000 were spent in administering $10,000. Out of that amount the salaries of the two teachers at Tuscaloosa Institute (now named "Stillman Institute") were paid, and the expense of the work amounts to about $350 more than before the election of a secretary. So the expense of the argument was quietly eliminated. Dr. Otts was interrupted by the adjournment of the Assembly and claimed the floor when the subject came up as unfinished business next morning.

GOLD DUST.

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—*Pascal.*

***

All are architects of Fate
Working in these walls of Time,
Some with massive deeds and great,
Some with ornaments of rhyme.
—*Longfellow.*

***

Heaven gives our years of fading strength
indemnifying fleetness,
And those of youth a seeming length proportioned to their sweetness.
—*Campbell.*

***

If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundation under them.—*Thoreau.*

MAGAZINES.

The Eclectic for June is a particularly interesting number. Among the table of contents are Constantinople as an Historic City, Modern Habits and Customs, Religion and Morality, Early Social Self-Government, Emerson's Meeting with DeQuincy, The Evolution of the Daughters, Quotation, The Origin of Cultivation, Modern Surgery, The Shadow of Death, Hachisch Eating, When Life Stirs, The Sweet Tooth, And One Unknown, Green: Its Symbolism, Some Skylark Poems and Life in the Sage-Brush Lands of California. E. R. Pelton, Pub., New York. $5.00 per year.

Blue and Gray for June has for its opening article Shiloh, After Thirty-two Years, Last Meeting Place of the Confederate Cabinet, Confederate Ram Raid off Charleston, S. C., are but two of the many interesting papers. The Patriotic American Co., Philadelphia.

"A Cumberland Vendetta," by John Fox, Jr., is the title of a novellette which begins in the June *Century.* Among other contributors are Chas. H. Davis, Frank Dempster Sherman, Thos. Gaskell Allen, Jr., Wm. Lewis Sachtleben, John Burroughs, Mark Twain, Hjalmar Hjorth Boyesen, W. J. Stillman, Edith M. Thomas, Frank R. Stockton, Albert Shaw, Will H. Low and Brander Matthews. These names bespeak valuable and interesting articles on varied subjects. The Century Co., New York. $4.00 a year.

A Sunday-School Thermometer.

The Sunday-school of a Baptist Church in Chicago has a novel and interesting way of announcing and registering the attendance. It is by means of the "Sunday-School Thermometer." A long glass tube is mounted upon a wooden frame, the whole resembling a large thermometer. The scale is graduated by tens and hundreds, the degrees in this case ranging from 400 to 1,000. A string or tape, part of which is colored a bright red to represent the mercusy, runs through the centre of the tube, and and may be moved up or down by means of a small crank at the head. 400 is designated as "very cold," 500 "cold," 600 "temperate," 700, "warm," 800, "very warm," 900, "hot," 1,000, "very hot." The idea is an excellent one, and deserves imitation.—*Youth's Journal.*

WARD SEMINARY.

[Correspondence of the N. C. Presbyterian.]

Ward Seminary has just closed one of the most successful years in its history. There have been enrolled more than three hundred pupils, one hundred of whom have been boarders. The commencement exercises from first to last were characterized by originality and unusual excellence. Concerts were give by the pupils of the different music teachers to large and appreciative audiences. On May 24th, the pupils of the Kindergarten and Primary departments gave a most novel entertainment. The little folks, gowned after the manner of their elders, appeared in the "Tea Party." Unlimited applause greeted them and the evening was a perfect success. "Portraits from English History" were presented by the pupils.

The baccalaureate sermon, preached by the Rev. J. W. Walden, D. D., of New Orleans, was a masterly effort. Wise and earnest counsel was given the young ladies just entering upon the sterner duties of life, &c. The attention of the vast congregation attested the interest awakened by the scholarly divine. Monday and Tuesday were devoted to the Art reception. The display of crayon and charcoal work, oil, water color and china painting was entirely unlike that of the ordinary school exhibition. The work was from the life model, still life and casts. The china painting designs were largely original, as all true art should be; in fact the whole exhibition was one of a genuine art school and did not partake of a character of work usually done in a young ladies' seminary. The universal opinion was that this exhibition was the best ever seen in Nashville. The commencement exercises proper occupied Wednesday evening and were quite unlike the exercises of the olden time. The ten fair graduates, in their snowy robes, were of course the center of attraction, and the many rare flowers showered upon them testified to their popularity. Senior essays are no longer read in public in this institution but are submitted to the criticism of the faculty. The time usually devoted to these was occupied by Mr. Leon H. Vincent, of Philadelphia in a finished and eloquent address on "Heroic Reading." U. S. Circuit Judge, Geo. R. Sage, after a short and spicy address to the graduates presented them their well earned diplomas.

Ward Seminary, situated in the heart of Nashville, has been in operation thirty years and is probably the best known school for girls in the South. Three years ago it was purchased by the Presbyterians of Nashville and under the new management much has been done by way of improvement of the property, and increase in thoroughness and general efficiency of the school. Twenty-six teachers are employed and the best advantages are offered in every department. Ward Seminary deserves the hearty support of Presbyterians.

Compliments.

Luther never spake a truer word than when he said: "In truth I see and feel that those who mention me to my disadvantage do me most good." Happy are the uses of an enemy to a man seeking to perfect himself in virtue or religion. An enemy never flatters, and that is a great and good thing.

Compliment is the synonym of adulation and flattery, but being the popular and active member of the firm it has absorbed to a great degree the capital, character, and uses of the others. Less offensive to taste, with a fairer reputation than either flattery or adulation, compliment gives currency and value to the worst features of both. Not so sordid nor cringingly false as adulation, yet it keeps its eye open to the interests of number one, and is always complaisant and obsequious if it never speaks; not so gross as flattery, it smoothes its tongue, and improves its taste, and flatters in a wiser way, and with a more delicate taste, than flattery could do. Compliment was born and christened in hardy times, and started on an honest and manly career, but it went to school to policy, and fell in company with insincerity, guile, and fashion, and lost its original simplicity and character, and became the servant of selfishness and servility, and not the friend of duty and high esteem.

The fear of being dull or uninteresting often leads to compliments. But the weak, unamiable, selfish desire to please is the fruitful source of this bad thing. Badinage, or the lack of heart, or the lack of head, may be profuse in compliments. But complimenting is not always playful, or heartless, or headless. It is often very deliberate and serious business, having method, head, and heart in it. The set purpose is to gain influence, to be popular, and complimenting is the route to that influence or popularity. Compliment is the ready slave of ambition. It is the demagogue's right hand. It does not "wade through slaughter to a throne," but it does that which in its measure is as criminal, it creates and inflames vanity. It destroys simplicity and purity. Of compliment Mr. Wesley said: "A vile word, the very sound of which I abhor. I advise men of sincerity and simplicity never to take that silly word into their mouths; but labor to keep at the utmost distance both from the name and the thing."

Vanity is the strong point of weak men, and the weak point of strong men. Compliment comes in at the point of vanity. It is always a welcome visitor at that door. The exposure of women to attacks on the side of vanity is proverbial, but the proverb has been made by the vanity of man. Vanity may be hereditary with woman, with man it is epidemic and natural. Vanity is universal in the race, and to gratify it is the readiest road to favor, and complimenting is the readiest way to gratify vanity. That all men have a streak of vanity is true, and that it makes one feel good to tickle this vanity is also true; but that duty or piety demand us to minister to this piety is not true It cannot be innocently ministered to. Our duty is to cure it, for it and piety cannot co-exist. Roughness, sourness, severity, are not the antonyms or cure for complimenting. But honesty, fidelity, plain, sober speaking are the remedies for its insincerity, falsehood, and its thousand other evils.

In God's language, to the stern old Hebrew flattery means smooth. The false prophets brought not God's message, but prophesied smooth things, because this pleased the people, and made them popular and influential. Many a modern pulpit seeks to bring not the message that God would have them bring, but the message that pleases. With them that blasphemous maxim prevails, "The voice of the people is the voice of God." In these pulpits smooth doctrine, oily sentences, pleasing compliments have been the staple commodity so long that the people will not tolerate candor, sincerity, nor sound doctrine. The preacher who expects to do good by flattery goes to the devil's mill for God's grist, has put on the devil's armor to fight God's battles, claims Christ's property with the devil's signature and seal. Paul declared that he flattered no man; that if he songht to please men he would not be the servant of Christ.—*Christian Advocate.*

Building Too Late.

I saw an old man building a house. He made it very beautiful. He furnished it very richly. But it was built too late. After all his toil and pains, he was buried from the old, tottering house where he had spent all his years.

I saw an old man planting a tree before his door. He said he thought it would be pleasant to sit in its shade. Poor man! he forgot that long before that tree would cast a grateful shade with wide-spreding branches he would be in his grave. He ought to have planted the tree in the days of his youth, and then he could have enjoyed its shade in his old age.

To have the blessedness of God's love pouring into your soul when you get old, you must remember your Creator in youth. The old days are "evil days" in which to begin to follow the Lord. The heart is cold. The brain is dull. The machinery of life is almost worn out. Love clings feebly then. It is hard to make the change.

An old man said to the preacher, who came to speak to him about salvation, "Do not waste your time on me. Go and speak to the young. Their hearts are tender. Their characters are unformed. But there is no use to talk to me. It is too late!"—*Dr. J. R. Miller.*

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The Measurement of Men.

"Electricity cannot follow a broken wire, nor success a lying life," is most profoundly true. The man or woman who attains success has laid a foundation of truth. Pretence to goodness, knowledge, unselfishness, may for a time succeed, but there is no surer thing in life than that pretence is always revealed. The truth is eventually the measurement of every man in the eyes of his fellows; he must suffer if he cannot stand in its light. Many succeed for a time, concealing the weakness, the lack, the sin; but time, that merciless recorder, brings the day of reckoning, and the real strength, knowledge, motive, method, of each man are the knowledge of all who come within his circle of influence. It may be that death has hastened the revelation, but the name and the personality remain the guide, or the warning, for those who come after.

To be an influence in the life of the household, the community, the church, there must be harmony between the life of the man and his uttered speech. His principles are revealed in his life; his sympathies must be expressed in his actions; his character must equal his beliefs, his sympathies. There must be a steadiness of aim from within if a man's life is to sway those about him, to influence character.

Even the man who has a power that makes him an influence for evil must possess steadiness of aim; he must be consistent in the walk he has chosen. The pretender of evil fails of success.

It is this conception of life that makes each man struggle toward the place which the community has accorded him. To believe that men trust him, believe in him, accept him, is, even to the strongest, an incentive to higher living, or a constant menace that makes the pretender quake with fear when he sees his own soul, lest men should discover him. —*The Outlook.*

Which will You Choose Boys?

I read of a boy who had a remarkable dream. He thought that the richest man in town came to him, and said—"I am tired of my house and grounds; come and take care of them, and I will give them to you." Then came an honored judge, and said—"I want you take my place; I am weary of being in court day after day; I will give you my seat on the bench if you will do my work." Then the doctor proposed that he take his extensive practice and let him rest, and so on. At last up shambled old Tommy, and said—"I'm wanted to fill a drunkard's grave; I have come to see if you will take my place in these saloons and on these streets." This is a dream that is not all a dream. For every boy in this land to-day who lives to grow up, some position is waiting as surely as if rich man, judge, doctor, or drunkard stood ready to hand over his place at once. Which will you choose, boys? There are pulpits to be filled by God-fearing ministers, and thousands of other honorable places; but there are also prison cells and drunkard's graves. Which will you choose?

Truths Tersely Told.

A certain kind of ants keep slaves to get a living for them. So do saloon keepers.

The drink habit is contagious as small-pox, and harder to cure. Don't expose yourself.

Men who are drinkers at twenty on an average will only live fifteen years.

One boy in every fifth family is sacrificed to the rum demon.

A moderate drinker may soon be an immoderate drunkard.

The moderate drinker is Satan's decoy to the young.

The corner-stone of the almshouse is the beer barrel.

The saloon is the grave of health, home, and happiness.

It is the respectable saloon that makes the drinker, and the drinker that makes the drunkard.

Signing the pledge has been for many a man the signing of his own emancipation proclamation.

When the natives of the South Sea Islands join the Church, they give up drink and tobacco.

The United States gives her teachers $148,173,487 yearly to train her children. Then she gives the saloon kepers $1,200,000,000 to ruin them.

If gin mills decorated their windows like other establishments with samples of their finished work, how different they would look from what they do now.

The saloon is the devil's great drag net.

Saloon-keepers are the devil's blood-hounds.

The white slaves of the saloon outnumber the black slaves of slavery.

The moderate drinker is in one respect worse than the drunkard. For the boys think they will follow the moderate drinker, but shun the drunkard.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

LAW SCHOOL,

University of North Carolina.

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Forty-second regular Session begins September 5th, 1894. Fourteenth Summer Session begins July 2d, 1894. For particulars, address, JOHN MANNING, LL. D., Chapel Hill, N. C.

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The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. E. E. Bigger, from Washington, N. C., to Corsicana, Texas—after July 1st.

Rev. S. M. Logan, from Chatham, Va., to Stanford, Ky.

Rev. B. H. Dupuy, from Waxahachie, Texas, to Water Valley, Miss.

Rev. J. W. Roseborough, from Columbus, Miss., to Booneville, Mo.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met in the Mission Rooms on Monday, June 5th. Three new members were welcomed to our counsels, Rev. George W. Patterson, of Murfreesboro, Tenn.; Rev. W. C. Clark, of Shelbyville, Tenn.; and Rev. F. B. Webb, of Columbia, Tenn.

Universal regret was expressed at the absence of Dr. E. A. Ramsey, of Memphis, Tenn., who having been appointed a member of the Committee on Education, was omitted from the Foreign Mission Committee upon which he had rendered such valuable and highly appreciated service, from the time of the Committee's removal to Nashville. A letter was read from him expressing his continued kindly interest in our work.

A brief visit from one of our former colaborers, Rev. Dr. Witherspoon, now of Baltimore, Md., was greatly enjoyed by the Committee.

The whole office force of last year was reappointed by the Committee,

Mr. Erskine Reed was elected Treasurer to whom it is requested that all remittances, *for all purposes whatsoever*, connected with our office, shall be sent.

Rev. D. C. Rankin was continued as Editor of The Missionary, in which position he had rendered such valuable and satisfactory work for the past year.

A committee consisting of the Chairman, the Secretary and Dr. Bryson, was appointed to take the report of the Ad Interim Committee, and after full correspondence with all the Missions, from whom we expect to receive valuable suggestions, prepare a complete new Manual of Missions, to be presented to next General Assembly for its approval.

On information received from Korea as to the present need of reinforcements there, the former action of the Committee assigning Rev. Eugene Bell to Hangchow was reconsidered, and he was appointed to Korea according to his original desire and intention.

A letter was read from Rev. J. Rockwell Smith, D. D., giving account of his work at Nova Friburgo, where he is teaching the Synod's Theological class; and reporting the addition of another member to his household.

Letters were read from Rev. and Mrs. S. R. Hope, of Japan, and also from Rev. C. K. Cumming, all of them giving encouraging reports of the condition of the work in their fields.

Announcement was made of the death of Rev. F. A. Cowan, at Lavras, Brazil, on May the 2nd. Brother Cowan had been at Lavras for some months, quietly awaiting his end.

Miss E. V. Lee, who at our last meeting was reported as ill with typhoid fever, was reported to be convalescent; and is now on her way home under the care of Rev. A. T. Graybill, who was also ordered by his physician to return to this country for a rest of three months.

A committee was appointed to proceed at once to prepare the necessary papers for the Executive Committee's incorporation. It is hoped that in a few days we will have become an incorporated body as authorized by the General Assembly; and will be ready to receive directly, any gifts or bequests of money or property for the benefit of Foreign Missions.

The Treasurer's report showed the receipts for the month of May to be $12,794.00. This is an increase on the receipts for May, 1893, of $354. The receipts for June up to date promise well. We sincerely hope that they will be sufficient to make up for the shortage of $2,000 in our April receipts as compared with the receipts of April 1893.

S. H. CHESTER,
Secretary.

NORTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Dover:—A union meeting of ten days has just been closed. Rev. J. E. L. Winecoff (of the Presbyterian church) and Rev. Mr. Kelley (of the Methodist church) were assisted by Rev. C. G. Vardell, of New Bern. The Lord's *faithful few* prayed earnestly for an outpouring of the Spirit and labored diligently to lead souls to the Saviour, and their efforts were "not in vain." The Spirit was evidently present through the whole meeting. Twenty-one professions were the visible results, and others interested and asking for the prayers of all Christians. There have been four accessions to the Presbyterian church, and three to the Methodist church. Others are ready to be received, some into the Methodist church and some into the Presbyterian church. There are a few who have not decided with what church they wish to unite.

[Correspondence of the N. C. Presbyterian.]

Lattimore Church:—Was organized on the fifth Sunday in April by a committee of Mecklenburg Presbytery, consisting of Rev. R. Z. Johnson, Rev. W. P. McCorkle and Ruling Elders J. F. Tiddy and J. M Flack. Eleven members of the Presbyterian churches of Shelby and Gaffney's S. C., presented letters of dismission and entered into a mutual church covenant. A congregational meeting was held Friday, May 18th, and Messrs. J. C. H. Duff and W. J. Colton were elected ruling elders. They were duly ordained and installed at the night service of the same date. This little band is hopeful, and there is a prospect of growth. P.

[Correspondence of the N. C. Presbyterian.[

Mocksville Church:—In addition to the eight persons received a week or two ago, I ought to add five more. One of these joined the church on the first Sunday that Bro. Black was with us, and had her three children baptized. One other is the result of our late meeting. And three were received by letter from other churches. These all make thirteen received in the last month.

P. H. D.

[Correspondence of the N. C. Presbyterian.]

Orange Presbytery:—Held a called meeting in the Greensboro First church, Friday, June 8th, at 10 a. m. The pastoral relation between Rev. E. C. Murray and the Mebane and Bethlehem churches was dissolved and Mr. Murray was dismissed to the Presbytery of Enoree. Rev. D. I. Craig was elected stated clerk of Presbytery. Dr. Smith was appointed a member of the Committee on Manual, and the committee was ordered to report a revised manual next fall.

E. C. MURRAY,
Stated Clerk.

[Correspondence of the N. C. Presbyterian.]

The High School of Orange Presbytery Closing Exercises:—On Wednesday evening, June 6th, Rev. E. Daniel, D. D., of Raleigh delivered before the pupils of the High School and of the Mebane Female Academy a masterly address on "Memory as the Conserving and Reproductive Faculty." The subject was treated not only learnedly and eloquently, but in a very simple and practical manner.

On Thursday evening, the closing exercises of the two schools were held. The girls gave a charming concert. Rev. L. B. Turnbull, President of the Trustees of the High School, in a very graceful and happy manner, delivered the certificates and prizes. Certificates of graduation were conferred upon Messrs. Chas. H. Johnston and S. Floyd Hughes. Prizes were awarded as follows: For general scholarship, 1st, Henry R. Southerland, 2nd, Walter S. Crawford; for best maps of Palestine, H. Ernest Wilkinson, Walter E. Walker, and Henry R Southerland; for Biblical theses, S. Floyd Hughes, Walter E. Walker, and Wm. L. McPheeters. The prospects of the High School for the next session are very bright.

[Correspondence of the N. C. Presbyterian.]

Henderson Church:—This church has been placed in a better state of organization by the addition to its official force of three ruling elders and four deacons. The congregational meeting by order of the session was held on May 20th The congregation elected Messrs. Bryan Whitfield, J. A. Gilmer and Edward Hines elders, and Messrs. J. B. Owen, C. A. Lewis, J. B. Gary and W. A. Hunt, as deacons—after a sermon upon the ruling elder's office by the pastor the ruling elders were on the following Sabbath ordained and installed in their offices, and on the Sabbath after this, after an appropriate sermon the deacons were set apart and installed in their proper offices. These are all superior men and the congregation recognizes their influence and worth.

[Correspondence of the N. C. Presbyterian.]

Rev. T. R. Sampson:—Rev. R. W. Culbertson writes: On Saturday and Sunday 2nd and 3rd, Rev. T. R. Sampson visited the churches Hawfield and Cross Roads in behalf of Foreign Missions. He found at the first a full house, (though on a week day), and at the latter an overflowing. Bro. Sampson *entertains*: this may be the first thought, but the second will be that he *instructs, awakens, stimulates, convinces*; that entertainment is not an end but a means, designed to fix attention and open the door that truth may enter—and remain. It is impossible to listen to his addresses without feeling a more intelligent interest in the work, and a deeper sympathy for humanity suffering in darkness and without hope. He deals in the main not in doctrines but in facts; and approaches the duty of Foreign Missions, not from the side of divine command but of human need. He proceeds to tell what he himself has seen of the world's great needs, leaving it for the pastor to insist upon Scriptural considerations. His work is supplementary to that of the settled ministers—in no sense a *substitute* for it—and depends largely for its efficiency on being improved and followed up. For the working pastor it is a most invaluable help. Bro. S. paid us a flying visit once befor. This time he staid a little longer, and we should be glad to see him again with still more time at his disposal.

Mebane, June 9th.

VIRGINIA.

[Correspondence of the N. C. Presbyterian.]

Danville:—Rev. C. W. Maxwell is supplying the church at this place for a few weeks in the absence of the pastor, Dr. Alexander Martin.

TEXAS.

Corsicana:—Rev. E. E. Bigger, lately pastor of the church at Washington, N. C., expects to enter upon the duties of the pastorate of this church on 1st July prox.

MISSOURI.

[Correspondence of the N. C. Presbyterian.]

Pleasant Hill:—On Sabbath, 31st ult., the members of the Presbyterian church of this city unanimously elected Rev. A. A McGeachy, of Laurinburg, N. C., pastor. He has preached for us since the second Sabbath in May and every one is well pleased.

[Correspondence of the N. C. Presbyterian.]

Memphis:—Rev. J. W. Roseborough recently assisted Rev. C. L. Hogue, of Memphis, Mo., in a three week's meeting. Fifty-six persons were added to our church, mostly on profession, and there were eight other professions of faith. The assistant found a very excellent people there and a working church. They made a thank offering of $75 to Synod's Evangelistic Work. The church now has considerably over two hundred members. Pastor is loved and people faithfully served.

Death of Dr. W. W. Robertson:—Dr. Robertson, died at his residence in Fulton, Mo., on 27th ult., in the 85th year of his life. He was one of the founders of Westminster College and President of the Board of Trustees for many years. He also founded the Synodical Female College.

Grand Avenue Church, St. Louis:—The St. Louis Presbyterian says: At the bimonthly observance of the Lord's Supper in the Grand Avenue church, last Sunday, the pastor, Dr. Cannon, announced that since the previous communion season, the session had admitted four memberc by letter and seven on confession of Christ.

GEORGIA.

Flemington:—Some ten persons have been added recently as fruit of a precious season of grace.

Second Church, Savannah:—Good congregations and quiet ingatherings amounting to twenty-two persons within past three month. Rev. W. A. Nisbet, pastor.

EDUCATION.

WHEREAS, The Executive Committee of Education for the Ministry, in obedience to the action of previous General Assemblies, has heretofore made its appropriations of aid to candidates positive, *i. e.*, pledges of the amount promised, and this for the alleged reason, that all candidates might know how much aid they could depend upon for the current year; and

WHEREAS, The experience of the last two years has shown the alleged reason to be fallacious, and the policy resulting in debt to the Church, and disappointment to the candidates; and

WHEREAS, The recent General Assembly, which met in Nashville, Tennessee, while recognizing the binding obligation of promises already made, has, in answer to the earnest request of the Executive Committee, reversed its policy in these words! "The payment of the amounts promised candidates shall be conditioned on the ability of the Executive Committee to meet its obligations, and in no sense shall these promises to pay be considered as a debt, to be paid out of the funds of the subsequent year." Therefore,

Resolved 1. That the appropriations for the current year shall be $75 as the maximum for the college and seminary candidates, and $25 for those in the preparatory course.

2. That in order to meet the obligation of the Church to her candidates for two years past, special gifts are hereby solicited from individuals and friends of the candidates, and from churches which gave nothing last year.

3d. That all candidates and Presbyteries are hereby informed that, according to the action of the recent General Assembly, at Nashville, Tennessee: "The payment of the amounts promised candidates shall be conditioned on the ability of the Executive Committee to meet its obligations, and in no sense shall these promises to pay be considered as a debt, to be paid out of the funds of the subsequent year."

Adopted by the Committee, June 4, '94.

E. M. RICHARDSON,
Secretary.

Salisbury Truth: The wheat crop in this part of the State is represented as very sorry. It is badly in the rust and is falling down.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., June 6th, 1894.

In view of recent happenings in connection with and on account of the strikes in the coal mines of the country a bill prepared by Representative Kiefer, of Minnesota, is worthy of more than a passing notice. The bill is now being considered by the House Committee on Labor, to which Mr. Kiefer referred it for amendment and suggestions before formally introducing it in the House. The bill provides for a National Board of Arbitration, to which all labor disputes shall be referred, and the decisions of which are made as binding as those of a Federal court. The board is to consist of five members, one of which shall be the U. S. Commissioner of Labor and another the governor of the State in whom the dispute is to be arbitrated. It provides that applications for arbitration may be made—always to the governor of the State in which applicants reside—by either employers or employes. There is only one obstacle to the passing of this or a similar bill by Congress, but that is a serious one, inasmuch as it involves the construction of the Constitution of the United States. It is argued by the opponents of the idea, who admit that it would be a good thing, that Congress has no authority under the Constitution to establish such a board, it having no jurisdiction over the internal affairs of the several States. The idea appeals strongly to the large and growing class which believes arbitration to be the proper method of settling all disputes, whether personal, national or international, and the hope that Congress will adopt it in some shape is frequently heard. A similar bill has been introduced in the House by Mr. Houk, of Tennessee.

Several things have made foreign missionary matters conspicuous in our churches this week. Sunday evening Rev. Hugh W. White, of Virginia, who will start for the interior of China about the last of next month, where he is to be maintained as a missionary by the Central Presbyterian church, of this city and the Loudon Street Presbyterian church, of Winchester, Va., of which his father is pastor, preached a missionary sermon at the former Church and on Monday evening was given a reception by the Laura Pitzer missionary circle of the same church. Sunday the regular choirs at the Church of the Covenant and All Souls church were displaced, the first at the morning and the last at the evening service, by the native African choir, organized by a missionary and now making a tour of the United States under the charge of Rev. James H. Palmer and Miss Clark, returned African missionaries, as a living object lesson showing what the missionaries are doing for the Africans, and at the same time to raise money to build a training and industrial school at St. Philips' Mission, Grahamston, Africa. There are fifteen in this choir, six men, seven women and two children, one a Bushman, the other a Hottentot. They are from seven different tribes and dress in native Kaffir costume. They sing both in English and in their native language, and will remain in Washington for a few days, singing in the churches. They have been away from home since February of last year, and have not yet decided just when they will return. Rev. William P. Chalfant and his wife, who have long been engaged in Chinese missionary work, delivered entertaining addresses at the annual mite-box opening at the Metropolitan Presbyterian church last night, on their Chinese experiences.

T.

WHAT THEY SAY.

Evangelist:

Brethren of the pulpit and press! whatever apology you make for the saloon, do not say that it is "the only place open to the poor!" for it is not. It may be the only place a certain man will enter, but that is quite another thing.

Presbyterian:

A point was well made lately by the Queen of Madagascar, who is at war with the saloons in her kingdom. When the saloonkeepers, whose business she had suppressed, approached her for compensation, she retorted briefly, "Compensate those whom you have wronged and I will pay the balance."

Herald and Presbyter:

"There came a viper out of the heat, and fastened on his hand." It is a way the old serpent has. Just when a man is about to put forth his hand and render assistance to his fellow-men, just as his heart moves him to reach for his purse and give a large sum to missions, the viper fastens on his hand. When this happens, your only safety, my brother, is to shake off the beast into the fire whence it comes. So did Paul. (See Acts xxviii. 3–5.)

Canada Presbyterian:

Presbyterians are sometimes called bigoted; they are often described as narrow and strait-laced. There is no book in the world large enough to contain all the sneers that have been sneered at our iron-clad symbols. There is no politician on the face of the earth that has been slandered as much as the Confession of Faith has been slandered. Strange to say, these narrow, strait-laced people are expected to pay, and generally do pay about two-thirds of all the money that is contributed for charitable and extra-denominational purposes. Your gushing, dear-brother, union-talking man usually takes precious good care of his money. His mouth is more open than his pocket.

National Presbyterian:

Children, like adults, are made unhappy by selfishness. They should be early taught that if they would be happy they must learn do something toward making others happy. They should be made to understand that in this world every person owes service to those by whom he is surrounded, and that happiness comes only of paying what he owes.

Western Christian Advocate:

After all, it is sin that curses the earth. Let us destroy the evil fruits of it in specific forms whenever and however we can. But let us remember that these fruits are borne by sin in human souls, and work away at our proper church business—getting the upper hand of sin in men's souls—salvation by faith in Jesus Christ. On this movement all other reforms depend. An unchristian world never reformed anything, and never will. Christ in men is the hope of glory—of a bright, pure, manly, happy world. Let us push the work of converting the world.

New York Ledger:

It is a pitiable waste of vital force to be always looking on the wrong side of things, and almost a criminal utterance to declare that there is no good thing in modern management. Such vaporings amount in themselves to nothing, and would deserve no notice were it not that people of limited observation, and those who are young, unsophisticated and ignorant of the world and its ways, may, upon reading such foolish stuff, take it for granted that the statements there made are true.

Christian Standard:

There is a disposition on the part of a class of business men to sneer at the college man in business. With them—and they are usually men of not much education themselves—whatever may be thought of the scholar in politics, the scholar in business is a necessary misfit. Now, if this were true, it would be no credit to business, even when "business is business." Whatever is out of keeping with trained intellect, cultivated taste and elevated ambition needs reorganizing. But as college culture becomes more general, and as college graduates multiply in business circles and even among mechanics, this opinion of their unfitness is seen more and more to be based upon prejudice. But college men have themselves been much to blame for this prejudice.

SECULAR NEWS.

NORTH CAROLINA.

Mr. Charles N. Vance, a son of the late Senator Vance, has published the following card "to the public:"

"My father's request and direction to me were that his body should be laid to rest in the lot in the Asheville cemetery selected and purchased by himself, and his first wife, the mother of his children, should be by his side. In compliance with this expressed wish he was placed there by the Senate committee, with the concurrence of his family and widow. There the body remained for nearly two months, when on last Tuesday late, the remains were secretly and surreptitiously taken up and placed in another lot in the cemetery.

"This was known to be without the knowledge or consent of his sons, his only brother or his sister; even against their desire. Within one-half mile of the cemetery were one brother and three sisters of our father, and had either of these been consulted they would have protested against this high-handed act, most certainly against the manner of removal and especially against the opening of the casket, which later was done, but for what purpose we don't know. The removal might even have been submitted to had not the party making the removal, in writing, as the last and final ultimation on the subject, refused to allow the wife of his early manhood (our mother), to be placed by his side. This violation of a sacred obligation was to me so revolting that I felt that it was my imperative duty to the memory of my dead father to replace the remains in the original place. This has been done and I trust and pray they may there remain in peace.

"Sad as has been this duty, it was rendered necessary by the promise I repeatedly made my father. It is also humiliating and mortifying to me that all this has occurred and this publication made necessary. But I see no escape from it.

"We appeal to the sentiment of the good people of this community and of the State of North Carolina to sustain us in our efforts to secure the permanent and peaceful repose of this good man, our father, in the spot of his own selection and choice, and where he was placed by his colleagues of the United States Senate with the full consent of his family and widow, and where may rest by his side the mother of his children.

Very respectfully,
[Signed] CHARLES N. VANCE."

Greenville Reflector: W. C. Haddock told us Monday that he was riding along the road on last Wednesday when six grown minks came out of the woods and ran whining after his horse. The horse was so badly frightened that he had to get down and tie the animal and get a stick after the minks to drive them off. He killed one of them.

(Continued on 5th page.)

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Third Quarter.—Introductory.

The Prophetical and Historical Preparation for the Life of Christ.

For the past six months we have been studying the beginnings of human history, including the Creation and Fall of man, the promise of a Redeemer, and the progress of redemption in the salvation of Noah, the call of Abraham, his moral and spiritual training and that of his descendants, down to the birth of the Israelitish Nation in the Exodus from Egypt. We are now to study that Life for which all that went before was a preparation, and from which all that comes after flows.

That we may better understand it, we should take a running view of the intermediate history.

In Israel we have the Nation taught and trained by the legislation and discipline of the wilderness, and after forty years taking its place in the land of promise. Then for a period of years whose length is disputed, but which may be set down as about 300 years (from the death of Joshua to the reformation under Samuel), Israel was in a low and disorganized state, with no bond of union except the priesthood and tabernacle at Shiloh, and the intermittent rule of a "judge," who was more of a military leader than a civil magistrate. Under Samuel a new start was taken, the laws were more faithfully observed, justice was regularly administered, and companies of "prophets" were trained to expound the law and interpret the will of God. The Nation, however, was still lacking in military strength and continued a frequent prey to its enemies. The people sought a king, and Samuel at God's command grants their request. The first choice, however, is such as to convince them that no form of government insures their safety, but only the power and favor of God. The next choice is a man after God's own heart, and the kingdom is established in his hands. Under David and Solomon Israel reaches its highest point of earthly prosperity. A long series of victories secures its independence, and even supremacy, while wealth pours in from distant lands. The ritual of worship is improved, the religious literature enriched, the Temple is built, and becomes the glory of the land.

Luxury, however, begets corruption, and corruption leads to rebellion, and under Solomon's son the kingdom is divided, only the tribe of Benjamin remains with Judah under the house of David. Most of the Levites, too, flocked to Judah, as their priestly privileges were not recognized in the northern kingdom, and the tribe of Simeon that was geographically cut off from the ten tribes seems to have been ultimately incorporated with the southern kingdom.

The Ten Tribes, of which Ephraim was the head, soon apostatized from the ordained worship, though professing to follow Jehovah until Baal worship was introduced under Ahab. There were frequent attempts at reformation of which those under Elijah and Elisha were the most conspicuous, but at last the kingdom was destroyed by Shalmanesar, king of Assyria, about 721 B. C., the people deported to other lands, while others were brought in to take their places, giving rise to the "Samaritans."

In the kingdom of Judah, in spite of frequent apostasies the worship of Jehovah was in the main observed. The names of Asa, Jehoshaphat, Hezekiah and Josiah stand out conspicuous among the rest as faithful to their position as the representatives of Jehovah. Yet the tendency of the people seemed hopelessly towards idolatry until God delivered them into the hands of their enemies, and about 588 B. C., they were carried into captivity by Nebuchadnezzar.

When the decree of Cyrus authorized their return (536 B. C.) naturally only those most zealous for the worship of Jehovah returned. Israel was thus purged of idolatry; but there followed a period of legalism without true religious feeling—the letter without the spirit. The whole history of the people showed the need of the Life that was to come.

Meanwhile prophecy had been at work. Everything that was good in Israel was turned to account as a type of Him that should come. The faithful priest, the bleeding sacrifice, the cleansing fountain, the sheltering Tabernacle, and the enduring Temple; the prophet revealing God and declaring His will; the conquering King, subduing their enemies and granting them peace and prosperity and blessing; all were made to point to the great Deliverer. Nature, too, was drawn upon with no sparing hand. The flowing stream, the falling showers, the grateful dew, the growing tree, the fruitful vine, the shining light of sun and star; all set forth the graces and virtues of the Messiah. Then the limitations and failures in all that they had experienced lifted the view from a merely temporal and earthly kingdom to one that was spiritual and eternal, from a human King to one who was not only human but Divine. At length Isaiah and Jeremiah tell us the line from which He is to spring (Is. xi. 1; Jer. xxiii. 5); Micah the place of His birth (v. 2); Daniel fixes the time (ix. 25, 26); and Malachi tells of his forerunner (iii. 1, iv. 5).

At the same time a work of preparation had been going on in the outside world. Great world empires had arisen, foreshadowing a universal kingdom; and had decayed, showing that such a kingdom must have a better foundation than human greed and power. Greek and Roman culture and philosophy had shown the insufficency of human speculations to satisfy the heart or to elevate the moral nature of man. Unrest, dissatisfaction, and despair proclaimed the need of something that the world had not yet known. This need and longing is again and again expressed by classic writers. But a more positive preparation was going on likewise. Alexander's conquests had made all but universal the Greek language—the most perfect vehicle of expression known. The Roman genius for government had brought the civilized world under the sway of one sceptre, making progress peaceful and communication easy between land and land. The dispersion of the Jews had made familiar the religious ideas that were to form the basis of Christ's teaching, while many influential Gentiles had become adherents to a system that taught of one God and unfolded a spiritual religion. All things were now ready. The fullness of times had come, and the very heavens tell to the expectant minds of its devout watchers, that the King of the Jews is born, and from far distant lands they follow His Star, and come to kneel at His cradle and offer their royal gifts.

Preparing to Study and Teach the Life of Christ.

First. If you expect to be absent from home during the summer, do not on that account, give up the study of the Lessons. If you do you will not only lose *these* lessons, but be at a disadvantage in studying those of the next quarter. The Editor expects to be absent from home, but does not intend that that shall interfere with his regularly furnishing the lessons. Arrange, therefore, to have the N. C. PRESBYTERIAN, *Earnest Worker*, *S. S. Times*, or other helps sent to you regularly wherever you are.

Second. Inquiries are often made for books that will be of assistance in any particular course. For critical students, we would recommend, "The Life of Our Lord upon the Earth," by Samuel J. Andrews (Chas. Scribner's Sons, $2 50). But for most teachers and advanced scholars we would advise, "The Life of Jesus Christ." by Rev. James Stalker, D. D., (F. H. Revell & Co., 60 cents.) Either of these books can be gotten from the Presbyterian Committee of Publication, Richmond, Va. The *Teacher's Manual*, containing Profs. Burton and Stevens' Analytical Outline of the Life of Christ will prove of great value. It is especially intended for the Blakeslee Graded Lesson Series, but will be of almost equal use in any study of our Lord's Life. It is published by the Bible Study Publishing Co., Boston, 50 cents a year, beginning at any time.

Third. Fix in your mind before you begin, the *chronology* of our Lord's Life.

Dionysius Exiguus, (died A. D. 556) fixed the Christian Era. The Roman year began at the Vernal Equinox, so he made the year 1 A. D., begin with the Annunciation to Mary, March 25, 754 A. U. C. (year from the founding of Rome); the Birth taking place the December following. It is now known that this was certainly, a mistake, and that the Birth of Jesus could not have been later than the year 749 A. U. C. Remembering that the years are *ordinal* (first, second, third, etc.) and not *cardinal* (one, two, three) we have the following table:

749 A. U. C.	=	5 B. C.
750 "	=	4 B. C.
751 "	=	3 B. C.
752 "	=	2 B. C.
753 "	=	1 B. C.
754 "	=	1 A. D.

This gives the following rule. To reduce any date A. U. C. to our reckoning: If the date is greater than 753 A. U C. substract 753 from it and the result will be the date A. D.; if it is less than 753, subtract the date in question from 754 and the result will be the date B. C.

The most probable date for the Baptism of Jesus is January 780 A. U. C. or 27 A. D., and for the Crucifixion, April 7, 783 A. U. C. or 30 A. D. This involves what is called the Quadri paschal scheme of our Lord's ministry—i. e., that it embraced four Passovers. See note on Qu. 66, last paper.

Fourth. Fix in your mind the salient points of the ministry of our Lord. Part I being the Thirty Years of Private Life, we would have His Ministry divided as follows:

Part II. *Opening Events*, Baptism, First Disciples, first miracles.

Part III. *Early Judean Ministry:* John ii. 13–iv. 42.

Part IV. *First Period of Galilean Ministry:* From the return into Galilee to the choosing of the Twelve, Mark iii. 13.

Part V. *Second Period of Galilean Ministry:* From the choosing of the Twelve to the withdrawal into Northern Galilee, Mark vii. 24.

Part VI. *Third Period of Galilean Ministry:* From the Withdrawal, etc., to the Final Departure, Luke ix. 51.

Part VII. *The Perean Ministry:* Luke ix. 51—xix. 28; John ix—xii. 11.

Part VIII. *Passion Week.* From the Triumphal Entry to the Burial.

Part IX. *The Forty Days.* From the Resurrection to the Ascension.

It will be well to cut this out, and in your studies place each event in i s proper period. Thus you will make for yourselves a "Harmony."

Prize Questions.

ANSWERS TO QUESTIONS OF MAY 31.

67. (a) When He made the covenant with Abram. Ex. xv. 17.
    (b) When He appeared to Moses. Ex. iii. 2.
68. (a) At the giving of the law. Ex. xix. 18; or xxiv. 16, 17.
    (b) The Shekinah upon the Mercy-seat. Ex. xl. 34–38; Ps. lxxx. 1.
69. At Pentecost. Acts ii. 3, 4.

Correct answers were received as follows:

Bettie Overcash, Statesville, 67, 68, 69.
Estelle McIver, Gulf, 67, 68, 69.
Flora C. McNeill, Fontcol, 67, 69.
Chas. E. McMillan, Wilmington, 68, 69.
BeatriceT. McEachern, Millprong, 67, 69.
Janet McDonald, Ivanhoe, 67a, 69.
Jno. A. McLeod, Davidson River, 67b, 69.
Katie Monroe, White Hall, 67b, 68a.
N. E. Monroe, White Hall, 67b, 68a.
Willie Arrowood, Laurinburg, 67, 68b, 69.
Thos. O. Coppedge, Cedar Rock, 67b, 69.
D. R. Johnson, Wilmington, 67b, 68a, 69.
Chas. P. Russell, Rockingham 67, 68. 69.
Miriam McFadyen, Clarkton, 67, 68, 69.
Olive Wilson, Hopewell, 67, 69.
Lila Lane, Mt. Vernon Springs, 66b, 68a, 69.
Mary McIntyre, Wilmington, 67, 68, 69.
Robbie McIntyre, Wilmington, 67, 68 69.
Isabelle Robeson, Westbrook, 67, 68 69.
Mary Knox Johnston, Lincolnton, (delayed) 64bc, 66bd.

(The cherubim and the flaming sword at Eden are not said to be an appearance of God, but God placed them there. The cloudy pillar leading Israel is part of the lesson on which these questions were based. We have constantly insisted that the lesson is always assumed and that the questions are to bring out illustrations or parallels to it in other parts of the Bible. Even had it not been in the lesson it could not be said to be the *most extraordinary* manifestation. Neither was it *permanent* except in connection with the mercy-seat and the tabernacle. Allusions to the bright light at Saul's conversion, or to the eyes of the ascended Saviour being like a flame of fire do not meet the conditions of the last question.

NEW QUESTIONS.

There are no new questions this week as announced last week, but there is a serious misprint in Qu. 70. It is "Joseph's age when he was *persecuted*, not when he was "presented."

(Continued from 4th page.)

SECULAR NEWS.

Fairview Institute, and Commercial College at Gibsonville, N. C., it situated in a healthy region and among a good people in Guilford county. On its roll are students from several States. To say that during the six years past it has risen in attendance from 68 pupils to 180 expresses all that need be said to attest its genuine merits.

Red Springs Scotch Scion: Mr. R. F. Devane, of this town, has received a large order for cross-ties to be shipped to Cuba, so we learn. The number that leaves North Carolina daily is immense.

Clinton Democrat: We believe Sampson county raises enough corn to supply the home demand. It has met this demand until recently, but just now Western corn is being shipped here and is selling at 70 cents per bushel.

Windsor Ledger: Mr. Carson Fulcher, living near Coleraine, has a beet with one shoot six feet high and five smaller ones five feet high. The beet is three feet in circumference.

Sanford Express: The brownstone and lumber men of Sanford are genuine hustlers. They are doing a tremendous business here and hereabouts, and despite the general depression, everything about them seems to be flourishing. They scatter lots of clean cash in this community.

Greensboro Patriot: In our last issue our Summerfield correspondent made mention of a rather incredible circumstance, that of pure lumps of salt falling during a hail storm. In an interview with the correspondent he affirms the correctness of his statement, and his veracity is unquestioned. A little girl living near Summerfield ran out of the house during the storm and picked up a handful of the hailstones. Childlike she put some of them in her mouth. Remarking that hail was too salty to be good to eat she attracted the attention of other members of the family. Her mother tasted the hail and pronounced it salt. Another child went out on the other side of the house and brought in some of the hail, which was found to be of the same character. Several of the crystals were laid away, and kept several days before evaporating. The only explanation of the phenomena is that the hail, which is formed by the congelation of vapor, must have been carried inland in the clouds from the ocean. One thing is certain, it hailed salt at Summerfield.

DOMESTIC.

Matters are getting complicated in Colorado. The Governor sent troops to enable the sheriff and his deputies to arrest the striking miners who had been violating the laws. At last accounts the troops were formed for battle with their cannon trained to rake the camp of the Sheriff's deputies.

Near Leadville, Col., two trainmen were killed by a mudslide, while assisting in clearing a track.

Coxey, Jones and Brown, the Commonwealers were released from prison and were received by "the army" with acclamation. Coxey says they may have to remain near Washington until December.

A girl twelve years of age and a boy of seven perished in the flames of a house destroyed by fire near Bradford, Pa.

Ex-Gov. Shands has been elected dean of the faculty of the University of Mississippi to succeed Judge Whitfield lately appointed by Gov. Stone to the Supreme bench of the State.

Mining troubles are rather on the increase all over the North. At Silver Brook colliery near Hazleton, Pa., 500 strikers had a fight with new hands and fourteen men were wounded some of whom probably will die. At Somerset, Pa., a tipple was destroyed by dynamite. Gov. McKinley, of Ohio has ordered ont a large body of troops to suppress rioting in Belmont and Guernsey counties. In Illinois the miners retreated before the militia. Some arrests were made. The miners stopped coal transit, but destroyed no property except the powder magazines. In Indiana miners stoned an engineer to death.

Four railroad bridges were burned in Alabama within five days last week. Suspicion pointed to striking miners as the incendiaries but no evidence justifying arrest could be found.

A special to the Picayune tells of the death of a six year old child near San Antonio, Texas, from a rattlesnake bit.

Quartz said to contain gold has been found near Cuero, Texas.

A lion at Coney Island, N. Y., savagely bit on the check a young woman tamer who went into his cage to give him a good night kiss. The spectators went wild with terror; the young woman will die.

Reports from correspondents of the Savannah News show the growing cotton crop to be suffering for rain. The soil is very dry, and if the drought and cool nights continue, the result will be serious. The crop is already cut off considerably by the unfavorable weather conditions, Sea Island cotton in this State is greatly in need of rain, and is dying in some places.

The baccalaureate sermon of Mississippi Normal College, was preached at Houston, Miss., on the 3d of June, by Rev. H. R. Raymond, D. D., of Starksville.

No mineral water will produce the beneficial results that follow taking one or more of

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FALL SESSION BEGINS SEPTEMBER 19, 1894.

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FOREIGN.

The Italian government refuses permission to several bishops to occupy the sees to which they have been nominated by the Pope. In consequence some thirty sees are vacant.

An old woman who owned a half acre of land died near Nenagh, Ireland. She left no relatives and specified no heir. Her neighbors quarreled over the possession and some thirty men with pitchforks and scythes had a fight. They broke down the doors, beat each other with the candles that had stood around the corpse and closed the fight with two killed and five others too seriously wounded to walk off.

The convention to form a constitution for Hawaii assembled on May 30th, in the hall which formerly was the meeting place for the Legislatures of royalty. The room was filled. The foreign consuler and diplomatic corps attended wtth the exception of representatives of Great Britain and Portugal. The Portuguese consul was absent in San Francisco after brief ceremonies of organization an adjournment was taken to the next day.

The French goverment has asked the chambers for $300,000 to place troops on the French frontiers in Africa.

A burning bridge near Fort William in the vicinity of Winnipeg, Can., gave way under a train of cars of the Canadian Pacific Express. Four went down and taking fire from the bridge were consumed with all express and mail matter. One woman was drowned, the express messenger is missing and it is feared two other persons were drowned.

An annuity of 60,000 frances has been voted by the French commissioners of the Panama Canal to the family of Ferdinand DeLesseps.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On June 5th, at the residence of the bride's father, Mr. Robinson Winchester, Charlotte, N. C., by Rev. C. W. Maxwell, Prof. W. T. REAVES, of Raleigh, and Miss ANNIE WINCHESTER.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

On the afternoon of the 3d inst., Mr. F. C. SINGLETARY, departed this life after a few weeks sickness—the ending of years of suffering. Mr. Singletary had many friends who will regret to hear of his death. He was a member of Faison Presbyterian church and trusted on the merits of his Saviour as his support in this life and his hope for the next. He was 65 years of age.

At his residence in Goshen, Duplin county, on the morning of the 4th inst., Mr. D. M PEARSAL was called away to the land where there is no death. Mr. Pearsal was connected for years with Grove church whose services he regularly attended. He was a good citizen, in his family kind and affectionate, and in his church ready and efficient. Aged 62.

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CONDENSED SCHEDULE.
IN EFFECT DECEMBER 3rd, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

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Train No. 16 connects at Madison with N. & W. for Roanoke and points West.

Train No. 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

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FOR THE FAMILY.

WHICH WINS THE DAY?

A gloomy Frown and a merry Word
Went out for a walk one day;
And they spoke to all they chanced to meet—
The sick, the sad and the gay.

The sick man smiled at the merry Word,
And the sad one looked less sad,
And the gay one laughed till his jolly tone
Made all the echoes glad.

To the gloomy Frown scarce a glance they gave,
But hurried to pass him by,
Afraid, if they looked at his face too long,
They'd echo his dismal sigh.

And ever it's so as we journey on,
And meet them along the way;
We turn from one with a shiver and sigh—
The merry Word wins the day.

—*Mary M. Anderson, in Our Little Men and Women.*

Items for Lady Readers.

A practical and eminently successful employment has been developed in London for women in the shape of a gardening association. It is under very fashionable patronage. Such philanthropic people as the Countess of Malmesbury, Lady Hamilton and Lady Lubbock are among its officers, and it has a well organized bureau on Lower Sloane street, and does business all over London. There is no reason why similar organizations should not flourish in all large American towns.

The Gardening Association contracts for the care of conservatories, window boxes, balconies and gardens by the year or season or month. Plants are also loaned out on hire.

All orders are entirely executed by women, a man being employed for digging, conveying soil, laying gravel, training high outside climbers, and the like. The association also undertakes the care of graves in the cemeteries of London. It supplies whatever plants may be required. When necessary, it replants the graves twice a year. An excellent point in connection with this particular branch of the work is that the prices are made as reasonable as possible in order to bring the benefit within the reach of persons in all circumstances.

Another department of the work consists in taking temporary care of plants belonging to persons who are leaving town. For this purpose the association uses its own conservatories.

Cut flowers are also supplied to families. Every variety of floral decoration, bouquets, wreaths, crosses, ect., are made up quite equal to any similar work exhibited by first-class florists.

The secretary is always at the bureau, ready to supply estimates and to discuss any particulars relating to orders. The business, in fact, is energetically pushed. It sends out a charming little prospectus, artistically gotten up on rough paper with light green ink.

In reply to some inquiries, the secretary said that, although the work necessitated a good deal of stooping and fatigue, it was generally considered pleasant by the women, even if not particularly light. It entails early and late hours, and much running to and fro. Still, those who have tried it, say they find it a much healthier and brighter occupation than many others open to women.—*Savannah News.*

How an Axe is Made.

On entering the main workshop the first step in the operation which is seen is the formation of the axe head without the blade. The glowing flat iron bars are withdrawn from the furnace and are taken to a powerful and somewhat complicated machine, which performs upon them four distinct operations, shaping the metal to form the upper and lower part of the axe, then the eye, and finally doubling the piece over so that the whole can be welded together. Next the iron is put in a powerful natural gas furnace and heated to a white heat. Taken out, it goes under a tilt hammer and is welded in a second. This done, one blow from the "drop," and the poll of the axe is completed and firmly welded. Two crews of men are doing this class of work, and each crew can make 1,500 axes per day.

When the axe leaves the drop, there is some superfluous metal still adhering to the edges and forming what is technically known as a "fin." To get rid of the fin the axe is again heated in a furnace and then taken in hand by a sawyer, who trims the ends and edges. The operator has a glass in front of him to protect his eyes from the sparks which fly off by the hundreds as the hot metal is pressed against the rapidly revolving saw. The iron part of the axe is now complete. The steel for the blade, after being heated, is cut by machinery and shaped. It is then ready for the welding department. A groove is cut into the edge of the iron, the steel of the blade inserted, and the whole firmly welded by machine hammers.

Next comes the operation of tempering. The steel portion of the axe is heated by being inserted in pots of molten lead, the blade only being immersed. It is then cooled by dipping in water and goes to the hands of the inspector. An axe is subject to rigid tests before it is pronounced perfect. The steel must be of the required temper, the weight of all axes of the same size must be uniform, all must be ground alike, and in various other ways to conform to an established standard. The inspector who tests the quality of the steel does so by hammering the blade and striking the edge to ascertain whether it be too brittle or not. An axe that breaks during the tests is thrown aside to be made over.

Before the material of the axe is in the proper shape it has been heated five times, including the tempering process, and the axe, when completed, has passed through the hands of about forty workmen, each of whom has done something toward perfecting it. After passing inspection, the axes go to the grinding department, and from that to the polishers, who finish them upon emery wheels. —*Philadelphia Record.*

Things Useful.

Lemon Fritters.—To one cup of fresh milk and one egg allow the juice and add the pulp of one lemon. These may be served with sauce flavored with the grated peel of the lemon.

How to Make Strawberry Mousse.—Whip a pint of cream to a stiff froth; add a cup of powdered sugar and pint of strawberries pressed through a sieve. Mix well. Put in a mold previously wet with cold water, pack in salt and ice and freeze for three hours. Turn out of the mold and serve.

A nice way to keep wax for the work basket is to fill half shells of English walnuts with melted wax, fastening the two half shell closely together at one end. There will then be a small space at the other end through which the thread will slip when the wax is being used.

To wash a muslin dress:—Make a good lather and wash the muslin in cold water, never putting it into warm water, even to rinse it. If the muslin is green, add a wine glass of vinegar to the water in which it is rinsed; if lilac, the same quantity of ammonia. For black and white muslins, use a small quantity of sugar of lead.

Chocolate Pie With Apricots.—Rasp an ounce of good chocolate into a basin, with the grated rind of a lemon, a very little cinnamon and sugar to taste. Now mix together two dessert teaspoonfuls of biscuit flour and the yolks of three well beaten eggs, with a pint of new milk, pour the whole into a clean stewpan and set over a clear fire until just heated and then lift off the fire. When cold pour it into a pie dish, previously lined with light puff paste, cover the mixture with the whites of three eggs, whipped to a stiff froth and bake for twenty minutes in a slow oven. Strew it over with castor sugar and arrange over it a dozen preserved apricots.

Care of Wet Shoes.—There are few things more disagreeable than to put on a pair of stiff, brittle shoes that have been thrown aside to dry after a rainy day. Here is a formula that claims to eradicate the trouble: First, wipe off gently with a soft cloth all surface water and mud; then, while still wet, rub well with paraffine oil, using flannel for the purpose. Set them aside till partially dry, when a second treatment with oil is advisable. They may then be deposited in a conveniently warm place, where they will dry gradually and thoroughly. Before applying French kid dressing give them a final rubbing with the flannel still slightly dampened with paraffine and the boots will be soft and flexible as new kid and be very little affected by their bath in the rain.

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CHILDREN'S COLUMN.

I SHALL BE LED.

I do not know whether my future lies
Through calm or storm;
Whether the way is strewn with broken ties,
Or friendships warm.

This much I know: Whate'er the pathway trod,
All else unknown,
I shall be guided safely on; for God
Will keep his own.

Clouds may obscure the sky, and drenching rain
Wear channels deep;
And haggard want, with all her bitter train,
Make angels weep.

And those I love the fondest, 'neath the sod,
May rest alone;
But through it all I shall be led, for God
Will keep his own.

—*National Presbyterian.*

Old Bronze.

"It's the strangest thing," said Jessie, with wide-open eyes.

"And my flowers will never grow," said Ruth, shaking her head ruefully.

It was strange. Out in a corner of the garden was a rockery. On the rockery was an iron basket made to hold flowers. Ruth had planted in the middle of it a white lily bulb. All around the edges she had put morning-glory seeds. She wanted the vines to droop over the side of the basket and run down upon the stones.

Every day the children visited it and found that something was doing mischief. It was very plain that the seeds and the bulb were trying to do their duty, for many and many a tiny shoot came peeping above ground. But the earth about them was scratched and the tender green stalks broken down and withered.

And it kept on day after day!

"It must be rats," said Jack.

But nothing else in the garden was ever touched.

"Couldn't be frost, could it?" asked little Nan.

They all laughed, for the geranium and pansies were smiling up in the sunshine.

One day the children came home early from school. Out into the garden they ran, and then there was a shout:—

"If it isn't old Bronze!

Old Bronze was the largest cat they had. Jack had named him long ago, not because he was bronze colored, but because Jack knew that bronze was some kind of a color, and thought it sounded well.

There lay old Bronze on the basket. It was just the time when the afternoon sun shone on it. He probably found the warm earth a very comfortable bed.

They all laughed, and Jack said:—

"I'll fix him!"

He got the watering hose, and aimed at Old Bronze, while Harry ran to turn on the water.

"Oh, don't!" cried Ruth. "Poor old fellow!—he didn't know any better."

"But he must be taught a lesson," said Jack, very firmly. "Now, scoot!"

The cold water came with a dash, and Old Bronze "scooted." With one long, dreadful mi-aw-w-w-w-w! he sprang off the basket, flew over the flower-beds, and did not stop until he was in the top of the tallest tree.

"Poor old Bronze!" The little girls petted and coaxed and fondled him when he came down. He had learned his lesson well, for he never so much as looked at the basket again. And the lily grew, and was soon looking around her like a queen. The morning glories crept down and wandered softly over the stones until, before summer was gone, the rockery looked like a bank of flowers.

—*Sidney Dayre, in Our Little Ones and the Nursery.*

The Field-Mice.

BY MARY C. SPAUDLING.

One summer Jack went into the country with his mother and his sister Mabel to spend the long summer months. He was very busy from morning till night helping feed the chickens, or chasing the calves, or hunting for hen's eggs. Sometimes he would be allowed to go with the hired man to drive home the cows, or, when the haymakers had filled the rack with hay, they would put Jack and Mabel on top of the load, and they would ride in glee to the barn.

The days seemed all too short for their merrymaking, and every night the last thing they said was, "Please waken me very early, for I have so many, many things to do to-morrow." But I wish to tell you of some strange pets that Mabel and Jack had that summer.

One morning they received permission to go into the field behind the house and pick strawberries. They worked hard, and had almost filled their small tin cups, when "Peep-peep" sounded right under Jack's feet. It was such a faint little cry that he first thought it was a bird with a broken wing He pushed aside the grass, and saw four pairs of bright black eyes peering at him.

There, huddled close together, lay four little mice.

"Mabel! Mabel! here are some mice," called Jack. "They are the cunningest little things, and are so young they can hardly move. Come here, and tell me if you ever saw brighter eyes; and they are crying as if they are hungry."

"Oh, the dear little things!" exclaimed Mabel, when she saw them. "How did they come here? I thought mice always lived on pantry shelves and places where no one wants them."

"These must be field-mice," replied Jack. "I heard the farmer say the other day that he had found a nest of field-mice. Let us wait until the father and the mother mouse come home." So they sat down and waited for the old ones to come, put they failed to appear.

"Perhaps they are afraid of us, and will not return while we are here. Let us go to dinner, and then we will come back and see them," said Jack.

When they returned after dinner, the little ones were still alone and crying piteously; so the children went back to the house, and begged corn for the little mice.

After feeding them, they brought water, and tried to teach them to drink. After supper they went again to see the field-mice, and still the old mice had not returned.

"I'll tell you what we must do," said Jack. "I am afraid the mother and father mouse have been killed. Perhaps a cat has caught them. So we must adopt these little mice, or they will die."

The first thing every morning the children would go to the field, and carry the mice their breakfast. Very soon the little creatures would eat from their hands, and became as playful and tame as kittens. After a time, as they grew larger, the children carried them nuts, which the mice would crack with their sharp white teeth.

When the time drew near for leaving the country, Jack and Mabel felt very sorry to part with their little friends the field-mice. They begged their mamma to allow them to take the mice to the city with them. But she would not consent.

"But they have no house to live in! What will they do?" said Mabel.

Then their mama told them that field-mice sleep through the entire winter. As soon as the cold weather begins, they curl up like little balls, and, crawling close to one another, dream the whole winter long.

Sometimes, when a very warm sunshiny day melts the snow, the little mice waken, and nibble some corn or nuts which they have stored away for the winter. Then they sleep on until another warm day.

"I will tell you a very kind thing to do," said their mama. "These field mice will soon begin to lay in a supply of corn and nuts for the winter. It means a great deal of work for them to carry so much food to their homes. So you children can help them by placing some food they like near their nests."

The day before Jack and Mabel left the country, they carried a large quantity of grain and nuts (enough for a hundred mice, the farmer said), and laid it beside the field-mice's nest. During the winter, whenever an unusually bright day occurred, the children would say:

"I expect the field-mice wakened today, and ate some nuts and corn."—*S. S. Times.*

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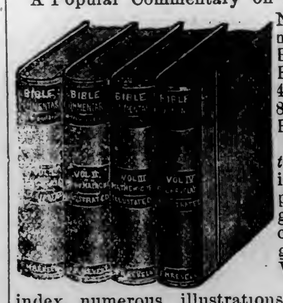
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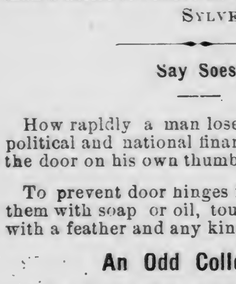
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ArR Mount.....	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro.....	2 40	.....	.....	.....
Le Tarboro.....	12 25	.....	.....	.....
	P. M.	P. M.	.....	.....
LvR Mount.....	1 02	10 20	.....	6 00
Lv Wilson.....	2 08	11 01	.....	.....
Lv Selma.....	2 58	.....	.....	.....
Lv F'y'ville....	4 35	12 51	.....	.....
ArFlorence.....	7 25	3 00	.....	.....

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	P. M.	.....	.....	A. M.
Lv Wilson.....	2 18	.....	.....	6 35
LvGoldsboro...	3 05	.....	.....	7 20
LvM'gnolia.....	4 16	.....	.....	8 29
Ar Wilm'tn.....	5 50	.....	.....	10 00

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Ar Wilson.....	1 00	.....	11 27	.....

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LvM'gnolia.....	10 40	.....	.....	8 33
LvGoldsbo'.....	11 55	.....	.....	9 40
Ar Wilson.....	12 40	.....	.....	10 27

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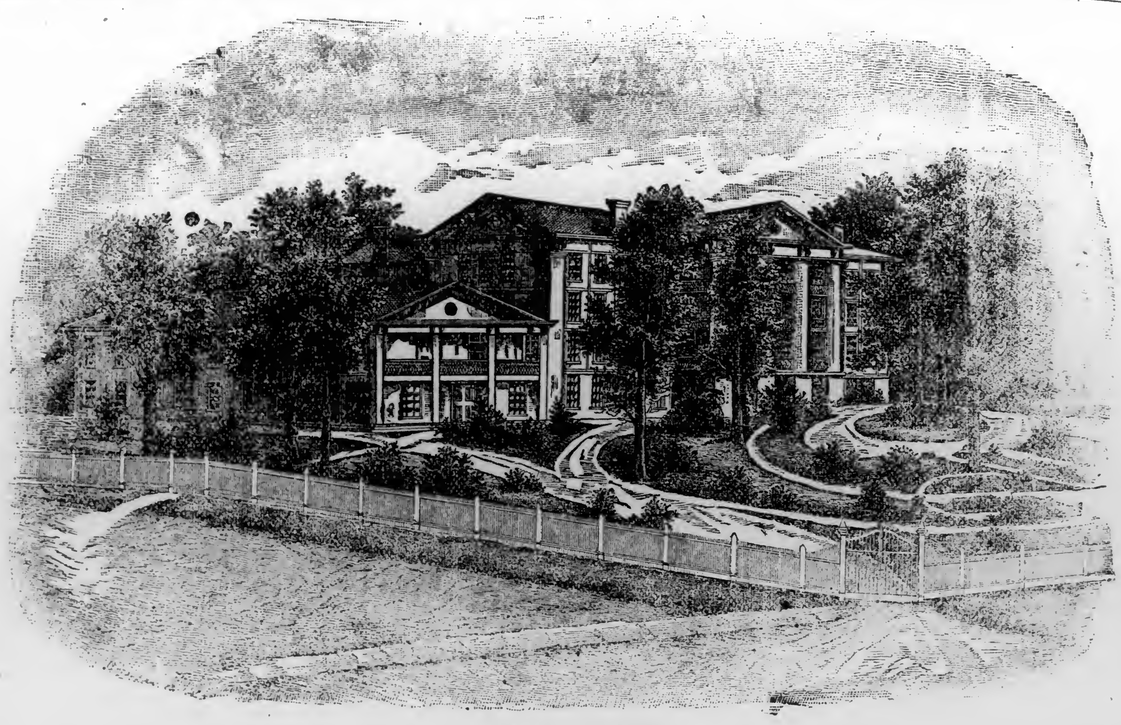
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Leave Marion.....	6 31		.....
Arrive Florence.....	7 10		.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence.....	*7 50	* 8 20	.....
Arrive Sumter.....	8 45	9 40	.....
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter.....	8 47	*9 58	.....
Arrive Columbia.....	10 10	11 10	.....

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TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia.....	*4 30	*4 20	.....
Arrive Sumter.....	5 55	5 45	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter.....	5 55	* 5 55	.....
	A. M.		.....
Arrive Florence.....	7 10	7 05	.....
	No. 56		.....
	A M.		.....
Leave Florence.....	*7 40	.. ..	.....
Leave Marion.....	8 23	.....	.....
Arrive Wilmington.....	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 20 p. m., arriving at Hartsville 9 00 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday.

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THURSDAY, JUNE 14, '94.

JOHN MCLAURIN, - - EDITOR.

CONTRIBUTING EDITORS:

REV. PEYTON H. HOGE, D. D.

REV. WALTER W. MOORE, D. D.

REV. ALEX. D. MCCLURE.

Scheme of Annual Collection in the Synod of North Carolina.

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April—(One Collection) Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

November and April—Education for the Ministry.

December—Colored Evangelization.

LAYING UP TREASURES.

The sermon on the Mount is a delineation of the characters of the citizens of the kingdom which our LORD JESUS CHRIST came to establish. It is a promulgation and exposition of the laws of that kingdom. It is a declaration of the principles which should prevail in the lives of its citizens. One of these principles is declared in language of oriental illustration and world-wide application in which our LORD says: "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is there will your heart be also."

We have seen the need and the right to accumulate property and increase goods for the shelter and support of families and servants for the wants of the needy and suffering, for the cultiva tion of crops, for the conditions and conduct of business, manufactures commerce and trade and for the maintenance of good government. This text is in harmony with that. It is a warning and an exhortation not to go further and gather and store up even the good things and necessary supports of society for purely selfish ends, whether as misers getting gold for its own sake or as spendthrifts wasting in reckless extravagance and using unrighteous methods and oppressive means to get the gold. It is specifically a warning against the accumulation of private or personal property of any kind merely as treasurers of riches and for selfish gratification without any reference to our fellowmen. It is a rebuke of selfishness and a plea to get worldly treasures not for their own value but as means to lay up treasures in Heaven.

The oriental coloring appears in this that treasures there consisted in large part in costly clothing which could be kept and handed down for generations. This was well enough for what could be used, but if more than was necessary should be laid up, the moth would consume. The word rust means anything that eats to destroy. The material eaten might be grain, such as the rich man of the parable had, and planned to build larger barns to store it. Instead of lasting for many years as it would do by continual sowing and reaping, it would be eaten up of little insects. Instead of being stored in barns thus to be eaten it should have been sold for increase of trade and employment in business, or given in charity, finding barns in the empty hands and homes of the needy. The material might be metal which real rust would corrupt. Instead of increasing the amount of this as a mere possession it should be melted and wrought into useful articles of trade and service, with employment of others in their trades and labor and improvement of means of usefulness. The word thieves means robbers also. Breaking through would be either digging through walls where treasures are stored, or with violence breaking open doors or with fraud breaking contracts or violating trusts to seize these treasures.

The meaning is plain that if we lay up treasures of any kind they may be consumed or destroyed by ordinary agencies or we may be robbed of them by theft or have them taken away by fraud or violence. This brings the truth to our times and gives painful reminder of common experiences. The overstocked larder, the catch-all-garret, the old clothes closet, the unused library, the piled up old gold and jewelry heap, the unused bank accumulation, with endless variety of neglected heaps of farm products and household gatherings and personal unused treasures wasting by decay, rusting by neglect, subject to the fraud or violence or enmity or dishonesty make suggestion of the application.

The rather we should consider the opportunity to use these treasures so as to lay up treasures in heaven. We cannot take them with us, we must send them before we go. There are no pockets in a shroud and the soul will not care to gather up these poor things into the hands of the resurrection body, even if it could, to be taken where the silver is not reckoned and the gold is put into the pavement of the streets and the precious stones are not brought into the many mansions, but made foundations for the outer walls of the city or fixed in its gates. The things we treasure here will be counted common there. Still they can be exchanged here for heavenly currency, or, what is far better, we can use some things, not reckoned at their real value here, to purchase cheques on the heavenly treasury.

We shall need first of all to see if our title is clear to the many mansions, for the treasures laid up there would not be worth anything to us if we never go there to enjoy them. Indeed we cannot lay up treasures there if we do not expect to go ourselves. The bank of heaven does not open an account with a citizen of another country. We must be citizens of that country to have any treasures laid up there. Then every cup of cold water given in the name of a disciple, every act of kindness in the service of the king of the country shall be laid up to our account. This is the application in part of the parable of the unjust steward. The mammon of unrighteousness used here to help the poor and needy, to relieve the oppressed, to minister to the distressed, helping them on to the heavenly home will be made known to them in glory, and what they may not have fully appreciated here, what we do not know the value of to those we help, will make such a part of their happiness that they will welcome us joyfully to everlasting habitations. Meanwhile by good use of earthly things we shall be building character, the true treasure of heaven.

This cannot be done selfishly. The treasures we lay up will be reckoned when we do what we do, making good use of earthly things for the salvation and relief of our fellowmen in the constraining love of CHRIST. It is a blessed fact, nevertheless, that doing for CHRIST will increase our interest in Heaven, and while we may not know it from that point of view, laying up treasures in heaven will more and more fix our heart upon that home.

What we lay up here we lose, what we lose here to lay up treasures in heaven, we never lose. What if the treasures of heaven should be souls saved and cheered, though the agents or instruments furnished or supported by our earthly treasures! A man who, when rich, had given much of his means for the service of CHRIST, when poor and dying, was heard to say: "What I saved I have lost, but what I gave away for CHRIST, I have."

DAVIDSON COMMENCEMENT.

We are disappointed in not receiving a report direct of the commencement. As it may be delayed only, we will not undertake to give a full resume, that our readers may the better enjoy what our correspondent will much more interestingly tell them.

On Wednesday, 13th, Dr. J. B. STRICKLER, of Atlanta, delivered the annual address before the Philanthropic and Eumenean Societies, on The Conditions of success in Life." The Alumni Oration was delivered by Rev. EGBERT W. SMITH. That these addresses were masterly goes without saying.

At night came the contest for the inter-society Orator's medal. The contestants and their subjects were as follows: F. D. JONES, "The Poet as Teacher; ALEX MARTIN, "Vacant Niches in the Temple of Fame;" W. C. UNDERWOOD, "The Mission of the Populist Party;" J.M. MCINTIRE, "From Beech to Book;" E. L. WILSON, "Story of a Life;" J. C. STORY, "Purer Motives in Politics." The medal was awarded next day to Mr. F.D. JONES, of Lowrysville, S. C.

Thursday was the great day of the commencement—at least that which evoked most enthusiasm from the students and their lady friends, who assembled in numbers.

Mr. MARION FARR who delivered the Salutatory was excused on account of ill health from the regular oration. He, however, in happy terms welcomed the visitors to Davidson.

The senior orations were delivered as follows:

Mr. J. D. ARNOLD an address on "Triumphant Democracy;" Mr. CHARLES F. RANKIN, on "Counter Currents;" Mr. J. W. STOKES, on "The Makers of Modern Italy;" Mr. WM. GOODMAN, on "Philosophy and Education."

Rev. Dr. J. B. MACKS delivered the six Society Medals. The Wm. Banks Biblical Medal was delivered to Mr. M. E. SENTELLE, of Tennessee—Mr. C. E. HODGIN contesting closely for the prize. The latter received special mention and was awarded an Oxford Bible.

The list of degrees and what follows we take from the Charlotte Observer from which we have condensed what is given above.

Degrees in course were conferred as follows: Bachelors of Art—J. D. Arnold, of Jonesboro; R. H. M. Brown, of Charlotte; J. A. Clotfelter, of Convers, Ga.; J. E. Duff, of Bickley's Mills, Va.; J. M. Farr, of Union, S. C.; J. W. M. Goodman, of Lipe, N. C.; W. W. Grier, of Charlotte; W. A. Hafner, of Blairsville, S. C.; J. M. Harris, of Harrisburg; C. E. Hodgin, of Antioch; J. D. McDowell, of Manning, S. C.; L. T. Mills, of Camden, S. C.; H. K. Parks, of Edmiston; C. F. Rankin, of Greensboro; M. E. Sentelle, of Henshaw, Tenn.; J. W. Stokes, of Atlanta, Ga.; L. C. Vass, of Savannah, Ga.; S. P. Watson, of Rock Hill, S. C.; R. M. Williams, of Mt. Olive; J. L. Yandle of Davenport.

Bachelors of Science—G. A. Brown, of Bear Poplar; J. S. Hall, Wilmington; D. Reid Williams, of Wilmington.

Masters of Art: J. M. Douglas, of Blackstocks, S. C.; J. R. Schenck, of Greensboro; M. E. Sentelle, of Henshaw, Tenn.; R. M. Williams, of Mt. Olive.

Those students whose average, for the year, has reached or exceeded the grade of 95 are placed on the roll of honor. Those upon the roll this year are: From the senior class—M. E. Sentelle, J. M. Farr, and J. W. Goodman. Messrs. Farr and Goodman tied and hence were arranged according to alphabetical order. In the junior class—F. A. Barnes, H. C. Hammond and V. J. Hill, Sophs—N. H. McGilvary, J. E. Brown and J. G. Varner. Freshmen—E. H. Sloop, E. H Harrison and L. G. Beall.

Those upon the punctuality roll were: R. M. Williams, '94; F. A. Barnes, '95; "a blank, '96; R. S. Eskridge, '97, and T. H. Spence, '97.

The honorary degrees of Doctor of Divinity were conferred on the following: Rev. J. H. Boyd, of Charlotte; Rev. R. F. Campbell, of Asheville; Rev. T. R. Sampson, of Asheville, and Rev. Egbert W. Smith, of Greensboro.

M. E. Sentelle, whose privilege it was to deliver the valedictory oration took as his subject, "Illusions," and handled his subject in a masterly manner.

Before the assembly was dismissed attention was called to a tablet that had been placed in the hall to the memory of Rev. Robt. Hall Morrison, D. D., the first president of this institution.

The Board of Trustees at their meeting discussed the question of abolition of the Greek letter fraternities, and referred the matter to an ad interim committee of seven. Rev. Dr. W. J. MCKAY was elected President of the Executive Committee of Trustees in place of Col. J. L. BROWN, deceased.

HERE AND THERE.

WE HAVE MADE AN ARRANGEMENT which will enable us to provide our readers weekly with articles to be entitled "Popular Talks on Law." One of the best informed lawyers of the country, editor of the "Collector and Commercial Lawyer," a business law journal, and of the "Law Students Helper" will discuss a wide range of subjects of great popular interest. We will begin in next issue with "The Right of Petitioning"—a very timely topic—to be followed with talks on "Religious Liberty" and on "Good will" from a legal standpoint.

THESE ARTICLES WILL FURNISH JUST what some of our friends have expressed a desire to see in our columns. While we thus continually add new features of interest to the paper we trust our readers will not fail to appreciate our efforts and that increased circulation may come in as compensation.

OUR CONTEMPORARY, THE BIBLICAL RECORDER, has a way of getting sadly off at times. In an editorial last week on the subject of the capital case tried here recently it says:

"It [John Brock's neck] should have been broken—and every bone in his body besides. The more we contemplate the result of this trial, the more shameful it appears. No evidence—not one jot—was submitted to show that John Brock committed the crime when unaccountable or without premeditation; his defence was an unqualified denial. If he was guilty, he was guilty without palliation; and he was guilty of a most brutal murder. The jury calls his testimony a lie, saying that he did commit murder, and chicken-hearted or chicken-minded, or biased by some unknown influence, protects him with a lie from the condign end—the halter. Shame on New Hanover, that such a jury could be selected from her population, shame on her prosecuting officers! If John Brock can go unhung, capital punishment may as well be abolished. If a jury can be secured that will thus pronounce a murderer's only evidence a lie and in the face of entirely disinterested testimony of loud crying circumstances, which lacked not a link nor a letter, put him in a penitentiary for a few years, murderers may never again fear the gallows. The action in this case is an incentive to lynchings; and we do not hesitate to say that it would have been none the worse for New Hanover's honor, had this man been lynched. As it is, the law has been disregarded; and lynchers are incapable of doing more.

THIS IS A VERY SEVERE ARRAIGNMENT of the solicitor, the jury and, by implication, the judge, in the BROCK case; for the judge placed the question of murder in the first or in the second degree before the jury by his charge; and the denunciation is made by one who, by fair presumption, was over one hundred miles from the place of trial and was not acquainted with the characters of the jurors, or any of them, and probably not with the personal characters of any of the officers of the court. It is in all probability a decision—a desire to hang a man—simply upon newspaper reports.

AND JUST HERE, AS SUGGESTED BY the last line, we introduce an incident that occurred in the selection of the jury. One of those who stood to be tested for his competency to serve was asked the usual question as to having formed or expressed an opinion on the matter before him. He promptly stated his opinion that BROCK ought to be hanged. Judge MEARES asked if solely upon newspaper reports he would hang a man, and was answered, Yes! We do not quote His Honor's words, we could not reproduce his tone, his looks, his manner, when he invoked for that man, at the great assize, that mercy and that justice which he would deny his fellowmen.

DURING THE COURSE OF THE TRIAL we repeatedly heard the opinion expressed that let the issue be what it might the jury was unexceptionable. Though many expected another verdict, yet every fairminded person acquainted with the facts will concede that no fairer trial has ever been held in this county.

BY WAY OF VINDICATION OF THE character of those so unjustly aspersed we state a circumstance to which otherwise we would not give this publicity: The first act of the jurors after choosing a foreman was reverently to kneel and invoke wisdom and guidance from GOD himself. Bad men, or men morally weak would not have done this. And we doubt not those prayers were heard and answered. To this occult influence perhaps is to be attributed the ready acquiescence in a verdict that by very many, because of prejudgment, was not anticipated. If not this then to the entire satisfaction with the conduct of judge, solicitor and counsel, and entire confidence in the intelligence and integrity of the jury, we must credit this acquiescence.

LYNCHING IS A CRIME, A HORRIBLE crime, for which we have neither excuse nor palliation. But how much better is murder under the forms of law, than murder without the forms of law? Just such reckless writing as our contemporary employs, if persisted in, must create a sentiment that acting upon weak or willing juries will deny impartial trial to one charged with crime and make an arraignment for crime equivalent to a warrant for execution.

A friend writes this:

"I was much interested in the short sketch of the New England Primer which recently appeared in the PRESBYTERIAN (April 19th, I think). The reading of the Primer was among the first efforts of my boyhood. In addition to what was given in the sketch please allow me to send the following:

"Queen Esther comes in royal State,
To save the Jews from dismal fate.

Proud Korahs troop
Was swallowed up.

"There was a picture of the two bears tearing the rude children who insulted Elisha; and I think there was a poetical dialogue between Satan and a youth. But what impressed my youthful mind more than anything else was the picture of John Rogers as he was tied to the stake to be burned at Smithfield during the reign of Queen Mary. His wife and nine children were near him and I think one of them was a babe in her arms.

"There were several verses of poetry attached, which was said to be Roger's farewell address to his family. I am unable to recall (from memory) a single verse. Is there any one among the readers of the PRESBYTERIAN who can reproduce them? If there is I will take it as a favor if they will have them published. I am inclined to believe that the Roman Catholic Church was helped forward "a bit" when the American people decided that the Primer was too antiquated to continue longer in print."

We are glad to have this reminiscence and will be pleased to publish the farewell address referred to above if sent to us. We suppose every copy of the "New England Primer" cannot have disappeared from the earth.

QUITE A STIR HAS BEEN CREATED IN Georgia by the action of a presiding elder in removing from his charge, and suspending from the ministry, a member of the North Georgia Conference who accepted the position of editor of a political newspaper. Now on the face of the matter it would seem hard for an editor of a political paper to faithfully perform all the duties that reasonably might be required of him as a pastor. But newspaper editing *per se* need not, we should think, interfere with a minister's duties any more than farming or any other secular occupation taking time and requiring mental application. Of the case in hand we know nothing so definite as would justify expression of opinion.

UNDER THE WILL OF MRS. JOHN C. MERCER her late residence, furnished a half hour's ride from Philadelphia, beautifully located, is a home for not more than twelve disabled Presbyterian ministers. The occupants must not use tobacco in any form. The periodicals and railroad tickets to the city, at stated times the use of a carriage, with food and clothing, and to those who need it some pocket money, are furnished. The manager utilizes the ground around the Home and sufficient means to support the Home were provided.

Christianity commands us to pass by injuries; policy, to let them pass by us.

The Presbyterian.

A SWEET THOUGHT.

When the first passover drew near,
Which darkened Egypt's land with fear,
A young and gentle Hebrew maid
Was on a bed of sickness laid;
And to her hot and fevered brain
An anxious thought gave added pain.

And oft in restless tones she cried:
"O, father is the blood applied
Upon the door and lintel high
That bids the angel pass us by?
I am the eldest born, you know;
On me would fall the fatal blow."

They tried to soothe her troubled thought
With the assurance that she sought;
And strove with every tender art,
To calm and ease her frightened heart.
But still her cry came like a prayer,
"Say, are you sure the blood is there?"

Her father lifted her at last,
And o'er the threshold with her passed,
That she herself the door might view;
No blood was there, her fears were true!
The midnight hour was passing by,
And death's stern messenger drew nigh

"Bring me the blood," the sick girl said,
Her childish voice rang sharp with dread.
They brought it at her quick command,
She dipped it in her thin white hand,
And stroked the lintel and the door,
Just as the angel passed before.

A moment there in doubt he stood,
And looked upon the undried blood,
Then passed along his death marked way
While safe, though weak, the maiden lay,
Held closely to her father's breast,
And smiled her thanks for peace and rest.

O, careless children of to-day
How many of you all can say,
You know the saving blood is there?
How many strive in anxious prayer
Till doubt and fear and deep distress
Give place to peace and blessedness.

—*Anonymous.*

[For the N. C. Presbyterian.]

GENERAL ASSEMBLY.

We resume publication of our correspondents report:

SATURDAY MORNING, NINTH DAY

The report on Colored Evangelization was then take up before a full house. Dr. Otts' substitute was tabled, after some discussion and the committee's report was well-nigh unanimously adopted. Rev. A. L. Phillips was given the privilege of the floor and in the ten minutes remaining before adjournment made an earnest, vigorous, eloquent address. I am sure this cause will receive a heartier support then lever before by every member of this Assembly. Bro. Phillips speech ought to be worth $20,000, and the opposition manifested helped rather than hindered, by awakening interest and by its utter failure to prove the slightest ground for its criticism. It is no violation of confidence to say that in the "executive session" of the Assembly, the very fullest and freest opportunity was given for criticism of the work. And when after all the intimations that had been made it was announced that the criticisms were all in, the Assembly smiled a broad and universal smile and re-elected Brother Phillips with a heartness whose meaning was unmistakable. We trust that the work has received a new impetus. This much need not have been said except that some unjust criticisms have been published before, and one of the Nashville papers gave a partial report of the meeting which might make a false impression.

The "interlocutory session" as our brother called it (*not* by accident) took up the whole of

SATURDAY AFTERNOON.

The election of Dr. Phillips has already been noted. Rev. S. H. Chester, D. D., acting Secretary of Foreign Missions, having already proved his eminent fitness for his post at Nashville was elected without the shadow of opposition. So also was Dr. Hazen, Secretary of Publication.

Dr. Richardson was elected Secretary of Education. The expenses of the office have been reduced, an ad interim committee on the whole subject of Beneficiary Education was appointed, and the statement was made that Dr. Richardson would only consent to serve during this year.

Dr. Craig, was elected Secretary of Home Missions. An excellent rule was adopted making (after this year) the first of September the date for the ending of the term for which the Secretaries are elected, so that whenever the Assembly desires to change its officers or its policy three months notice will be given to the incumbent.

SATURDAY NIGHT.

The report of the Executive Committee on Foreign Missions was heard. Dr. White, Chairman, Rev. A. T. Graham, acting for him. The report was long and for the most part perfunctorily discussed. The Assembly was tired out. The manual, after the most careful work on the part of the ad interim committee, was not quite acceptable to the Executive Committee, and was referred to them for another year. In the discussion concerning the manual Rev. T. R. Sampson, was given the privileges of the floor and gave some evidence of his wonderful grasp of the whole subject of Foreign Missions.

On the question of the disposition of our property in Greece Dr. Kalopathakes was heard, from (*as usual*) through lengthy epistles addressed to Rev. Joshua Phipps, who supported the Doctor's contention with much ardor. The substitute to which he was speaking, however, the transferrence of the property to the Greek Church, was quietly, but firmly placed upon the table. There are some things the Assembly can never settle for its successor. This is one of those things.

The question in which the North Carolina delegation was intensely interested was the election of a Field Secretary. Unfortunately the case was badly managed. The committee offered a recommendation to the effect that the Executive Committee be empowered to elect a Field Secretary. The duties of the Secretary were defined with painful exactness. We were told very much as to what he was *not* to do. Excessive caution aroused suspicion. The cry of "Board" was *raised*, and by one who was strongly in favor of an election by the Assembly. It was afterward discovered that there was strong support in the Assembly for the election of a Field Secretary—but it was found out too late. The item in the report was stricken out almost without a chance for discussin.o We are persuaded that the need of a Field Secretary will be manifest ere another Assembly meets and the one man who will fill that place, we in North Carolina already know.

Sunday morning dawned bright and clear. The churches were will filled and many able sermons were listened to with interest and profit. Fifteen Presbyterian churches were occupied by the commissioners.

MONDAY MORNING—TENTH AND LAST DAY.

After devotional exercises and the approval of the minutes, the report of the Committee on Bills and Overtures with reference to Dr. Woodrow's relation to Augusta Presbytery was taken from the docket. The answer that he be considered a member of Augusta Presbytery, with full rights and privileges, notwithstanding his residence in Charleston Presbytery, the rejection of his letter of dismission by that Presbytery and his failure to return his letter to Augusta Presbytery, was adopted by the Assembly.

The motion to amend the Revised Directory by substituting "in" for "into" in the Baptismal Formula, was, in the absence of Dr. Howison laid upon the table. This is not as important a matter as the famous *iota* that was left out of the Nicene Creed.

The committee on Foreign Correspondence recommended our withdrawal from the Pan Presbyterian Alliance, as it is popularly known. This is another of those things that is a standing order for each Assembly. After a brief conference by the friends of the Alliance it was agreed that the best way to put the question out of the way with as gentle a rebuke as possible was to lay the motion on the table.

The report on Home Missions was adopted with slight amendments. The "Home Missionary" was discontined. A motion to unite the "Home Missionary" and the (Foreign) "Missionary," together with a motion to transfer the Invalid Fund to the Assembly's Home and School at Fredricksburg, were referred to an ad interim committee. Both measures received the most favorable consideration. Co-operation in Home Missions with the Northern Assembly came up with a motion by Dr. Daniel to appoint a conference committee of three, as the subject. Dr. Craig, Dr. W. H. Woods and elder James Coulter, of Baltimore, was appointed as the committee.

There were several overtures asking for the establishment of a Bureau of Information, so that vacant churches could be informed of ministers without charge or desiring a change of field, and ministers of churches. The Assembly's Home Mission Committee is constituted such a Bureau and the Synodical and Presbyterial Committees are asked also to help in this work. The supplying of many of our churches might be accomplished through this agency.

The report on Young People's Societies with its substitute—the ad interim committee's report was taken from the docket, and stirred the last breeze of debate. Dr. Daniel moved that the whole question be indefinitely posponed, and so the debate was three-cornered. Rev. J. D. McLean, made a vigorous speech against postponement and in favor of immediate action. He said that sessions everywhere were looking to the Assembly for something definite and final—that the movement had already got beyond their control in many instances and that they needed help. He was especially opposed to any affiliation of Presbyterian societies with those of other denominations. Mr. Elwang urged postponement. He said that he stood exactly on the committee's ground with regard to woman's place in the Church, but that he had some good women in his own church (from the North) and that they would speak sometimes and he thought too stringent action might disrupt his church.

His remarks upon womanism brought Dr. Walden to the front, who argued vigorously against postponement, as a virtual giving up of the whole question. He said that womanism (Webster does not give the word) was making its inroads into our Southland with the W. C. T. U. as its right wing and the Y. L. C. E. as its left wing. That we were upon the threshold of times that would try men's(?) souls and that the doctrinal principles of Presbyterianism were at stake. He should not be place-hunter or place-seeker—Mr. Elwang took this as a reference to himself and so did the Assembly. He declared that Dr. Walden was not displaying a Christian spirit and for this he was called to order by the moderator. But the Assembly is a fair minded body and it resented the accusation of Dr. Walden whether intentionally direct or not.

A man who desires to remain in his own field and to manage abuses which he condemns, in a prudent manner, is not a place-hunter. Dr. Walden soon moved a slight amendment to the report. It was unimportant. Ordinarily it would have been carried by the affirmative weight. It was voted down almost unanimously and the emphatic no was of the nature of a rebuke, for this, the only unpleasant episode of all the sessions of the Assembly.

Rev. Egbert Smith made a strong speech. He noted the fact that while the Methodists had their Epworth League and the Episcopalians their St. Andrew's Brotherhood, the Presbyterian and Congregational bodies had no denominational society for young people and therefore the Christian Endeavor Society had been adopted by Presbyterians and Congregationalists more largely than by the other churches. He appealed to the Assembly to direct by its control the overflowing energy of our young people, springing as it did from love to Christ and desire to work for Him. We should have an authoritative constitution. Dr. Daniel withdrew his motion to postpone and the report of the ad interim committee was adopted without change and by a large majority.

AFTERNOON.

Elder J. W. Moore called up his resolution with regard to irresponsible evangelists. "The Assembly enjoins our Presbyteries, pastors and church sessions to prevent the unscriptural and unconstitutional practice of permitting unlicensed persons to preach in our churches." A motion to table was lost, and after some discussion the resolution was adopted. Mr. Moore was jubilant over the passage of his paper, but we doubt whether it will accomplish much. It may serve as an excuse for those who need backing in refusing to have an "unlicensed person" in their pulpits.

The report of the committee on Education was adopted. A carefully prepared manual containing many of the deliverances of the Assembly was referred to the ad interim committee. It was a pity that it could not have been adopted at once.

The committee on Theological Seminaries Dr. Rosebro, chairman, made an encouraging report.

There were seventy-four students at Union Seminary during the session. Diplomas granted to sixteen. The death of Dr. Thomas E. Peck, for thirty-three years connected with the Institution, was regretfully noted. Dr. C. R. Vaughan has been elected Professor of Systematic Theology in his place. Columbia reports fifty-three students and thirteen graduates; $24,000 additional endowment has been secured and Rev. S. M. Smith, D. D., will take some classes in homiletics and elocution. Clarksville (S. W. P. U.) reports thirty-four divinity students and has conferred the degree of Bachelor of Divinity upon seven. Louisville in its first year received thirty-one students and gave the B.D. degree to four. One hundred thousand dollars was given as a permanent endowment by Mr. A. J. Alexander, of Versailles, Ky.

The report recommended the confirmation of the newly elected professors, the confering of the B. A. degree by Union and Columbia, the securing of adequate instruction in elocution by the seminaries where it is not taught, and a four years course with terms of six months each. The report was adopted.

A strong paper with reference to the lottery evil was adopted.

Dr. Mills was allowed to enter his protest against the Assembly's action in the Woodrow case.

One of our Northern brethren visiting the Assembly expressed his surprise that on so many questions the votes were so evenly decided. It was replied that we did our own thinking and wore our sovereignty under our own hats. Dr. Summey offered a resolution that was carried unanimously and by a rising vote, the resolution of thanks to the pastor and officers of the Moore Memorial church, to the families of the city, the ladies of Moore Memorial, First, Second, Westminster, Cottage, McNeilly, Edgar, Woodland Street, Ben Avi and Glen Leven Presbyterian churches for their midday hospitality, to the courteous churches of sister denominations, to the daily papers, the railroads, and the various institutions which have sent invitations to the Assembly. Dr. Summey gracefully inserted a well-deserved compliment to Dr. Graham, the moderator, for his fair and impartial rulings. The moderator made few mistakes. His decision was appealed from only once and then the appeal was lost by a large majority. Perhaps he was too ideal a presiding officer, a liberal "servant of the house." A little more of *bossism* would have facilitated business somewhat, and a little less courtesy to troublesome members would not have been resented. But every member of the Assembly regarded him with equal esteem for his wisdom and fairness and affection for his gentleness and charity. The motion to adjourn was made. The moderator before putting the motion returned his thanks to the brethren for the honor they had put upon him and for their consideration and forbearance in his trying position. He complimented the Assembly upon its close application to its work, upon the little time lost in unnecessary discussion and upon its decisions in the great questions submitted to it. He felt sure that hasty words had been regretted and atoned for. He trusted that there would be a renewal of their pleasant associations and fraternal intercourse sometime on earth, if not there vould be when we all adjourned to Our Father's House. The motion to adjourn was carried by an almost inaudible vote. Something was the matter with our voices. The moderator read the form of dissolution called an Assembly to be composed in like manner and to meet in Dallas, Texas, May 16th, 1895, and closed with prayer for the approval and blessing of the great Head of the Church.

So ended the 34th Assembly of the Southern Presbyterian Church. The moderator says it was the best Assembly he ever attended, but then it was the Assembly that elected him. Your correspondent knows that it was the best Assembly he ever attended as a commissioner. We believe its decisions on all the great questions will commend themselves to the common-sense of the Church at large. One of our severest critics has since told me that the Assembly was "*unusually* judicious."

And so we turned our backs upon Nashville, city of Presbyterian churches—beautiful for situation—the very center of the blue-grass region of middle Tennessee—the home of beautiful women and gallant Southern men—a cultivated Christian community, with that open-handed hospitality which permits no sense of obligation, but only the grateful recollections of delightful fellowship. And so from "Maryland and Texas" we scattered to our churches and our homes—not yet from Maine to California."

McK.

Leo XIII.

Though neither our readers nor ourselves have the least sympathy with the system of religion of which the present Pope is the chief, yet the following sketch given by the Rome correspondent to the Baltimore Sun not a great while ago, we think will prove interesting:

In personal appearance Leo XIII has a marked resemblance to those meagre figures of saints, worn to a shadow from a life of fasting and asceticism, which Fra Angelico so loved to delineate—single figures with solemn faces full of profound thought or deep devotional expression, standing out against a background of brilliant blue or bright gold. The Pope seems to have only sufficient body left to house the spirit that longs to be at rest. He was always more or less delicate, and one of the most cogent objections he urged in the conclave against his being elected to the Papacy, when it became evident that the votes were tending toward him, was that his delicate health would in a short time render a new conclave necessary. And when I saw him for the first time as pontiff, a few weeks after his election, I considered that his span of life in such a most wearing and responsible position would be counted by months rather than by years.

HIS APPEARANCE IN ST. PETER'S.

He is, perhaps, seen at his best during those grand though infrequent ceremonies which take place in St. Peter's, and at which he assists, the central figure, the cynosure of all eyes. When seated in the crimson, high-backed *sedia gestatoria*, which is borne up by long poles resting on the shoulders of eight bearers who are clothed in crimson damask, he may be said to look his best as, with a slight swaying motion, he is carried along through the vast crowds. By the sides of the chair, or *sedia*, up near his head, are carried the large fans (*flabelli*) of white peacock feathers, which give such an air of splendor to the spectacle; and, held over his head by eight poles, borne by distinguished noblemen, is the canopy of white and pearl-gray silk, which as it moves in the sunlight shows changing tints as varied and delicate as those on a dove's breast. The Pope, seen on such an occasion, is waxy pale in complexion. The great sign of life and vigor is the brilliancy of his eyes, which, with piercing glance, seem to take in the whole vast crowd, and to see and observe each individual face. The heavy, huge tiara which he wears at such ceremonies, with its three crowns studded with pearls, seems to oppress him by its weight and bulk. His hand trembles with nervousness or the burden of years as he lifts it up from the superincumbent weight of the great cope, which enwraps him from the shoulders to the feet, and extends it to bless the people as he passes. At audiences, which, with unwearying good nature he still continues to give, being seen closer, he looks all his age, which is now reaching the close of his eighty-fourth year. The constant surprise of those who see him and hear him speak in that strong, deep voice, with the slow and clear enunciation, for which he has always been distinguished, is that a man of such age preserves so well the brilliancy of mind, the vividness of memory, the keenness of intellectual grasp which were his characteristics from his early years. His latest encyclical on the study of the Sacred Scriptures shows that his powers of mind are undiminished by age or lessened by use.

Such are the qualities and characteristics of the individual who wields power in the Vatican. However well he may be served and assisted by the brilliant minds around him, the acts he does, and the letters he issues, and the addresses and discourses he makes, are wholly and solely the outcome of his own mind and the results of his own intellectual operations.

PROMISE.

He is with thee! With thee always,
All the nights and all the days:
Never failing, never frowning,
With His loving kindness crowning,
Turning all thy life to praise.

He is with thee! Thine own Master,
Leading, loving to the end;
Brightening joy and lightening sorrow,
ALL to-day, yet MORE to-morrow,
King and Saviour, Lord and Friend.

—*F. R. Havergal.*

An Encouraging Thing.

One of the most encouraging things that we can say about a dispensation of God is, that we do not understand it. Men mostly imagine that they can understand God's goodness in caring for his loved ones,—when that care shows itself in their health, wealth, and generally fulfilled desires. But when God's care shows itself in sickness, poverty, and distress, they say they cannot understand it. Truly, if one of these forms of divine dealing can be understood, the other can; and if one cannot, neither can the other. We cannot understand the fulness of the meaning of "He careth for you." "If we could thoroughly understand anything, that would be enough to prove it undivine," says George MacDonald. So, when the understanding unconditionally surrenders to implicit trust, the whole man glorifies God.—*Sunday School Times.*

The Employments of Heaven.

BY THE REV. D. J. BURRELL.

In recent excavations among the sepulchres of Peru, mummies of the Incas has been found dating bacck 3,000 years. They were known to be Incas by the fact that sceptres were elapsed in their bony hands. Near by were found the bodies of warriors, the how and quiver full of arrows lying by their side. There were ladies of fashion also, their dust crumbling in the midst of vast wardrobes, whose texture, like their wearer's bones, vanished at the touch. In some of the tombs lay skilful artificers, with the implements of their trade near by. In one was a housewife, kinswoman of her in Proverbs 31, for here were the long needles and the coarse woolen yarn with which she had made unto herself "coverings of tapestry" and "scarlet for the household."

In these revelations of the ancient Peruvian tombs we may learn—what God's acre in every land and age discovers—that men believe by intuition not only in life after death, but in a life of activity, whose tasks and employments, so far from being totally different from those of the earth, shall be so like them as to make our apprenticeship here an education for work hereafter. Our books and workman's tools, the spindle and distaff, the brush of the painter; why not bury them with the dead? If there is to be a resurrection of hands and brains, why shall they not repossess the implements wherewith they were skilled to work?

We know but little of the glorified estate of those who have passed through the gates into the city, that is to say, we know but little definitely. "It doth not year appear what we shall be." But of one thing we are assured: The saints shall not be idle. They are God's servants in heaven as they were on earth, and they still "do Him service." They have been translated from a busy life (for only the laborers shall receive the penny at evenning) to a still busier life, and one infinitely more fruitful in results.

We are reminded, however, that heaven is spoken of as a place of eternal rest: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." But this is not the rest of mere passivity or indolence. Ah, no! A rest from the trials and heartaches and disappointments of this present world. No more fainting, gasping for breath, languishing on sick beds; no more endless nights; no scourge, nor fagot, nor anathema; this is heaven's rest: "There the wicked cease from troubling and the weary are at rest,"

But to cease from effort; who desires that? Assuredly it is not the inheritance of the divinely blest. For heaven is life—abundance of life, a well of living water gushing up in the soul; but cessation from labor is death. Idle feet, hands folded over the breast, a placid smile frozen on the lips—no flush, no eagerness; this is death. The soul revolts at it. We crave exertion. The happiness of heaven will largely consist in the best and most economical adjustment of all the forces of human life to the great purposes of God. No man or woman will labor out his sphere. None will miss his calling. Toil will become pleasure because the employment of each one will be suited to his capacity and taste. All trades and professions will be equally respectable and enviable. The hewer of wood and the carver of statutes will belong to the same guild of "ancient and honorable workmen," and will rejoice alike in the approving smile of Him who assigns their tasks. So the redeemed will rest in service.

"Rest is not quitting the busy career;
Rest is the fitting of self to its sphere.

"'Tis the brook's motion, clear without strife,
Fleeing to ocean after its life.

"'Tis loving and serving the highest and best,
'Tis onward, unswerving. And that is true rest."

And that is heaven's rest.

No doubt the chiefest joy of heaven will be its worship. Oh, the blessedness of those that dwell in thy tabernacles; they will be still praising thee; "They sit no longer beside the gate; they stand not in the porches; they minister not in outer courts:"—out within the vail, before the effulgent Presence, they swing their golden censers and strike their harps. And they shall look upon His face. "It was only the shadow of that glory which Moses saw; the outer folds, the waving skirt and fringes of the light wherein He dwelt." But the redeemed shall look upon His face! And they shall sing praises, each one having a golden harp. "Let those sweet consenting voices, those bursts and gushes of ethereal melody, reach thy heart, O soldier of the Cross, and breathe a new spirit into thy warfare! For what these heavenly singers are thou shalt be when thou takest off thine armor!" These are doubtless the highest joys. And yet, if heaven is nothing more than this; if it offers no relief from a continual ecstasy of praise and adoration; if the æons are to be spent in gazing fixedly at the divine splendor; or in singing only, "Holy! Holy! Holy!" our human nature must be wholly reconstructed in order to enjoy it. Out of that monotony of pleasure would grow up (according to the analogy of this world) a most exquisite pain. We cannot stay in our mountains of communion.

But we are nowhere taught that redeemed souls are kept forever at this, or at any other single occupation. It is true that worship yonder never ceases, it is like the fire upon the great brazen altar of the tabernacle which never went out. Day and night the throne is compassed and with worshippers; day and night the songs continue; but not always upon the lips of the same singers. Worship there, mayhap, is like our worship here—a stated service. A saint or an angel coming back from an alloted task—perhaps from an errand of mercy to some poor suffering one on earth, a praying mother, or a weeping child, or a soldier dying alone—goes up to the temple and chants his hallelujah, just as the knight of the olden time brought his torn standard from the wars and hung it on the church pillar while he knelt and joined in the chorus of the gloria. I cannot conceive how a finite soul could take pleasure in living without diversity of employments. "Two offices have the angels," said John Flavel. "Superius canere et inferius vigilare;" to sing above, to watch beneath. I am glad that God has promised this variety, in the full exercise of mental and spiritual vigor, to all those who are redeemed by the power of His grace. The service of the great temple will be only one of the pleasant duties assigned to them. At other times they may find their joy in wandering in pastures and by still waters. Or, again, they may be sent to wing their way, perhaps from star to star, on errands of their Master, as Gabriel flew with swiftness that rivalled the velocity of light down to the Babylonish plain, laying his hands upon the prophet at the time of the evening oblation. Whatsoever their employment may be, so much is certain, each at any given time will be assigned to that for which his tastes and endowments have qualified him. The poet no longer "lisping in numbers," will bring to his task a purer mind and bolder fantasy. The student will bend over the inexhaustible scroll of divine philosophy, charmed with a wisdom which has no peradventure in it.

"Ever filled and ever seeking, what they have they all desire;
Hunger there shall never fret them nor satiety shall tire;
Still enjoying while aspiring, in their joy they still aspire."

The devout astronomer will verify his speculations, perhaps, by journeying through space to the remotest systems of the universe. Paul and Peter will, each after his own method, preach the glorious Gospel still; and will watch as years and centuries pass by, with hopeful eyes, the conflicts of the Church militant; and the ripening of the handfuls of corn which they planted in the tops of Lebanon. Thus heaven will be the seat of great enterprises and the center of an universal commerce. Its citizens shall be ten thousand times ten thousand and thousand of thousands; and every one shall be busy in his appointed place and way, serving God.—*Christian Intelligencer.*

If Christ Should Come!

A phrase or a suggestion sometimes flashes a white light upon the life. Am I doing just what I should wish to be doing should Christ suddenly step to my side and manifest his supervising presence to me? We should be ready for his coming at any time, and, as faithful and obedient servants, should live each moment as if he were at our side. For this is the actual fact, were we sufficiently observant spiritually. Never for a moment are we from under the divine watchfulness and inspection. To remember this, and to live with the spiritual discernment and apprehension, is to be under the constant restraint and direction of God.

When the Lord Jesus Christ became incarnate and dwelt among men, the divine presence was especially emphasized. When he went away from earth he promised to come again, and the Christian world, ever since, although not knowing the day nor the hour, has been expecting his coming. Various as have been the forms of this expectation, the fact has been before the minds and hearts of Christians of all ages, impressing them most powerfully and winning them to an attitude of reverent and spiritual expectancy. Though generations have passed away, and still Christ has not come again, as many of them expected him, they walked softly before God during their earthly life and then went to find their hopes all realized as they met Christ at the door of death. But, so far as we know, Christ may return at any time and assume the authority of his kingdom in this world in person.

Suppose that Christ should thus step into the home, the office, the shop; should walk upon the street, step into the halls of legislation, enter the court room; should take his seat in the pulpit, or walk through the Sabbath-school, or stand before the prayer-meeting; should take his place in the parlor, the kitchen or at the table—what would there be in our daily lives and relationships that would be pleasing or displeasing to him?

No one can dispute, except the atheist, that everything in the whole round of daily life should be in absolute accordance with the law of God. In our secret thoughts and emotions everything should be arrayed as before God's great white throne, and nothing should be permitted to enter our souls' secret depths that defileth or that worketh abomination or that maketh a lie. Should Christ stand before us to-day, searching our souls' profoundest depths, what would he find? Let our souls answer.

Our speech should be under the law of the kingdom, in truthfulness and delicacy, in purity and kindness, in implicity and loyalty. Our conduct should be in all honesty and carefulness, in all cleanliness and Christliness, seeking to do what God would have us to do. Our homes should be characterized by the purity and beauty and gentleness and goodness we know were the elements of the home at Nazareth. Should Christ step in to inspect our lives and homes, would he find all in readiness for his coming? Happy that individual and that family found in the attitude of expectancy and grace.

Our civilization should be a transcript of the law of God. When society is regenerated, and the entire life of the world renovated, there will be nothing unwholesome or wicked in the whole earth. How evils would scatter if Christ should come to our nation, and if nothing should remain except that which is right in his sight. How hideous shapes of iniquity and transgression would lift themselves as shadows of the night, and roll away into the caverns of perdition! How the saloons and gambling-houses and places of lust and death would disentangle their hideous shapes, and hasten from his presence, How time-serving and public corruption and plotting and falsehood and cruelty and selfishness would roll away into the abysms of death!

This is to be our business! We are to seek to introduce Christ everywhere. We are to preach every sermon as if he were in the pulpit inspecting every word and every motive. We are to write and publish every line as he would have us. We are to conduct every meeting and direct every movement in the Church, and cast every vote as he would direct were he beside us in person.

Let the thought of the holy presence solemnize us not into severity, but into sweetness. Let us live and act as though each day and moment were, not our last upon earth, but as if they were under the very shadow and smile and glance of the Almighty.—*Herald and Presbyter.*

The Ever Popular Widow.

There is no gainsaying the fact that the widow is the most popular woman who flits across the maelstrom of social life. But the law of compensation sets a price on all the favors of fate, and the widow, however gloomy or shining her environment, is no exception to the rule. Are you a loved and loving wife, with the strong right arm of the best of men to shield and protect you from the world and its calumny? Then know that the removal of that arm means your own transformation in the eyes of the world to a person answering to an entirely different description. The world steps up higher in order to obtain a better point of view, and it ferrets out motives for action where no motive exists, and it regards you with suspicion where there is no cause. The world has an evil eye, and the lens through which it observes distorts the objects passing before it. The world has a vivid imagination also, and a predisposition to mistake its imagination for its memory. It is one of the traits for which popularity compensates, or vice versa, that the world keeps an eye on widows, and that their every action is fraught with interest. In the environment of widowhood woman must needs pay the price.

Dickens immortalized Mr. Weller by putting in his mouth the words "Samivel, beware of the vidders." The expression has been handed down and will continue to be, like any other wise old saw that creates capital as its goes, even when there is small foundation to build on. George Washington and Napoleon Bonaparte both married widows, each of whom had two children, a boy and a girl, and it is a coincidence in history that neither of them bore children to their illustrious lords.

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Many people promise anything you ask of them, but make a small matter of keeping their promises. They enter into engagements with you to do this or that, to meet you or call on you at a certain time, or do some favor for you, and utterly fail to fulfill their engagements. This is a very serious matter, this lack of fidelity to promises and engagements. Surely we ought to keep sedulous watch over ourselves in this regard. We ought to be faithful to the promises we make, cost what it may. It is a noble thing when we find one whose promises we are as sure of as of the rising sun; whose simplest word is as good as his oath; who does just what he says he will do at the moment he says he will do it. That is the kind of faithfulness God wants.—*J. R. Miller.*

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Religious Intelligence.

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CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. Roger Martin, from Monteith's, N. C., to Uncas, Mecklenburg county, N. C.—No change of field of labor.

Rev. Dr. H. S. Yerger, from Pensacola, Fla., to Talladega, Ala.

Rev. W. S. Tucker, from Greenville, Miss., to Nashville, Ill.

Rev. Joseph R. Rennie, from Powhatan, Va., to Amelia C. H., Va.

NORTH CAROLINA.

St. Andrews Church, Wilmington:—Communion at this church on Sunday last. Since last quarterly communion twenty persons have been received on examination and five by letter.

Degrees Conferred:—Davidson College has conferred the degree of D. D., on Rev. T. R. Sampson and Rev. R. F. Campbell, of Asheville, Rev. Egbert W. Smith, of Greensboro, and Rev. J. H. Boyd, of Charlotte.

Rev. T A. Wharton:—The congregation of Steel Creek church was not so satisfied and comfortable after service Sunday morning, as before. At the close of the sermon, Rev. T. A. Wharton, the pastor, announced that he had a call to a church in Virginia, and that he was going to look the land o'er and if he liked the people and they liked him, he would accept the call. Mr. Wharton has been pastor of Steel Creek church for several years. The church under him has grown to be the most powerful country church in the county. His departure would indeed be a source of regret, not only to his immediate congregation, but the Presbyterians of the county.

[Correspondence of the N. C. Presbyterian]

Red Springs:—Four additions—three by certificate and one on profession of faith. Rev. S. M. Rankin, pastor.

Bethany Church, Asheville:—We celebrated the Lord's Supper, Sabbath evening, baptized two children, ordained and installed a deacon. We felt that the Holy Ghost was with us. The Christians seemed moved upon by the Holy Spirit, and sinners made to feel sad. May the Lord pour out His blessing daily upon us. The services were conducted by the pastor, Rev. J. S. Morrow.

[Correspondence of the N. C. Presbyterian.]

Winston First Church:—We are glad to be able to state authoritatively that Rev. Robert E. Caldwell has declined the call to Natchez, Miss.

[Correspondence of the N. C. Presbyterian.]

Durham:—The Rev. L. B. Turnbull, pastor of the Presbyterian church during the morning service, on Sunday, the 17th inst., requested any parents to present their children for baptism. Four received the rite.

[Correspondence of the N. C. Presbyterian.]

Danbury, Colored, Church:—Rev. C. Miller writes: Organization of colored church at Danbury, on Monday night, June 11th. Rev. C. Miller, as evangelist by special authority of Orange Presbytery, and assisted by Rev. S. G. Walker, organized a colored Presbyterian church at Danbury. Sixteen names were presented who had been previously received by Bro. Walker. One other was received by profession of faith and the organization was effected according to the form of the Book of Church Order, with seventeen members; six males and eleven females. A ruling elder was elected, ordained and installed, and the new church began its existence as an organization. By vote of the congregation, at the suggestion of Bro. Walker, the church was named Clark Memorial, in honor of a benevolent gentleman in Brooklyn, N. Y., who has materially aided the colored people of Danbury and the work of Bro. Walker in various ways. Their church building is up, covered and weatherboarded. The windows will soon be put in. He has only part of the money necessary to put in the floor and nothing tor the ceiling or painting. Will not some friends furnish the means for this purpose? A contribution of $50 at this time would be most acceptable. Bro. Walker expects that Mr. Clark will furnish the seats and pulpit.

Danbury, June 12th.

[Correspondence of the N. C. Presbyterian.]

Charlotte:—The pastors of the three Presbyterian churches in Charlotte, have for six weeks been holding a series of meetings at the chapels at the different cotton mills in the city which have resulted in a good many professions of faith and much good in reviving and stimulating the members of the church who attended. Sixteen additions to Graham Street church and several to the others have been some of the results. It has demonstrated the fact that where Presbyterianism is carried to the masses, it will be embraced. We thank God and take courage

"D."

TEXAS.

[Correspondence of the N. C. Presbyterian.]

Second Church, Waco:—On the 3d inst., at eleven o'clock a. m,, Rev. A. R. Shaw, pastor of the Second Presbyterian church, Waco, preached the commencement sermon of the Waco Female College. On the same day at 8.30 p. m., the Second Presbyterian church, of Waco, was dedicated. Rev. S. A. King, D. D., preached the sermon. The services were very appropriate and impressive.

VIRGINIA.

Rich Valley Church:—Seven received on examination and one on profession.

Campbell Memorial:—Large congregations attend Rev. L. A. McLean's preaching. Eight professions.

Farmwell, London County:—A good meeting conducted by Rev. A. A. Little; eight professions.

LOUISIANA.

Prytania Street Church, New Orleans:—Four additions on examination and four by certificate.

Lafayette Church, New Orleans:—Has called Rev. S. C. Byrd to the pastorate. Mr. Byrd has been supplying the pulpit since the death of Dr. Markham.

Napoleon Avenue Church, New Orleans:—Since the preceding communion there have been eight received on examination and four on certificate.

Monroe:—Nine persons receeived since last communion.

DOMESTIC.

A young colored man, Nathaniel Carter, was ordained to the ministry of the Lutheran church on last Sunday, and on next Sunday will be installed as pastor of the Church of Our Saviour, the only colored Lutheran in or near Baltimore.

The Episcopal Diocese of Central Pennsylvania held its 23d annual session in St. James' Episcopal church, Lancaster. The church is one hundred and fifty years old.

In the death of Rev. Dr. John Edgar, the Presbyterian Church, North, and the cause of education sustains a great loss. He was born of Scotch parentage in the North of Ireland in 1842. He had been president of Wilson Female College eleven years, up to the time of his death.

Independent; The curious report comes to us, on apparently good authority, that at a late conference in Cleveland three Polish priests, representing 50,000 Polish Catholics, agreed to accept Dr. Edward R. Knowles, of Worcester, Mass., as bishop-elect, and that this makes eight priests in all thus far. The Kolasinski schism has come to an end, we understand; but here is a new schism which may be much more portentous, and give Mgr. Satolli something to do.

[For the N. C. Presbyterian.]

REMINISCENSES.

Kind words from the Editor prompt me to prepare for him an "*olla podrida*," ingredients for which are furnished by an "Historical Sketch of the Presbyterian Church of Fayetteville, N. C., by Rev. A. L. Phillips, Pastor, February 3d, 1889," recently sent to me by an unknown donor, to whom "*gratias*."

PASTORS.

A slight mistake in the author's notice of myself, furnishes occasion for a word of warning to young Ministers. I did not "seek relief from some pulmonary trouble." I suffered from what has been usually styled, "Clergyman's sore throat," and Rheumatism in the chest, superinduced by sheer imprudence. As I fancied that I had "an iron constitution" and "an iron will," I preached three times on the Lord's Day, delivered an address on Foreign Missions, on the first Monday evening in each month; another on Sunday Schools on the second Monday evening in each month; delivered a lecture at the Wednesday evening prayer meeting each week; and occasionally preaching for my brethren in the Presbytery on Friday and Saturday at open air meetings; besides exerting my voice in singing. Rain, snow, sleet, biting cold were not allowed to hinder work. One instance may suffice to illustrate my great imprudence. As Dr. Foote had notified me of his purpose to plead the cause of Foreign Missions at Fayetteville, I made an appointment at Bluff Church, for the same day. I went, with my young wife on Saturday afternoon to Mr. Murphy's, nine miles from Fayetteville. At midnight, rheumatism seized me, causing very great pains, and rendering all my limbs perfectly rigid. I refused to allow Mrs. Murphy to be called up until daybreak. I was then surrounded by bottles full of hot water. Flannels wrung out of boiling water and wetted with spirits of turpentine, were applied to my chest. Folds of thick brown paper saturated with strong vinegar were applied to my back, and hot irons passed frequently over them. My limbs were rubbed with spirits of camphor. These active operations were unremittingly continued until 10 o'clock. I then took breakfast, called for my horse and buggy, although rain was falling, and regardless of place and remonstrances, rode to the church and conducted the services. That was my last service for a very long time. Dr. Robinson, Sr., insisted on examing my throat; forbade my preaching again without his permission, and urged the session to grant to me six month's leave of absence. I was laid aside from the work of the Ministry for three and a half years, thus "paying dearly for the whistle."

The second pastor, Rev. Andrew Flinn, was afterward pastor of the church in which I was brought up in Charleston, with which I united in 1831, and in which I was licensed in 1857. When I was just six years old, he took me by the hand and conducted me to the first male teacher, under whom I was placed and under whose training I continued to be for seven years, not dreaming that the little boy whom he held by the hand, was destined to be one of his successors in the pastorate at Fayetteville.

The first pastor, Rev. John Robinson, I met under trying circumstances at Synod, Lincolnton, in 1839. Father Penick, of Rocky River, Cabarrus county, was Moderator, and sent Brother Watts to me to say that "he wished me to preach the action sermon on the Lord's Day." I remonstrated on the score that I was the youngest man in Synod, and that I could not think of standing up on such an occasion before that venerable body. "You might as well make up your mind to do it," said Brother Watts, "Father Penick will take no denial." It so turned out. Dr. Robinson was requested to sit by me in the pulpit and conduct the sacramental services. A more striking contrast is seldom seen in the pulpit. I was fully six feet in height, but Dr. Robinson was at least six feet six. I was slender, Dr. Robinson was broad shouldered and brawny. I had a boyish face, passing for twenty even when thirty-two. Dr. Robinson wore the sombre aspect of age, and was adorned with that "crown of righteousness, the hoary head." I felt exceedingly small in such a presence. Although I could not say, as Croly, in the tragedy of Cataline makes his hero say: "Talking is not my trade," yet, feeling as my old friend, Rev. John Douglas, when he said to me. "I always like to have some *backing*," I made use of a written sermon at that time.

Of the sixth pastor, Rev. W. D. Snodgrass, whom I never saw, I have pleasant reminiscences. While he was psstor of the Presbyterian Church, Rev. Mr. Bedell was Rector of the Episcopal Church, in Fayetteville. They were on intimate terms, having been collegians together. The spirit of Bishop Meade, who was a very low churchman, pervaded the churches of Virginia and North Carolina, at that time. A fraternal feeling subsisted between the churches in Fayetteville, as well as between their Ministers. At the second service on each Lord's Day, the houses of worship were closed aternately. On our Lord's Day, the Presbyterians with their pastor would attend the services at the Episcopal church. On the next, the Episcopalians with their rector would attend the services at the Episcopal church. But, more than this. "A Brotherly Society" was organized, to meet weekly for prayer and religious conversation. The two aforementioned ministers, with numbers of members of their respective charges constituted that "Society." They had a Recording Secretary whose duty it was to keep an accurate account of their proceedings. Soon after I went to Fayetteville, dear, Brother Miller, one of the session of our church showed me the book of records and granted to me the privilege of reading it. Would, that a like fraternal spirit existed to-day. But, alas! the silly contention for Apostolical Succession has stilled the voice of brotherly love.

Perhaps, this much will suffice for the present.

D. McN. T.

Chester, S. C.

EVANGELISTIC CAMPAIGN.

[Correspondence of the N. C. Presbyterian.]

At its Spring meeting, Concord Presbytery directed that an Evangelistic Campaign be held during the month of August. The purpose of this Campaign is to hold meetings, especially in the weaker churches of the Presbytery, the programme to be arranged by the Home Mission Committee.

The Committee at a recent meeting arranged the following programme:

Rev. C. M. Payne, D. D., and Ruling Elder from Salisbury, spend one week with the churches of Norwood and Mizpeh; Rev. W. M. Shaw and Dr. J. S. Lafferty spend one week at Beulah; Rev. J. A. Ramsay, one week at Turkey Cove; Rev. D. Munroe, one week at North Cove; Rev. C. A. Munroe and Ruling Elder J. G. Hall, one week at Fifth Creek; Rev. J. M. Rose, Jr., and Ruling Elder G. P. Erwin, one week at Old Fort and Siloam; Rev. J. Rumple, D. D., and Dr. J. G. Ramsay, one week at Greenlee; Rev. J M. Wharey, D. D., one week at Sherrill's Ford; Rev. Wm. M. White, to assist the brethren who will labor at the various points in his field; Rev. R. S. Arrowood, one week at Shiloh, including fourth Sabbath of August.

J. Alston Ramsay,
Sec'y H. M. Com.

Hickory, N. C., June 14, 1894.

Summer School for Teachers.—The University of North Carolina will conduct three summer schools for teachers this summer.

1st. The University Summer School at Chapel Hill; sixteen professors, twenty courses of study; begins July 2, and July 28; tuition, $5; board and furnished room, $10 to $15 per month.

2d. The School of Geology at King's Mountain. Tuition $10; begins June 15.

3d. The School of Biology at Beaufort. Tuition $10; begins June 15.

Heavy snow-falls in the montain districts of Eastern France last week.

THE SECRET OF GOOD GOVERNMENT AT THE UNIVERSITY.

The special committee appointed by Gov. Carr to investigate the condition and government of the University made their report at the recent Commencement. The committee was composed of Rev. J. L. Stewart, of Clinton, chairman, D. G. Worth, Esq, of Wilmington Lieut. Gov. R. A. Daughton, Judge W. T. Faircloth and R. T. Gray, Esq., of Raleigh. They say:

"After careful enquiry and investigation the committee confidently believe that at no period in the history of the University has the general deportment of the students been better or their habits of study more commendable. In this connection it gives the committee great pleasure to say that drunkenness has almost entirely disappeared. They were assured by a number of persons of extensive observation that they had not seen a case of it for years. It seems to the committee that these good results come chiefly from three causes:

1. The Character of the University Government.

2. The influence, direct or indirect of inter-collegiate games.

3. The influence of the Young Men's Christian Association.

The government of the University seeks to influence the student to govern himself by appealing to his sense of right and to his ambition for a fair name, discarding espionage in all its phases. Such influences must tend to the development of a high type of character; and, in the judgment of the committee, have resulted in the good order now prevalent.

In regard to the effect of the inter-collegiate games upon the habits of study and order, some of the committee had entertained grave doubts as to whether such effect was wholesome. Perhaps this view extensively prevails in the State. Upon mature reflection and an investigation as extensive as could under the circumstances be given to the matter, the committee, now fully endorse "wisdom of the introduction and encouragement of these exercises."

In regard to the financial management the committee say: "The books of the Bursar have been faithfully and accurately kept. No evidence of extravagance or mismanagement appears."—*News and Observer*.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D C., June 13th, 1894.

The bill providing for the opening on Sunday of several of the Government buildings in this city was discussed at the summer stated meeting of the Presbytery of Washington City, held this week, and resolution unanimously adopted disapproving of any legislation having for its object the opening of public buildings on the Sabbath. It was proposed that every minister in the Presbytery should preach a special sermon against this bill, but it was decided that the bill had not developed support enough to make that necessary. It is probable also that the powerful sermon preached against the bill last Sunday by Rev. Dr. Byron Sunderland was considered by his brother ministers to be all that was needed on the subject at present. The Presbytery also adopted a resolution approving the action of the last General Assembly opposing the appropriation of public funds for the support of sectarian or denominational schools. It must not be understood that the other Washington ministers are in favor of Sunday opening. On the contrary; it is doubtful if three Protestant ministers could be found in the entire District of Columbia willing to endorse the Sunday opening of Government buildings, although several Catholic priest have done so. If there was the slightest indication that the bill in question was in danger of becoming a law the ministers would quickly begin an organized fight against it. The adoption of the resolution by the Presbytery was more in the nature of a declaration of principle, than a fight against this particular bill, and the only reason there have been no similar resolutions adopted is that there has been no other meeting of ministers since the bill was introduced.

Should a man who engages in the sale of intoxicating liquors, either at wholesale or retail, be allowed to retain his membership in Church? It would seem that there should be but one answer to this question from church members, but strange as it may appear, there are several churches in Washington in which there is a radical difference of opinion among members as to what answer should be. It seems that nearly all of the Protestant churches have rules against liquor-selling by members, and yet, if my information be correct, and it ought to be as it comes direct from members of the churches concerned, there are disagreements amounting almost to open factions in several of our churches because their ministers insist that those rules shall be adhered to and that certain members be compelled to choose between the profits of their liquor business and their church membership, and there are said to be other churches in which all attemps to raise the question are hushed up because of the big contributions made by men who derive profit from the liquor traffic. Indeed, there was public meeting of all of the ministers of one of the most numerous denominations in Washington, and in the country, held here not many months ago at which this liquor question was dodged instead of being squarely met. How the devil must chuckle—pardon the Ram's Horn-ism—when he sees the churches temporizing with the liquor traffic for what there is in it. But it was just the same a few years ago with the various lottery schemes, now happily shut out of all, or or nearly all, Protestant churches. The church drove the gamblers out and eventually the church will drive the rum-sellers out. No man can be a gambler and a Christian, nor can any man be a rum seller and a Christian.

To Some Ministers and Elders of Concord Presbytery.

Dear Brethren:—Our treasurer is sending to you notices of the delinquencies of your churches on Presbyterial Home Missions. *Do please* urge upon your people the importance of raising the whole of their apportionments as they are our only dependence for meeting the quarterly appropriations that will be due the last of this month. The August collections will all be needed for the next two quarters. Brethren, whose salaries, when fully paid, do not amount to more than $600 are always embarrassed when these quarterly appointments are not promptly paid.

C. A. Munroe,
Chm. Home Mission Com.

June 13th, 1894.

SECULAR NEWS.

NORTH CAROLINA.

The National Bank of Wilmington will be open to-day. The Comptroller of the Currency has given his authorization.

The weavers of the Wilmington Cotton Mill resisted a reduction of wages and struck last Saturday. The mills at present are closed.

Goldsboro Argus: Wheat harvesting is in full blast this week. The farmers say that the yield will be very poor.

Scotland Neck Democrat: The first corn that has been shipped to this place perhaps since 1891, was a car-load from Louisville, to M. Hoffman & Bro., last week. With such fine corn lands as are found in our back country the corn ought to be raised here.

Charlotte News: Last Tuesday afternoon D. Gus Dorton, of Flows, Cabarrus county, was squirrel hunting in the woods. He ran a squirrel into a hole in the fork of a large Spanish oak and climbed up to stop the hole, intending then to cut the tree down. While he had his head through the fork his foot slipped, and there he swung by his neck, his head being caught in the fork. Mr. Dorton remained in his perilous and painful position for about an hour when he was found by Mr. Peter Best and taken down.

DOMESTIC.

On last Sunday, near Grenada, Miss., one man was paralyzed and another killed by a stroke of lightning.

A building belonging to the Chattanooga Powder works at Olotewah, fifteen miles from Chattanooga, was blown to pieces by an explosion. There were 720 kegs of powder in the building.

FOREIGN.

The line steamship Ethiopia on her way from New York to Glasgow ran into an iceberg and stove her bows in. The cargo of flour bags stowed forward protected her from sinking, and she reached port in safety.

An insurrection against the government occurred in Korea. It caused great uneasiness as the king was reported to have fled to Japan. The government probably sustained some losses, but last advices received by by the Korean leagation in Washington from Seoul state that everything was quiet—the rebels had been overcome and peace had been restored.

The largest tobacco factory in the world it is said is now building in Belfast, Ireland—it will cost a quarter million of dollars.

In Montreal, Canada, one day last week died Duncan McIntyre, a director of the Canadian Pacific railway. His fortune amounted no $5,000,000.

A report to the State Department at Washington shows that by the earthquakes in Greece 251 people were killed and 146 wounded and 3,602 houses destroyed or injured by the recent earthquakes in Greece. The value of the property destroyed is about $1,000,000.

About 225 buildings were destroyed by fire in Panama last week. The loss was estimated is between one and a quarter and one and a half millions.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Third Quarter.—Lesson I.

July 1.—The Birth of Jesus.

Luke ii. 1-16. Commit vss. 10–14.

Golden Text. Unto you is born this day in the city of David a Saviour, which is Christ the Lord. Luke ii. 11.

I. THE STUDY OF THE LESSON.

First Step. The preliminary studies will be best pursued in the form of daily readings:

SUNDAY.* The Lesson.

MONDAY. The Annunciation to Zacharias. Luke i. 5–25.

TUESDAY. The Annunciation to Mary and her visit to Elizabeth. Luke i. 26–56.

WEDNESDAY. The Birth of John. Luke i 57-80.

THURSDAY. The Genealogies. Matt. i. 1-16; Luke iii. 23–38. Mark in Luke the names common to Matthew and read some explanation of the differences.

FRIDAY. The Divine Origin. John i. 1-18.

SATURDAY. Matthew's account. Matt. i 18–25.

Second Step. Master the points of the lesson. The circumstances that led to the Birth in Bethlehem, vss. 1-6; the surroundings of the Birth, vs. 7; the shepherds and their vision, vss. 8, 9; the angel's message, vss. 10–12; the heavenly choir and its song, vss 13, 14; their action and discovery, vss. 15,16. Read also vss. 17–20.

Third Step. Study with your helps any points requiring explanation.

Vs. 1. *Caesar Augustus.* First Emperor of Rome. He was the nephew and adopted son of Julius Caesar, and upon the assassination of the latter. formed with Lepidus and Mark Antony the triumvirate that crushed Brutus and Cassius. Afterwards Lepidus retired and Antony and Octavius (the original name of Augustus) contended for the mastery. The battle of Actium (B. C. 31) decided the issue in favor of Octavius, and the death of Antony (B C. 30) left him undisputed master of the Roman world.

Taxed, rather enrolled. It was a census of the empire such as William the conquror made of England, which is recorded in "Doomsday Book."

Vs. 2. *Cyrenius.* The Greek form of the Roman name Quirinius. There is a historical difficulty involved here that has never been satisfactorily solved. Quirinius is known to have been proconsul of Syria twice—once from 750–753 A. U. C., and again in 757. Neither of these periods corresponds with the probable time of the birth of Christ. But he is known to have gone east as early as 749 and may have been in charge of the census, which is all that is necessarily implied in the original. At any rate Luke's historical accuracy has been so often vindicated when it has been called in question that we need not hesitate to accept his statement here.

Vs. 3. *Every one to his own city.* This was not the Roman method but the Jewish. It was the policy of the Romans to follow native customs as far as possible.

Vs. 4. *The City of David*, i. e. The city of his birth and of his family inheritance. See Ruth i. 1, 20; ii. 1; iv. 11, 18–22; 1 Sam. xvi. 1, 13. In David's life-time the citadel of Zion that he took from the Jebusites was called the City of David. 2 Sam. v. 7.

Lineage of David. See Genealogy in Matt. i. This probably gives not the natural descent, but the succession of kings, or rightful heirs to the throne. This would necessarily come to Jesus through Joseph his legal father. The genealogy in Luke iii, is his natural descent from father to son. It is strange that neither gives the descent of Mary, our Lord's only human parent, but this was in accord with Jewish custom, and from her going up with Joseph it is probable that she was of the same family. Some even infer that Mary and not Joseph was the heiress to the lost throne, and that Matt. i. 16 is an oriental way of saying "Jacob was succeeded by Joseph as husband to his (Jacob's) daughter Mary of whom was born Jesus."

Vs. 6. *The days were accomplished.* It was no surprise to them, that she was thus taken when away from home, but the Roman decree was inexorable.

Vs. 7. *First born.* Luke writing long afterwards would not have used this expression had Mary not had other children. The perpetual virginity of Mary is only a figment of the Roman Church, with not a shadow of foundation in history. The "Lord's brethren" were her sons.

Manger ..... inn. The manger was the stone trough in which cattle were fed. The inn was an eastern "khan" or caravansary, which has a number of rooms opening on a large courtyard, in which strangers lodge, buying their own food. When these are full, as in this case, they must camp in the open court, or take refuge among the sheds for the cattle. There is nothing to indicate that they were too poor to get lodgings. Afterwards when the wise men came from the East they found them in a "house."

Vs. 8. *The same country*, i. e., the country around Bethlehem.

Shepherds. It ought not to be necessary to say, but the mistake is made so constantly in hymns, pictures and narratives, that these shepherds were not the "wise men," and saw no "star." The shepherds were Jews and were spoken to by an angel and came that night and found Jesus in the manger. The "wise men" were Gentiles from the far east, and followed a star to Jerusalem where they found out from prophecy where Jesus was to be born. Their visit was after the presentation in the Temple, and they found them in a "house." Fortunately our studies this year are not confined to one Gospel and take in both events.

Vs. 9. *And lo!* Up to this point everything has been so natural and apparently commonplace, that we have been in danger of forgetting the great significance of the central fact—of forgetting that this child is not only a King, but the King of kings, and that even the decrees of the great Augustus must work out the plans for His birth that have been declared by prophets long ago. The exclamation "And lo!" prepares us for the heavenly side of the narrative about to be unfolded. No comments on the following verses can bring out more plainly than the simple narrative itself, Heaven's interest in this event, and its immense significance to the earth.

Fourth Step. Make a summary of the narrative and compare it with ours:

SUMMARY. *In accordance with a decree of Augustus that a census should be taken of his empire—which in Syria was executed under the superintendence of Quirinius—Joseph and Mary, who was with child, went up to their ancestral city Bethlehem according to the method of the census. There Mary brought forth her first-born Son, and having swaddled him laid him in a manyer, as the crowded condition of the khan prevented their finding better accommodation than that afforded by the cattle sheds. That night the shepherds keeping their flocks on the neighboring plains were startled by the appearance of an angel who announced to them the birth of the Saviour, and directed them where to find him. The glad tidings were taken up by a great multitude of angels singing glory to God and proclaiming a reign of peace among men. The shepherds went and found as it had been told them.*

Fifth Step. Study the topics suggested in the light of God's word.

1. *The Incarnation foretold.*
   A Divine Child to be born. Is. ix. 6.
   Of the house of David. Is. ix. 7. compare xi. 1; Jer. xxiii. 5, 6.
   Born of Virgin. Is. vii. 14.
   In Bethlehem. Mic. v. 2, 3.
   The Announcement. Luke i. 31–35.
2. *Doctrine of the Incarnation.*
   Christ was eternal God, John i 1, 2. Compare vss. 14, 17, 18, identifying the "Word" with Jesus Christ. See also John viii. 58; 1 Tim. iii. 16.
   Christ was a perfect man. Luke ii. 52; Heb. ii- 16–18.
   Thus He was a perfect revelation of God. John xiv. 9; 2 Cor. iv. 4, 6; Heb. i. 3.
   And the perfect model of man. John xiii. 15; 1 John ii. 6
   And the perfect mediator between God and man. 1 Tim. ii 5; Heb. iv. 14–16.

Sixth Step. Meditate upon and lay to heart the practical teachings of the lesson. God's great love to the world, John iii. 16; the duty and privilege of receiving Christ—no room for Him in the inn, typical of the world's reception of Him, John i. 11, 12; the fruit and mission of the Gospel, Luke ii. 14. Therefore, Let us go, by faith, even unto Bethlehem.

II. TEACHING THE LESSON.

Give a brief statement of the historical situation when Christ came; then draw out the story of the lesson, and make it as graphic as possible in the minds of the scholars, by adding significant touches to their statements. Take up the Bible reading on the prophecies of the Incarnation, and then on the Doctrine of the Incarnation. Clinch all by Shorter Catechism, Qu. 20, 21, 22.

*When the readings are used in the *morning*, take each one a day later.

Prize Questions.

Answers to Questions of May 31, (delayed) was received from Mary Knox Johnson, 67, 68a, 69.

NEW QUESTIONS.

☞The following rule must in future be observed. If we ask a question such as No. 58, "What other daughter of a Pharaoh is mentioned in the Bible?" it is not sufficient to answer "1 King's iii. 1." You must answer, "Solomon's wife. 1 Kings iii. 1." But if we ask a question like No. 59, "Where have we a description of the King's Daughter? the correct answer is simply, "Ps. xlv. 9–15." In other words, where we ask for a reference, only give a reference, but when we ask for a statement, it is not enough to give the reference and leave us to infer the statement. You must give your own statement, and then add the reference as your authority for the statement. Those giving a correct reference without the statement will only be allowed half value.

71. What three well-known women of the O. T. are associated with Bethlehem?
72. At what great event before the birth of Jesus did the angels sing?
73. What event on earth brings joy to the angels now?

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

On June 10th, 1894, at Poulan, Ga, HENRY JAMES CONLY. The deceased was born in Robeson county, N. C., and was 69 years of age. He was a consistent member of the Presbyterian church for forty years and leaves a wife and seven grown children, all of whom are members of the church.

On the afternoon of June 10th, 1894, in Greensboro, N. C., in the 50th year of her age, Mrs. R. C. BROOKS. She was a consistent member of the Westminster Presbyterian church. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

IN MEMORIAM.

MRS. LOIS. A. CRABTREE,

Born Feb. 26th, 1821, died June 1st, 1894.

This most estimable and now sainted "elect lady" was born in Hyde county. In her youth she removed to the town of Washington, county seat of the adjoining county, where most of her long life was spent. She was favored in becoming a member of the household of Joseph Potts whose fame was so long in the Church and the memory of whose sweet saintliness abides like a benediction in the congregation in which he was a bishop for more than fifty years.

In the dew of her youth she dedicated herself to Christ, uniting with the church in Washington, at sixteen years of age. during the ministry of the Rev. Munroe Allen in the year 1837. Of this church she remained a loyal, loving member for *fifty-seven* years.

In 1844, she was married to Capt. S. D. Crabtree; of this marriage there are three surviving children Albert, Eleanor, (Mrs. L. H. Castex, of Goldsboro) and George. Mrs. C. was comparatively early left a widow with these three children, the oldest but a lad and the other two very young; with the diligent and efficient aid of her oldest child she was able to rear the little household until they were able in turn to take care of her; these children have treated her with a beautiful filial reverence, ministering to her, faithfully and lovingly. She made her home with her oldest son Albert until the breaking up of his household by the death of his devoted, lovely wife in August, 1888, at which time she removed to Goldsboro, N. C., to live with her daughter; on the journey she met with an accident from which she never recovered and which filled her last years with pain and trial. It is the testimony of those who were privileged to wait on her closing years that this period of severe trial was borne with Christian patience and uncomplaining submission to her Father's will. In her last days the Gospel Hymn, "Is my name written there?" was much on her lips—the *sentiment* had been for many years in her heart and life—it was her chief concern for herself and her loved ones—there are few people in this world who could more honestly and heartily sing:

"Lord I care not for riches,
Neither silver, nor gold;
I would make sure of heaven,
I would enter the fold."

This was her constant prayer for her children and possibly her only care and concern; undoubtedly it was the one supreme, dominating desire of her heart. May a gracious God crown her heaven with its fulfilment!

Hers was a simple life with nothing of note; she loved her God, she loved her Saviour, she loved His Church; "she served her generation by the will of God," quietly, unobtrusively, humbly, faithfully for more than half a century; and she has gone home to the God who loves such service here and rewards it abundantly *there*.

On June 6th, 1894, near Red Springs, Rebeson county, N. C., at the home of her parents, Henry and Susan Johnson, Miss ANNA ELIZABETH, in her 43rd year. From early childhood she had been a great sufferer, and loved ones have the blessed assurance that she has gone where "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

On May 15th, 1894, Mr. JAMES W. REID, in the 78th year of his age. The deceased was a ruling elder in New Hope church for forty years. It was my pleasure to serve this church in the pastoral relation, fifteen years (my first pastoral charge), and I now want through the N. C. PRESBYTERIAN to testify to his faithfulness, efficiency and exemplary conduct as an elder in God's house. He was so punctual in his attendance upon the public means of grace and sessional meetings that *when* absent (which was seldom) the people would say that "Mr. Reid must be sick." The Presbytery often commended him for the neatness and accuracy of the sessional records of that church, he being clerk of session. It was a matter of great joy to him when persons would apply for church membership. And he almost invariably would take part in examining such persons on their religious experience. He would also give them wise and beautiful council upon their reception. He was very judicious in the exercise of discipline. He was noted for his Christian liberality to benevolent objects and pastor's salary. The last conversation he had with me on this subject, he said "that if he had his life to live over he would give more liberally to the Lord's cause." In the last few months of his life, he was severely afflicted personally and in his family, but he endured all those afflictions with Christian patience and submission. His faith was strong and unwavering, he, died as he lived trusting in Jesus. He leaves an invalid wife, one son, and one daughter, Mrs. Dr. Robinson, to mourn his death and absence.

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IN EFFECT DECEMBER 3rd. 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.43p.m.
Arrive Greensboro	2.15 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.06p.m.
Arrive Greensboro	12.52 "
Leave Greensboro	12.59 "
Leave Climax	1.27 "
Leave Sanford	3.12 "
Arrive Fayetteville Junction	4.25 "
Arrive Fayetteville	4.30 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	6.25a.m.
LeaveMaxton	7.37 "
Leave Red Springs	8.17 "
Leave Hope Mills	9.12 "
Arrive Fayetteville	9.35 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.50p.m.
Leave Hope Mills	5.13 "
Leave Red Springs	6.08 "
Leave Maxton	6.47 "
Arrive Bennettsville	8.00 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.05 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

Trains No. 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North and at Walnut Cove with N. & W. System for Winston-Salem.

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Cheerily the furrows turning,
Labor on with all thy might.

Look not to the far-off future,
Do the work which nearest lies;
Sow thou must before thou reapest,
Rest at last in labor's prize.

And the Master shall come smiling
At the setting of the sun,
Saying as He pays thy wages,
Good and faithful one, "well done."

—*From the German.*

Items for Lady Readers.

The memorial tablet to Jenny Lind in Westminister Abbey, London, was unveiled recently by Princess Christian in the presence of a select gathering of old friends and admirers of the great singer. A small niche in the "arcading" of the south transept, by Poets' corner, just beneath Rotbiliac's well-known monument of Handel, was the spot appropriately chosen by Dean Bradley for the exquisitely chiseled medallion which formed Birch's last completed work. It could not have been better placed, nor could a more illustrious songstress have been named for the honor of being the first musical artist, other than a composer, whose lineaments have been exposed upon the walls of our ancient fane. Jenny Lind was not only distinguished in her art, but was a noble-hearted and charitable woman. The compliment thus bestowed is consequently gratifying in every sense. On the medallion are the words: "I know that my Redeemer liveth," and they are also inscribed above upon the marble dedicated to the immortal composer himself. It was but fitting, therefore, that the unveiling ceremonial should be accompanied by the sounds of that sublime air.

A Syrian Wedding Ceremony—Madam Layyah Barakat, a native of Beyrout, near the mountains of Lebanon, Syria, gives a reproduction of a wedding in her own country this afternoon at a lawn fete at Walbrook. Madam Barakat is assisted in this ceremony by sixteen young ladies and gentlemen of Fayette street Y. W. C. T. U. She has the wedding costumes of the Holy Land, and a tent under which the ceremony is performed enhances the effect. She fled to this country some years ago to escape the massacre of the Christians in Egypt, where she was living at the time, and arrived in Philadelphia with her husband and a young child in her arms, without money and speaking just two words of English—the name of the pastor of a church in Philadelpha, the children of which educated her in Syria, and "chestnuts," suggestive of the street in which they lived. She has been of great assistance in the work of the Foreign Missions and temperance work. She comes to Baltimore at this time under the auspices of the Woman's Christian Temperance Union.

An Ornament for Chicago.—Mrs. Henry Field, of Chicago, has given a pair of magnificent bronze lions to ornament the front of the Fine Arts Insitute, of that city, and that, in addition to her late husband's splendid $300,000 collection of modern French paintings. The lions have just been cast after models by the artist Edward Kemeys, who modeled the wild animals on the pedestals at the Exposition and they are said to be remarkably fine. They are conceived as guarding the building. The one at the south side of the main entrance is represented as having his attention attracted by something in the distance which he is closely watching. The other one is represented as having discovered something which displeases him, and he has his back up, and is ready for a roar and a spring. They cost $18,000.

Things Useful.

Lime Juice Better than Vinegar.—This vegetable acid should be placed on the dinner table instead of the vinegar bottle, as regularly as salt, while as an ingredient for sauce, for almost every kind of food, it has no eqnal. As a salad dressing, to mix with oil, it is more wholesome than vinegar.

Creole Rice Bread.—Two cups of white Indian meal, one cup of boiled rice, three eggs, one ounce of melted butter, one and a quarter pints of milk, one teaspoonful of salt, two heaping teaspoonfuls of baking powder; beat the eggs, without separating, until very light, then add them to the milk, then add the meal, salt, butter and rice; beat thoroughly, add the baking powder, and mix well. Grease three round shallow pans, turn in the mixture, put quickly in the hot oven, and bake for thirty minutes. Serve hot.

An Infallible Cough Remedy.—To 10 cents of pure honey, add one teaspoonful of hartshorn (not ammonia) and the juice of two lemons. Drink a wine glassful three times a day, and take also a small sip, whenever the tickling sensation in throat begins.

Jellied strawberries are made by melting two ounces of gelatine in a little cold water; squeeze the juice from a quart of currants, and add the gelatine and sweeten; stem a pint and a half of ripe strawberries, mix in the currant juice, turn into a mold set on ice to harden, and serve with cream.

Blackberry Cake.—One cup of sugar, three-quarters of a cup of butter, three tablespoonfuls of sour cream, one tablespoonful of soda, three eggs, one and two-quarters cups flour, one cup blackberry; bake in three layers and put icing between; put the soda in the cream and stir well; put it in the cake, just before the berries, which should be the last thing put in.



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He's a foe, cool, sly and cunning,
And his name is "I don't care."

Have you ever thought, dear children,
"That "I don't care" is a thief,
Taking from you time and order,
Candor, friends and all save grief?
Don't you notice the bold falsehoods
That he daily tells to you,
And that makes you say "I don't care,"
When at heart you really do?

He at first will only cause you
To forget yourself, and dare
To answer parents, friends and strangers
With the rude words, "I don't care."
But be warned! He'll plant within you
The true spirit of his name;
Then he'll disappear like magic,
Leaving you to bear the shame.

Break the habit, children, break it;
Do not use the common phrase;
Smaller things than this have started
Many a life in reckless ways.
Guard your words, your thoughts, your actions;
To yourselves be true, and dare
Not let the good of life slip by you
With a reckless "I don't care."

—*The Little Christian.*

The Wonderful Fly.

One rainy day when Tommy was looking out of the window he saw a fly buzzing against the pane.

"I'll catch that fly," said he; and his fat little fingers went pattering over the glass, until at last he chased the fly down into a corner and caught it.

"Let me go!" said the fly.

"I won't!" answered Tommy.

"Do let me go! You hurt me; you pinch my legs and break my wings."

"I don't care if I do. You're only a fly—a fly's not worth anything."

"Yes, I am worth something, and I can do some wonderful things. I can do something you can't do."

"I don't believe it," said Tommy. "What can you do?"

"I can walk up the wall."

"Let me see you do it;" and Tommy's fingers opened so that the fly could get off.

The fly flew across the room, and walked up the wall and then down again.

"My!" said Tommy. "What else can you do?"

"I can walk across the ceiling," said the fly; and he did so.

"My!" said Tommy again. "How do you do that?"

"I have little suckers on my feet that help me to hold on. I can walk anywhere, and fly too. I am smarter than boy," said the fly.

"Well, you're not good for anything, and boys are," answered Tommy, stoutly.

"Indeed, I am good for something. I helped to save you from getting sick when the days were hot. Flies eat up the poison in the air, and if we flies had not been around in the summer to keep the air pure, you and baby would all have beeen very sick,"

"Is that true?" asked Tommy in great surprise.

"Yes, it is true; and now I will tell you something else. You are a bad, bad boy."

"I am not," cried Tommy, growing very red in the face. "I don't steal, or say bad words, or tell what is not true."

"Well, you are a bad boy anyhow. It is bad to hurt flies. It is bad to pull off their legs and wings. It is bad to hurt anything that lives. Flies can feel, and it is bad to hurt them. Yesterday you pulled off my brother's wings."

"I never thought of that," answered Tommy, soberly. "I won't do it again. I'll never hurt a fly as long as I live, and be sure that I'll never hurt you."

"You won't get a chance," answered the fly, as he walked across the ceiling.

—*Katie Moore, in Our Little Ones.*

Daisy's Hat.

BY CATHARINE S. ALBERS.

"Oh, mamma!" cried Daisy, "just look here! I can't go to school any more without a new hat."

"What my dear, what has happened now?"

"My hat blew off, and a dog got it and chewed it all up before I could catch him."

"I am sorry, but I don't know what to do, for I haven't the money to get you another. Willie needs shoes, and we have but one loaf of bread in the house, and no butter to put on it; I am afraid you will have to stay home for awhile."

"Well, of course, we have to have things to eat, and Willie must have his shoes," Daisy said more pleasantly, and seeing her mother's tired look, said: "Let me run those seams up on the machine; I know your back is tired."

"Well, you may, dear, and I will whip this bit of lace on while the daylight lasts; the kerosene is gone, and we will have to make the best of the day."

The next day, as Daisy could not go to school, she helped her mother finish a dress for a lady who lived in one of the handsome houses in the city. She helped Willie with his lessons, straightened the house and saved her mother's steps in various ways. By three o'clock the dress was finished, and her mother said:

"Daisy, if you will take this dress to Mrs. Newton you will have done enough for one day. You are great help and comfort to me. I thank God every day of my life for giving me such a helpful daughter."

Daisy's mother tied a silk handkerchief over her daughter's head, as she had no hat; and as she did so said:

"You need not hurry, dear, but take your time, for this is such a lovely spring day."

It was two miles to the city, and Daisy walked rapidly. When she reached the elegant house, Mr. Newton (who had sprained his ankle, and so was at home) told her that Mrs. Newton had gone down town, but he thought she would be home soon. While he read his paper Daisy looked and wondered at the rows and rows of books around the room. She had never been in such a beautiful room, and did not know what a library was. Presently Mrs. Newton came in.

"I have brought you some strawberries," she said to her husband, "but they are not wild ones; the marketman said it is a little early for them."

Then, turning to Daisy, she said:

"Since Mr. Newton has been sick he fancies that he wants some wild strawberries; he used to enjoy gathering them so much when he was a boy."

"I just did!" responded that gentleman, "and I would give a dollar for a quart now."

"Oh, no, you wouldn't" said his wife, laughing.

"Well," he said, "I would give fifty cents anyway.

Mrs. Newton looked at the dress Daisy had brought, and said it was all right. After receiving the money for it, Daisy left.

"Now," she said to herself, "I know how I can earn money to get me a hat; I know where the wild strawberries are."

She picked leaves off the trees as she went along and made a pretty basket. She found the berries ripe, so she filled her basket. On her way back she picked some pretty pink "May blossoms" and covered the berries. Mr. Newton was delighted, and not only paid her the dollar, but made arrangements with her to bring him two quarts at twenty-five cents each three times a week as long as the berries lasted.—*Herald and Presbyter.*

Ted and the Gardner.

"I s'pose," said Ted, sitting down easily on the wheelbarrow, and resting his elbows on his knees and his chin in his hands, "I s'pose you see a good many nice things out doors first and last."

The gardner was mending his hoe, which had a fashion of losing its head when it hit a hard weed.

"Yes, I s'pose I do," he answered. "I never get tired of watching honey bees for one thing, they're the knowingest lot of critters you ever see—like folks considerable."

"O, tell me about them," said Ted, who was always hungry for stories. "I've never been very near ours, 'cause mamma's afraid I'll get stung."

"Wal, you might, till you git acquainted with 'em like. I was a-noticing of 'em not long since with a strange bee. They pestered it to get its honey; you see they didn't want to kill it, 'cause then they couldn't get it, but they hectored it till it dropped its load out of its pockets and flew off."

"Pockets! what kind? like mine?" said Ted, putting his hands in them.

"No, not quite; but hairy places on their sides. The hairs hold the honeycomb in, you see."

"O, yes, but do go on please," said Ted.

"Wal, they git a load, and put it into their pockets, first one side then the other, till they're full. It's funny to see them run up a stalk of timothy and get dusty all over from it. They dust themselves off with their feet and pat the dust into their pockets. When they are loaded they take a bee line for home."

"O, what is that?" asked Ted.

"Straight as they can go. If you move the hive a little ways, they'll bump up ag'in it and then fly off and try it again, till they hit the opening.

"O, go on," said Ted, who was afraid the hoe would be finished before the bee story.

"They air out the hive hot days by gittin' round the open places and then fluttering their wings like all possessed. I put a piece of paper in the top of the hive one day, and it blew, 'round as if it was in a little whirlwind."

"O, isn't that funny though," said Ted—he meant queer. "I mean to get acquainted with 'em myself I do think outdoors is a great deal more interesting than school," he added with a sigh.

"Wal, you see folks that can't go to school have to use their eyes; but it's nice when you can do both."

"Yes, I s'pose so," said Ted, doubtfully.

—*Churchman.*

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For the Year Ending December 31st, 1893.

ASSETS.

Bonds and Mortgages	$22,808,916.74
Real Estate, including the Equitable Buildings and purchases under foreclosure of mortgages	23,928,724.53
United States Stocks, State Stocks, City Stocks, & other investments	89,253,593.42
Loans secured by Bonds and Stocks (Market value, $9,449,241)	6,934,463.33
Real Estate outside the State of New York, including purchases under foreclosure	14,396,857.64
Cash in Bank and in transit (since received and invested)	5,294,463.13
Interest and Rents due and accrued, Deferred Premiums and other Securities	6,439,378.11
Total Assets December 31, 1893	$169,056,396.90

LIABILITIES.

Reserve on all existing Policies (4 per cent. Standard) and all other liabilities	$136,689,646.57
Total Undivided Surplus (4 per ct. Standard), including Special Reserve of $2,500,000 towards establishment of a 3 per ct. valuation	32,366,750.33
	$169,056,396.90

We certify to the correctness of the above calculation of the reserve and surplus. From this surplus the usual dividends will be made.
GEO. W. PHILLIPS, J. G. VAN CISE, Actuaries.

INCOME.

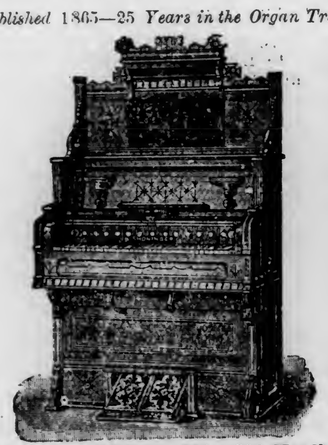
Premiums	$35,537,369.59
Interest, Rents, etc	6,485,235.96
	$42,022,605.55

DISBURSEMENTS.

Claims by Death and Matured Endowments	$10,761,402.80
Dividends, Surrender Values, Annuities & Discounted Endowments	6,888,912.63
Total Paid Policy-Holders	$17,650,315.43
Commissions, Advertising, Postage and Exchange	4,615,745.29
General Expenses, State, County and City Taxes	3,089,438.08
	$25,355,498.80
New Assurance written in 1893	$205,280,227.00
Total Outstanding Assurance	932,532,577.00

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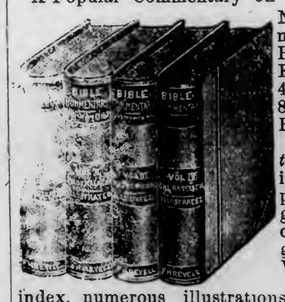
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When Ponce-de-Leon sought to find
The fountain giving back lost youth,
It may be that he had in mind
That draught which seems to make a truth
Out of the fable ages old,
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It is, indeed, a draught of gold,
Surpassing all by poets sung.

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	A. M.	P. M.	.....	A. M.
Lv Weldon.....	11 52	9 27	.....	...
ArR Mount.....	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro.....	2 40	.....	.....	.....
Le Tarboro.....	12 25	.....	.....	.....
	P. M.	P. M.		.....
LvR Mount.....	1 02	10 20	.....	6 00
Lv Wilson.....	2 08	11 01	.....	.....
Lv Selma.....	2 58	.....	.....	.....
Lv F'y'ville.. ...	4 35	12 51	.....	.....
ArFlorence.....	7 25	3 00	.....	.....

	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson.....	2 18	.....	.....	6 35
LvGoldsboro....	3 05	.....	.....	7 20
LvM'gnolia.....	4 16	.....	.....	8 29
Ar Wilm'tn.....	5 50	.....	.....	10 00

TRAINS GOING NORTH.

Dated May 13, '94.	No. 78 Daily.		No. 32 Daily.	No. 40 Daily.
	A. M.	.....	P. M.	.....
LvFlorence.....	7 30	.....	7 25	.....
Lv F'y'ville.....	10 25	.....	9 30	.....
Lv Selma.....	12 08	.....	.....	.....
Ar Wilson.....	1 00	.....	11 27	.....

	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn.....	9 00	.....	.....	7 00
LvM'gnolia.....	10 40	.....	.....	8 33
LvGoldsbo'.....	11 55	.....	.....	9 40
Ar Wilson.....	12 40	.....	.....	10 27

	No. 78 Daily.		No. 32. Daily.	
	P M		P. M.	P. M.
Lv Wilson.....	1 10	.....	11 27	10 32
ArR Mount.....	2 13	.....	12 05	11 15
ArTarboro.....	2 40	.....	...	.....
Lv Tarboro.....	12 25	.....	.....	.....
LvR Mount.....	2 13	.....	12 05	.....
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Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

Trains on Latta Branch Florence R R. leave Latta 6 30 p.m. arrive Dunbar 7 40 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 11.00 a m. Returning leaves Clinton at 1.00 p m, connecting at Warsaw with main line trains.

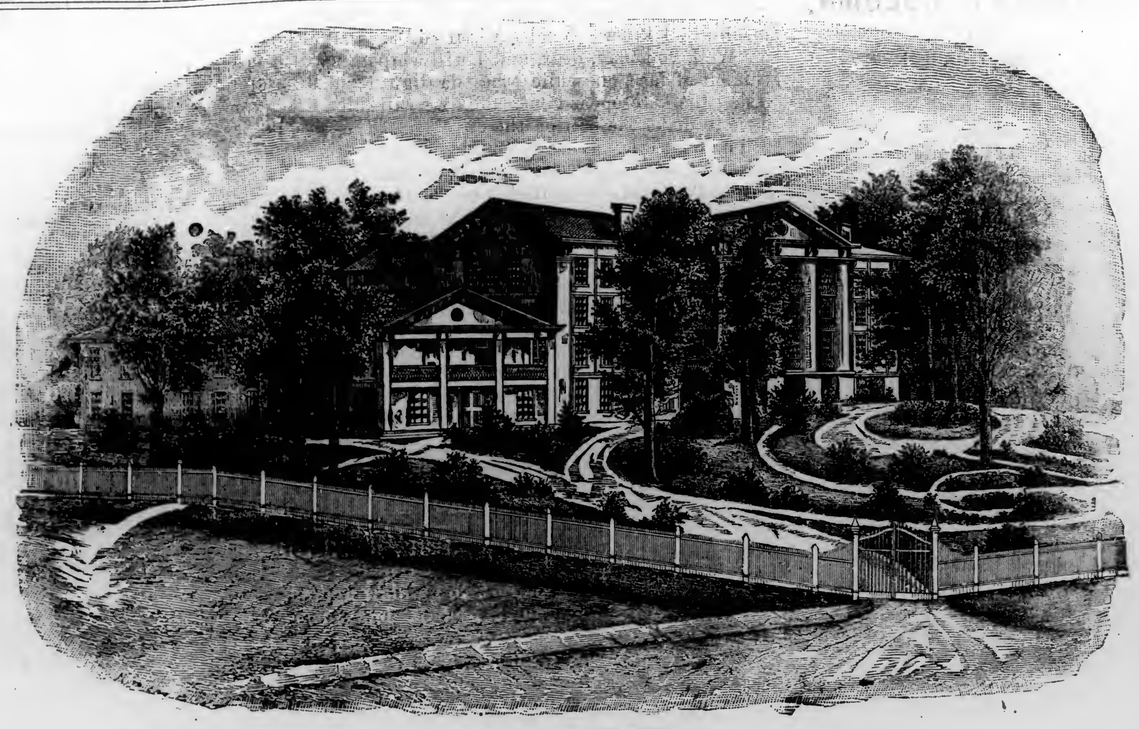
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TRAINS GOING SOUTH.

Dated June 3, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington.....	*3 40		.....
Leave Marion.....	6 31		.....
Arrive Florence.....	7 10		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence.....	*7 50	* 8 20	.....
Arrive Sumter.....	8 45	9 40	.....
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter.....	8 47	*9 58	.....
Arrive Columbia.....	10 10	11 10	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia.....	*4 30	*4 20	.....
Arrive Sumter..	5 55	5 45	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter.....	5 55	* 5 55	.....
	A. M.		.....
Arrive Florence.....	7 10	7 05	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence.....	*7 40	..	.....
Leave Marion.....	8 23	.....	.....
Arrive Wilmington.....	11 10	.....	.....

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 20 p. m., arriving at Hartsville 9 00 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday.

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Scheme of Annual Collection in the Synod of North Carolina.

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

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April—(One Collection) Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

November and April—Education for the Ministry.

December—Colored Evangelization.

DARKNESS AND NO LIGHT.

We are often asked. Does the true Christian have doubts, difficulties and spiritual distress? Is the life of the Christian an unclouded day? Is it the privilege of the Christian to be always rejoicing? Is it the duty of the Christian to live without any misgivings of acceptance and assurance of salvation? The words of the prophet ISAIAH, fiftieth chapter and tenth verse give us an answer—"Who is among you that feareth the LORD, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD and stay upon His GOD."

There can be no mistake about the persons referred to. It is not spoken of reprobates or even of backsliders, but of the trembling and careful children of GOD. They are described in unmistakable terms. Those that fear the LORD, they are designated. This might be said of those who have a dread of GOD'S power and wrath and stand in awe of His majesty and His might. It might describe any who merely dread His displeasure. But it means rather filial fear, the anxiety and carefulness of the child not to displease or disobey the loving and gracious FATHER, as may at once appear in the next clause, "That obeys the voice of His servant." Obedience is not only the proof of loyalty and the test of devotion in the Old Testament but the evidence of discipleship in the new, the mark by which the world is to know the children of GOD. The servant is primarily the prophet speaking in the name of the LORD. It is also every inspired or authoritative teacher of GOD'S will specially our LORD JESUS CHRIST, who as the Servant of the LORD is our MASTER in all things. This fear and obedience are Old Testament phrases equivalent to the New Testament teaching of the apostle, "Repentance towards GOD and faith towards our LORD JESUS CHRIST," as the sum of practical divinity.

The experience of such is set forth as not only possible but real to very many, and to all at some time. They may walk in darkness and have no light. This is not the constant and should not be the normal life experience of GOD'S children. We should rather seek to have the assurance of faith by the sure work of the LORD. Nevertheless such, may have spiritual darkness. It may come from natural temperament. We are born of different dispositions. One has a joyful tendency, another can with difficulty suppress sadness. One is irascible, another patient. One is quick of movement and of decision, another phlegmatic. Not allowing this we are in danger of doing great injustice to earnest and tried souls. We see what is hastily done, or rashly spoken, or sadly mourned. We do not see what is sustained and repressed, or what effort is made to be composed, and calm, and what desire there is and prayer to be joyful. The struggle and frequent despondency at failure do not appear. It may come from disease or an unwelcome East wind. The best of friends with good intentions by too rich food or unsuited to the digestion may send the dyspeptic to his closet, lamenting his low state of piety and his cheerless religion when he has to contend with physical conditions, the healthful cannot understand. Ordinarily a sound body is a promoter of religious joy in the soul, strong in the LORD. Here is a reason for the despondency of a Cowper, a comfort when our friends are morose, or a light on hypocritical death bed scenes. Some may even, in unbalanced reason, and unhinged faith, take their own life. Let us pause and pray. This darkness may come by reason of severe affliction. A good man, seeing his child suffer, may not be able to see GOD'S hand, and may almost suffer an eclipse of faith. It may not be the same for all. What darkens one horizon may not hide the scene from another. It may be from accumulation of sorrow. Sickness may open the door for neglect of friends and the harm of enemies. It may be followed by business troubles and the death of loved ones. What one of us can pass through this and walk always in the light of unclouded day? It may come through temptations and spiritual conflicts. SATAN assails at weak points, and the temptation may prevail. There may be conflicts in domestic affairs and public responsibilities. If we are not overcome we will waver and feeling unsteady may at least wonder if we are safe and question our confidence. It may come to some in the dread of future possibilities by the discouragements of present hindrances and failures. What man has not had soul-sickness and spiritual shadows from the business and hardships of the times? It may arise from mental difficulties and intellectual doubts in dealing with even sacred subjects. It may be that weak faith and faint hope have come from want of entire consecration or from some sin unconfessed. Be the source what it may, there is the possibility. The latter part of the verse which awaits a further writing may be taken for present and felt need and, as fully received, a solemn and sufficient refuge, when we walk in darkness and have no light.

ASSASSINATION OF PRESIDENT CARNOT.

The news that comes this, Tuesday morning, as we seat ourselves for converse with our readers is certainly of the most startling character. On Sunday night last at 9.25 o'clock as MARIE FRANCOIS SADI-CARNOT, President of France, was on his way to the theatre at Lyons, he was stabbed by an Italian named CESARE GIOVANNI, and died at 12.45 p. m. He was on a visit to Lyons in connection with the international exhibition, and was to have received an ovation at the theatre on the night of his death.

As the President rode along in his landau receiving the plaudits of the crowd who thronged his way, the assassin mounted the step of his carriage, and just as M. CARNOT holding his hand in one hand was saluting with the other a gleaming knife descended and the president fell back in deathly paleness upon his seat. The prefect of Lyons who was seated beside M. CARNOT, struck the assassin full in the face and prevented a repetition of the blow. The fiend was instantly seized by those of the populace who saw the deed, and would have been instantly killed, but for his rescue by the police. By superhuman efforts and after the securing of mounted guards in reinforcement they succeeded in getting the assassin to prison. He is a beardless young man, and has not been long in the country. His conduct indicated indifference rather than either fear or defiance. While answering other questions freely he positively refused to assign any motive for the deed, saying he would answer only before a tribunal.

The excitement in Lyons as the news spread is indescribable. Every one on the streets was shouting "Death to the assassin" and frantic efforts were made to get him away from the police. At the Grand Theatre, which was overcrowded, the delay was inexplicable until the news was made known. Then the most intense excitement prevailed. Women screamed and many of them fainted. The intended performances came abruptly to an end, of course, and the people poured into the street only to increase the excitement then existing. Attempts were made to sack the Italian consulate and Italian shops and homes were only saved by special patrolling for their protection.

CARNOT, was grandson of the famous CARNOT, who as a member of the Legislative Assembly, voted for the death of LOUIS XVI., and filled so many places of trust and of power in the bloody French revolution and in the days of NAPOLEON. The late President assumed office in 1888, and his first term would have expired in January next. He was thoroughly French and had proved a popular as well as an able leader. His private life was blameless. His popularity would seem to have been specially with the people of the better class. He had made himself unpopular with the socialists by some acts of his administration, and it is supposed the clergy for a like reason for not his especial friends.

The news of the assassination was communicated to the U. S. Senate and the House of Representatives on Monday forenoon in the following note:

"The shocking intelligence has been received that the President of the French Republic met his death yesterday at the hands of an assassin. This terrible event which has overtaken a sister Republic cannot fail to deeply arouse the sympathies of the American nation, while the violent termination of a career promising so much in aid of liberty and in advancing civilization should be mourned as an affliction of mankind.

GROVER CLEVELAND."

In each house resolutions of sorrow and of sympathy with France presented by the respective chairmen of the Committees on Foreign Relations were adopted, and as a further mark of respect the houses adjourned.

The British court will go into mourning a week, as they did in the case of President GARFIELD.

Italy and Germany also sent appropriate telegrams to the French government and to Mme. CARNOT.

We must note the fact that stands out so prominently that all these things occurred on the Sabbath—what we call the Sabbath—for there are no Sabbaths in France. There is no need for moralizing, we pass on to call attention to the singular fact that it is not the despots of the earth who seem to invite the assassin's knife, but those who are regarded as humane and beneficent rulers—or if not so, those who seemed specially to seek popularity by compliance with the moods of the masses. The tyrants of the earth seem to impress with a fear which protects them. They overawe the cowardly fiends and are safe. Russian rulers of the past were tyrants beyond all tyrants yet they lived safely and died in their beds. It was reserved for the good ALEXANDER, who gave his people a liberty they knew not how to use, to die by the assassin's hand, and the present Czar, much-defamed though he be, is a beneficent ruler, as Russian autocrats would count, and yet his every hour is one of peril.

In our own land, LINCOLN and GARFIELD, support our contention as being men humane and kindly in their natures, and CARTER HARRISON as one who went to the very extreme of pandering to the wishes of the mobs, one of whom took his life.

When the coffin containing the remains of M. CARNOT arrived at the Elyssee Palace, in Paris, some men were seriously hurt in lifting it from the hearse. Among those who witnessed the arrival of the remains at the Elyssee was the President's coachman. When he saw the coffin he fell insensible and died without recovering consciousness.

HERE AND THERE.

We clip from the Southern Presbyterian:

THE NORTH CAROLINA PRESBYTERIAN of last week says editorially, "Our good brother the editor of The Southern Presbyterian who favors organic union says," and then goes on to quote what was written concerning the men in our Church who oppose organic union. The Southwestern Presbyterian also puts down the editor as leaning decidedly towards organic union. While thanking our contemporaries for their expressions, we would say that our position is one which involves wider questions than merely organic union with the Northern Presbyterian Church.

If called on to vote to-day for or against organic union, we would unhesitatingly vote against it, because we do not believe that the two Churches are in a state to warrant it. There are serious questions to be considered, there are real difficulties in the way; but we should like to see the Churches addressing themselves to the task of considering those difficulties, and preparing their hearts and consciences for closer—if not organic—union. If union ever comes, it will come probably along the line of Federation. One huge Assembly in which our Southern Church would always be in a minority, would not commend itself to us. Perhaps a re-grouping of the whole Presbyterian Church into Western, Central, Eastern and Southern Churches, each controlling its own judicial affairs, each managing its own property and its own institutions of learning, but all represented in a triennial General Assembly with the management of Foreign Mission, Home Mission work so far as aid and counsel and contributions were needed, and Publication with a view to lessening expenses, but with no time given to judicial cases, would work out something like substantial union, with that local control so dear to all Presbyterians. We certainly yield to no one in hearty love for our own Church, and full acquiescence in her distinctive principles. But we do not believe that any Church of Christ was called into existence to bear testimony against political deliverances, to plume itself on its orthodoxy in the "Woman question," or on its absolute perfection as compared with other bodies of like faith and order.

WE ARE GLAD TO PUBLISH THE ABOVE. It is clear our statement was too definite. The brother may be in favor of Organic Union in the future, meantime he holds views to which very many opposed to Organic Union probably would not object. Our error was an inference—a very natural and proper inference we think from what he had said. However, we now understand each other. We dislike to object to anything our contemporary has said, but really think the slur contained in the last sentence mars the effect very seriously. We fear our brother was not entirely serene when he penned it.

A WEEK OR TWO AGO WE DISCUSSED the subject of "Cranks" in a running way and illustrated with Dr. PARKHURST. The following which we clip from the N. O. Picayune supports our views as then expressed:

"It is timely to ask who is entitled to most the credit for such a rehabilitation of public virtue and crushing charge upon the rogues who imagined themselves solidly and securely intrenched behind Tammany breastworks, says the Boston Transcript. Who but the lately almost friendless clergyman, Rev. Dr. PARKHURST, who at one time was sneered at and ridiculed as one hardly capable of a sound judgment, threatened with bodily injury, dogged by police spies, and about the most unpopular man in New York city! How things have changed with him in that respect: Now the wealthiest capitalists and most prominent men of New York acknowledge the inestimable service he has rendered the metropolis, and are proud to work with him in almost any capacity. He has well-earned the short trip to Europe upon which he sailed, leaving the cause of municipal purification in excellent hands. If Tammany is defeated at the next election, and the New York police so purged of rottenness as to warrant the term of the "finest," it will be chiefly owing to the indefatigable, courageous and self-denying labors of the Yankee minister of the Gospel, who was so despised when he set out upon his crusade against official iniquity in New York city.

THE CIVIL MARRIAGE BILL IN THE Austrian House of Magnates has been annoying legislators greatly, even threatening to unmake cabinets. The Roman Catholic clergy of course approved the bill and the Emperor seconded them, but the latest news is that it has passed its second and third reading, after the house had adopted an amendment, to which the government agreed, providing that the new law shall not interfere with the religious duties of parties who are civilly married.

JUST WHAT THIS MAY MEAN DOES not at present appear, but possibly it may be intended to prevent release from the obligation in Roman Catholic marriages to raise children in that church. In any event the bill is progress in the right direction and will eventuate in freedom in time.

SAYS THE UNITED PRESBYTERIAN: "The best families, the most useful families and the happiest families in every congregation are those in which family worship is regularly maintained, the church paper taken and carefully read and the work of the church often talked about."

A FRIEND KINDLY LOANS US A COPY of the New England Primer, Improved—with the Assembly's Shorter Catechism added. It looks very natural. Rev. JOHN ROGERS, the first martyr of Bloody Mary's reign is there enveloped in flames with the executioner before him and his wife with the "nine small children and one at her breast," as they moved our soul something over fifty years ago.

THERE IS A GOOD DEAL OF WISDOM in the following suggestion of our Washington City correspondent:

Washington newspapers have been as a rule creditably free from sensationalism of the dangerous sort, but one of our dailies this week published a long article, purporting to give the details of an anarchist plot to blow up the Capitol and other public buildings with a new and powerful explosive, which certainly belonged to the dangerous class, whether true or false. If known to be true such information should be given to the authorities, not the general public; if known to be false the publication of such matter is criminal, as it alarms the nervous and timid to an extent that might result in death or insanity. Fortunately in this case the speedy denial of the police authorities prevented anything like a general alarm being aroused.

AND HERE IS SOMETHING FROM THE same source which does not accord with generally received ideas. We are not sure that representatives are "growing better all the time." That might press rather hard on the reputations of those of the olden time; still we believe there are among them very good men, as goodness is usually accounted, and as a whole the Congress is not so bad as usually painted. But hear our correspondent:

The one gratifying feature about the investigation now being conducted by a committee of Senators concerning scandalous charges made against senators in connection with the sugar schedule of the tariff bill is that the testimony so far taken has utterly failed to show that there is either reason or justice in the practice that has grown all too common in the columns of newspapers as well as in private conversation, of assuming that our public men are as a rule knaves ever ready to feather their own nests regardless of public interests. Your correspondent's long residence in Washton and constant familiarity with the careers of public men has convinced him that they are growing better all the time. The standards of public honor and honesty are higher to-day than ever before. Our public men, take them as a whole (of course there are some black sheep), are more religious, more temperate and more refined than ever before, and I rejoice at anything that is calculated to impress those facts upon the country.

The Presbyterian.

HE LEADETH ME!

He leadeth me!
O blessed words that come
Down thro' the dusky corridors of time
And run like silver thro' the hearts of men—
He leadeth me!

He leadeth me!
O living words that give
Strength to the weary, courage to the faint
Power to resist all evils that assail—
He leadeth me!

He leadeth me!
O living words! His hand
Is ever stretched to lift me when I fall,
To help me when I doubting, hesitate.
He leadeth me!

He leadeth me!
At times the way is steep
And weeds in tangled masses trip my feet;
Yet still I struggle onward, for I know
He leadeth me!

He leadeth me!
Not always do I see
His blessings when he gives them. Yet I feel
His presence near me in the shadowed way
He leadeth me!

He leadeth me!
With loving hand he guides
Me, when I from the narrow way have strayed,
And gently back to life and love and light
He leadeth me!

He leadeth me!
Yes, back to Paradise,
"Beside still waters and in pastures green"
Into the blessings of the "Promised Land"
He leadeth me!

—*Olla Bell Hotham, in Presbyterian Banner.*

POPULAR TALKS ON LAW.

The Right of Petitioning.

BY WM. C. SPRAGUE.

The march to Washington of the so-called commonweal armies for the purposse of petitioning Congress for the redress of grievances, calls public attention to this subject as it has not been called since the days before the civil war.

The right of petitioning the sovereign is a right that lies deep bedded in English law, and is recognized, among English speaking peoples, as a fundamental right, by constitutions, by statutes and by courts. Blackstone names it as one of the subordinate rights appertaining to every individual. In England petitions are extant of the date of Edward I., or as far back as the first regular Parliament, 1,265. In the reign of Henry IV., about the year 1400, petitions began to be addressed to the House of Commons in considerable numbers. In 1837, the year of the accession of Victoria, there were presented to Parliament 10,831 petitions, signed by 2,905,905 persons. In 1859, 24,386 petitions, signed by 2,290,579 persons. In 1867, 12,744, petitions, signed by 1,145,216 persons. In 1860 the Commons expelled several members for being Abhorrers (a name given to the Court party in England, the opponents of the Addressers, so called from their address to the king praying for the immediate assembling of the Parliament, which was delayed on account of its being adverse to the Court) and resolved that it is the undoubted right of the subject to petition for the calling of a Parliament, and that to traduce such petitions as tumultuous and seditious is to contribute to the design of altering the Constitution.

In Russia, Blackstone tells us, the Czar Peter established a law that no subject might petition the Throne until he had first petitioned two different Ministers of State. In case he obtained justice from neither, he might then present a third petition to the prince, but upon pain of death if found to be in the wrong; the consequence of which was that no one dared to offer such third petition, and grievances seldom falling under the notice of the sovereign, he had little opportunity to redress them. Continuing, Blackstone says: Care must be taken lest, under the pretense of petitioning, the subject be guilty of any riot and tumult, as happened in the opening of the memorable Parliament in 1640; and to prevent this it is provided by the statute passed in the reign of Charles II. that no petition to the king or to either House of Parliament, for any alteration in Church or State, shall be signed by above twenty persons unless the matter thereof be approved by three justices of the peace or the major part of the grand jury in the country; and in London, by Lord Mayor, aldermen and Common Council; nor shall any petition be presented by more than ten persons at a time. Under these regulations, it is declared by a statute passed in the reign of William and Mary that the subject has the right to petition, and that all commitments and prosecutions for such petitioning are illegal. The statute of Charles II. made the punishment for an offense against this act a fine to any amount not exceeding £100, and imprisonment for three months. At the trial of Lord George Gordon the whole court, including Lord Mansfield, upheld this statute, although it was generally contended throughout the country that the article of the bill of rights which declares that it is the right of the subject to petition the king, and that all commitments and prosecutions for such petitioning are illegal, had virtually repealed the statute.

The state of disturbance and political excitement in England after the peace of 1815 produced further regulations and restrictions of the right of petitioning. The people in the manufacturing districts having little employment from the general stagnation of trade, devoted themselves with intense ardor to political discussions, and in some places the partisans of reform, assuming that their demands would not be acceded to, were preparing for the alternative of open force. Under these circumstances the Legislature thought fit to forbid all public meetings consisting of more than fifty persons, unless in separate townships or parishes, by the inhabitants thereof, of which six days' previous notice had to be given to a justice of the peace, signed by seven resident householders. The act also provided for the dissolution of any public meeting by proclamation of a chief officer of the peace, and persons refusing to depart were liable to seven years' transportation. Persons attending such meetings with arms, bludgeons, flags, banners, etc., were subject to fine and imprisonment for any term not exceeding two years.

But as the mischief was temporary, the restrictions upon the right of meeting to deliberate upon public measures were limited in their duration and have mostly expired, those enactments which were designed to prevent such meetings from being perverted to objects manifestly dangerous to the peace of the community only continuing in force.

The offense sought to be cured by the statute of Charles II. above referred to, was the offense of tumultuous petitioning, which was carried to an enormous height in the times preceding the "grand rebellion."

(To be concluded in next issue.)

[For the N. C. Presbyterian.]

REMINISCENCES, FAYETTEVILLE CHURCH.

PASTORS.

The notice of Dr. Snodgrass brings to mind an anecdote, narrated by Rev. A. W. Leland, D. D., in the presence of the writer, at a dinner, given in honor of his daughter, who had just been married to Rev. Edwin Cater, class-mate of the writer, in the Theological Seminary Columbia, S. C. Dr. W. was a huge "Body of Divinity," and the impersonation of gravity, yet, a streak of humor permeated his massive composition While speaking of a recent visit to his friend, Dr. S., at Albany, N. Y., he said; "A tale, concerning us, is going the rounds, for the authenticity of which I do not vouch; but, there is no reason, why you should not hear it. *They say*, that, having been invited to occupy the pulpit of Dr. S., on the morning of the Lord's Day when about to announce my text, I turned a little towards Dr. S., a remarkably fleshy man, I said, with measured words and marked emphasis: "If any man think he hath whereof he may boast in the flesh—*I more*; and, that, in the afternoon of the same day, Dr. S., looking significantly at me, announced, in lugubrious tones, his text: "Thou art weighed in the balances and found wanting." Though not a glean of fun shot across the weighty Doctor's visage, the guests at the table illustrated the "*buccas scloppis tumidas*," of Flaccus.

An anecdote of my immediate predecessor, Rev. J. W. Douglas, may not be amiss, being suggestive. None of the Elders, save my venerable Brother, Salmon, had declined to offer prayer, when called upon at the weekly prayer-meeting. The pastor, being determined, that his Brother S., should "take up his cross," said, as usual, at a prayer-meeting: "Let us pray" and when all present had knelt, he said: "Brother Salmon—lead us in prayer," and then bowed his head. The lady, by whom this incident was made known to me, said that she could not help looking towards Mr. S., and, that she had never seen a more pitiful expression of his face. He was looking appealingly towards the pastor; but, *as the pastor could not see his beseeching looks*, he was obliged to "lead in prayer." The ice was broken. He never declined again.

THE ELDERS.

A pastor never had a better set of counsellors, than those who composed the Session, when I went to Fayetteville—Anderson, Salmon, McNeill, Potter, Miller, Leete, McDonald. Much has been well and truly said of some of them, in the pamphlet before me. Three of the daughters of Mr. Salmon became wives of Presbyterian ministers. Two of the sons of Mr. McNeill became Presbyterian ministers, and one of his daughters, the wife of a Presbyterian minister. A daughter of Judge Potter also became a Presbyterian minister's wife. The eldest daughter of Mr. Leete (I think) spent forty years, as a missionary in Japan. I found the church alive on the subject of Missions and Education. In 1837, they gave to these objects, respectively, $605, $1,086. Mr. Miller had no children. Like Mr. Salmon, he was very much interested in Sabbath-schools. He denied himself the privilege of worshipping in the church at home, on the morning of the Lord's Day, and went to three different neighborhoods, once a month, where he had organized Sabbath-schools. On the foundations, which he had the privilege of laying, flourishing churches were afterwards built, the monuments of his self-denial and zeal. He had received only a common school training in Scotland; but the Spirit gave him utterance in prayer and exhortation, and made him instrumental in leading souls to Christ. Would, that all of our Elders were more like that plain, unassuming, godly man.

DISCIPLINE.

The history at hand does full justice to the Session of the Church. There was little demand for the exercise of it during my pastorate. But, I cannot refrain from mentioning an incident. The country at large was at that time alive on the subject of temperance. The subject had been much discussed in Fayetteville. The Session were determined to protect the Church. After having been their minister, three months, I determined to make an attack on the enemy in his stronghold, the grogshop, and with that in view, I prepared a sermon on the text: Eph iv: 28. "Let him that stole steal no more; but rather let him labor, working with his hand, THE THING WHICH IS GOOD, *that he may have to give to him that needeth*. In order to conceal my chief design, and to prevent the point of my weapon from being blunted, I treated the passage, textually. On the next day, I found out, as I have several times since, that I had been "hitting my head against a post." A very excellent man, a confectioner from Edinburgh, as was the almost universal practice, sixty years ago, kept a barrel of whiskey or tap in his store. The session had remonstrated with him, on the subject, but to no purpose. He was conscientious, and did not think, that he was committing sin in this matter. Assuming, that I had preached under the prompting of the session, and that the sermon had been intended for himself, especially, he wrote to the Session, asking for a letter of dismission from the church. At the meeting of the Session, I was called on for advice; but, respectfully declined offering it to those, who were so much my seniors. Being urged, I said: "Grant the desired letter; appoint a committee of one to deliver it; and make me your committee man." I called on the confectioner at his house and was kindly received. But, as soon as I had said: "I am sorry to say that I have come upon a painful errand," he raised his hand and said: "I am sorry that I wrote that letter to the session Ask them to send it back to me." The way being open, I told him that I had had no knowledge of his business, or of the remonstrances of the Session; that I had simply "*preached the Word*;" as I was solemnly bound to do. I then reasoned with him and pleaded with him. He yielded to entreaty, and was a devoted friend to me, as long as I was his pastor. To another, similarly engaged, who wished to unite with the church, I said: "We cannot make new terms of communion, but we do not like to have any members of the church engaged in selling whiskey. After a while he rolled the barrel of whiskey into the street; knocked in the head, and caused the liquor to pour in a stream over the pavement, to the surprise of his neighbors. He was afterwards a worthy member of our church. These two cases exerted a decidedly salutary influence in the community. Our church justified the "Watchword," assigned by others to Presbyterians. "Order, Order."

TOLLING OF THE BELL.

Five minutes before the time for the services to commence, 10.30 a. m., the sexton began to toll the bell. During that period, everybody entered the house of God and took his seat. Only strangers to our rule, ever entered later, so that the services were rarely disturbed by late comers. *Sed sat.*

D. McN. T.

Chester, S. C.

What Liquor Costs.

Even the man who abhors it is compelled to pay for it.

The average wages earned in this country are about four hundred and fifty dollars a year.

The cost of the liquor traffic is over one hundred dollars a year to each and every family.

That tells the story!

Think of it! This nation wastes every year a sum equal to two per cent of its entire wealth.

The drink bill is over one billion dollars a year and it costs over three hundred million to take care of the crimes caused by it, and the sickness, the insanity, the paupers and the industrial disorders.

Thirteen hundred millions divided among thirteen million families is one hundred dollars for every family.

It hits the sober man as well as the hard drinker.

Don't fool yourself by thinking you don't pay any of that money because you don't drink.

Who pays the taxes? The drunkards don't.

Who loses when business is bad and times are hard? Not the drunkard.

Are you a grocer? How much more would you sell if there were no saloons in the neighborhood?

Are you a butcher? How much more meat would your customers buy if the saloons didn't take their cash?

Are you a shoe-maker? How many more shoes would would be sold if the saloons were shut?

Are you a baker? How many more loaves would you sell if liquor wasn't sold?

Are you a merchant? How much better would your business be if the money spent for liquor were spent hereafter for furniture, for carpets, for clothing, for houses, for flour, for provisions, for coal, for books, for shoes, for hats, etc., etc.

Are you a wage-earner? Then listen to this, for it is the frozen truth. If the saloons were shut up to-morrow, there would be within one month a call for two million workmen more than are employed to-day. The call would come from all lines of industry.

Take a single case. Here's a family spends ten dollars a year on shoes. They don't spend more because the head of the family is trying to support a saloon as well as his home. Shut up the saloon and the family will buy twenty-five dollars worth of shoes every year.

Easy to Do Hard Things.

It is often easier to do a hard thing than an easy one. An easy thing does not call for the gathering up of one's powers, as a hard one does; and the easy thing is let slip, where the hard one would be taken hold of with energy. It is the little things requiring attention day by day at one's office desk, or in one's home work, that are likely to be neglected, while the great demands on one's time are met manfully as they come. A good-hearted servant girl, who showed herself to better advantage than ever in a home where the critical illness of its head demanded work unthought of before, illustrated this truth in her cheerful remark, "I'm never quite contented in a house until something turns up." Many a person does best in an emergency. "He that is faithful in that which is least is faithful also in much;" but it is not always true that he that is faithful in that which is much is faithful also in that which is least.—*Sunday School Times.*

It Held On.

Before my window is a beautiful green branch of a tree now in full spring dress. Only a few weeks ago and that same branch was loaded with ice—it seemed as it it must break. I remember one hour in which it seemed as if it could not keep up. I expected to see it give way, but it did not break, and today it is beautiful.

There are many in this sad world who are as my branch was—loaded with ice. It seems as if their sorrows were like hail storms, and how to keep up, how to hold on, seems to be the one vital question. If one such would read about my branch, let me say to you—don't break! Cling for your life to the one truth, that God has not forgotten you. He holds the wind in his fists, and the waves that now seem as if they would swallow you up, in the hollow of his hands. You may look up and say:

"Thou hast a charge no waves can wash away
And let the storm that does Thy work,
Deal with me as it may.

And so, by simple faith in God's goodness and love, you hold on, and when in the future, like the branch near my window, it will be all spring with you—you will remember your sorrows as waters that have passed away.

Hold on! it is not always winter; spring is coming. The birds are yet to sing on the very branch now covered with ice; only *don't break!* My branch did not have a will of its own, but we have wills, and God can energize them, and we must use our wills and say, "Though he slay me, yet will I trust in him." He never slays but to make alive. "Thou breakest down to build up, not destroy, Thou doest right, O Lord. Thou knowest best." Thus trusting, though you may bend to the blast, you will not break; you will hold on, and you will see your spring.—*Margaret Bottome, in Advocate and Guardian.*

Cash Receipts Synod's Orphan Home, May, 1894.

FOR SUPPORT FUND.

From S S Statesville church, $4.09; L A S., Buffalo church, $5; Miss M B Fowle, $2; S S First church, Concord, $6; L A S., Steel Creek church, $5; L A and O Society, First church, Charlotte, $20; S S First church, Grensboro, $1; S S First church, Salisbury, $4; S S Mooresville church, $3; S S Prospect church, $2; S S First church, Wilmington, $5.47; S S Mocksville church, $3.50; B B Society, Sugar Creek church, $6; S S Hickory church, $3; King's Daughters, Davidson church, $1.50; King's Daughters St. Andrew's church, $20; Ben-Salem S S., .21; West End, .28; Cash, .20; Mrs J McK Harrington, $1; Mrs M L Potts, $1. Total, $94.25.

FOR PRESS FUND.

The following subscriptions at fifty each:

From Mrs L E Shuping, $2; Mrs M B Stephenson, .50: J W McQuay, .50; J T Marion, $2; Mrs J H Wilson, .50; Rev A N Ferguson, $1.50; Miss Jessie Lawrence, $2.50; W S Houston, .50; Mrs R B Anderson, $1; Ralph Faison, .50; Miss Josie Batchelor, $2. Total $13.50.

FOR REAL ESTATE (INFIRMARY.)

From Geo. W. Watts, $1,000.

JNO. E. OATES, Treasurer.

Charlotte, N. C., May 31st, 1894.

NOTE—Only *cash* contributions should be sent to me. Donations of *provisions, bedding, clothing, &c.*, should be sent direct to Rev. R. W. Boyd, Superintendent, Barium Springs, N. C.

J. E. O., Treasurer.

GOLD DUST.

Let our Lord's sweet hand square us and hammer us, and strike off all kinds of pride, self-love, world-worship and infidelity, so that he makes us stones and pillars in his Father's house.

***

Then fill each hour with what will last;
Buy up the moments as they go;
The life above when this is past,
Is the ripe fruit of life below.
Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.
—*Horatius Bonar.*

***

Few persons have sufficient wisdom to prefer censure which is useful to them to praise which deceives them.—*Rochefoucaulde.*

***

"What is time? The shadow on the dial,—the striking of the clock,—the running of the sand,—day and night,—summer and winter, months, years, centuries;—these are but arbitrary signs, the measure of time, not time itself. Time is the life of the soul."—*Longfellow.*

***

Charity is a kind of asbestos, which, when once kindled in a stove of fire, cannot be extinguished. No wind can blow out its flames, no water can quench its heat, no storm can put out its fire.—*Isidore,*

MAGAZINES.

The Pansy edited by Rev. and Mrs. G. R. Alden (Pansy) and published by Lothrop Publishing Co., 114—118 Purchase St., Boston, is the only magazine now published by this company. Every effort will not only be given to retain its present standard as one of the *best* for young people, but to greatly increase its value and popularity. Price $1.00 per year.

TO GOD'S PEOPLE IN THE SOUTHERN PRESBYTERIAN CHURCH.

[Correspondence of the N. C. Presbyterian.]

BELOVED BRETHREN:—The recent General Assembly reappointed us to administer your work amongst the negroes. We have accepted the trust in reliance on you and in the confident hope that the grace of Christ will be freely given us to do the work aright. We take this early opportunity of laying before you the serious condition in which we find ourselves.

CLOSE OF INSTITUTE SESSION.

On May 31st, the institute (now by act of Assembly named "Stillman Institute") closed a most prosperous session. Twenty-six students were enrolled during the year—all Presbyterians. Three young men graduated and have gone forth with our blessing to preach the gospel. A splendid address was delivered by Rev. J. D. A. Brown, of Eutaw, Ala. The Institute expenses have been been full met.

THE PRESENT PRESSURE.

As we are now situated it will require $600 a month for the months of June, July, August and September to meet our necessary current expenses. We have now on our appropriation list the names of thirty colored ministers who are promised an average of $12 a month. The small sum is often the only sure means of support many of them have. The secretary's salary and traveling expenses are also included in the $600. To meet this expense we had June 1st, $7.42 in our treasury. Ordinarily our income for these months does not average much over $150 a month.

WAKE UP! LISTEN!

Will you consider for a few moments? 1. Chiefly within the short space of fifteen years we have gotten these results: colored ministers, 44; licentiates, 3; candidates, 23; churches, 66; elders, 130; deacons, 83; communicants, 1,505; added in last year, 217; Sabbath-school scholars, 1,749; whole amount of money raised by colored churches during last year, $2,451.

It is demonstrated beyond a doubt that we can bring many negroes into our Church with even the small efforts heretofore made. There are urgent calls for us to enter new fields and reap larger results.

2. The recent General Assembly adopted unanimously the following recommendation of its own standing committee: "That the administration of the work of the secrectary and Institute by the Executive Committee for the past year be approved, and that the committee be empowered to make such changes in the details of administration for the coming year, as economy, efficiency and progress may demand."

3. The Assembly declined to adopt the plan of the Birmingham Conference and "reaffirmed with emphasis that in the ultimate establishment and maintenance of a separate and independent African Presbyterian Church lies the surest and quickest way to the evangelization of the colored people." As in the past so in the future we shall prosecute this policy with all possible vigor and patience.

INTENSE EARNESTNESS.

Here we are, ready to do this work. We wish to send our secretary this summer into every colored congregation aided by us "to instruct, to comfort, and to stimulate them." His heart yearns to do this work. If he is turned aside from this purpose in order to raise money, we shall be greatly disappointed and are sure that the work will suffer in consequence. Here are our colored ministers whom we have educated and pledged to sustain, hindered in their work by the lack of bread for themselves and families. Here are the perishing thousands at our doors, poor, ignorant, superstitious, degraded, but longing for the light and hungering for God.

GOD LOOKS ON.

We stand in the presence of God to whom every one of us must give an account of himself, facing this duty, with this unequalled privilege passing away. O, brethren, is it not a shame that two hundred thousand people will not give a pitiful $600 month for this great undertaking? The time for discussion has passed by. The work is actually in progress. Shall it be sustained? Shall your committee be required to

MAKE BRICKS WITHOUT STRAW?

Is it fair to call men to do a work without proper sympathy and support?

HAVE THE CHURCHES DEFAULTED?

During the year just closed only 781 churches, 31 Sabbath-schools, and eight societies contributed to this cause. Why did not the 871 non-contributing churches help? Have human considerations interfered? Are they not partakers of this trust? Surely they desire God's glory to be promoted amongst the poor and degraded. How will they answer God for this neglect? Is it from unbelief? If the gospel cannot save the negro, then farewell to all our hopes. Is it indifference? Let it be remembered that indifference is God's emetic.

THE END.

Finally, it has been many months since we appealed to the churches for support. We desire to get our income from the regular collections. But because they are not sufficient shall we remain silent? Nay, beloved brethren, we are constrained to let the matter now rest with you. Shall we be disappointed? Who will give $500 to start the movement afresh? Who will follow with $100? Let every body help. Why shall not the women's societies help us? And the Sabbath-schools? Let everybody help. Let us prove to our blessed Lord that all our professions of interest in this matter are not in vain. We speak earnestly, but the crisis is real, our need is actual. The call of God to higher and better work rings in our souls. We cannot forbear. We shall not be disappointed for our hope is in God and we trust His people.

We remain your brothers in Christ, E. H. Sholl, chairman; J. W. Lapsley, I. S. Handley, J. A. Bryan, John Barbour, J. H. Miller, R. D. Johnston, M. A. Mason, J. T. Searcy, E. P. Davis, A. L. Phillips, members Executive Committee Colored Evangelization.

Birmingham, Ala., May 9th, 1894.

CONTRIBUTIONS TO THE INVALID FUND.

[Correspondence of the N. C. Presbyterian.]

Young men enter the ministry knowing that they will probably receive through their active years a salary not more than sufficient to keep them free from worldly care and avocations. What then is to be their lot if old age and infirmity shall come? They leave this to the Lord and our Assembly believes that it is the will of the Lord that His Church shall make some adequate provision to meet the wants of these aged and infirm ministers, and to give aid to the widows and orphans of these worthy servants, after they shall have been called away. Each Presbytery designates the ministers, widows and orphans within its bounds who should be aided and names the sums which should be sent to them. July is the month set apart for contributions to this cause. The Assembly's Central Office has gathered the facts and has sent them to the pastors, but as many readers of the N.C. PRESBYTERIAN may not be in the church when the pastor makes those facts known, they are given here, as follows:

1. For year July, 1894, to July, 1895, not less than thirty-five ministers will be placed on this list by Presbyseries. Twenty or more of them range from about seventy-four to eighty-four years of age. They have done pastoral, educational, Home and Foreign missionary work for the church. The same may be said of the remaining fifteen nearly all of whom, although under seventy-four years, are nevertheless elderly men. Many of the thirty-five are infirm and suffering pain.

2. On the list will be not less than ninety widows, elderly or aged, most of them infirm; many of them are physical sufferers. About twenty other widows, with from one to seven children each, and about ten cases where there are children with both parents deceased, will complete the invalid list. These beneficiaries are scattered through our thirteen Synods, most of them living among relatives or friends, who do much towards caring for them. Some of them, however, live alone, and with most of them the only income they have is the amount received from this fund. Some of the children will be in the Fredericksburg school, some in other good schools.

3. The receipts for this cause increased steadily from about $10,000 in 1894 to nearly $16,000 in 1892. For the last two years receipts have fallen to below $13,000. Meantime the number of families placed on the list by the Presbyteries has increased from about 110 to (next year) over 150.

4. The Assembly's Committee can disburse only so much money as the churches give. Last year the money paid about 86 per cent. of amounts which Presbyteries said their ministers, widows, and orphans should have. This year (ending June 30, 1894) the fund now on hand will pay 71 per cent. of the amounts asked. What shall be disbursed to these Christian friends next year? The July contributions

NOT LESS THAN $18,000,

perhaps $20,000, will be needed. The last Assembly in Nashville said: "This Assembly solemnly lays upon the consciences of all churches and pastors the duty of securing in their next collection an increase of at least 50 per cent. upon the collections of last year. If all pastors, officers and people will for a moment consider the suffering condition of these members of Christ's body, they will surely count it a privilege to respond to this call."

Only a few words are necessary. There are persons among us whom God has blessed not only with health, but with comforts, and even with large means. There are Sabbath-school superintendents and teachers whose classes will take profound interest in this cause if they hear of it. There are aid and missionary societies who can give something from their treasury—all such have the opportunity to honor Christ with a contribution and we shall be glad to receive it at their earliest convenience.

Fraternally,
J. N. CRAIG,
Secretary.

ELDERS' AND DEACONS' INSTITUTE.

To the Ministers, Elders and Deacons of Mecklenburg Presbytery, In the Name of Our Master, Greeting:

The Presbytery of Mecklenburg at Lincolnton, April 13th, 1894, adopted resolutions declaring that the permanent establishment of a judiciously conducted Elders' and Deacons' Institute is of prime importance and eminently desirable, and appointed the undersigned a committee with all necessary powers, to arrange for and conduct it.

We hereby call the Elders and Deacons Institute of Mecklenburg Presbytery to meet at Steel Creek church, Mecklenburg county, August 21st to 23d inclusive.

It will be remembered by you last year the Institute was held jointly by Mecklenburg and Concord Presbyteries for seven days. This year it will be by our Presbytery alone and will last only three days. In order that the results desired may be accomplished, it is necessary that we have the co-operation of every minister, elder and deacon in the Presbytery. The object of this institute in the language of the resolution adopted by the Presbytery is "that our office-bearers may be trained and instructed in the nature, duties and functions of their office; be stimulated and inspired; be developed and expanded, and be brought up to a higher plane of efficiency, usefulness and responsibility in the discharge of their important duties. In other words that the sole and simple aim of the Institute be to afford to them such an efficient system of instruction and stimulation, of training and discipline, as shall prompt and enable them to magnify their office." Special pains will be taken to assign topics and obtain speakers so as to produce the best results.

A special feature will be the music under the direction of Mr. R. C. Freeman, who has had much experience in teaching and training choirs and congregations to sing.

The place of meeting is Steel Creek, the largest country church in the bounds of our Presbytery, in one of the most beautiful and prosperous sections of Mecklenburg county, only a short ride from the railroad station of Lodo on the R. & D. R. R. Steel Creek is noted for its unbounded hospitality and generosity, and everything necessary for the comfort of those who attend is guaranteed by the fact that Steel Creek undertakes to entertain all who come.

Special rates will be secured on the railroads and the trains will be met at Lodo by conveyances for all free of charge furnished by the generosity of Steel Creek.

The date should be remembered. August 21st to 23d, 1894. A season of the year when there is much leisure and every one can spare the time to attend.

Some general expense is necessary, in the way of printing, postage, circulars, expense of special speakers who may be secured, &c. To meet this Presbytery instructed the churches to take a special collection during May or June and to send coutributions to R. A. Dunn, treasurer, Charlotte, N. C., by July 1st. Have you done this? If not please attend to it at once.

Finally Brethren. This Institute is yours, and upon you rests the responsibility of making it a success, and of proving that it deserves to be what the Presbytery desires it shall be, a permanent school of help. Every man called of God to bear office in His Church has a grave responsibility resting upon him, for which he will have to account *to Him* "in that day," and every one ought to gladly avail himself of every means and opportunity presented, to the better equip him to meet that responsibility. So it is *your* duty, and should be considered a *privilege* to attend. Come and bring your Bible and Note Book. Come and bring your brother officer with you. Come and get acquainted with your fellow office-bearers all over our Presbytery. Come and get help and give help.

Come every body of every name and denomination.

For information concerning entertainment write R. C. Freeman, Dixie, N. C.; for Railroad rates write Capt. A. G. Brenizer, Charlotte, N. C. For any other information write Rev. F. D. Hunt, Chairman or Capt. A. G. Brenizer, Secretary, Charlotte, N. C.

Talk, work and pray for the Institute and *come* expecting a blessing from the Lord.

Yours in Jesus' name,

Rev. Frank D. Hunt; Rev. S. W. Newell; Rev. Jesse W. Siler; Rev. Jonas Barclay; Elder A. G. Brenizer; Elder C. E. Graham; Elder John W. Moore; Deacon R. A. Dunn; Deacon John F. Dove; Deacon R. C. Freeman; Deacon J. J. Osborne. Committee.

"Thanks Be Unto God."

Will the Gospel that bringeth "good tidings" fail us in the final hour? Never! Never!

When the tides go out, and the wave-beaten mariner lies stranded and helpless, it is then that an Invisible Presence takes possession of body and soul. It is then that a quiet trust in Christ alone—not in one's own merit—brings holy peace. No one can tell how this can be. No matter. Let it be forever an unexplained mystery. The sacred reality is enough.

How delightful at such an hour to silently repeat the sacred melodies of the Church, to review the goodness of God throughout life, to recall the precious promises and covenants, to retrace the footsteps of the Master through His earthly career, and to dwell upon His love for a perishing world.

"Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

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The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of addre.s :

Rev. M. D. McNeill, from Siler City, N. C., to Lemon Springs, N. C.

NORTH CAROLINA.

Rev. Dr. T. R. Sampson :—The Charlotte News of the 24th says : Rev Dr. Sampson, the returned missionary, spent yesterday in the city. Dr. Sampson is having honors thrust upon him. Besides having recently been "doctored" he was tendered on the 19th, the presidency of the Fredericksburg, Virginia, Collegiate Institute. Rev. A. P. Sanders, pastor of the Presbyterian church at Fredericksburg, and former president of the Institute, was here yesterday to confer with him in reference to his acceptance of same. Dr. Sampson has the matter under consideration, and will notify Mr. Sanders the latter part of next week, when the two meet again, of his decision.

[Correspondence of the N. C. Presbyterian.]

Concord Presbytery :—Held an adjourned meeting at Davidson College, June 14th, 1894. Mr. H. R. Overcash, a candidate under the care of this Presbytery, was dismissed to place himself under the care of East Hanover Presbytery. The commission appointed to organize a church at Shearer Chapel "if the way be clear," reported that after mature consideration the church had been organized. The church was received and name enrolled. The election of place and time of the regular fall meeting was reconsidered, and at the request of Bethphage church, with the concurrence of Marion church and their pastor, the place of meeting was change from Marion to Bethphage and the time fixed, Tuesday, Sept. 11th, 1894, at 12 o'clock m. Revs. J. Rumple, D. D., and Wm. W. Pharr, D. D., were appointed to represent this Presbytery at the celebration of the 25th anniversary of the organization of Mecklenburg Presbytery, which will take place this fall.

W. R. McLELLAND,
Stated Clerk.

[Correspondence of the N. C. Presbyterian.]

Buffalo's Bounteous Present :—Rev. Mr. D. McNeill pastor, writes : We wish through your columns to extend our sincere and grateful thanks to the good people of Buffalo church who, on Thursday afternoon, June 21st, through their earnest and faithful Deacons Messrs. McNeill and Dennis, sent us so many nice and useful things, consisting of flour, hams, mutton, chickens, eggs, butter, sugar, coffee and a host of other things equally as valuable and useful. We feel grateful to the kind Hand of the Over-Ruling Providence that has cast our lot among a people so kind and hospitable. Again we thank them most cordially and fraternally and trust that the Lord will repay them if we cannot.

June 21st, 1894.

[Correspondence of the N. C. Presbyterian.]

Organization of Shearer Church :—On Saturday and Sunday—June 2d and 3rd, what has been known as Shearer Chapel was organized into Shearer church. Starting a few years since as a little Sunday-school out under the shade of the trees, the work continued to grow and prosper till three years ago it was felt that a house of worship must be provided and so a neat little chapel was erected on a lot donated for that purpose. Under the management of the students of Davidson College, three miles away, the Sunday-school flourished and grew stronger every year, until in the fall of '93 the community felt that a church should be established there.

During the past winter this feeling took definite form in a movement to send in a petition to Presbytery to organize a church at that place. At the spring meeting of Concord Presbytery a petition of forty-five names was presented, asking for a church in that locality. The petition was favorably considered and referred to a commission of three who had power to organize the church, "if the way be clear."

The commission met on the ground June 2nd, and after a careful consideration of the request pro and con, decided that a church organization there would be an advancement of the Lord's work in that community. Accordingly the church was organized with a membership of forty-four and elders and deacons were elected. The next day these officers were duly installed and the sacrament of the Lord's Supper administered. It was a great occasion for the people in that part of the country and crowds came from all directions The church could not accommodate all the people, so that about a third of them were forced to remain outside the building. These gathered about the door and windows, some in carriages and others standing or sitting under the shade of umbrellas. The name of the organization was changed from Shearer chapel to Shearer church in honor of the President of Davidson College, who had been largely instrumental in assisting and supporting the work.

H. C. H.

[Correspondence of the N. C. Presbyterian.]

Dunn :—At Presbyterian church, Dunn, N. C., Messrs. F. P. Jones and James Pearsall were installed elders on June 3rd, 1894. The prospects of this church are brighter than for sometime.

[Correspondence of the N. C. Presbyterian.]

Philadelphus Church, Fayetteville Presbytery :—Rev. S. M. Rankin writes : We have had a gracious revival at Philadelphus. Rev. Wm. Black, Synodical Evangelist, preached a week for us, beginning the 13th inst. His preaching was simple and earnest, and the word spoken was accompanied by the effectual working of the Holy Spirit. Seventeen were received into the church on profession of faith, others were converted, and Christians were refreshed.

VIRGINIA.

Degrees Conferred :—The degree of Doctor of Divinity has been conferred by Washington and Lee University upon Rev. S. S. Laws, (who is now a LL. D.) of Columbia Theological Seminary. The degree of Doctor of Laws has been conferred by the same institution upon Rev. L. G. Barbour, D. D.

[Correspondence of the N. C. Presbyterian.]

Roanoke Presbytery :—Held a called meeting at Hampden-Sidney, on June 19th. Present Revs. C. C. Hersman, D. D., T. C. Johnson, D. D., E. M. Craig and D. P. Rogers ; with Ruling Elders J. H. Binford and C. T. Anderson. Licentiate J. M. W. Elder was received from Mecklenburg Presbytery, examined, ordained and arrangements made for his installation as pastor of Buffalo church on the second Sunday in July. Dr. Hersman to preside and preach, Rev. W. McC. Miller to charge the pastor and Rev. Hugh Henry the people. Licentiates C. C. Owen and C. R. Morton were examined and ordained as evangelists for the foreign field.

Hampden-Sidney, Va., June 21st, 1894.

ALABAMA.

Rev. Dr. S. C. Alexander :—The Charlotte Observer says : Rev. S. C. Alexander, brother of Dr. J. B. Alexander, had the degree of Doctor of Divinity conferred on him last week by LaFayette College, La Layette, Ala. Dr. Alexander is remembered here as the lecturer who spoke on the "Stone Kingdom." He is the author of several religious books, and is regarded as an able divine and scholar.

MISSISSIPPI.

Oxford :—A correspondent writes the N. O. Picayune, on 22d. : The Presbyterian church of this place, after being without a permanent pastor for six months, is now supplied, having called Rev. W. D. Hendleston, who has been here temporarily for some time.

MISSOURI.

[Correspondence of the N. C. Presbyterian.]

Starkville :—The baccalaureate sermon of the State Agricultural and Mechanical College at Starkville, was preached, June 17th, 1894, by Rev. J. Knox, Montgomery, a minister of the United Presbyterian church at Sparta, Ill. He discoursed from Prov. 4 : 13, "Take fast hold of instruction—for she is thy life." and held the attention of the large audience while he emphasized a thought derived from a Latin source that, "We learn not for school but for life.

DAVIDSON COLLEGE.

Fifty-Seventh Commencement—June 10th, June 14th.

[Correspondence of the N. C. Presbyterian.]

The weather was remarkably pleasant, the number of visitors was very large—the largest in years—the platform speeches of a high order of excellence ; therefore commencement at Davidson was even more attractive than such occasions usually are. Such at any rate was the verdict of many visitors, young and old. Even bridal couples are beginning to make the Davidson commencement the objective point of their tour, if we are to judge by the number who last week saw the honey-moon here at its full. A larger number of alumni than usual awakened so much enthusiasm that an alumni banquet was unanimously voted for next commencement. The session of the Board of Trustees was uneventful. Dr. Shearer's proposal for a chair of Philosophy was warmly seconded, and it is to be hoped that this chair will be established shortly. The personnel of the faculty will remain unchanged for next session, except that an assistant in chemistry will be added. Mr. J. D. McDowell, of the class of '94 will fill this place next session. Dr. S. S. Laws, LL. D., of Columbia Theological Seminary, preached the baccalaureate sermon, a philosophical discourse of ninety minutes, far above the heads of most of his auditors, but interesting to the graduating class especially to graduates in psychology and physics with both of which departments it was very intimately associated. His text was Is. xl : 8. "The grass withereth and the flower fadeth ; but the word of our God shall stand forever." Nature and the Word are the work of God ; the one dies, the other is deathless. Coming from the same author the two must harmonize where they coincide. After discussing eight important topics, such as life, creation, immortality, upon which both science and the Bible had reached conclusions ; the speaker showed that the conclusions of each were substantially the same. So, too, with the five leading topics of philosophy—mind, matter, God, duty, immortality. Here again Bible teachings are at one with the soundest results of psychological research. In conclusion it was shown that (1) The sacred writings have preceded from superhuman intelligence. (2) The teachings of Scripture, so interwoven with all other knowledge, must be as lasting as the human intelligence and its acquisitions of the truth itself.

At night Dr. W. W. Moore preached a rich expository sermon before the Y. M. C. A., on the Call of Moses. Exod. 3 : 10, "Come now, therefore, and I will send thee unto Pharaoh, that thou mayst bring forth my people, the children of Israel, out of bondage."

After calling attention to the calls of Ezekiel, Jeremiah and Isaiah and emphasizing the fact that Moses was doing his nearest duty when called, the splendid circumstances attending the call were vividly set forth. Yet notwithstanding the Divine presence Moses began to plead various excuses, such as his incompetency, his ignorance of God, the unbelief of the people and his lack of eloquence Unlike Paul he failed to respond at once to the heavenly vision. Moses crippled his usefulness by failure to obey promptly. Many are hesitating to-day, though the call for ministers is louder than ever. With the blood-stained cross as his banner Paul was ready to march to every duty. Young men, are you ?

The discourse was very effective. In a brief summary one gathers but little idea of its pointedness of illustration and exquisite English. In its grasp of the realities of life, and adaptedness to the needs of the audience, it shows a marked advance even on the fine baccalaureate preached here six years ago.

Monday night, the senior class held their class exercises : Prophet, J. A. Clotfelter ; Historian, J. W. M. Goodman ; Poet, Anon ; Distributor of Souvenirs, C. F. Rankin ; Secretary, W. A. Hafner ; President, M. E. Sentelle. To the young people this is the most interesting of all the commencement exercises. The poem was excellent and in the distribution of the souvenirs to various members of the class, the hits were unusually happy.

Tuesday night, Mr. R. L. Ryburn, class of 83, delivered the alumni oration before the Philanthropic Society. Subject, "Portia," and Mr. H. A. Banks, class of '88, the same before the Eumenean Society on "Horace Greely."

The medal for the Wednesday night oratorical contest between Eu. and Phi. was awarded to Mr. F. D. Jones, Eu., whose subject was "The Poet as Teacher." The other society medals were awarded as follows : *Philanthropic Society* : Debaters—C.F. Rankin, Greensboro, N. C. ; Declaimers—C. McI. Matthis, Clinton, N. C. ; Essayists, R. M. Brown, Charlotte, N. C. ; *Eumenean Society* : Debaters—M. E. Sentelle, Henshaw, Tenn ; Declaimers—D. K. Pope, Huntersville, N. C., Essayist—H. K. Parks, Edmiston, N. C.

Wednesday morning's exercises are anticipated with great interest by all the more thoughtful visitors at Commencement. This year the attendance was unusually good and the two platform addresses were the best your correspondent ever remembers to have heard at Davidson College. Dr. G. B. Strickler, of Atlanta., Ga., delivered a very strong address before the Philanthropic and Eumenean Societies. His subject was "The Conditions of Success in Life." All except the morally defective strive after success, and life is a long fraud if one does not, for compensation is the reward of success. What then are the conditions of success ? There must be such conditions, for law prevails here as elsewhere, and right effort rightly directed is always in some way sufficiently rewarded. Therefore :

(1.) You must resolve to do your best for yourselves, your neighbors and your God Difficulties may confront the man of resolution, but they have a habit of getting out of his way and every difficulty overcome is a gun captured from the fortress of success.

(2.) We must make a wise choice of a profession. Many men are in the professions when they ought to be in the field ; in the field, when they ought to be in the forum. You can't fit a triangular block with a square hole, yet we see men jurists when they ought to be journeymen. Be honest with yourself and with God. Ask Him what to do and remember He will give wisdom abundantly to all that ask for it.

(3.) You must abide by the profession chosen. If you attempt to be physician, lawyer, soldier, you will end by being none of them.

(4.) You must master your profession. The age demands excellence in every department and cannot be long deceived by tinsel and glitter. It will judge your work by its results and only the hard worker will ultimately succeed, Good luck never made a man a successful jurist, linguist or doctor.

(5.) You must have a character for integrity, fidelity, courage, principle, for the necessary basis of all human intercourse is confidence and the only basis of confidence is character.

(6.) You must take as your guide the Bible. Assaulted on everyside for centuries, it stands to-day a firmer fortress of truth than ever. With the infallible Word as a guide life cannot be a failure.

Dr. Strickler is a vigorous thinker and carries in his face the evidences of strength of character and high resolve. His personality imparted momentum to his words. The abstract given above is unjust to the speaker because it fails to recognize his impressive delivery and the felicity of his illustration.

The Alumni orator, Rev. Egbert W. Smith, D. D., spoke on Patriotism and Politics.

Patriotism is of two kinds. The first affords protection from external dangers. The supply of this kind is ludicrously in excess of the demand. The second affords protection from internal dangers. The demand for this patriotism is appealingly in excess of the supply. The second therefore, calls for special consideration, and the small supply is due more to the indolence of the cultured class than to the ignorance of the masses. Every educated man, then, must be a practical politician if America, the scene of the last coming effort of the Anglo-Saxon race is to solve successfully the great problem of self-government.

But where is the influence of the educated man to be felt. At the polls, the primaries, through the press, and from the platform. The primary is the centre of political reform and because educated men neglect the primary fools select our rulers, wise men, elect them.

Every educated man ought also to be an independent. To be a patriot rather than a partisan demands courage of a Spartan type—a civic heroism like Beecher's in 1884.

Dr. Smith's address was brilliant and polished. His pungent epigrams and happy antitheses arrested the attention throughout.

The next session begins Thursday, September 14th.

THE BARNES HOME SCHOOL.

The fifth annual session of the "Barnes Home School for Boys" closed May 31st, and was a season of special enjoyment. In the morning Dr. H. L. Smith, of Davidson College delivered the address, choosing for his subject the "Opportunities and Conditions of Success." The speaker was most entertaining, and showed himself well qualified to say the fitting word to boys and young men preparing for the battle of life. Wise and earnest counsel was given, and the close attention of the whole audience showed the interest awakened by this popular member of Davidson's able Faculty.

The declamations occupied the afternoon and were well rendered to judge by the flowers showered upon the speakers. The medal was awarded to M. B. Wilson, of Mayesville, S. C. Prizes for excellence in scholarship were given to N. R. Stansell of Allenton, N. C., and to H. S. Munroe, and J. G. Ballew, of Lenoir.

In the evening a farewell reception was given to the boys and their many friends in the school parlor and dining room, which served as a most pleasant ending to the days' festivities.

The Barnes Home School, situated at Lenoir, N. C., is becoming well known as a school whose instruction is eminently Christian and home like. By kind care and thorough instruction it has secured the utmost confidence of its patrons. The next session opens August 28th. Catalogues are now ready for distribution.

The Collection for the Invalid Fund in July.

A gentleman who was successful in raising money for good objects was asked how he managed. His reply was "I place before people something which they would rather have than money."

The facts concerning the July contribution have been stated. About thirty-five ministers, aged or infirm, as many as twenty of them far up in the seventies, some of them well on in the eighties ; about ninety widows of ministers, elderly, or aged, not a few of them infirm ; twenty other widows of ministers with families of children, and several cases of children of ministers, both parents deceased. Would you not rather have the blessing of God with reward which He will give to those who from the heart give liberally to His Treasury for the assistance of these His children, than to have money ? You can contribute through your church collection or send directly to the Assembly's Treasurer.

J. N. CRAIG,
Atlanta Ga. Secretary.

Converse College has closed the fourth year of work and the commencement exercises were all of a very high order. Rev. Wm. M. Grier, D. D., President of Erskine College, preached a very fine baccalaureate sermon on the "Friendship of Jesus," and Rev. Lansing Burrows, D. D., delivered a splendid address before the literary societies on the "Influence of Cultured Homes upon Civilization." Seventeen graduates received diplomas. The music by the students and the essays by the graduates were very fine. The art exhibit was magnificent. The college has enrolled this year 251 students, 150 music students and 70 art students. The strong faculty number 28 members. The standard of scholarship is higher and the work done more thorough than in many colleges for men. The buildings are magnificent and the appointments complete in every way.

On Saturday last at 2.30 p. m., the thermometer registered 95½ degress in New York—within one-half degree of the hottest June 23rd, on record.

To the Ministers and Churches of Concord Presbyterv.

DEAR BRETHREN :—This is the last of the "loving epistles," I am instructed by our committee to address you till the time for the August collections draws nigh. "I beseech you therefore to hear me patiently."

(1) Please remember that *July* is the month appointed by Presbytery for *all* our churches to take *one collection* for the Invalid Fund. About three-fourths of our churches generally contribute to this cause.

(2) As Rev. R. P. Pell, evangelist, is in pressing need of money to complete church buildings already commenced and meet payments now due—buildings imperatively needed in his growing and increasingly encouraging field. I am directed by our committee to earnestly entreat all our churches to take one collection in July for Church Erection as soon as possible and promptly send all funds contributed to Rev. J. A. Ramsay, Treasurer, Hickory, N. C.

C. A. MUNROE,
Chm. Home Mission Com.

Reduced Rates for the Fourth of July.

The Seaboard Air Line will sell round trip tickets from Wilmington to the following points at the rates named below :

Abbeville, S. C., $13.15 ; Charleston, S. C., $9.60 ; Darlington, S. C., $5.40 ; Greenwood, S. C., $12.45 ; Sumter, S. C., $6.75 ; Durham, N. C., $6.35 ; Greensboro, N. C., $7.10 ; Henderson, N. C., $7.05 ; Maxton, N. C., $3.50 ; Raleigh, N. C., $5.30 ; Charlotte, N. C., $7.50. Tickets will be on sale July 2nd and 3rd, with the final limit for the return passage July 7th. For further information apply to Thos. D. Meares, agent, 225 North Front Street.

SECULAR NEWS.

NORTH CAROLINA.

The schedule of rates for Fourth of July on the C. F. & Y. V. Railway gives a chance to visit at low rates, and to spend a few days at Wrightsville and the Hammocks, Wilmington, Red Springs, Pilot Mountain, Mt. Airy, Fancy Gap and other places. We advise all our up-country friends to try Ocean View near Wilmington. The Seacoast railroad will carry and bring them several times a day from and to Wilmington. The officials are polite and the earth, the air and the sea will all combine to enable them to pass the hours delightfully. All the railroads entering Wilmington give specially low rates for Fourth of July.

Danbury Reporter : Some farmers are cutting wheat this week, and it is said that the crop is fairly good, while some fields are extra, on others the wheat will be too short to save well.

Forest City Ledger : For the past five days wheat harvesting has been in full blast. The crop is very light and will not average more than half in this section.

Shelby Review : Mr. James Spake, while in the woods at work, heard his dogs barking and went to see what they had treed, and to his surprise found a huge snake six feet two inches in length and seven inches around his body. This is one of the largest snakes ever seen in this county.

Charlotte News : The gold business at the Surface Hill continues to be as good as ever. Capt. Vivian, of the Mungo mine, is putting in larger machinery, and says the further he has gone the better the ore has become and he is not afraid of any expenditure. Some very pretty pieces have been taken out there recently.

Never within the memory of the oldest inhabitant have the crops been kept as free from grass as they have been this year. One can travel for miles and never see a grassy field. One gentleman was heard to say a few days ago that all the grass in the cultivated fields of Union county would not make a feed for a hungry ox. So says the Monroe Enquirer.

DOMESTIC.

The anti-option bill—(preventing dealing in futures) passed the U. S. House of Representatives last week by a vote of 150 to 87.

The Methodist church of New Market, Va., was struck by lightning but no serious damage was done.

Mrs. Alice Ramsey, a niece of Andrew Jackson's who was born in Algiers, La., fifty-eight years ago, died at Phœnix, Alaska, on June 8th. Mrs. Ramsey was a field nurse during the late war.

A new steamboat has been put on to run between Fall River and New York. The appointments are superb. The cost of the steamer is $1,500,000.

FOREIGN.

The landing of Japanese troops in Korea is said to be causing strained relations between that country and Japan. Nearly 20,000 Japanese troops are now in Korea.

An explosion of a mine in Glamorgan district, Wales, entombed 200 men. Some were dug out alive, but many perished.

The "black death" scourge in Hong Kong, China, shows some signs of abating. Of 240 cases in the hospital during one week 195 died.

Peixoto has ordered a new loan of $3,200,000 to suppress the civil war which still continues in Rio Grande do Sol, Brazil.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Third Quarter.—Lesson II.

July 8.—Presentation in the Temple.

Luke ii. 25-38. Commit vss. 27-32.

Golden Text. A light to lighten the Gentiles, and the glory of thy people Israel.—Luke ii. 32.

I. THE STUDY OF THE LESSON.

First Step. The preliminary studies we again give in the form of daily readings for the week preceding the lesson, but this does not mean that the other steps are not to be studied until the daily readings are concluded.

SUNDAY. The Lesson, including vss. 21-24, preceding.

MONDAY. The Law of circumcision. Gen. xvii. 1-14.

TUESDAY. The Law of Purification. Lev. xii.

WEDNESDAY. Redemption by Blood. Ex. xii. 21-30.

THURSDAY. Redemption by Substitution. Num. viii. 13-26.

FRIDAY. Redemption by Price. Num. iii. 40-51.

SATURDAY. Presented to the Lord. 1 Sam. i. 11, 19-28.

Second Step. Master the points of the lesson: The aged saint, vs. 25; the prophetic promise, vs. 26; the Spirit's guidance, vs. 27; the Word's guidance vs. 27; the fulfillment acknowledged, vss. 28-30; the Messiah's mission, vss. 31-35; the testimony confirmed, vss. 36-38.

Third Step. Consult your helps for any points needing explanation; for example:

Vs. 25. *Simeon*, the ancient form of Simon. *Just and devout.* The first term implies integrity in all the relations of life, the second scrupulousness in the exercise of the rites of religion, and not a mere external scrupulousness, but that which springs from devotion of spirit.

Consolation of Israel. Compare vs. 38, iii. 15: John i. 41, 45, for the state of general expectation at this time. The term is from the same word as the "comforter" or Paraclete, that the Lord promised He would send in his place, John xiv. 16.

The Holy Ghost, peculiar to the N. T., in our version, but not different in meaning from the "Holy Spirit" of Ps. li. 11, and the Spirit of the Lord" of Is. lxi. 1, and of the O. T., generally.

Vs. 26. Compare the revelation to some of the Apostles as to the coming of the kingdom in power, i. e., at Pentecost, Mark ix. 1. *Lord's Christ.* "Christ" was not originally a proper name. It means "Anointed," and is first used in the song of Hannah with the pronoun "his," i. e., the Lord's. I Sam. ii. 10.

Vs. 27. Note that each was following God's guidance, one the inspiration of the Spirit, and the other the letter of the law, and so both were led to the same spot; Simeon to have his long expectation realized, the parents of Jesus to receive this testimony.

Vs. 29. *Lord, now lettest thou.* Not a prayer as it is so often quoted, but a grateful recognition of a promise fulfilled. The emphasis is not upon the *time* of his departure, but upon its assured *peacefulness*.

Vs. 31. *All people*, properly *all peoples*; the next verse explains the expression.

Vs. 32. *A light to lighten the Gentiles.* That the gospel was for the Gentiles was no afterthought of Paul's. Simeon's conception was based upon abundant O. T. prophecy, and is most closely patterned upon Is. xlix. 6.

The glory.....of Israel. Disraeli, a Jew says: "The pupil of Moses may ask himself whether all the bruises of the house of David have done so much for the Jews as that Prince who was crucified on Calvary..... Has he not made their history the most famous in the world? Has not he hung up their laws in every temple? Has not he avenged the victims of Titus and conquered the Caesars? What successes did they anticipate from their Messiah? The wildest dreams of their rabbis have been far exceeded."

Vs. 34. *The fall and rising again.* Old hopes and expectations were to be disappointed that better hopes should be brought in. Like its Redeemer the nation must die that it may have a resurrection.

A sign that shall be spoken against. When Jesus refused to give His enemies a "sign" it was because He Himself was the sufficient sign. Matt. xii. 38-42. Whatever people think of other miracles, Jesus is Himself the great miracle whose wonder grows with the ages. But—now as then—it is spoken against. He must endure the contradiction of sinners, Heb. xii. 3.

Vs. 35. *Thoughts.....be revealed.* Jesus is the tombstone of humanity. Every one that is of the truth heareth His voice. John xviii. 37. Others love darkness rather than light because their deeds are evil. John iii. 19.

Vs. 36. *Anna*, the O. T., name Hannah; *Phanuel*, the O. T. name Penuel (or Peniel); Aser, the same as Asher.

Vs. 37. *Four-score and four years*, the length of her widow-hood, not her age. Eighty-four would not be described as a great, (i. e., an extraordinary) age (vs. 36.) Seven years a wife, and eighty-four years a widow, if we add the period of her virginity—say 14 to 17 years—her age was not less than 105 or 108 years. We recently laid the remains of a widow beside her husband who had been buried just fifty years before.

Fourth Step. Make a summary of the lesson and compare it with ours:

SUMMARY. [*Mary and Joseph having gone up to Jerusalem from Bethlehem, when Jesus was forty days old, for her purification and his redemption as the first-born*] *an aged saint named Simeon to whom it had been revealed that he should see the Messiah in the flesh, recognizes Jesus as the Messiah, and giving grateful recognition of God's fulfilled promise, unfolds the mission of the Messiah to be the fountain of salvation to all nations—to lighten the Gentiles and to be the glory of Israel: to pull down the bad and build up the good; to suffer and and to be suffered with; to test and sift mankind. His testimony is confirmed by that of an aged and saintly woman, who continued to bear witness to all who were like-minded, that the Messiah had come.*

Fifth Step. Study the topics suggested by the lesson in the light of God's Word.

1. *The Mission of the Messiah.*
   - To bring salvation, vs. 30; Is. lii. 7; Zech. ix. 9; Matt. i. 21.
   - To all peoples, vs. 31; Is. lii. 10; Tit. ii. 11.
   - To illumine the Gentiles, vs. 32; Is. ix. 1, 2 (compare Matt. iv. 15, 16); Is. lx. 3; John viii. 12; Eph. v. 8.
   - To glorify Israel, vs. 32; Is. lx. 1, 2; Rom. xi. 12-15.
   - To sift, test and renew, vss. 34, 35; Mal. iii. 2, 3; Matt. iii. 11, 12; x. 34-36; 2 Cor. x. 4, 5; v. 17.
   - A witness to the unwilling, vs. 34; Is. lxv. 2; John v. 39, 40.
2. *The attitude of faith.*
   - Waiting for the promise, vs. 25; Gen. xlix. 18.
   - With expectation of fulfilment, vs. 38; Acts xxvi. 6, 7.
   - With patience and perseverance, vs. 37; Jas. v. 7.
   - With present obedience and service, vss. 25, 27. 37; 1 John iii 3.
   - With fasting and prayer, vs. 37; Acts i. 14.
   - With prompt recognition of fulfilment, vss. 29, 30, 38; John i. 49.
   - With glad reception, vs. 28, 37; Luke viii. 40.

Sixth Step. A prayerful study of the second Bible Reading (immediately above) will perhaps be the best practical application of the lesson. At the same time, remembering the testing of Christ we should earnestly ask ourselves whether the gospel is to us a savour of life unto life or of death unto death.

II. TEACHING THE LESSON.

There is no connecting history except the few verses immediately preceeding. But the rites and their meaning there referred to should be carefully brought out. Then the class should be questioned until the story is accurately told and all difficulties cleared away. The Bible Readings should then be taken up; younger classes had best take only the second. The lesson of faith should be clinched by Shorter Catechism qu. 31 and 86.

Prize Questions.

ANSWER TO REVIEW QUESTION OF JUNE 7.

70. 1491 B. C., the common date of the Exodus.

Correct answers have been received as follows:

Lila Lane, Mt. Vernon Springs, 70.
Miriam McFadyen. Clarkton, 70.
BeatriceT. McEachern, Millprong, 70.
Bettie Overcash, Statesville, 70.
Chas. E. McMillan, Wilmington, 70.
D. R. Johnson, Wilmington, 70.
Isabelle Robeson, Westbrook, 70.
Mary McIntyre, Wilmington, 70.
Robbie McIntyre, Wilmington, 70.
Chas. P. Russell, Rockingham 70.
Mary Knox Johnston, Lincolnton, 70.
Olive Wilson, Hopewell, 70 (7-10 value).
Flora C. McNeill, Fontcol, 70.

NEW QUESTIONS.

74. What O. T. parallel do you find to Simeon's satisfaction in view of his departure?
75. How many prophetesses are mentioned in the Bible and who were they?
76. What O. T. parent pondered over divine revelations about a son?

Hear that noise! It reminds one of the roar of the sea. It comes from the Sabbath-school. Teachers are with their classes. They ask questions. There is so much noise that the voice must be raised. The scholar answers. Teacher cannot hear or the noise, and asks the scholar to speak a little louder. This adds to the trouble of hearing in the next class. Teachers and scholars speak in tones of increasing loudness, and so the confusion extends throughout the school. It has come so gradually that you were hardly conscious of the road until you stopped and listened. How can the confusion be diminished? By having each teacher and scholar make as little noise as possible. Begin with yourself.—*Sunday-School World.*

The healthiest Christian, the one who is best fitted for godly living and godly labours, is he who feeds most on Christ. Here lies the benefits of Bible reading and of secret prayer.—*Dr. Cuyler.*

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On June 14th, at the residence of the bride's father, J. A. Wade, by Rev. A. M. Hassell, Mr. D. L. PRIDGEN and Miss MARY E. WADE.

On June 20th, at the residence of bride's mother, Mrs. R. A. Phifer, Newton, N. C., by Rev. Dugald Munroe, Mr. W. F. YOUNG, of Jonesboro, Tenn., and Miss LOU E. PHIFER; Mr. N. D. FETZER, of Concord, N. C., and Miss LILA PHIFER.

On June 19th, at the home of Mr. Geo. Patton, father of the bride, Stainback, N. C., by Rev. R. W. Culbertson, Mr. Wm. M. McADAMS, and Miss LIZZIE C. PATTON.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

Near Hasty, in Richmond county on the 22d of May, 1894, Mr. JOHN B. McCALL, aged 80 years and 12 days.

In his death about the last one of the old landmarks of the community has passed away, and the oldest member in Smyrna Presbyterian church has been transferred from the Church militant to the Church triumphant. In his death the community has lost an excellent and highly esteemed citizen; this esteem was evidenced in the large congregation that attended his burial.

He was a man of integrity and of unusual energy and industry—whatever his hand found to do, he did with his might.

He was a kind husband and a fond and indulgent father—he leaves behind a widow and several children who sadly miss him, but we have comfortable assurance that their loss is his eternal gain. He came to the grave in a full age; "like as a shock of corn cometh in his season".

Near Gastonia, N. C., May 23d. 1894, THOMAS ELI ROBINSON, son of Mr. and Mrs. W. F. Bradley, after a painful illness of several days. Being the only child and full of promise, even his short life of eighteen months gave the parents much pleasure; now that our Father has taken this precious treasure to Himself, they meekly submit to the Divine will. R. P. S.

On June 7th, 1894, at Starkville Miss., Mrs. MARTHA CAROTHERS, mother of Rev. J. C. Carothers, Grenada, Miss.

At the residence of Mr. Wm. Gannom, near Greensboro, N. C., on June 15th, 1894, Miss MARGARET McGEACHY, in the 80th year of her age. A noble Christian woman has gone to rest.

At her home, near Greensboro, N. C., June 16th, suddenly of paralysis Mrs. JANE HANNER, wife of Mr. John Hanner. One moment well, the next cold and dead. "Be ye also ready," &c.

At her home, near Greensboro, N. C., May 27th. Mrs. MITTIE YOUNG, wife of Mr. S. V. Young. In the very flower of life called to that sweet rest in heaven.

At her father's home, near Troutman, N.C., Miss OLIVIA CHRISTINA LAWSON. She passed peacefully away June 16th, 1894, She had been a life-long sufferer, but her life was one long eloquent sermon for the cause of Christ. After a life of pain she passed away without a struggle. Safe in the arms of Jesus. Deceased was a sister of the Rev. R. E. C. Lawson.

In Gaston county, N. C., on 16th of June, 1894, VARA LEE, infant daughter of Samuel and Laura Craig, aged 14 months and 11 days. Vara was a beautiful, strong and sprightly child, and little did parents think that the reaper would come and cut down so soon, but he came and after two weeks of intense suffering accomplished his mission. Parents be comforted; Vara is safe in the fold. Early taken, early blest. He carries the lambs in His bosom.

All rugs, when shaken, should be handled by the middle, not by the ends.

Self-respect is the noblest garment with which a man may clothe himself—the most elevating feeling with which the mind can be inspired.

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The Christian Teachers' Assembly and Summer School will begin its first session at Littleton Female College July 2d, and continue four weeks. There will be four Departments of Instruction, and a variety of subjects will be taught. Board may be secured at the College, or at any one of the hotels or private boarding houses at reasonable rates. For further information address Rev. J. M. Rhodes, Littleton, N. C.

Say Soes.

It is a well-known fact that with the same kind of food and the same quantities of it one man will fail to keep his horses in condition where another will thoroughly succeed.

"But evil is wrought by want of thought,
As well as want of heart."

By want of thought mothers allow daughters to become frail and puny. Over-study in girls induces uterine disorders and weaknesses, and blights their future happiness as wives and mothers. Joined to proper hygienic care, Dr Pierce's Favorite Prescription is a priceless remedy in such ailments, its value becoming even more apparent every year. Using it, the wan, debilitated school girl gains color, flesh and spirits, losing those deathly headaches, tormenting backaches, languor, dejection, and other symptoms of functional irregularities, and nervous debility. It never harms the most delicate girl.

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CONDENSED SCHEDULE.

IN EFFECT JUNE 24th. 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m.
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m.
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28 "
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.15a.m.
LeaveMaxton	8.13 "
Leave Red Springs	8.50 "
Leave Hope Mills	9.39 "
Arrive Fayetteville	10.00 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.42p.m.
Leave Hope Mills	5.05 "
Leave Red Springs	5.53 "
Leave Maxton	6.27 "
Arrive Bennettsville	7.30 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9.25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

NORTH BOUND CONNECTIONS.

Trains No. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

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Train No. 1 connects at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R., North and South Bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with the Atlantic Coast Line for Charleston, Savannah, Jacksonville and all Florida points. Train No. 3 connects at Maxton with the Seaboard Air Line for for Charlotte, Atlanta and all points South.

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[Gen'l Passenger Agent.
J. W. FRY,
Gen'l Manager.

The Presbyterian.

FOR THE FAMILY.

A TAP AT THE DOOR

A hand tapped at my door, low down, low down:
I opened it and saw two eyes of brown,
Two lips of cherry red,
A little curly head,
A bonny, fairy sprite in dress of white
Who said, with lifted face, "Papa, good-night!"

She climbed upon my knee, and kneeling there,
Her meeting finger-tips,
Her pure, sweet baby lips,
Carried my soul with hers, half unaware,
Into some clearer and diviner air.

I tried to lift again, but all in vain,
Of scientific thought the subtle chain:
So small, so small,
My learning all;
Though I could call each star, and tell its place,
My child's "*Our Father*" bridged the gulf of space.

I sat with folded hands, at rest, at rest,
Turning this solemn thought within my breast:
How faith would fade
If God had made
No children in this world—no baby age—
Only the prudent man or thoughtful sage:

Only the woman wise: no little arms
To clasp around our neck: no baby charms,
No loving care,
No sinless prayer,
No thrill of lisping song, no pattering feet,
No infant heart against our heart to beat.

Then, if a tiny hand, low down, low down,
Tap at thy heart or door, ah! do not frown,
Bend low to meet
The little feet:
To clasp the clinging hand; the child will be
Nearer to heaven than thee—nearer than thee.

—*Churchman.*

Items for Lady Readers.

A SUGGESTION FOR OUR BANDS OF KING'S DAUGHTERS.

Raising canary birds is one of the new things taken up by the King's Daughters of New York, who want to earn money for charitable purposes, without going conspicuously into the open fields of labor. The idea is said to have originated with Mrs. Frederick Vanderbilt, who belongs to a circle of King's Daughters in Newport, and who desired to assist one of her circle without in any way offering charity.

"Take this pair of canaries," she said, "and raise a little nest of them. Next summer I can sell for you at a good price." And the King's Daughter, so the story goes, not only raised a "nest of birds," but taught them to perform little tricks so well that when summer came they were trick birds ready to eat out of one's hand, or swing upon a broom splint, or come out of their cages and sing when bidden. They would even wear uniforms and chirp vigorously when told to "speak." These accomplished little canaries sold at such excellent prices that it encouraged the young trainer to try for another season's sale, with more birds and more accomplishments. And now far up town in New York there is a little "bird farm" owned by the King's Daughters. The farm is not very large—just one fair-sized square room—but it is filled with chirping families of songsters, and if all goes well many accomplished canary birds will be introduced into the families of New York swelldom next summer, for it has grown to be a positive fad among rich New Yorkers to own pet canaries. They go to a great deal of trouble about it, and whenever they hear of one very accomplished bird they want to add it to their collection, just as stamp collectors want new stamps, or autograph hunters try for a rare signature. It is reported that Miss Grace Dodge has fine canaries, so have the Gould children and the Vanderbilts. The Shepards-Vanderbilt-Stokes and Sloane cousins have whole windows filled with them, and carry their birds away for the summer, bringing them back to town again in winter. One of the prettiest canaries in the country belongs to little Ruth Cleveland, who has her pet hung in the nursery window of the white house. Canary Cleveland is a beautiful singer and such an active, ambitious little bird that the president's wife has had to shirr a piece of muslin to spread across the lower part of the cage to keep him from flirting the seeds far and wide. Another exquisite bird belongs to Chief Justice Fuller, of Washington, and still another has been purchased by Patti, who dearly loves birds. She will take her canary to her castle in Wales to be company for the famous Polly Patti, a bird of which every one has heard.

These are only a few hints as to the possibilities for making money by canary bird raising, and the suggestion is placed before the New Orleans organization of King's Daughters. Surely results have proven that it was a very bright idea of Mrs. Vanderbilt's when she asked a King's Daughter if she would not enjoy raising a few canaries for private sale, as an aid to her philanthropic work.—*N. O. Picayune.*

Things Useful.

To drive away ants, borax mixed with Persian insect powder.

Ripe tomatoes will remove ink and other stains from white cloth, and also from the hands.

Rice Snow Balls.—Boil one pint of rice until done soft; put in small cups, and when perfectly cold place on a dish; make a boiled custard of one pint of milk, three eggs, half cup of sugar, one teaspoonful of cornstarch; flavor with lemon or vanilla. When cold, pour over the rice balls. This is a simple but nice dessert.

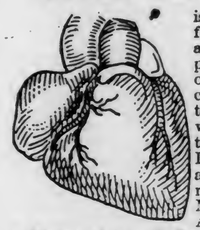
Jellied Veal.—Cover a knuckle of veal with water, add a small onion and a carrot, and let it boil until the meat is ready to fall off the bone. Take the meat and chop it fine, and return it to the liquor after it is strained; give it another boil, add a little cayenne, salt, the juice and grated rind of a lemon. Then pour into a form. Let it stand in a cool place till it jellies. This is a nice dish for lunch or tea.

Beauregard Eggs.—Take five eggs, one-half pint of milk, one tablespoonful corn-starch, five squares of toast, lump of butter size of a walnut, and salt and pepper to taste for ingredients, but first cover the eggs with boiling water and boil for twenty minutes. Take off the shells, chop the whites fine, and rub the yolks through a sieve. Do not mix them. Put the milk to boil. Rub the butter and cornstarch together and add to the boiling milk. Now add the whites, salt and pepper. Put the toast in a hot dish, cover it with a layer of white sauce, then a layer of the yolks, next the remainder of the whites and then the remainder of the yolks. Sprinkle the top with a little salt and pepper, stand in the oven for a minute or two and serve.

Cleanliness of the skin has a great effect on the assimilation of food. It has been proved that swine that are washed put on a fifth more flesh than those that are unwashed.

In case of fire a wet silk handkerchief tied without folding over the face is a complete security against suffocation by smoke; it permits free breathing, and at the same time excludes the smoke from the lungs.

THE HEART



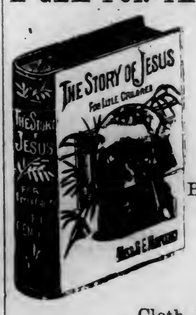
is liable to great functional disturbance through sympathy. Dyspepsia, or Indigestion, often causes it to palpitate in a distressing way. Nervous Prostration, Debility and Impoverished Blood, also cause its too rapid pulsations. Many times, Spinal Affections, cause it to labor unduly. Sufferers from such Nervous Affections often imagine themselves the victims of organic heart disease.

ALL NERVOUS DISEASES, as Paralysis, Locomotor Ataxia, Epilepsy, or Fits, St. Vitus's Dance, Sleeplessness, Nervous Prostration, Nervous Debility, Neuralgia, Melancholia and Kindred Ailments, are treated as a specialty, with great success, by the Staff of the Invalids' Hotel. For Pamphlet, References, and Particulars, enclose 10 cents, in stamps for postage.

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CHILDREN'S COLUMN.

MUD CAKES.

A Little Girl's Recipe.

I don't see why the big folks, all
Need to go to cooking school,
For it's easy enough to make a cake,
If you make it by this rule:

First, you must have an apron
That you're not afraid to hurt.
For in this recipe we use,
For *flour*, sifted dirt.

Then dig, with an iron spoon,
A hole in the cool, dark ground,
And put in dirt and water,
Stirring it round and round.

And then a handful of pebbles,
You'd best put into the dough,
What are these for? In this recipe,
Pebbles are *raisins*, you know.

And when you get it all thick enough
You make it into a cake,
Then put it on a nice, clean board
And set in the sun to bake.

Dear me! I'd most forgot to say,
You must sprinkle with sugar (nor sad),
And when they're done, no better cakes
Will be found in Babyland.

That's all! You see, to learn to *cook*
You don't need to make a fuss.
Though mamma says, when she comes to the door,
"Why, Bessie, child! What a muss!"

—*Good Housekeeping.*

Two Little Girls.

They were both pretty children with lovely blue eyes and luxuriant brown hair waving around fair faces. They were always dressed exactly alike and as they wore dainty gowns tastefully made, they attracted special attention wherever they went, for, you know a beautiful child, beautifully dressed, is an attractive object to look upon. Their names were Margie and Millie Drummond.

Miss Stone was spending a week at a quiet homelike hotel. The first evening she was there she saw a beautiful woman with a little girl on each side of her, enter the parlor. The lady looked pale and sad and was dressed in deep mourning. The little girls were dressed alike in short waisted blue china silks.

"What beautiful children!" said Miss Stone to a lady who sat near her.

"They are indeed," was the reply, "and one of them is lovely."

Miss Stone did not understand, but she had no time to ask what her friend meant, for the lady and her children took seats near by and were introduced to her. In a very little while, however, Miss Stone saw the tablet acted out before her eyes, viz., "One of them is lovely."

Mrs. Drummond remarked to her little girls:

"I must have left my handkerchief on the bureau. One of you run and get it, please."

"O, mamma, can't you do without it?" asked Millie, rather impatiently.

Before her mother had time to reply, Margie was half across the parlor floor on her way to the bureau for "mamma's handkerchief," which she soon brought with a smile upon her sweet face.

About ten minutes later thoughtful Margie noticed that the chair occupied by her mother was not exactly comfortable. Sometimes the lady put one hand behind her back as if the top of the chair hurt her. Margie went quickly across the parlor, where she saw a big easy chair and wheeled it over to her mother.

"There, mamma dear," she said, "you will like this chair better."

Mrs. Drummond thanked her daughter and the smile that she gave her fairly illumined for a moment her sad face.

Then the two little girls sat down in front of a table and began to read some magazines that laid there. They both seemed interested for a little while then Miss Stone heard Millie say:

"O, dear, I don't like this magazine; please let me take the one you've got, Margie; you've had it long enough."

Margie did as requested without a word. She glanced through the magazine that Millie had rejected with but very little interest, however, and finally closed it.

By this time Millie was enjoying a bright story.

A sweet-faced, but delicate little boy, leaning on crutches, approached the table, but seeing that Millie did not notice him, he went away as quietly as he had come. When Millie finished the story she handed the book back to her sister with the remark:

"You can read it now if you want to. That's a good story."

Presently Margie was deeply interested in the story.

The crippled boy, seeing Millie at leisure, came back.

"Please play 'Kan-eo-win-it,' with me, will you, Millie?"

"No," said the latter, shortly, "I don't want to; I think it's a stupid game."

The poor lonely little fellow, cut off from most of the pleasures of boyhood, looked at her pleadingly.

"I wish you would," he urged.

"Well, I won't," said Millie crossly.

Margie's attention was called off from the interesting story by her sister's voice, and she looked up just in time to see the face of the crippled boy flush with the pain of the blunt refusal. He was turning away, but her low, gentle voice detained him.

"Would you like me to play with you, Willie?" she asked.

"But you're reading," he said; "mamma said I shouldn't ask any one to play when they were engaged."

"Well, then," said Margie brightly, "I'll play without being asked. I can finish the story some other time."

Miss Stone saw a lovely picture soon afteward. Sitting opposite each other, playing a game, were the little cripple and the lovely young girl, the former's face all aglow with joy, and the latter's sweet with its beam of tender compassion.

As Miss Stone saw all these tableaux the first evening of her stay at the hotel, you can imagine many more that she saw before the week ended. She said, too, in heart as she thought of the beautiful-faced children:

"One of them is lovely, and the other is——."

What do you think the dash stands for?—*Lutheran Evangelist.*

Charley's Dam.

BY HELEN CHAUNCEY.

From the time that he came into the world Charley Hulburt was a "water baby." Given a basin of water, a tin can full of sand, and a few stones, he would amuse himself for hours making miniature dams and bridges. His mother called him her "little engineer" as she watched his persevering fingers.

So it happened that as he grew older she chose for their summer home a quiet village among the mountains, through which ran a shallow brook, that the proclivities of her boy might have full scope.

The stream was just back of their barn, dancing and rippling over the stones with a merry song of welcome to its playfellow; for Charley had taken to the water immediately after breakfast on the day following his arrival, and when his mother came to join him an hour later, she found him barelegged, with trousers rolled above his knees, paddling far down the bed of the brook.

"Hullo, mumsey!" was his shout when he saw her. "I've found a bully place for a dam. Come on in, and help me build it!"

Nothing loath, the young mother followed his example. Leaving shoes and stockings on the bank, she kilted up her skirts, and waded down to where he had begun to lap the foundations of the dam. Her stronger hands filled in the chinks with mud and sand, packing them firmly, while Charley brought the stones and placed them in position.

All day they worked like beavers, pausing only when the noon hour came to sit on the bank and eat their luncheon.

As the sun was setting, and they heard in the distance the lowing of the cows at milking-time, the last stone was laid, the last handful of dirt was mortared in. The two builders retired a little, to gaze proudly at their work, which looked solid as a wall of masonry.

"Isn't the brook mad, mumsey?" laughed the boy, as he watched the water chafe against the barrier. "You can't break it down, old fellow! When mumsey and I build, we build to stay."

That night the rains descended and the floods came. Mrs. Hulburt awoke very early in the morning to hear the rain pouring in torrents on the roof of the piazza. Going to the window, she saw that the village street was flooded, and on the surface of the water floated pieces of wood, hand-rails, and planks.

Into the adjoining room she flew, and, rousing her sleeping boy, she cried:

"Charley, Charley, get up! The footbridge is down, the street's afloat, and it's all the work of that horrid dam!"

Huddling on their clothes, they crept downstairs, wrapping their rubber coats around them as they went, and stopping only to take the long-handled spade and hoe from behind the kitchen door. A look in at the barn confirmed their fears. Poor Brindle, the old farm-horse, stood ankle deep in water, and his whinny of reproach seemed to ask, "Who dammed the brook up yesterday?" The ducks were swimming over the floor, but the hens still clung to their perches, and clucked to each other in dismay.

As the authors of the mischief came round the rear corner of the barn, they saw the brook dashing over the dam, a small cataract, and the meadows overflowed. Down the stream, pell-mell, helter-skelter, through water and mire and mud, they raced rather than ran, till they reached the scene of yesterday's labor. Balancing themselves on the edge of the bank, wielding shovel and hoe, they pushed with might and main until they had dislodged the firmly wedged stones, and an outlet was made for the angry waters. For an hour they worked till every vestige of the dam was destroyed.

The lesson of that night was one that Charley Hulburt never forgot. Forethought for others became the rule of his life. Often, in later years, when about to enter on any undertaking which promised good for himself, the memory of "that horrid dam" would come to him, and he would say once more the verse of warning that his mother wrote for his guidance at the time:

"Build strong, and build to stay,
But never build in such a way
That what you build can, any day,
Another's work in ruins lay,"

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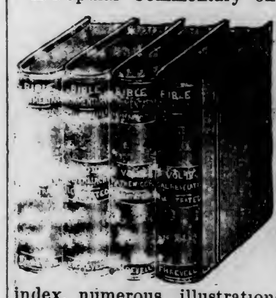
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BETWEEN / AND	Fayetteville, N C	Greensboro, N C	Maxton, N C	Sanford, N C	Wilmington, N C
Abbeville, S C	11 25	10 85	.....	.....	13 15
Charlotte, N C	5 40	.....	.....	.....	7 50
Charleston, S C	8 40	12 55	7 55	.....	.....
Chester, S C	7 15	6 05	.....	.....	.....
Columbia, S C	7 40	9 05	.....	.....	.....
Darlington, S C	3 60	7 75	2 05	.....	5 40
Durham, N C	4 10	.....	.....	.....	6 35
Fayetteville, NC	.....	3 85	.....	.....	3 30
Greensboro, N C	3 85	.....	5 30	.....	7 10
Greenwood, S C	10 55	10 20	.....	.....	12 45
Henderson, N C	4 85	.....	6 35	.....	7 05
Lancaster, S C	.....	6 55	.....	.....	.....
Maxton, N C	.....	5 30	.....	.....	3 50
Portsmouth, Va	8 30	10 35	.....	8 30	9 70
Raleigh, N C	.....	.....	4 60	.....	5 30
Richmond, Va	9 10	.....	.....	9 10	.....
Suffolk, Va	7 65	9 65	.....	7 65	9 00
Sumter, S C	5 40	9 55	3 85	.....	.....
Washington, DC	13 30	11 50	14 75	13 30	.....
Weldon, N C	.....	.....	7 05	.....	.....
Wilmington, NC	3 30	7 10	3 50	.....	....
Win-Salem, N C	4 45	1 15	6 45	.....	8 25

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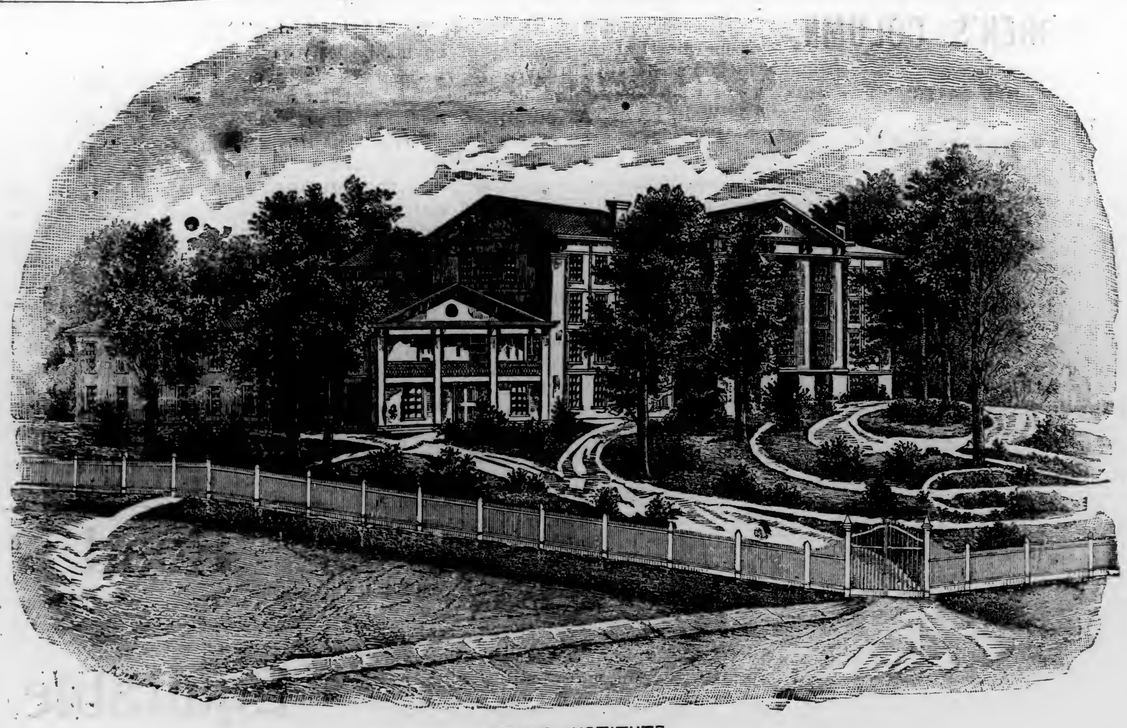
Wilmington & Weldon Railroad & Branches and Florence Railroad.
Condensed Schedule.

TRAINS GOING SOUTH.

Dated May 13, '94.	No. 23 Daily.	No. 35 Daily.		No. 41 Daily.
	A. M.	P. M.	.....	A. M.
Lv Weldon	11 52	9 27	.....	.....
Ar R Mount	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro	2 40	.....	.....	.....
Le Tarboro	12 25	.....	.....	.....
	P. M.	P. M.	.....	.....
Lv R Mount	1 02	10 20	.....	6 00
Lv Wilson	2 08	11 01	.....	.....
Lv Selma	2 58	.....	.....	.....
Lv F'y'ville	4 35	12 51	.....	.....
Ar Florence	7 25	3 00	.....	.....
	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson	2 18	.....	.....	6 35
Lv Goldsboro	3 05	.....	.....	7 20
Lv M'gnolia	4 16	.....	.....	8 29
Ar Wilm'tn	5 50	.....	.....	10 00

TRAINS GOING NORTH.

Dated May 13, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.	.....	P. M.	.....
Lv Florence	7 30	.....	7 25	.....
Lv F'y'ville	10 25	.....	9 30	.....
Lv Selma	12 08	.....	.....	.....
Ar Wilson	1 00	.....	11 27	.....
	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn	9 00	.....	.....	7 00
Lv M'gnolia	10 40	.....	.....	8 33
Lv Goldsbo'	11 55	.....	.....	9 40
Ar Wilson	12 40	.....	.....	10 27
	No. 78 Daily.		No. 32. Daily.	
	P M	.....	P. M.	P. M.
Lv Wilson	1 10	.....	11 27	10 32
Ar R Mount	2 13	.....	12 05	11 15
Ar Tarboro	2 40	.....	.....	.....
Lv Tarboro	12 25	.....	.....	.....
Lv R Mount	2 13	.....	12 05	.....
Ar Weldon	3 19	.....	12 58	.....
	P. M.	.....	A. M.	.....



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TRAINS GOING SOUTH.

Dated June 3, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington	*3 40		.....
			.....
Leave Marion	6 31		.....
Arrive Florence	7 10		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	7 50	* 8 20	.....
Arrive Sumter	8 45	9 40	.....
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 47	*9 58	.....
Arrive Columbia	10 10	11 10	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 55	5 45	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter	5 55	* 5 55	.....
	A. M.		.....
Arrive Florence	7 10	7 05	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence	*7 40	.. ..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 20 p. m., arriving at Hartsville 9 00 p. m. Daily except Sunday.

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THURSDAY, JULY 5, '94.

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Scheme of Annual Collection in the Synod of North Carolina.

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April—(One Collection) Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

November and April—Education for the Ministry.

December—Colored Evangelization.

TRUST AND STAY.

The children of GOD have doubts and difficulties arising from the study of the Scriptures and the very many problems presented and questions arising thereby. There are difficult and sometimes perplexing passages which do not yield a meaning to us, or yield a meaning inconsistent with our philosophy or our view under some theological system. The difficulty is really with our theological system or our mistakes under it, or to our false philosophy or our misunderstanding or not understanding the passage at all. That does not remove the difficulty for we are ignorant of its cause. The darkness of doubt is dominant. In our desire to know both sides of a question we sometimes read books that are hypercritical and misleading. We sometimes hear the carping criticisms of conversation carried on by half-informed or ignorant enemies of the truth and we are face to face with supposed difficulties and plunged into darkness. Men of learning, without humility, exalting reason to a place above the authority of the Scriptures and searching the Scriptures with the clouded lantern of the intellect instead of the light of the HOLY SPIRIT, or befogging themselves in questions without value, run upon difficulties. Even devout souls have seasons of doubt and perplexity. The words of Mr. SPURGEON on Psalm xxxix. 1., are timely, here: "They should not hasten to repeat them, but should fight out their inward battle upon its own battle field. The foremost believers are exercised with unbelief, and it would be doing the devil's work with a vengeance if they were to publish abroad all their questionings and suspicions. If I have the fever myself there is no reason why I should communicate it to my neighbors. If any on board the vessel of my soul are diseased, I will put my heart in quarantine, and allow none to go on shore in the boat of speech till I have a clean bill of health." This is timely counsel as we have reason to know. But our purpose here is to show that intellectual difficulties exist and beget doubts which plunge our souls into darkness. Other sources of darkness we have suggested in a former article. Every reader may modify the statements according to experience. The weakening of faith or fainting of hope may be traced above all and certainly where there is any willful transgression of GOD'S law and want of respect to His Word and neglect of known duty. These, each and every one of these, must be sought out, marked, confessed and forgiven. Any sin indulged, cloaked and unconfessed will surely rest as a thick cloud between us and the face of our Heavenly FATHER and be darkness and no light to our souls.

What then? No matter what the source of doubt, difficulty and darkness the child of GOD has this message from the HEAVENLY FATHER: "Let Him trust in the name of the LORD." GOD'S name is all that whereby He maketh Himself known. It is the revelation of Himself in the lives of His saints. It is His wisdom, power and love. His name is: "The LORD, the LORD GOD, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty." It will greatly aid our understanding and assist our faith to look for the names of GOD in the Bible and the conditions and circumstances which they signalize. Thus the words: "Thou GOD seest me," HAGAR uses, are really a name of GOD as He seeth and sympathizeth. The less familiar phrase of Exodus, xv: 27, is a name JEHOVAH ROPHEKA, "The LORD that healeth thee." It will richly reward us to study these and others which teach us how mighty and how merciful GOD is, that we may safely trust Him to sustain and strengthen, to guard and guide us. The figures chosen to represent GOD are very helpful. The LORD our Rock, with many lesser truths teaches the unchangeableness and the permanence of GOD'S support. God has taken to Himself and declared to us some name or representation that will suit every situation and need in our lives. What time we are afraid let us search and find the name for that need and trust in that name.

The prophet further exhorts to stay upon GOD, not merely in a general way as GOD, but specifically as our GOD. "Let him stay himself upon his GOD." GOD gives Himself, just as He is needed and all that any one can receive of Him to every one, in every time of need as His child. We must seek to have Him as our GOD and stay on Him. Fires of our own kindling in infidelity, hypocrisy, superstition, or of enthusiasm, and delight in creature comforts or the so-called supports of philosophy, are false fires that seem to shine, but only in miasmatic marches, and will lead us into dismal swamps and sluggish streams that drown men in perdition. They must be refused as helps while we stay upon our GOD, wait upon Him in prayer, and cast ourselves upon Him in faith until He give blessing of forgiveness of sin and His tender mercy from on high, until He restore unto us the joy of His salvation and upholding us with His free SPIRIT, put a new song into our mouths, even praise unto our GOD.

To stay on GOD is to lean on Him continually and entirely. In this even He is a jealous GOD, not dividing this privilege of sustaining His saints and guiding His perplexed ones and bringing them out of darkness into His marvellous light, the light of the knowledge of the glory of GOD in the face of JESUS CHRIST, the light of His favor and His peace.

A STEP IN THE RIGHT DIRECTION.

One action of the General Assembly, which has just come under our notice, and upon which we have seen no comments in the papers, seems to us to be of the greatest importance. It is the recommendation to the Theological Seminaries to adopt the six months session and the four-years course, instead of three sessions of eight months each as at present. This is the custom of the Scotch seminaries, and had we modelled after them instead of after secular institutions, we would have escaped the many problems that have vexed our educational work. The advantages of such a system are numerous:

1. It reduces to a minimum the problem of beneficiary education. With six months of work and only six months of study, students after their first session in the seminary can practically take care of themselves.

2. It will greatly promote the efficiency of our ministers when they are ready for regular work. Instead of eight months of vacation work—which is, the utmost attainable under the present system, they will have had *eighteen*. This will give them abundant opportunities to make most of their mistakes before they take a settled charge. At the same time the work that they do will seem to them more like real work; they will learn their own needs more; and they come to their studies with a zest and enthusiasm that will enable them to get almost as much good from the six months as from the eight; so that the last term will be almost clear gain. A man who comes to that last session—after eighteen months work in the ministry—is more than a mere "Seminarian;" he has passed into the dignity and earnestness of a minister, and that last term will be to him what it would be to some of us, who often long for the opportunity to get out of harness, and broaden and deepen foundations.

3. It will go far to solve the problem of our vacant churches. If our Presbyterial committees have at their command from 150 to 200 students for six months of the year, many churches that are now languishing can be revived, and there need be absolutely no churches vacant for more than six months, and the period during which they will be supplied is the best period of the whole year for work in our country churches.

4. Another great advantage will be to our Seminary Professors. They will it is true have no less teaching to do than now, for while it will take them four instead of three years to carry one class through, they will have four instead of three classes on hand at once. This will necessitate teaching more hours a day during the six months than they now do during the eight. But to a professional scholar a long vacation is of inestimable value. It gives the opportunity for research and authorship that is of absolute necessity to real advance in scholarship. It will give further opportunity for our Professors to come more into relation to the people, to visit our larger churches and our Institutes and Conventions, that a wider circle may reap the benefit of their abilities and attainments.

The only consideration of any seeming weight on the other side is the assertion that our students would not take the four years course, and that the result would merely be the shortening of the session. We do not for a moment believe it. If our Church cannot make a law and hold to it, where is our boasted claim to be a law-abiding people and a constitutional Church. The Methodists have no difficulty in keeping up a four years probation. Two points, however, may be noted relieving this difficulty to any who feel it. (1.) Many of our students teach for several years between their College and Seminary course. Some do it because they do not think it wise to enter the ministry under a certain age; others to secure the necessary means for getting through the Seminary. Under the proposed system, whichever their reason, they could leave off a year's teaching and so get into the ministry at the same age. (2.) It is not proposed to keep students four years as *candidates*. The proposed change in the matter of licensure dovetails exactly into this change. Candidates would be licensed at the end of their first term in the Seminary, the license valid for three years. Of these three years they would spend eighteen months in work and eighteen months in study, and at the end of their Seminary course they would be ready for ordination. Thus they would enter the full work of the ministry as early as they do now, as ordination is usually about a year after graduation.

This is the plan recommended by the Assembly. If the Presbyteries shall adopt the one part of the scheme, and the Boards of our Seminaries the other, we shall look for great advance in our Church.

HERE AND THERE.

IT IS NOW SETTLED THAT MR. GLADSTONE will not be a candidate for re-election by the Midlothian constituency, and so may be regard as having retired permanently from politics. The papers are now discussing the radical contrast between him and his successor in the premiership; not so much as to governmental ability, for unquestionably they are both astute politicians and neither is accounted as being seriously deficient in statesmanship.

BUT IN PRIVATE CHARACTER AND IN disposition there is a marked contrast. Mr. GLADSTONE is certainly a religious man and it would seem does not omit to present that consideration when it serves a good turn in politics—say in explaining why he adopts a line of policy, otherwise, not easily explicable. Lord ROSEBERRY on the contrary, and not to his disadvantage politically, it may be, in his conduct runs counter to generally accepted good morals, and sneers at those who would rebuke him, as being thoroughly inconsistent if not positively hypocritical. So it has been when the public has been shocked by ROSEBERRY'S jocketing propensities.

IN TEMPER IT MUST BE CONFESSED Lord ROSEBERRY shows to great advantage beside Mr. GLADSTONE. The former seems to be perfectly self-contained under raspings that would throw Mr. GLADSTONE into a frenzy of nervous excitement. This difference is largely due no doubt to the great disparity in age between the two statesmen, but however explained it exists and must be taken into account in comparing the two leaders.

THE STATE SUNDAY-SCHOOL CONVENTION meets this year in Durham. We give more extended notice elsewhere. We are glad to note the following from its statement of objects of organization: "The State Sunday-school Association makes no plea for union of schools or churches or creeds. It desires, particularly in its active ranks, the strongest champions of their respective creeds in the various evangelical denominations. And it simply seeks to have these sit down in council together for a fair look at the field as it actually is, to devise ways to carry the gospel to the neglected districts, to reach the million unsaved souls, particularly the youth of the State, to urge each other to co-operation in holding these councils or conventions in the interest of the great work, and to encourage all to go back to their own denominations and according to such ways as are approved by their respective churches, to reach out a longer and stronger arm until the fields actually cultivated shall touch each other, and there shall not lie between a "no man's land" where immortal souls are dying without Christ.

MANY OF OUR FRIENDS HAVE CONTRIBUTED from the "New England Primer" we thank them all. As promised we give JOHN ROGERS' Advice on our second page.

STOP!

BY REV. H. H. HAWES, D. D.

[Correspondence of the N. C. Presbyterian.]

"Stop what?" You will learn presently. We are told that, on one occasion, had Stonewall" Jackson sent for his mail on Sunday, he would have been summoned to the side of his wife, who was thought to be sick unto death. He persisted in keeping the day holy unto God. His reward came Monday morning, in a letter bearing tidings that his wife was no longer in danger. He had learned of her illness, and that Sunday was an anxious day. But had he sent to the postoffice he would have been called away from important army duties, and to take a long journey—a useless one, as events proved. Well, my Sunday-mail-getting brother, stop! Don't send, or go for your mail on Sunday. Why? Because of General Jackson's example? No; but because you need not do it; and, moreover, you cannot do it without mixing up your business with Sunday duties to the hurt of the latter, and your own soul. You are teaching yourself and others to attend to worldly business on Sunday. What do you want with your letters on Sunday? Are they not business letters—and don't you know it? Will they not keep? You cannot attend to the business before Monday. They will be just as safe in the postoffice, as in your pocket—perhaps safer. What is this Sunday mail-getting, any how? It is several things:

1. Distrust of God. You are not willing that He should watch over your worldly affairs while you wait upon Him on Sunday duties.

2. It is violation of His holy day just so far as you dare to make a business violation of it.

3. It is rivetting your thoughts to worldly business to such extent, that you are gradually stealing God's day away from Him.

4. It is training yourself, "little by little," it may be, but surely, to lose respect for God's day.

5. It is injuring your use of God's means of grace. In proportion as you allow your mind to dwell on the business matters, of which your letters treat, to that extent you unfit yourself for spiritual duty and culture.

6. It is teaching the world that people need not care much for what God says about keeping His day holy.

Keep on thinking, and you will find more of the same sort.

It is time for reform, in this matter. Hoot, and "pooh-pooh" if you will. But it is true! The conduct of God's professed people is responsible for the very rapidly increasing tendency, in our land, to ignore Sunday. Business is pushing it out of the way; and the hands of many who profess to be God's servants, are pushing about as bad as any other hands. If you get out your letters on Sunday, it is because you want to attend to your business on Sunday; and because you are forgetting three special things:

1. Your obligation to honor God.

2. Attention to your soul.

3. The influence of your example on others.

Now read three passages in your Bible, (or have you learned to neglect that, also?). Matt. v. 13–16. Jno. xiv: 15; xv: 14. But perhaps you are too busy or indifferent to do this. Let me save you time, by putting them here:

Matt. v: 13–16. "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is, henceforth, good for nothing but to be cast out and to be trodden under foot of men. Ye are the light of the world. A city that is set upon an hill cannot be hid; neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine that men may see your good works, and glorify your Father which is in Heaven." Jno. xiv: 14. "If ye love me, keep my commandments." Jno. xv: 14. "Ye are my friends if ye do whatsoever I have commanded you."

Upon which may be remarked:

5. Don't keep your "salt" sewed up in a sack. Use it!

2. Give the world reason to respect your religion, even if it be at the expense of being called "cranky."

3. Turn over your "bushel," and see if you have forgotten and left your light under that, if you have any at all.

4. You don't glorify your Father in heaven, by showing want of respect for His commandments, however small. Consider, therefore! Is it not time to "stop?" Those who "make" by trying to outwit God, will certainly lose. The proof is seen often. Several cases have recently come to knowledge. Don't try it! Property so gained, will be the sure forerunner of loss! "Stop!"

The Presbyterian.

REV. JOHN ROGERS' ADVICE.

Some say before his death, he (Rogers) wrote the following advice to his children:

Give ear, my children, to my word,
Whom God hath dearly bought;
Lay up his laws within your heart,
And print them in your thought.
I leave you here a little book,
For you to look upon,
That you may see your father's face,
When he is dead and gone;
Woe for the hope of heavenly things.
While he did here remain,
Gave over all his golden years
To prison and to pain—
Where I, amongst my iron bands,
Enclosed in the dark
Not many days before my death,
Compos'd for you this work.
And for example to your youth,
To whom I wish all good,
I leave you here God's perfect truth,
And seal it with my blood.

To you my heirs of earthly things,
Whom I do leave behind,
That you may read and understand
And keep it in your mind;
That as you have been heirs of that
Which once will wear away,
You may also possess that part
Which never will decay—
Keep always God before your eyes
With all your whole intent:
Commit no sin in any wise
But keep his commandment.
Abhor that arrant whore of Rome
And all her blasphemies;
And drink not of her cursed cup—
Obey not her decrees.
Give honor to your mother dear,
Remember well her pain,
And recompense her, in her age,
With the like love again;
Be always ready for her help,
And let her not decay.
Remember well your father, all,
Who should have been your stay.

Give of your portion to the poor,
As riches do arise;
And from the needy, naked soul,
Turn not away your eyes
For he who doth not hear the cry
Of those who stood in need,
Shall cry himself, and not be heard,
When he does hope to speed.
If God hath given you increase,
And blessed well your store
Remember you are put in trust,
And should relieve the poor
Beware of foul and filthy lusts—
Let such things have no place;
Keep clean your vessels in the Lord,
That he may you embrace.
You are the temple of the Lord;
For you are daily bought.
And they who defile the same,
Will surely come to nought;
Be never proud, by any means;
Build not your house too high;
But always have before your eyes,
That you are born to die.

Defraud not him who hired is,
Your labor to sustain;
But pay him well, without delay,
His wages for his pain.
And as you would that other men
Towards you should proceed,
Do you the same to them again,
When they do stand in need.
Impart your portion to the poor.
In money and in meat.
And send the feeble, fainting soul,
Of that which you do eat.
Ask counsel always of the wise,
Give ear unto the end;
And ne'er refuse the sweet rebuke,
Of him who is your friend.
Be always thankful to the Lord,
With prayer and with praise,
Begging of him to bless your work,
And to direct your ways.
Seek first, I say the living God,
And always him adore.
And then be sure that he will bless
Your basket and your store.

And I beseech Almighty God
Replenish you with grace,
That I may meet you in the heav'ns
And see you face to face.
And though the fire my body burn
Contrary to my kind,
That I cannot enjoy your love
According to my mind—
Yet I do hope, that when the heav'ns
Shall vanish like a scroll,
I shall see you in perfect shape,
In body and in soul.
And that I may enjoy your love,
And you enjoy the land,
I do beseech the living Lord
To hold you in his hand
Though here my body be adjudg'd,
In flaming fire to fry,
My soul, I trust, will straight ascend
To dwell with God on high.
What tho' this carcass smart awhile?
What tho' the life decay?
My soul, I hope, will be with God
And live with him for aye.

I know I am a sinner born,
From the original,
And hat I do deserve to die
By my forefather's fall;
But by my Saviour's precious blood,
Which on the cross was spilt,
Who freely offered up his life,
To save our souls from guilt—
I hope redemption I shall have,
And all who in him trust,
When I shall see him face to face
And live among the just
Why then should I fear death's grim look,
Since Christ for me did die?
For King and Caesar, rich and poor,
The form of death must try.
When I am chained to the stake,
And faggots gird me round,
Then pray the Lord, my soul in heav'n,
May be with glory crown'd.
Come, welcome death, the end of fears,
I am prepar'd to die;
These earthly flames will send my soul
Up to the Lord on high.

Farewell my children, to the world,
Where you must yet remain;
The Lord of hosts be your defence—
Till we do meet again.
Farewell, my true and loving wife—
My children and my friends;
I hope in heav'n to see you all
When all things have their ends.
If you go on to serve the Lord,
As you have now begun,
You shall walk safely all your days
Until your life be done.
God grant you so do end your days,
As he shall think it best,
That I may meet you in the heav'ns
Where I do hope to rest.

POPULAR TALKS ON LAW.

The Right of Petitioning.

BY WM. C. SPRAGUE.

(Concluded.)

When our English ancestors landed on the shores of the new world they brought with them the letter and the spirit of the laws of their native land, and from the first the right of petitioning was recognized and frequently put to practical use.

The first amendment to the constitution of the United States declares that Congress shall make no law abridging the right of the people peaceably to assemble and to petition the government for a redress of grievances. The case of the United States vs. Cruikshank, 92 U. S., 542, declares that two rights are protected by this provision; the right of the people to assemble themselves together, and the right of petition; but these two rights are protected as against Federal action only. By the word "people" here is meant not only those who have a share in the government, but the whole people, including those who are not electors. Not only the religious, social and industrial value of the right was in view in adopting the amendment, but its political value, Judge Cooley says, was no doubt principally in view. Further Judge Cooley says, special meetings and industrial meetings are seldom likely to be disturbed by the authorities except when they are believed to contemplate public disorder and are in open defiance of the law; but there must be an actual breach of the law before they can be intermeddled with. Non-electors may meet for petition or remonstrance, or to express their sense of wrong at being excluded from political privileges, and to demand a right to participate with others. A demand for equality of political privileges by a disfranchised class persistently made and pressed has often made itself heard, and the Constitution of the land has been altered in response to it. Statutes have been enacted, modified or repealed in deference to the appeals of those who are not allowed to vote; and perhaps the right of assembly on their part is more important to the State than the same right on the part of those who may make themselves heard through their direct participation in the government. The exercise of the right of assembly was, and still is, subject to reasonable regulation by law. The English parliament has been compelled to interpose strict regulations when a great tumultuous body of people threatened to appear at its doors to present a demand for change in the law.

The right to petition is not co-extentive with the right to assemble, for in its nature it can have no place in merely social affairs, though it has a limited range in religious and industrial organizations. Petition is for the redress or prevention of grievances, and is addressed to some person or body having in respect to the matter in hand superior authority. It applies to all recommendations to office, or public position, or privilege, as well as to remonstrances against them, and to appeals of every sort and for every purpose, made to the judgment, discretion or favor of the person or body having authority in the premises. Judge Cooley says, a petition is nevertheless merely a privileged publication, and the right to be heard by means of it may be so abused as to take away the privilege. One must not resort to it for the purpose of visiting his malice upon others through the publication of false charges; but when the action is proper for petition good motives in presenting it will be presumed. The petition must be for something within the authority of the person, or body, addressed, to grant, or must in good faith be supposed to be. It is not to be supposed that the amendment to the constitution originally conferred this right. The right existed prior to and at the adoption of the constitution. The amendment guaranteed the continuance of the right against congressional interference. In the case of the United States vs. Cruikshank, above referred to, it is further stated that the very idea of a government republican in form implies that right, and an invasion of it presents a case within the sovereignty of the United States.

There can then be no question but that upon a proper occasion and in a proper, manner, the people, whether voters, or not, have the right to peaceably assemble and petition Congress for the redress of grievances either actually existing or in good faith believed to exist, and which Congress has the power, or in good faith is supposed to have the power, to remedy. The moment, however, that the petitioning body steps beyond the bounds of its right to peaceably present its petition, either by threats of violence or show of force for the purpose of intimidation, or by the actual use of force, or in the carrying out of its purpose, disobeys or disregards the law of the land, that moment may the petitioning body be looked upon as forfeiting its right and liable to apprehension and punishment. The right of petitioning, although a fundamental right, and one dear to the people, is one to be enjoyed subject to restrictions just as are all other elementary and fundamental rights of the individual.

Walking with God.

Very little does the Bible say about Enoch; but what little is said means a vast deal. In a terse way it is said that he "walked with God." It does not say that he walked behind God, nor that he walked ahead of Him; but he just walked with Him. This, we take it, means that Enoch kept even step with God, side by side with Him, going neither faster nor slower than God did. This gave that splendid saint all of the blessed advantages which it is possible for any human being to receive in a companionship with God. It was thus that Enoch was constantly near God. He could not be any nearer. He was so near that he could not only hear God talk, but also every gentle whisper. In whispering speech he could make known his requests to God. What sweet and delicate communings they must have had! Let us remember that if we want to know much of God we must walk close by His side, and have our ears so sensitive that we shall hear every word that He says, and let Him do the most of the talking. It becomes ignorance to be very modest while in the august presence of infinite wisdom. Our walking with God will be profitable in proportion to our capacity to listen reverently and teachably to all his utterances.—*Baptist Courier.*

The Fountain With the Cup.

We find in a contemporary an account of a certain public benefactor who placed a fountain by the wayside and hung a cup just above the water by a little chain. He was told sometime afterwards that a great art critic had found much fault with the design, both of the fountain and the cup. He smiled, and said that he was not disturbed by the criticisms, but inquired rather anxiously whether many persons drank at it. He was told that thousands of poor people—men, women and children—slaked their thirst there. He smiled again and said:

"Well, that is all I care for and I hope the critic himself may one day fill the cup and be refreshed."

The Bible is the fountain with the cup. Just now there are many critics,

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Sometimes we fear that confidence may be shaken and the use of it slacken. But let us be sure of this, that the only question with the munificent designer is: "Do many persons drink at it?" If they do he will be satisfied—and so may we be, too.—*St. Louis Republic.*

The Standard to Follow.

Men desire some guide for their conduct, some teacher for their faith. No such guide, or leader, has been given to us. We are to search out the truth for ourselves. If we will use our faculties, in the way in which they are designed to be used, we may discover with sufficient accuracy what we need to do in reference to the various demands made upon us in the course of our lives. We are sometimes in doubt, compassed with low-hanging clouds and pressed down to earth with heavy burdens. Yet we may always find the pathway of rectitude.

There is nothing to oblige us to find, or to walk in the true way, but there is a voice low, but clear commanding us in imperative tones to take our course along the strait and narrow way. That road is peculiar and differs from all others. If we desire it we may easily see the marks of distinction. The power of the intellect by which we find this out is the moral faculty, the conscience, by which we perceive through a direct mental exercise the qualities of actions, whether they are right or wrong. Thus we always have light enough to determine our course when our way is darkest, In all important matters, near enough for all practical purposes, we may see the right way and choose it before all other crooked and perverse courses. It is the eye of the mind by which moral intelligence comes to us with its light to warn and instruct us. We cannot say we knew not the way, for we were so made as to be enabled to exercise this power and behold with a degree of clearness the stretched out line that was to be followed by us. Our Lord and Creator will never require of us that we possess and use more knowledge than can be gained from this source. He demands nothing beyond the range of our abilities, but does require of us the exercise of these, and that we do not trust to anything else, that we be convinced in our own mind before yielding to any human authority. No other man's personality can become ours. No other man's eyes can become ours, but if we are to see, it must be through our own organs of vision.—*Religious Herald.*

How.

How may I become sure of my election? writes one in great anxiety of mind. We do not see that you need to give yourself trouble on that point, for the mysteries of the divine purpose are with God. This is enough for you: "God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." "Believe on the Lord Jesus and thou shalt be saved." Do you believe? Then why doubt or fear? God will keep you unto eternal life—*United Presbyterian.*

The Pastor's Work.

A pastor's work is never done. There is always more work in the average pastorate than any man can do well. Much must of necessity be left undone. The membership can do much to supplement the pastor's labors. They can visit the sick, the poor, the afflicted, and pray with them, quite as well as the pastor. They can look after absentees and build up the prayer-meeting. Thoughtful people can find a thousand ways in which to help their pastor in order that he may spend his precious time largely in his study, preparing the divine message for the people.—*Herald and Presbyter.*

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PROVIDENTIAL CRICUMSTANCES.

A violent cold was the instrumental cause of my becoming the 12th pastor of Fayetteville church. Having received, while at the Theological Seminary, an invitation to Greensboro, Ala., and preferring to begin my work in a newly settled part of the country, I purchased a horse, with all the appurtenances for traveling. But, when I reached Columbia, Dr. Witherspoon told me, that Judge Potter had written an urgent request for me to visit Fayetteville. The Professors in the Seminary united with him, in urging me to comply. As I shrank from the thought of taking charge of such an old, large church, over which so many eminent men had presided, Dr. Jones said to me, "It is good for a man to bear the yoke in his youth." I finally yielded. But as I had issued a circular to the Alumni of our Seminary to meet during the sessions of the Synod of South Carolina and Georgia, at Augusta, for the purpose of forming an Alumni Association, I left my horse in Columbia, and took the stage for Fayetteville, so that I might return within a week. On that trip, having to travel all night in an open coach, I contracted a very severe cold. On the morning of the Lord's Day, I read a sermon, with difficulty. In the evening, I used no manuscript and preached with less difficulty. I was too sick, on the two following days to venture a trip by stage, I remained in F. and preached on the two succeeding Lord's Days. The Session invited me to become their Stated Supply for six months. I thanked them for the compliment, but declined their invitation saying, that I perfectly agreed with them, that a novice, like myself was not suitable to become the pastor of their church. I was really glad of this loophole for escape, and left F. But a unanimous call for my services overtook me in South Carolina, and though put into a quandary by it, feeling that I was "not my own," I accepted it. That "cold" changed the whole course of my life.

I have always been a strong believer in the doctrine of a special providence. Here is an illustration. On a certain Monday afternoon, I visited Elder Miller. As I passed through the sitting room of his hotel, I noticed a man sitting by the fire. When I went into Mr. Miller's room, and had exchanged salutations with him and his wife, I asked who the man was that I had just seen. "A stranger" was the response. "Well" said I "that man is not fit to be in *your* house." "Why? Do you know him?" "I do not," was my answer, but villain is written on his face." The next afternoon, I was driving with my young wife towards Haymount, and she said to me: "You had better not be showing off that $200 horse of yours, some body may steal him." He was stolen that night. I followed the tracks of the thief, until Saturday, p. m., when I lost them. At the house, at which I was accommodated, I was told, that their would be no preaching on the Lord's Day, but, that there would be a prayer-meeting at a Baptist church, seven miles off. I found my way to the place. While loosing the horse from the sulky, two men approached me, and asked, if I was a preacher. I told who I was, and how I happened to be there. At their request, I conducted the services. Presuming, that the congregation was composed, chiefly, of members of the church, I chose for a text: "Take up the stumbling blocks out of the way of my people." I was greatly surprised at the manifestation of strong emotion. At the close of the services, I was requested to preach in the evening at a large house in the neighborhood. A Methodist brother invited me to go home with him. On the way, he asked, if I had noticed *the feeling* in the congregation, I responded, that I had; but did not know what to make of it. "Well," said he, "if you had known that church, as I have, for ten years, you could not have *timed* your sermon better. The members of that church have been at sword's points with one another all that time, and they will think that God sent you, here as a special messenger to rebuke them for their sins." At night, the house was crammed, I preached to the impenitent. As sobs greeting my ears, while preaching, I said at the close of my sermon: "If any of you are anxious about your souls, and would like special prayer to be offered for you, please kneel at your seats. A dozen or more knelt. Six months afterwards, a man from that neighborhood accosted me on Main Street, and told me, that on their next conference day, after I had preached at the Baptist church, the members, talked about my sermon; said, that God had sent me there to rebuke their sins; confessed their faults to one another; agreed to let bygones be bygones; and from that day on to live like brothers. Seven of those who knelt for prayer at night, made profession of their faith in Christ, two months afterwards. That thief was the instrumental cause of my healing a breach in a Baptist church, and of leading seven precious souls to Christ. Was this *accidental?* My horse having been recognized by the keeper of the hotel in Lancaster, S. C., where I usually stopped, on my trips to Chester, the thief was sent back to North Carolina and flogged. The thief was the man, that I had seen at Mr. Miller's.

A deeply affecting case occurs to me—a marriage the occasion. Elder Leete's second daughter was a lovely girl, of delicate constitution but not pious. Old Dr. Robinson visited her and urged her not to attend the wedding of her friend, but, if she did, by no means to wear the light wedding costume. At noon of the appointed day, the wind began to blow strongly from the North. At 6 p. m., it was freezing. At 10 p. m., on my way to my quarters, my ears were well nigh frostbitten. The dear girl had not heeded the Doctor's warning. On the day following she was confined to her bed. She lingered for months, a great sufferer, with hopeless consumption. But her sufferings were sanctified to her. She never murmered at her lot. Though in agony at times, she was patient and resigned. Two weeks before her death, the Session, with several of the members of the church, who had just partaken of the Lord's Supper, assembled at Mr. Leete's house where I administered the ordinance, at the dear girl's request. The light of Heaven seemed to rest on her face, indicating the peace, that reigned within. In token of remembrance, she gave me her beautiful Griesbach's Greek Testament. Only a year after that marriage, I followed her lifeless body to the grave.

When most beloved; when needed most,
She fell; but fell to rise and reign.

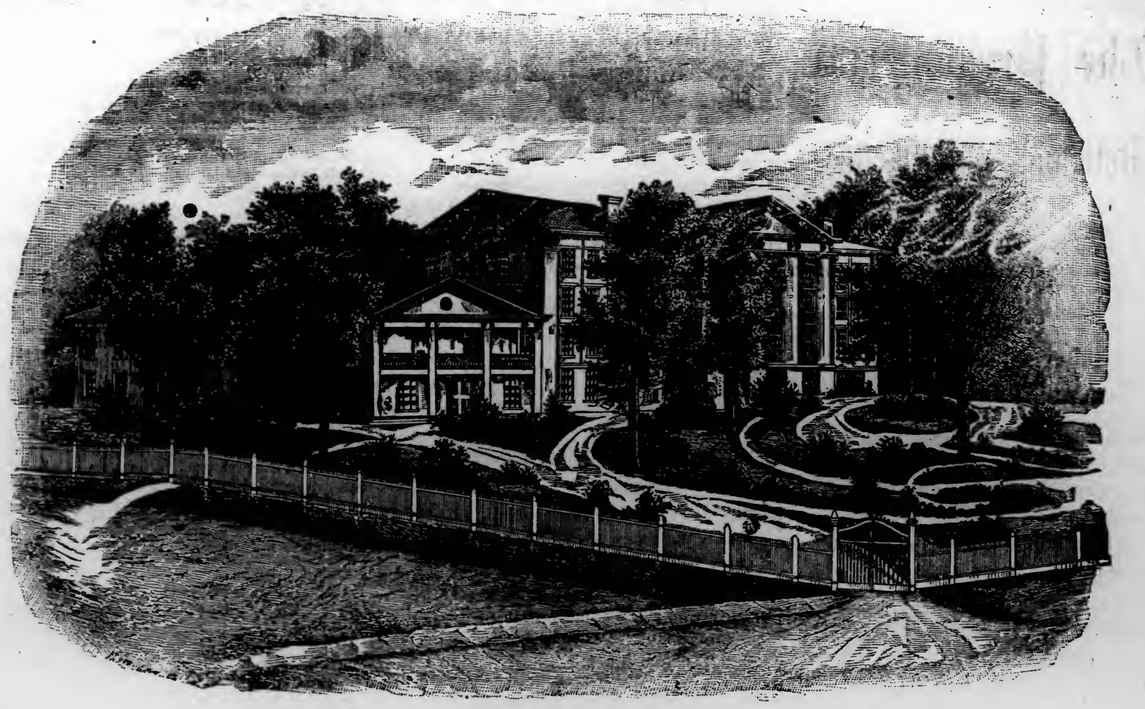
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			.....
Leave Marion.....	6 31		.....
Arrive Florence.....	7 10		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence.....	*7 50	* 8 20	.....
Arrive Sumter.....	8 45	9 40	.....
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter.....	8 47	*9 58	.....
Arrive Columbia.....	10 10	11 10	.....

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	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia.....	*4 30	*4 20	.....
			.....
Arrive Sumter.....	5 55	5 45	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter.....	5 55	* 5 55	.....
	A. M.		.....
Arrive Florence.....	7 10	7 05	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence.....	*7 40	.. ..	.....
Leave Marion.....	8 23	.....	.....
Arrive Wilmington.....	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 20 p. m., arriving at Hartsville 9 00 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday.

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GENERAL ASSEMBLY'S HOME MISSIONS.

Contributions in *January and September* to be used in supporting Missionaries and Christian teachers and in erecting houses of worship, chiefly in the far South, Southwest and West, in the Indian Territory, New Mexico and beyond.

Contributions to the Invalid Fund in *July*, to aid aged and infirm ministers, and widows and orphans of ministers.

Remit to W. A. POWELL, Treasurer, P. O. DRAWER H, ATLANTA, GA. | Other communications to REV. J. N. CRAIG, Secretary, Office, Inman Building, (4th Floor), 22½ South Broad St., Atlanta, Ga.

Presbyterial and Synodical Committees are invited to correspond with Bureau of Information.

FORM OF BEQUEST.—"I do hereby give and bequeath to the Board of Trustees of the General Assembly of the Presbyterian Church, U. S., popularly known as the Southern Presbyterian Church, (here name the sum or the property bequeathed) for Assembly's Home Missions," or "for the Invalid Fund," (if that be the donor's desire.)

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No. 111 Market Street, Wilmington, N. C.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. J. Logan Irvin, from Clay City, Ky., to Owingsville, Ky.

Rev. C. R. Morton, from Hampden Sidney, Va., to Hillandale, Va.

NORTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

A Thanksgiving Occasion:—Last Sunday, June 24th, the morning service at the First Presbyterian church, was made an occaaion of special thanksgiving upon the securing subscriptions for the prompt and full payment of a debt of $2,100 contracted about two years ago in building the Second Presbyterian church, and also in improving the property of the First church. The pastor, Rev. R. E. Caldwell, selected as the basis of his discourse, the remarkable thanksgiving of David and his people at the abundant and overflowing gifts of the nation of gold, silver, brass and precious stones for the house of God as recorded in 1 Chron. 29th chapter. He took for his text the 9th verse. "Then the people rejoiced, for that they offered willingly, because with perfect heart, they offered willingly to the Lord; and David, the king, also rejoiced with great joy."

The speaker especially recognized the grace of God in putting into the hearts of the people in these trying times of business depression to rally with such unanimity and cheerfulness to the needs of the Lord's cause. The remarks of the pastor were exceedingly appropriate and encouraging to the flock. While cautioning against any spirit of pride, he urged that this same generosity and zeal should not abate, but become a permanent characteristic of their hearts—for, after all, it was but a return to the Giver of all things, that which he had bestowed.

[Correspondence of the N. C. Presbyterian.]

Rev. T. R. Sampson, D. D.: Made us a nice visit at Amity and Newell on the 27th and 28th of this month. He presented the cause of Foreign Missions to our people in his interesting and impressive way, and I hope has done good work for his Lord.

Newell, June 30th.

VIRGINIA.

Death of Dr. Alexander:—Just as we go to press we note the death on 28th ult., in New York City, of Rev. Dr. Henry C. Alexander, late professor in Union Seminary. Further notice next week.

Low Moor:—A meeting here has been conducted by Mr. S. S. Hutton, a student of Union Seminary. There have been about thirty professions.

Aldie, Loudon County:—Meeting here conducted by Rev. A. A. Little, Synodical evangelist, closed on 17th ult. Four received on profession and two more will unite soon.

KENTUCKY.

Rockport;—Rev. J. T. Mitchell was helped by Rev. M. B. Porter and Ruling Elder J. Y. Barkley, in a meeting of nine days. Three members added by letter and five on profession.

TEXAS.

Degree Conferred:—The degree of Doctor of Divinity has been conferred upon Rev. E. M. Munroe, by Arkansas College; Rev. Thomas Ward White has received the title also.

LOUISIANA.

The Chinese Mission, New Orleans:—The Southwestern Presbyterian says: An interesting event took place at this Mission on the evening of Saturday, the 23d inst. It was the marriage, of which announcement is made elsewhere, of Jung Gang Tune, the secretary of the school, to Dong Mai Lai, a young Chinese lady, who has recently come from San Francisco. The groom is well known to all who are acquainted with the Mission and its work, and possesses the confidence and esteem of those who are engaged in that work, and have the best opportunities of forming a correct judgment. He is one of oldest scholars in the Mission, and has been for several years an earnest and consistent Christian. After much correspondence, and as the result of a trip of Mrs. Radford to San Francisco, on this matter, the bride arrived with Mrs. Radford in New Orleans on Saturday last; and the same evening the marriage was consummated, everything passing off to the satisfaction of all concerned. The bride is a young woman of pleasing appearance and manners, speaks English very well, is an intelligent Christian, and has made a most favorable impression on all who have met her. On Monday evening, a most enjoyable reception was held at the Mission, when many friends met the happy couple, and gave expression to their good wishes. It is hoped that this is to be the beginning of Christian homes and Christian families among this people in our city. If so, it will be a decided step forward in our mission work on their behalf.

HYMN 335 IN LAUDES DOMINI.

Brightest and best of the sons of the morning!
Dawn on our darkness and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Cold on his cradle the dew-drops are shining;
Low lies his head with the beasts of the stall:
Angels adore him, in slumber reclining,
Maker, and Monarch, and Saviour of all!

Say shall we yield him, in costly devotion,
Odors of Edom, and offerings divine?
Gems of the mountains, and pearls of the ocean,
Myrrh from the forest, or gold from the mine?

Vainly we offer each ample oblation,
Vainly with gold would his favor secure:
Richer, by far, is the heart's adoration;
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning!
Dawn on our darkness and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

ROLL OF HONOR.

Lily Eilers Heilig, Laura Hedrick and Julia Allen Ramsay have repeated the books of the Bible perfectly and the Ten Commandments.

JOSEPHINE COIT, S. S. Teacher.
Salisbury, June 26th.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., June 27th, 1894.

The first anniversary of the Anti-Saloon League of the District of Columbia was celebrated by a public meeting held this week. Among the speakers were Mr. John N. Stearns, of New York, Secretary of the National Temperance Society; Rev. James Yeames, of Boston, who was chaplain of the juvenile templar institute; Mrs. T. B. Knapp, superintendent of the Juvenile Templars in Michigan, and Rev. Luther B. Wilson, president of the league. The annual report shows that the league is making progress in uniting all churches and temperance organizations under its banner. Already it has upon its rolls representatives of thirty-five churches, the Good Templars, Rechabites, Sons of Jonadab, Sons of Temperance, W. C. T. U., The Father Matthew Total Abstinence Society, The Newman Loyal Temperance Legion of the Congregational Church, and the Central Union Mission. The league has done good work by compelling saloon keepers to comply with at least the outward forms of law before they can have licenses issued to them.

In the course of a sermon appealing for funds for the missionary work in Cuba Rev. Arthur C. Mellen, who has lately returned from the island, made a statement that will doubtless be as new to your readers as it was to me. He said that in all the 1,500,000 inhabitants of the island there was not a single descendant of the Cuban race, the Spanish enslavement having resulted in destroying an entire race of people. He spoke of the large number of Bibles that have been sold in Cuba since 1882, when a certain degree of religious toleration was established, and expressed the belief that grand results would follow the sending of young and enthusiastic missionaries to work among the benighted beings, who are neglected by the State-paid priests, who openly countenance Sunday bull-fights and other heathen amusements, and many of whom lead immoral lives.

It is beginning to look very doubtful as to whether the Senate will take up the bill for the admission of Utah as a State, at the present session. The bill has passed the House of Representatives and, although there was at first considerable opposition to it in the Senate Committee on Territories, an informal agreement was sometime ago reached that it should be favorably reported to the Senate with some amendments. But just as soon as the tariff bill is passed the Senate will have to take up the regular appropriation bills, not one of which has yet been passed by that body, and there will hardly be time to take up the Utah bill, unless it could be passed without opposition, and that is not probable.

T.

For Headache and Indigestton

Use Horsford's Acid Phosphate.

A prominent physician of Buffalo, N. Y., says of it: "I have severe headaches, and it relieves them. I am fond of the pleasures of the table, and as a consequence of my indulgence there, I have to pay the penalty. It divides penalty with me. Indeed, it is an indispensable article to me."

University of North Carolina.

See ad. of University in our columns and write to President Winston at Chapil Hill for catalogue with pictures of buildings, also for little hand-book entitled "University Education, what it means and how to get it."

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

Say Soes.

A correspondent of the London Lancet points out that when sugar is partly burnt in a gas flame it is destructive to mice.

None but an invalid would credit the fact that it takes eight times the strength to go upstairs that is required for the same distance on the level.

Walter! Beefsteak, Ham and Eggs for One.

"God gave us meat, but the devil sent us cooks," is a trite saying. From bad cooking, fast eating and overeating, comes a whole train of diseases—indigestion, dyspepsia, biliousness, catarrh of the stomach, headache, dizziness, and the like. God also gave us a brainy man, who compounded the "Golden Medical Discovery," a corrective of all the ills resulting from overeating and bad blood. Dr. Pierce of Buffalo, has furnished in the "Discovery," a great desideratum in America, where everybody are in such a hurry to make money, they have no time to eat, and scarcely any time to live. It invigorates the liver, cleanses the blood and tones up the system.

Delicate diseases of either sex, however induced, speedily and permanently cured. Book of particulars 10 cents in stamps, mailed sealed in plain envelope. Address, World's Dispensary Medical Association, 663 Main St., Buffalo, N. Y.

Pictures are a relief to the jaded minds; they are windows to the imprisoned thought; they are books; they are histories and sermons, which we can read without the trouble of turning over the leaves.

For acidity of the stomach, which gives bad breath, use a solution of a teaspoonful of baking soda and half as much salt in a glass of water. Drink a little of this and rinse the mouth also.

IN MEMORIAM OF ELDER JAS. W. REID.

In Lowell, Gaston county, N. C., at the home of his son-in-law, Dr. Frank P. Robinson, on the 15th of May, 1894, this faithful servant was called to his reward.

He was the last member of the original family of Wm. and Nancy Reid. These parents like just Simeon were devout, pious Presbyterians. Young Reid from parental instructions imbibed parental traits. At the age of 16 he accepted Christ as his Saviour and joined New Hope church. With consistency he adorned the life of a private member for 15 years, at which time he was elected and duly installed an elder. This shows the esteem of this brother, for it was not the usage of the church to lay hands on one so young.

The life of this patriarch in the flesh was 77 years, 10 months and 20 days. Sixty-two of these, fifteen as a private and forty-seven as an officer were spent in the Master's service. What a recompense of reward to the departed—what a stimulating example to the young—what a heritage to the church, and what a precious legacy to the sorrowing ones. Obadiah-like "he served the Lord from his youth." From youth to hoary age, it was *his will* his Master's calling to fulfill."

With David, he could say, "O Lord, thou art my trust from youth.

Elder Reid was a Bible student, hence his mind was stored with Bible truth; he had a clear conception of the plan of salvation, and he was well grounded in the standards of the Church; so you see how these qualifications would fit him for the office of elder, an office to him not a sinecure, but of honor, responsibility and usefulness. Moreover he was a man of prayer—prayer was his vital and death-bed air. Fidelity in all things was a strong point in his solid, self-willed (though sanctified by grace) character. To show this take one item: He did not miss a business meeting of the session for forty-two years, and was present at the reception of every member (500) during these years. How few can equal this noble record. If all were saved to whom he gave the right hand of welcome here below, what a happy greeting and hearty welcome awaited him on the other shore. For many years he was clerk of the session, and his book shows the accuracy of the man. As a superintendent of the Sunday-school, he was in this, as in all his Christian duties, faithful. As a counsellor he was wise and conservative, liberal and progressive. To the poor and widow he was a helper, and to the fatherless and despondent a wise consellor As a husband he was kind and sympathetic, and as a father firm yet tender and gentle. His household as many servants of the gospel can testify was well ordered—husband and wife loving each other and not provoking their children to wrath, and the children giving them all due honor.

A man possessing the noble character of the deceased we might well expect to be in esteem by his countrymen, so he was. Twice when party lines were well drawn he represented them in the Legislature, and his efficiency was such, and the confidence of the people in his ability and integrity was so great that we have understood had he been willing he could have gone a third term. Of his citizen life this is the verdict—faith. Two years before his death, he living in the bounds of Lowell church an offshoot of New Hope, removed his membership to the former. This to him was sad, but it was a sense of duty, and with him that was the end.

Mr. Reid was a man of fine personal appearance, an appearance indicative of his character. Above many of his fellowmen for the major part of life he enjoyed good health, scarcely knowing above a headache pain, but the Lord loved him and in the two years preceding his death, in the form of a cancer he chastened him sore, but he was patient and resigned. In him patience had her perfect work.

Taking the man as a husband, father, Christian and a citizen we think this truth: A prince and great man hath fallen in Israel. As the righteous shall be in everlasting remembrance, so I as an heirloom for the family write the above.

R. A. MILLER.

Near Concord, N. C., June 21st, 1894, Mrs. ELIZABETH L. McLELLAND, widow of the late W. C. McLelland and daughter of Wm. Morrison, Sr., in the 78th year of age. For many years she was growing weaker with some nervous affection. Frequently her suffering was so great that her mind would be overcome. She was a firm believer in the blessed Master. Before the infirmities of age came upon her, she was kind to the sick and the poor. She was very active in caring for all her neighbors who needed assistance. She was of a retiring disposition. Four children out of ten are left to realize that they are motherless. "Be ye also ready."

PASTOR.

Columbia College for Women.

The commencement exercises of this well known Presbyterian institution, of which Dr. W. R. Atkinson is president, were held the first week in June. Rev. Dr. McConnell, pastor of the Greenville, S.C., church preached the Baccalureate sermon and delivered the annual address the following night. The sermon was remarkably fine in thought and expression and well suited to the occasion, the subject, Woman's Service of Love; the text, Mary anointing her Lord for His burial. The address was equally fitted to the occasion the subject being the Wrongs of Woman, instead of the hackneyed Woman's Rights. They were wrongs however, to be corrected, by woman herself.

Two young ladies received the diploma of a full graduate, Miss Fannie G. McAden, of Charlotte, N. C., carrying off the first honor, and nineteen were awarded certificates for the completion of partial courses in several, but not all of the "schools" in the collegiate department. The standard of scholarship is very high and *bona fide*, the requirements of which are rigidly exacted.

During the past year concerts and recitals were given by the College for Women, both by its own students and also by distinguished artists, such as Scharwenka, Burmeister and others, that warrant the statement that few colleges offer such advantages for musical culture as this college of which Presbyterians are so proud.

The next sessfon, with increased advantages, will open September 19th.

The Best Men Wanted.

"Yes, we want the strongest and best men among the readers of your paper to represent us in their respective localities, either devoting all or any part of their time to our business. Men and women who stand well are offered exceptional opportunities for profitable work." That is what B. F. Johnson & Co., Richmond, Va., say in reference to their advertisement.

STATE CONVENTION.

State Sunday School Workers to Meet in Durham August.

The thirteenth annual convention of the North Carolina State Sunday-school association will be held in Durham, August 21, 22 and 23d next. Bishop W. W. Duncan, of the M. E. Church, South, will deliver the opening address Tuesday night. International field superintendent Mr. William Reynolds, will be present at all the sessions. His valuable instructions, helpful suggestions and personal enthusiasm will give a great uplift to the Sunday-school work of our State, if we all do our duty in the way of attendance. It is expected that either Professor H. M. Hamill or some other well-known Normal Institute conductor will attend. A primary worker of national reputation will conduct conferences upon primary class methods. Several of the best Sunday-school workers in the State will take part in the exercises and work of the convention. Entertainment will be provided for all the delegates. Reduced railroad rates will be secured over all transportation lines. Many county and township Sunday-school conventions are being held in different portions of the State and there has been considerable advancement in Sunday-school methods and interest in the work during the past year. These township, county and State conventions are proving to be very helpful to the workers who attend them, and through them the schools of the State are greatly stimulated and benefitted. It is confidently expected that the approaching State convention will be the best one ever held in the State.

WHAT THEY SAY.

Philadelphia Presbyterian:

Love the Church, not merely the favorite pastor. Confess your faith in Christ, because it is right and will honor your Master, not because the minister wants you to do so. Be faithful to Christ and His cause, not merely while the minister of your choice and attachment preaches and works, but because they are dearer to you, and more needful to others, than any preacher however able and acceptable. Stand by God's ordinances no matter by whom administered, and be truest to them when the necessity for fidelity and activity is greatest.

Herald and Presbyter:

Every aggressive pastor will have enemies who will oppose him. Satan, is never so ill at ease as when an energetic Christian is laboring enthusiastically to build up the Church of Christ. Satan will put every possible thorn in the path of such a man. But Christian people must hold up the hands of their pastors else they will soon cease to be the friends of Christ or his Church. There are always persons to be found whom Satan can use to drag the good name of a minister in the dust. Christ said it would be so, but God's people must turn a deaf ear to the whisperings of those whose hearts are filled with hate and wrong.

Christian Intelligencer:

We venture to add our personal conviction gradually formed. It is that the most rascally, contemptible feature of modern literature is the treatment of the Old Testament by the chief men among the higher critics. It deserves only the severest condemnation.

The Christian Teachers' Assembly and Summer School will begin its first session at Littleton Female College July 2d, and continue four weeks. There will be four Departments of Instruction, and a variety of subjects will be taught. Board may be secured at the College, or at any one of the hotels or private boarding houses at reasonable rates. For further information address Rev. J. M. Rhodes, Littleton, N. C.

SECULAR NEWS.

NORTH CAROLINA.

The News and Observer announces that it has passed into the hands of a receiver and will be sold on 16th inst. The paper though conducted with marked ability, and conspicuously a power in North Carolina politics, has been obliged to yield to a lack of financial support. We hope it will be continued with Mr. Samuel A. Ashe at its head. Mr. Ashe is exceedingly popular and his editorial qualifications are unquestioned.

Charlotte News: The storm up on the Catawba river and west of that stream yesterday afternoon was extraordinarily severe and shook things up considerable. At the little town of Maiden, between Newton and Lincolnton on the Narrow Guage road, the electrical display was terrific. A man named Wilkins was going toward his house in the place and was killed instantly by a stroke of lightning.

Wilson Mirror: We heard a well informed business man say the other day that the farmers would make their cotton this year at a cost of about four cents a pound.

Charlotte Observer: Mr. R. M. Ross lives in Sharon. He will have cause to remember the thunder storm of Monday. When the rain came up he drove his two fine Jersey calves under a tree, which is a few feet in front of the house. Lightning struck the tree, killed the calves, tore the framing from the front door and shattered one of the front windows. Mr. Ross would hardly have sold the calves at any price. They were full-blooded Jerseys and very valuable.

DOMESTIC.

Special to the N. O. Picayune: Birmingham, Ala., June 26th.—A storm which passed over the lower portion of St. Clair county last evening did much damage. Lightning tore up many trees, and several farm houses were struck. The house of Bud Simpson, near Leeds, was struck, and his two daughters, Rosa and Fannie, aged 12 and 16 respectively, who were standing on the front portico, were instantly killed. A ball of fire which rolled along the floor of the portico, entered the front door and knocked down Mrs. Simpson, the mother, tearing her shoes from her feet and inflicting injuries which will prove probably fatal. The ball of fire then entered the adjoining room and striking two younger daughters down, injured them badly.

Press despatches from San Francisco, 29th, say:

An Italian mass-meeting, called to express regret for the assassination of President Carnot, turned into a riot last night at Garibaldi Hall. Garibaldi Hall is in the heart of the Italian quarter.

Joseph Caligaris, the chairman, is one of the leading men of the Italian colony. He took his place on the platform and stated the opject of the meeting Then bedlam broke loose. The crowd became hooting maniacs. Screams of "Down with the French!" and "Italy forever!" came from half a thousand throats.

The speaker was forced off the platform. Two policemen interposed and prevented the mob from crushing the speaker, Never for a moment did the shouts and curses cease. The policemen forced through the excited mass of men as far as the door, guarding Mr. Caligaris. On the street the mob, reinforced by hundreds, joined in a chase after Caligaris to the Commercial Hotel, where the crowd was expelled by the police.

Charles Borreo, an Italian, spoke for the riotous element as follows: "The people who assembled last night felt that the protest and condemnation of President Carnot's murder were out of place. The French made no protests or apologies when Crispi was assaulted by a Frenchman, and they have made no apologies for their treatment of the Italians at Lyons."

FOREIGN.

Casimir-Perier has been elected President of the French Republic. The event gives satisfactlon to Russia and to continental nations generally.

The Baltimore Sun says under date June 29th, from Rome: The police arrested three anarchists this morning in the precincts of the Chamber of Deputies. They were taken to the police station and searched. Each one of them had upon his person an accurately drawn plan of the hall, lobbies, entrances, &c., of the Chamber of Deputies, showing almost conclusive evidence that their design was to explode a bomb or commit some other outrage in the building. The police in other cities in Italy have made a large number of arrests in consequence of the reported existence of an international anarchist plot to blow up public buildings and murder prominent political personages.

The police of Marseilles have ascertained that the assassination of President Carnot was the culmination of a plot. The conspirators met last in Cette. They drew lots to determine who should kill the President and the task fell to Santo. The police say they have clues that will lead to the arrest of other guilty men.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Third Quarter.—Lesson III.

July 15.—Visit of the Wise Men.

Matt. ii. 1-12. Commit vss. 9-11.

Golden Text. They saw the young child with Mary his mother, and fell down and worshipped him.

I. THE STUDY OF THE LESSON.

First Step. In Luke we had gotten to (2. 39): "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth." The events narrated in this and the next lesson (The Flight into Egypt) can not have taken place before the Presentation in the Temple, for after the excitement raised in Jerusalem by the visit of the wise men, the Child would have been exposed to the wrath of the king had He then been presented in the Temple and received the testimonies of Simeon and Anna. The flight into Egypt must have followed immediately upon the visit of the wise men (Matt. ii. 13). The verse quoted above from Luke is simply a summing up of a considerable period without mentioning the intervening events. It simply states the *fact*: that *after* the fulfilment of the law, and *before* the going up to the Passover in His 12th year; the residence of Jesus had been changed from Bethlehem to Nazareth. From Matthew we infer that Joseph and Mary—moved by the prophesies—would have made Bethlehem their permanent residence, had not the fear of the first Herod driven them into Egypt, and the fear of his successor made them turn aside to Galilee. Why they chose Nazareth we would not know from Matthew except that it was to fulfil prophecy. But from Luke we understand that it was "their own city." Thus the two narratives supplement, but in no way contradict, each other.

Second Step. Master the points of the lesson until you have the narrative accurately fixed in your mind: The strange visitors and the troubling question, vss 1-3; the royal inquiry and the Scriptural answers, vss. 4-6; the secret examination and the crafty command, vss. 7, 8; the Heavenly guide and the joyful discovery, vss. 9, 10; Divine homage and royal gifts, vs. 11; royal craft divinely circumvented, vs. 12.

Third Step. Study with your helps any points needing explanation:

Vs. 1. *Herod.* See Bible Dictionaries for full biography and character. He is the first of the Herods and is the one called "the Great." His father, Antipater, was an Edomite who married the daughter of Hyrcanus the Jewish High-priest, and was appointed procurator of Judea by Julius Caesar. Herod was made governor of Galilee and was afterwards appointed tetrarch of Judea by Antony, and, finally, king by the Roman Senate. His authority was of course, subject to that of Augustus. He imitated Augustus in his lavish expenditure for public works and sought to conciliate the Jews by rebuilding their temple with great magnificence. He was cruel beyond conception, causing the murder of his grandfather Hyrcanus, his wife and wife's mother, and three of his sons—*all for jealousy for his royal power.*

Wise men from the East. Magi, a class of men found in Babylon and Persia, who studied the course of the heavenly bodies, and the course of human events, and were supposed to be able to trace a connection between the two. Many of them were mere impostors, and from that idea we get our word magician; others were honest students, and their honest search might be rewarded by God even if their science was faulty.

Vs. 2. *Where* etc. The knowledge of such a ruler to come from the Jews had doubtless been preserved among them since the prophecy of Balaam (who was of their order) in Num. xxiv. 17. Then too, the association of their order with Daniel, and the residence of the captive Jews among them for several centuries, would have increased their expectation of such a king, while both the Balaam prophecy and their own science would lead them to study the heavens for an indication of His coming.

We have seen his star in the east. The last clause indicates where they were when they saw the star, not the part of the heavens where the star was. "The east" must be interpreted by its use in vs. 1 as indicating the region from which they came. Had the star been in the eastern heavens it would have led them to India or China and not to Palestine.

His star. Astronomers have calculated that their occurred a remarkable conjunction between Jupiter, Saturn and Mars at just about this time. This probably aroused their attention and then directed their steps to Palestine. The description in vs. 9 seems to indicate a miraculous appearance in the lower atmosphere. It is in accord with the Divine method to give more light to those who follow the light they have.

Vs. 3. *Troubled.* Herod and his courtiers might well be troubled, but why "all Jerusalem"? Simply that Judea was worn out with centuries of turmoil and strife, in which it had been fought for by the Syrian and Egyptian successors of Alexander; then by Roman and Egyptian, then by the rival claimants for Roman supremacy, until worn out between Julius Caesar and Pompey, Antony and Augustus it was content to have even the cruel rule of Herod rather than return to the devastations of conflict—armies which seemed threatened by the rise of a rival king.

Vs. 4. *Christ.* Properly "*the* Christ"—not a proper name but the familiar designation of the expected Messiah; a *title* not a name. It shows how prevalent was the expectation of the Messiah's coming that the Magi's question should be at once understood to refer to the Messiah.

Vs. 5. *By the prophet*, i. e., Micah (ch. v. 2).

Vs. 7. *Inquired diligently*, rather *precisely*.

From this vs. 16 it has been assumed that Jesus was nearly two years old when the visit took place. This fails to allow (1) for the time that Herod would have waited, (2) for the very liberal allowance on the side of cruelty that he would have made to make sure, and (3) for the probability that the star might have set the wise men on their search sometime before the birth of Jesus actually took place.

Vs. 9. *And, lo!* An expression of surprise indicating that they had not seen it for some time. The same is shown in vs. 10, *which they saw in the East*, i. e., which they had before seen when they were in the East.

Vs. 11. *Worshipped Him.* The term used for worship is used *generally*, though not uniformly for Divine worship. Yet it is the term used in iv. 10, Thou shalt worship the Lord.....and Him only, and in Rev. xxii. 8 where the angel says, "See thou do it not." It should be noticed that while "they *saw* the young child *with Mary his mother*," they worshipped *Him*—not *them*.

Gold, frankincense and myrrh. Some say, Gold, as to a king, frankincense as to God (from its use in worship), myrrh as to a mortal (from its use in burying. Certainly they were the choicest products of the East, and show that we should give our best gifts to God.

The visit of the Magi is the first testimony of the Gentiles to Jesus, as the visit of the shepherds and the prophecies of Simeon and Anna were the earliest testimonies of the Jews. The latter came first as the Gospel is "to the Jew *first*." It is also the first tribute of the world's *wisdom* and of the world's *wealth*.

Fourth Step. Make a summary of the lesson and compare it with ours:

SUMMARY. *After the birth of Jesus and before the death of Herod the Great some Magi from the East came to Jerusalem inquiring for a new King of the Jews whose birth had been indicated to them by a remarkable star. Herod being troubled at the prospect of a rival, and his people by fear of new disturbances, inquired of the religious teachers where the Messiah was to be born, and ascertained that it was in Bethlehem. After inquiring the time of the appearance of the star, Herod sends the Magi to search for the Child at Bethlehem and bring him word, with hypocritical pretense of a desire to worship him. The star again appears and guides them to the house, where they find the Child and His mother, and worship Him with divine homage and royal gifts. Being warned of God, they return to their country without reporting to Herod.*

Fifth Step. Study the principal topics in the light of God's Word.

1. *The light of the Gentiles.* In the last lesson Simeon announces that he would be the light of the Gentiles, and in this we see them coming to the "brightness of His rising" as had been sung by psalmist and prophet (Ps. lxxii. 10, 11; Is. lx. 3) and promised in the covenant with Abraham (Gen. xii. 3). Further illustrations during our Lord's life are the centurion of Capernaum (Matt. viii. 5-13), the woman, of Samaria (John iv. 26), the Syrophenician woman (Matt. xv. 21-28), the Greeks in the Temple (John xii. 20, 21), the centurion at the cross (Matt xxvii. 54). After His resurrection, the Great Commission (Matt. xxviii. 19; Acts ii. 8); the ingathering at Pentecost—*Jews*, but out of all nations, as a *seed*—(Acts ii. 8-11), the revelation to Peter (Acts x. 19, 20, etc), the commission to Paul (Acts xxii. 21).

Sixth Step. Make for yourself a brief Bible Reading on "the Gifts to Bring to Jesus."

II. TEACHING THE LESSON.

Get from the scholars (1) a distinct idea of who and what the Magi were; (2) of the star, its direction when first seen, how far it might have been a natural appearance and how far miraculous; (3) the impression made at Jerusalem; (4) their worship and gifts; (5) the significance of their visit. Subordinate points for more advanced scholars are: the order of events—whether before or after the Presentation; the bearing of this narrative on the date of Christ's birth. Teach your scholars Bishop Heber's hymn:

"Brightest and best of the sons of the morning."

[Hymn 335 in *Laudes Domini.*]

[For want of room here we print the hymn in another place.]

Prize Questions.

We have received additional correct answers to No. 70: Estelle McIver, Katie Monroe, N. E. Monroe. We will not publish the the answers to the other question, as in our absence from home we receive them so irregularly. All that we receive we will carefully keep and will publish them all after Aug. 1. Answers that have not been sent had best be kept and all sent in together Aug. 1.

NEW QUESTIONS.

77. Who before this had come to Israel seeking light and bringing treasures?
78. What O. T. reference do you find to the belief that the stars influenced human affairs?
79. What is the constant message of the stars?

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On June 27th, 1894, in Greensboro, N, C., by Rev. S. O. Hall, Mr. A. H. ALDERMAN and Miss LEONA BROOKS.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

In Red Springs, N. C., on June 21st, 1894, DOLLY VANDORGRIFF, daughter of Rena B., and John A. McKay, aged 10 months and 20 days.

"Ere sin could blight or sorrow fade,
Death timely came with friendly care,
The opening bud to heaven conveyed
And bade it bloom forever there."

On June 19th, 1894, near Philadelphus, Robeson county, N. C, MATTIE, the three year old daughter of Mr. and Mrs. H. H. Kelly. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

On May 27th, 1894, after two years of patient suffering, at her home near Wakulla, Robeson county, N. C., Mrs. MARGARET McNEILL, widow of the late Neal McNeill. She had been a consistent member and faithful worker in Philadelphus church for nearly thirty-five years. Before her death she gave her children and friends the blessed assurance that she was ready to go and be with her Saviour.

Near Concord, Iredell county, N. C., June 20th, 1894, Mrs. DORCAS J. WATT, aged 68 years. In January 1889, Mrs. Watt was stricken with paralysis. She suffered at times very intensely, but she was meek and lowly in spirit. Hence she complained not, to be kept away from the house of God was very trying to her, for she was a mother in Israel and delighted to meet with those who worshiped in the sanctuary. Her end was peace, passing away as one falling into a profound slumber. An only daughter is left to lament the departure of her mother. Many friends mourn, but they are not without hope.

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TIMBER: None has been arriving and nothing has been doing for want of stock.

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NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m.
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "
SOUTH BOUND.	**No. 1. Daily ex Sunday.**
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m.
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28 "
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "
NORTH BOUND.	**No. 4. Daily ex Sunday.**
Leave Bennettsville	7.15a.m.
LeaveMaxton	8.13 "
Leave Red Springs	8.50 "
Leave Hope Mills	9.39 "
Arrive Fayetteville	10.00 "
SOUTH BOUND.	**No. 3. Daily ex Sunday.**
Leave Fayetteville	4.42p.m.
Leave Hope Mills	5.05 "
Leave Red Springs	5.53 "
Leave Maxton	6.27 "
Arrive Bennettsville	7.30 "
NORTH BOUND.	**No. 16. Mixed. Daily ex Sunday.**
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "
SOUTH BOUND.	**No. 15. Mixed. Daily ex. Sunday.**
Leave Madison	12.30p.m.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

NORTH BOUND CONNECTIONS.

Trains No. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

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The roof is humble, colored low and soft
With lichens, fashioned by the quiet years
With moist artistic fingers. Not a room
Has carven blossom or dim silken flow
Of broidered curtain; but beside the sill
A company of lilies all alive,
Uncurl their petals to the sweetheart Sun
The eaves drop woodbine swings, where fairies sit
Invisible, and frolic till the stars
Melt their bright silver in the flames of dawn.
God's hand its perfect decorations wrought,
And lavished on its table fruit and corn.
If any like the place, be pleased to come;
For every friendly open heart 'tis home.
—*M. F. Butts, in S. S. Times.*

Items for Lady Readers.

The birthday of Miss Jennie Cassidy, founder of the flower mission work of the W. C. T. U., was celebrated all over the United States by the members of that organization. Miss Cassidy has passed away, but the beautiful work that the afflicted girl began lives, and from every branch of the W. C. T. U., both in Europe and America, bands of young girls and women will go forth to-morrow, carrying flowers and fruits and delicacies to the hospitals, the prisons, the jails and houses of refuge, and leaving in each a few freshly cut flowers and other offerings, together with a gospel message on a printed slip of paper. Simultaneously with the celebration in the various cities, in Louisville, Ky., which was the home of Miss Cassidy and the birthplace of the flower mission, a beautiful monument to the deceased national superintendent and foundress will be unveiled. The monument was the united offering of the school children of Louisville.

Mrs. Hattie E. Weymouth is the superintendent of the flower mission in New Orleans, and her work, as planned out for the day, will be indeed an offering of a bunch of as sweet posies as ever were twined by a woman's hand. The ladies under her direction will visit the charity hospital, particularly the children's and women's ward, the Shakspeare almshouse, the boys' house of refuge, the parish prison, the Memorial Home, the Little Sisters of the Poor and the Convalescents' Home, carrying with them flowers, fruit, cake, reading matter, and scripture cards for distribution. The public are invited to assist in the generous work of the mission. All contributions of fruit, flowers, cakes, needles, thread, quilt pieces and literature will be received at the Bible House, on Camp street, up to 9.30 a. m., to-morrow, when the ladies will go forth on their beautiful errand of spreading mercy, love and sunshine in the lives of the neglected and desolate in the name of Him who said "that even a cup of cold water given in his name should not go unrewarded."—*N. O. Picayune.*

Things Useful.

Tin Cans.—Instead of throwing away tin cans when emptied of their contents, save them. Melt off the tops and bottoms, paste stout cloth over the bottoms, fill the cans with well prepared soil, and plant in each one two or three seeds and set them in a sunny window. Transplant all the surplus growth, and set the can, without disturbing the central plant, into the garden bed, first cutting open the cloth bottom. The growth of the plant is not checked by transplanting, and it is protected from cut worms.

To make apple slump, a famous New England dish, sift a quart of flour; add a teaspoonful of salt and a tablespoonful of butter with half a teaspoonful of soda; mix to a soft dough with buttermilk. Have six large tart apples pared, quartered and cored; put them in the bottom of a baking dish with one pint of water; roll out the dough; spread over the apples; cover the dish, and stew slowly in the oven for half an hour. When done, dust with sugar and serve with hard or soft sauce.

Mrs. B. W. W.—To thoroughly clease a chenille table-cover shake it free from dust and put it into a bucket containing one quart of boiling water and one quart of benzine. Cover and allow it to stand for fifteen minutes. Remove the cover, shake up and down in the water, wring, shake and hang on the line to dry. If it still shows any soil repeat the process. Have neither light nor fire in the room at the time.

Croquante of peaches is made by boiling a pound of sugar and a teacup of water together until they jelly. Take from the fire. Grease a two-quart mould with fresh butter. Have a dozen ripe peaches pared and cut in halves; dip each half in the syrup; cover with syrup, and press against the sides of the mould; continue until the bottom and sides are lined, and stand in a cold place to harden. When firm fill the centre with Charlotte russe, and set on ice for two hours. When ready to serve turn the mould upside down on a plate, wet with a warm cloth, and lift off carefully.

When bathing, on leaving the water one should rub down with a coarse towel until the skin is heated and reddened, and after dressing rapidly a brisk walk for a short distance should be taken to quicken circulation.

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MISS ANGUISH.

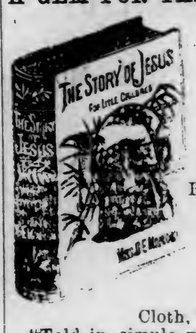
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CHILDREN'S COLUMN.

MY MOTHER.

I must not tease my mother,
For she is very kind;
And everything she says to me,
I must directly mind.
For when I was an infant,
And could not speak or walk,
She laid me on her breast to sleep,
And taught me how to talk,

I must not tease my mother;
And when she wants to read,
Or has the headache I must step
Most silently indeed.
I will not choose a noisy play,
Or trifling trouble tell;
But sit down quiet by her side,
And try to make her well.

I must not tease my mother;
She loves me all the day,
And she has patience with my faults,
And teaches me to pray.
How much I try to please her,
She every hour shall see;
For should she go away, or die
What would become of me?

—*Presbyterian Journal*

The Frog's Fourth of July.

Happy little Frog! Of course he was going to see what Bobby, and Nelly, and Mamie, and Lee, and Louis, and Edith, and Philip intended to do. Afraid of fire-crackers?—who? *he?* No, indeed! So he did not heed his mother's warning, but hopped off to the lovely grove at Woodreve, the children's summer home.

The nurses Kate, and Annie, and Mary spread a nice luncheon of cake and lemonade on the grass under the trees. It was very warm, and the children played, and swung, and fired torpedoes, and set off fire-crackers. They were getting restless and tired, when Bobby said: "Let's fill a tomato-can with fire-crackers, turn it bottom up, tilt it a little, and set fire to one of the crackers with a match tied to a long pole." The plan was hailed with delight. So they fixed it all, and then sat down to enjoy the great fright of the nurses, who were sewing and knitting under a tree not very far from the can, but with their backs to it.

The little frog had heen hiding in the grass near by, and he did not understand at all why everything was suddenly quiet—so he hopped, and he hopped, and he hopped, and at last he hopped up on the can, so that he might see better. There he sat, puffed out with pride and staring all about, while the children stared back at the foolish fellow—when bang! bang! went the crackers—up went the can—and over went little Mr. Frog into a blackberry bush! The nurses screamed, the little girls shrieked, the lemonade was turned over, the cake upset, Edyth's bottle of milk was broken, and such a time! But it did not last long, for fresh supplies came from the house. One of the ladies came out to ask what was the matter; and then all the children told the story, and laughed and laughed, at the fun. But the little frog rubbed his legs and scratched his head, wondering what had happened, and then hopped away to his home as fast as could he go—the most surprised little frog that ever saw a Fourth of July.

The Best God Could Do.

It had been a sad, hard winter for Mrs. Thorp and little Bennny: whooping cough and bronchitis had seized the little fellow like two cruel jailors, and held on to him all winter. These jailors would not let him rest by day, and would not let him sleep at night; they would not let him eat his breakfast in peace; they often made him lose his dinner; they shook him, they racked him, they made him sad and tired; oh, it was a hard time for Benny, and a harder time for Benny's mother.

One day the postman, in a big overcoat, with a cape to it, came pounding at their little door, and left a letter for "Mrs. Amelia Thorp, No. 9 East Front Street." What do you suppose that letter held? Bushels and bushels of sunshine, white and yellow daisies, butterflies and birds!

How could one little carry so much? Why there was money in it from Cousin James, to bring mother and Benny down to Georgia, where spring-time had come already, though we were walking on snow and ice.

When Cousin Susie first carried Benny, in her strong young arms, out to the sunny Georgia field, and he felt the sweet soft air, heard the mocking bird singing like a choir, and saw the yellow jessamine running mad over everything, he laughed aloud with delight, then, drawing his thin little face into soberness, "Cousin Susie," he said, "I don't believe God can make any place prettier than this, do you?

But Benny will know some day, when his time comes to cross the river of death, that God has made our heavenly home more sweet and beautiful than we can ever think or imagine here—*Sunbeam.*

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Ar R Mount	1 02	10 20	
	P. M.		
Ar Tarboro	2 40		
Le Tarboro	12 25		
	P. M.	P. M.	
Lv R Mount	1 02	10 20	6 00
Lv Wilson	2 08	11 01	
Lv Selma	2 58		
Lv F'y'ville	4 35	12 51	
Ar Florence	7 25	3 00	

	No. 47 Daily.	
	P. M.	A. M.
Lv Wilson	2 18	6 35
Lv Goldsboro	3 05	7 20
Lv M'gnolia	4 16	8 29
Ar Wilm'tn	5 50	10 00

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Dated May 13, '94.	No. 78 Daily.	No. 32 Daily	No. 40 Daily.
	A. M.	P. M.	
Lv Florence	7 30	7 25	
Lv F'y'ville	10 25	9 30	
Lv Selma	12 08		
Ar Wilson	1 00	11 27	

	No. 48 Daily		
	A. M.		P. M.
Lv Wilm'tn	9 00		7 00
Lv M'gnolia	10 40		8 33
Lv Goldsbo'	11 55		9 40
Ar Wilson	12 40		10 27

	No. 78 Daily.	No. 32. Daily.	
	P M	P. M.	P. M.
Lv Wilson	1 10	11 27	10 32
Ar R Mount	2 13	12 05	11 15
Ar Tarboro	2 40		
Lv Tarboro	12 25		
Lv R Mount	2 13	12 05	
Ar Weldon	3 19	12 58	
	P. M.	A. M.	

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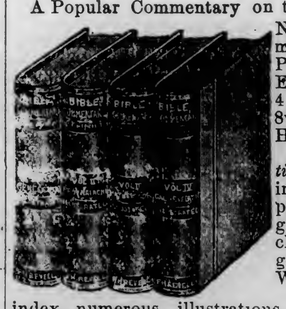
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ASTHMA AND BRONCHITJS.

Hickory, N. C., May 23, 1893.

Mrs. Cline had been in bad health for more than twenty years with Asthma and Bronchits and sometimes for weeks she was confined to her room; could not go or sit where the draft would strike her. Since using the Electropoise she has been able to go where she wanted day or night, and seldom ever has any trouble from the Asthma. In short, her health is better than it has been in the last twenty years. She has not taken any medicine since she used the Electropoise. We have had other splendid results from it. Yours truly, M. L. CLINE.

FOUR YEARS EXPERIENCE.

Wilmington, N. C., November 27, 1893.

The favorable opinion formed and my recommendation of the Electropoise after an experience of six months has been confirmed by its constant use in my family the past four years. It has been my good fortune to receive favorable reports from personal friends in several of the Southern States whom I advised to try it.

Very respectfully,
Secretary Chamber of Commerce.
JOHN L. CANTWELL,

BRIGHTS DISEASE.

Williamston, March 7, 1892.

I have found more relief in Bright's Disease from a few month's use of the Electropoise than from all the patent medicines, physicians' prescriptions, mineral waters, "faith healing," sea voyages and a winter residence in a warmer climate.

REV. SYLVESTER HASSEL.

The above from a prominent Baptist minister of Eastern N. C., shows what an intelligent use of the Electropoise will do.

REV. DR. FRANK L. REID.

THE ELECTROPOISE—The results achieved by that wonderful invention, the Electropoise, are simply marvellous. We have tried it enough in our own family to believe pretty thoroughly in it, and we have had observation of its effects on others sufficient to justify us in advertising it to our readers, and in commending its use to the afflicted everywhere. We know one of our preachers who says it has made almost a new man, physically, of him. We know others who have tested it thoroughly, and speak in the highest praise of it. We believe every afflicted person who can would do well to give it a trial.

The certificates we publish speak for themselves. When such men as Gov. Holt, Judge Davis, Mr. J. C. Buxton, Rev. Alex. Walker, Col. Cantwell and many others try a thing and commend it, it means much. It is a good thing.—*Editorial by Rev. F. L. Reid, Raleigh N. C. Christian Advocate, March 2, 1892.*

EFFECTS OF LA GRIPPE.

Fayetteville, N. C., Aug. 16, 1892.

I gladly give you my opinion of the Electropoise. I consider it Science's Best Gift to Man. It has been of such wonderful benefit to me that I feel as if I could not say too much in its favor. A very severe attack of Grippe in the winter of 1890 left me with a shattered nervous system and almost no digestive power at all, and for eighteen months people in Hades had as much fun and as good a time as I did. I tried all Allopathic, Homeopathic and "jam of the fence" remedies all to no good. The Electropoise has made me almost myself again, and I believe will eventually make me a better man. It has been used on every member of my household of seven children, from the youngest up to the mother (who is also a convert) with marked beneficial results; so much so, that I have not paid one penny for drugs since it entered my house, the first of last March. I have recommended it to many who have taken my advice and I have never known of any one to regret doing so. It is the most economical physician on earth. I would not be without one under any circumstances.

Yours truly, JAS. D. McNEILL.

RHEUMATISM.

Asheville, N. C., August 17, 1893.

When I bought your Electropoise I had no special use for it, but having a large family, I thought I would have one in readiness for any emergency. When I received the little thing I thought there could not be much good or harm in it, that I would test it myself; so I put it on night after night for about twelve nights, and it worked like a charm. To test it more fully I had a friend who was very much afflicted with rheumatism in her ankles and knees, also her wrists and fingers so bad some times that she was helpless. Her husband got almost everything he could hear of to give her relief, but without success until they had lost heart. I let them have the Electropoise and after trying it a short while she is about as stout as she ever was. The other day she walked to the top of a large mountain, four miles, and back home, without much fatigue. Yours truly, JAMES BUTTRICK.

MRS. JUDGE DICK'S EXPERIENCE.

Greensboro, N. C., Oct. 23, 1892.

The Electropoise has been wonderful in its effects upon me, curing me of dreadful indigestion and insomnia and relieving me in a great degree of liver trouble. I am like a new person since I began its use. I wish all suffering humanity could be relieved as I have been by it. I would not be without mine for any consideration. With highest regards, etc. MARY E. DICK.

CATARRH OF STOMACH.

Tarboro, N. C., Aug. 14, 1893.

For years I have been a great sufferer from indigestion and tried all sorts of medicines for relief. About two years ago I had a severe attack coupled with catarrh of the stomach. I was given up to die. I bought an Electropoise and within a week was at my office attending to my duties and rapidly improved, gained in a few months twenty-five pounds and am in better health to-day than I have been for twenty-five years.

About two weeks ago I had a severe attack of sciatica, could not lie down. Suffered severely. I applied the Poise and on the following morning awoke relieved; continued treatment for a day or two and have not had one particle of pain since. I believe in it and would not for many times its cost be without it. I used it for cramp on one of my children with instant success. If people will use according to directions I believe it will do anything claimed.

Yours truly, THOS. E. LEWIS.

FEMALE COMPLAINT, ETC.

Newton, N. C., August 12th, 1892.

I feel it my grateful duty to testify to all sufferers, particularly weakly worn-down females, of the great benefits I have derived from the faithful use of the Electropoise. I have been raised from such a depth of suffering and misery that those who knew my condition a few months since consider me a walking wonder. I have suffered for twelve years from a distressing affliction, peculiar to my sex, and for a whole year past my entire system has been involved. Constipation, most obstinate indigestion, fearful periodical headaches, and worst of all, sleeplessness and nervousness, which no remedies would relieve. I had best medical attention, and just lived on tonics and medicines, but found little, even temporary, relief. I could not walk to my nearest neighbor's for three months, and suffered almost agony when on my feet. So much for my condition when in April last I began using the Electropoise. In one week I could sleep soundly all night, with no nervous attacks, and am entirely relieved of my distressing female trouble, constipation and headache, appetite and digestion good, and I have walked two miles without inconvenience. My sleep is sound and refreshing. I have used the Electropoise with great success in my family, have cured croup, bronchitis, cramps and inflammation of the kidneys, with which my family have suffered. Several others here are using the wonderful little instrument with like success. I only recommend it to others for what it has done for me and mine. Suffering, worn out wives and mothers are to be found everywhere, and I earnestly beg them to try the Electropoise, the woman's friend. Where can you find one suffering from female complaints who has been cured and her health built up by by instruments and medicines? Yet many can be found who are well and strong from a few month's use of the Electropoise, without medicine. I feel that under a kind Providence, I owe my life and health to the 'Poise, and bid adieu to medicine, for I have my doctor and medicines always at home, in the never failing Electropoise. It is cheap at any price, for it cures where other remedies fail.

MRS. J. M. BROWN.

Dec. 14, 1893, Mrs. Brown writes: "I would not part with the Electropoise for worlds; it is my best friend."

NORTH CAROLINA SUPREME COURT.

WALTER CLARK, ASSOCIATE JUSTICE.
Raleigh, N. C., January 26, 1894.

We have found the Electropoise very valuable—especially for children. I got one last May, and I am sure I have saved three times its cost already in doctors and drug store bills. From my experience with it and observation, I can safely recommend it.

Yours truly, WALTER CLARK.

PARALYSIS.

Atlanta, Ga., August 20, 1892.

It affords me pleasure to add my testimony to that of the many others who have been cured by the Electropoise. I testify both from personal experience and from what I have seen it do for others.

Last May I was stricken with paralysis, which deprived me of the power of articulate speech, my right hand was also affected so I could not write intelligibly. After a short treatment I was able to articulate so as to be understood, and have continued to improve ever since.

Our nephew, a youth of seventeen, suffered with nausea, headache, fever, diarrhœa, which developed into a very stubborn case of typhoid fever. We used no medicine, but simply the Electropoise, and in seven days he was up, and in ten days he was at his work.

I cannot doubt the power of this remedial agent, which under God, works such cures as these. It is the poor man's friend. He will never have physicians' bills and druggists' prescriptions to pay; he will have a "little doctor" always in the house, ready at all hours, night and day to render its valuable services. Yours respectfully,

REV. JOHN J. ROBINSON.

December 3rd, 1893. "I can fully endorse what I said of the Electropoise August 20th, 1892." J. J. R.



A HOME CURE FOR DISEASE WITHOUT MEDICINE.

CURES WHEN ALL ELSE FAILS.

DESCRIPTIVE BOOK BY MAIL FOR THE ASKING.

Electrolibration Co.,

GOULD BUILDING, ATLANTA, GA.
1122 BROADWAY, NEW YORK.

FIRST ELECTROPOISE SOLD.

Hawthorn, Fla., June 23, 1890.

Rev. M. H. Houston,

Dear Brother—Yours of June 20th received. I have had almost two years' experience with the Electropoise, and must say it far surpasses even skillful medication; and I have treated more than two hundred cases of various diseases with marked success. I have broken chills and fever of several weeks' duration in from one night to three nights. It is impossible to have chills while using the Poise properly. I have treated more than fifteen cases of fever, the majority being typhoid-malarial, curing them in from two hours to four days. Diarrhœa, dysentery and cholera-morbus I have cured in from one hour to eight, generally. Rheumatism in from three hours to three days, in one case making the patient throw away his crutches and straighten his deformed limbs in four hours, and one more day's treatment made a permanent cure.

It is beyond doubt the greatest remedy God has permitted us to know. The instruments are now placed all around me, and I am treating people day and night. It has given me influence here as nothing else can. My confidence in the treatment is almost unbounded; it cures promptly and permanently.

I will mark a few certificates in the enclosed circulars of cures effected by myself. The certificates of cures in Florida could be made much stronger than given in the circulars.

Yours fraternally, C. N. MORROW.

Sept. 20th, 1893. Rev. Mr. Morrow writes: "I am still having the most wonderful success with the Electropise."

ECZEMA.

Maxton, N. C., Jan. 4, 1894.

One of my children has been greatly afflicted with Eczema on the hands, arms and shoulders. Medicine did no permanent good. As an experiment we tried the Electropoise, and improvement commenced at once and in eight weeks it was cured entirely. We use the Electropoise whenever in need of any treatment and the results are uniformly gratifying. Yours truly,

REV. A. D. BETTS.

NEW YORK EVIDENCE.

The following is from Rev. W. H. De Puy, A. M., D. D., LL. D., editor of the *People's Cyclopedia* and several other well-known works, and now assistant editor of the *Christian Advocate* at New York; a position which he has filled more than twenty years.

New York, Dec. 20, 1893.

Myself and family have received so much benefit from the use of your Electropoise, and I have become so thoroughly convinced of its practical value as a curative agent that I feel warranted in commending it without reserve to the public. One of my friends a widely known and highly esteemed clergyman and educator, after using the Electropoise for nearly two years in his family, said to me more than once, after thoroughly testing its merits, that if he could not get another he would not take a thousand dollars for it.

I cheerfully give you my permission to use this brief note in any way which may aid you in introducing the instrument to the attention of any community.

Very truly yours,
W. H DE PUY.

PROF. TOTTEN'S OPINION.

Professor Totten, of Yale College, is one of the most advanced thinkers, reasoners and Bible students of the age, and all of his scientific works are of the highest standard. On page 228, volume 7, of this work entitled "Our Race," he writes as follows: "But thanks be God, there is a remedy for such as be sick—one single, simple remedy—an instrument called the Electropoise. We do not personally know the parties who control this instrument, but we do know of its value. We are neither agents nor are in anyway financially interested in the matter."

AFTER PHYSICIANS FAILED.

Mrs. Sallie F. Chapin, President of the Woman's Christian Temperance Union, of South Carolina, Charleston, S. C. writing under date of January 20th, 1890, says: I was truly glad to learn that an office had been opened in our city for the sale of the Electropoise. I have friends who after suffering for years the most excruciating pain, which the most skillful physicians North and South had failed to relieve, have been cured by the Electropoise. It is a panacea for nervousness, brain fatigue and general debility. It only needs a trial to convince the most skeptical, and when I hear the testimony of Hon. Wm. C. Sibley, of Augusta, the Rev. T. W. Moore, D. D., of Florida, and others, whom I personally know and who have been benefitted, I feel it a duty I owe suffering humanity to say, try the Electropise.

LOCOMOTOR ATAXY

Hot Springs, Ark., Nov. 24, 1890.

I began the use of the Electropoise on the 8th or 10th of July. I was obliged to quit bathing and was full of despair; was growing worse daily, and could not rise up with crutches Had a constriction around the chest, continuous pain and paroxysms, paralysis of the bladder, was growing numb about the waist, and the muscles of the left leg were badly wasted. * * * In the first charge it attacked the bladder, and one by one each nerve in turn, and now the constriction around the chest is gone; have regained control over the bladder both as to retention and incontinence. My feet have lost the wiggle and I can place them where I desire; sensation is slowly returning in feet and knees. The muscles of the atrophied leg are filling up and look almost normal; complexion much improved, gastric trouble in stomach and liver gone, appetite improved, and can rise upon my feet without any aid whatever; can balance on each hip joint and step out like a child.

I consider this most remarkable improvement in my case, because I thought I was beyond hope, and I do not feel that I have given it a fair test either.

It certainly will revitalize; it drove out a vast amount of eruptions, and my bladder improvement indicates that it attacks the cause. By all means give it a trial.

Yours truly,
T. B. SCHNATTERLY,
of Pittsburg, Pa.

DRAWN BY RHEUMATISM.

Vinton, Va., Aug. 22, 1891.

I began using the Electropoise twenty months ago. At that time had been in bed, or only able to sit on a chair when lifted for six months. My disease was muscular rheumatism of the most acute type. I was so low that I had to be turned on a sheet, for weeks, and my knees were so drawn I could not straighten or use them. Now I can walk a half mile, and though I get tired, I halt but very little. One knee is still drawn slightly, but not stiff. I have been under the doctor twice, but I know the Poise did me more good than medicine. I really did not hope to ever walk again when I applied it, and so I feel more than grateful for it. Yours, with best wishes, MRS. GILES GUNN.

Dec. 14, 1893, Mrs. Gunn writes: "My limbs are now straight and supple, and every day increases my appreciation of the Electropoise."

CURVATURE OF THE SPINE.

Miss Lena Nagler, Freeport, Mich., recently wrote as follows: "I have been a confirmed invalid for over twenty years, suffering untold agony most of the time, and wishing many times that the next breath might be my last. I suffered from severe kidney and liver troubles, which reduced me to a helpless condition. I was also afflicted with paralysis, female weakness and curvature of the spine. My brother, Prof. Nagler, of St. Paul Park College, instructed the Electropoise Co., to send me an instrument and as a result, in less than a week my kidney troubles were all gone; the invigorating effects were such that I became frantic with joy; and now, two weeks later, there is a general improvement going on. I am able to sit up and sew, which I have not done in many years."

THE ELECTROPOISE

North Carolina Presbyterian.

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THURSDAY, JULY 12, '94.

JOHN MCLAURIN, - - EDITOR.

CONTRIBUTING EDITORS:

REV. PEYTON H. HOGE, D. D.

REV. WALTER W. MOORE, D. D.

REV. ALEX. D. MCCLURE.

Scheme of Annual Collection in the Synod of North Carolina.

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April—(One Collection) Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

November and April—Education for the Ministry.

December—Colored Evangelization.

STRIKES.

We agree that labor has its grievances and that it has a right to organize and combine in self-protection and promotion of its interests and education of members and to economize its strength for the general good. The centralizing tendencies in government and combinations in trades and products and manufactures have made labor unions at least a certainty if not a necessity. The various departments of labor have unquestionably the public sympathy in their alliance to redress real wrongs and secure relief from just grievances.

But there are always two sides to a question. Capital held and controlled by individuals, or companies, or corporations, or trusts, is not necessarily wrong because it has power, simply because it is capital. Labor, whether single-handed or combined is not right simply because it is subject to the power of capital and under its control—simply because it is weak. In any case of complaint of the employee at work against the employer directing, under decision as to wages or conditions, both sides have a right to be heard and the general public, holding the balance of power in the public opinion, and the arbitrament of law will insist that the right must prevail. That right will look not merely at any great bulk or large sums which may make an individual rich or a corporation powerful, but at the risks and responsibilities which capital must assume and meet, the demands and prices for the products of the labor employed. It will on the other hand consider not merely what actual wages capital pays but also what consideration and kindness capital shows to the employed. It will ask for the laborer not merely whether wages are high or low in actual amount or whether they have been increased or reduced, but what is their ratio to the piece product and price sales and market demands for the product and the competition of similar products in the market, and the cost of living, the relative market value of food and the cost of rents and fuel and lights and the risks of health and life and limb.

It will at once appear that questions which arise are not so simple as the mob makes its votaries claim. Even this is not the whole statement when pending the settlement of grievances or complaints. There is the possible want of families and communities immediately affected, and the possible effect on interstate commerce, overland mails and the interchange of values and products and food supplies in such amounts as seriously to affect prices and expenses of living which bear most seriously upon people of small means and particularly wage earners and their families. Where there are competing factories or producers all such questions are within the general scope of demand and supply, which will in this land and our times most nearly secure justice eventually. This will not apply to Trusts sanctioned or supported by any manner of law or principle of government. These will inevitably give advantage to capital and are therefore counted as financially and economically immoral and are being condemned by the rising sense of true statesmanship and political purity.

Under these and like conditions our land is distressed and great interests are disturbed by what are all too familiar—strikes. So far as these undertake to forbid and prevent others from working where and as they will, and according to their best interests at honest trades and righteous business it is anarchy. So far as it does tend, and generally tends, to create mob-violence and arson it must be suppressed. It is just here that strikes generally forfeit sympathy and fail of the support which their real grievances may justify. There may have been injustice to miners in certain districts of which they had cause to complain. There may have been wrong in Pullman, but these have a public to which appeal may be made and legal redress of real wrongs and until these are tried and fail there is no call for strikes and no justification of boycott, violence or arson.

The trouble is not precipitated usually by the sufferers, but by those who have succeeded in getting a little brief authority without due preparation and experience. Their rashness reacts terribly. These not only fail to get what they hastily demand, but they fail of sympathy and lose what they may have already gained. This man DEBS makes a touching, general appeal for his complainers at PULLMAN, but the Savings Bank statement and its already decreasing deposits with the show of demand for products of the factories make a serious contrast and offset by the company.

Two other results inevitably follow. The depression of business out of which strikes come will warrant reduction of force and wages and strikes will give the opportunity. This is in point here when this very American Railway Union will by its strikes give the railroads opportunity to do this very thing. What will the workman say then? They will have to work fewer than before and at reduced wages. Besides this the general government will begin to make statutes in this direction to protect mails and interstate commerce, which with the present tendency to centralization will make the condition for the laborer more trying.

Strikes are serious weapons. They are too often selfish and generally overreaching. They are justifiable only as temporary and limited and whenever precipitated by designing demagogues or rash enthusiasts and pressed beyond this justification will do damage and end in disastrous defeat.

The true view will appear if we make this concrete. It is not right for any number of persons to do as a company or corporation what it is not right for each one to do as an individual. In that negative proposition it is easy to see the evil and the wrong of all strikes, boycotts and destruction of property. It is plain that the rights of one are limited by the rights of others and the liberties of each are bounded by the duties to every other. If we bring all these difficulties to this test we may have their ready solution.

AN AMUSING CASE OCCURRED IN THE courts of the Province of Quebec recently. Two editors of rival Roman Catholic papers quarrelled and when epithets had been well nigh exhausted one called the other a Methodist. Immediately legal action was taken and the accusation was adjudged to be damaging to the extent of $200.

[For the N. C. Presbyterian.]

LICENSURE AND ORDINATION—FOOTSTEPS BACKWARD.

In the NORTH CAROLINA PRESBYTERIAN of July 5th, 1894, appears a prominent article, "A STEP IN THE RIGHT DIRECTION." This article gives the real significance of the action of our last Assembly, touching Licensure and Ordination—a significance which many of the members of the Assembly forecasted but which, until now has not been very distinctly or prominently avowed. Let the whole Church know that the supreme object of that action is *not* entirely "to prohibit unlicensed preaching" but also to "dovetail" into a recommendation to theological seminaries "to adopt the six months' session and the four years' course, instead of three sessions of eight months each, as at present:" "to reduce to a minimum the problem of Beneficiary Education:" "to promote the efficiency of our ministers when they are ready for regular work by "licensing candidates at the end of their first term in the seminary, the license valid for three years" and, as the law provides, subject to renewal for three years more; "to solve the problem of our vacant churches" by putting these demi-preachers in their pulpits six months a year for the three or six years; to give our Theological Professors "opportunity for research and authorship that is of absolute necessity to real advance in scholarship" (shades of Addison Alexander, Hodge, Breckenridge, Thornwell, Peck! Insufficiency of Dabney!); to let these Professors "visit our larger churches, and our Institutes and Conventions" (things not provided for in Presbyterianism.) The article says, "The only consideration of any seeming weight on the other side is the assertion that our students would not take the four years' course" and concludes that as "the Methodists have no difficulty in keeping up a four years probation," we can surely do like "the Methodists."

Now upon the whole subject it is the purpose of this writing to suggest that the foregoing is *not* "the only consideration of any seeming weight" in opposition to this alarming innovation. Let the Presbyteries when they come to action distinctly understand:

1. That this movement is sweepingly revolutionary. Theologically, it overthrows the whole doctrine of our Church with reference to vocation, as taught by Breckenridge, Thornwell, and Dabney, and breathing through our Book of Church Order, substituting for it the machinery of Wesley's Methodism. Practically, it must unsettle our Theological Seminaries, make our Professors half-Professors and half-preachers, visitors to "Institutes and Conventions." It will subvert our historic plan of Beneficiary Education. It will put our churches for years under the instruction of men authorized to preach before the course of Theology has been completed, or even extensively studied. It must inevitably divert the minds of our students and lower the standard of qualification for the ministry. The basis of all this is, the old war-cry of Cumberlandism, "We *must* supply the destitutions." The whole thing is a virtual admission that, in the chief controversy between that body and ourselves, we stand to-day without the justification of truth.

2. This movement is nothing in the world but a revival of the attempt made a few years ago to lower the standard of education by practically introducing *a new order of clergy*. All disclaimers here are cordially accepted as expression of honest intention, but the logical consequence rivets itself upon us immovably. Let this law be enacted, and the Presbyterian Probationer disappears, and we must have, instead, a local Methodist Preacher, or an Episcopal Deacon. The present law makes the licentiate a probationer, on trial as to whether he can edify the Church; the coming law, assuming that he *can* do this very thing, sets him to doing it, for three or six years, thus clearly making him an order of preachers. The experiment of prolonged definite licensure has been tried in Japan and our Presbyterian missionaries there tell us that the effect has been to produce the impression that we have two distinct classes of preachers, one of a lower and one of a higher order, one licensed and one ordained, but both regular preachers. Are we prepared for this retroversive evolution, so destructive of ministerial parity? Are we ready to make practical proclamation to the world that we have adopted a feature of Methodism which is in itself a relic of modified Prelacy—a twofold, if not a threefold, clergy?

3. This new order in the ministry will necessarily give rise to a new order of *rulers* in all our congregations, sessions, Presbyteries, and Synods. Give the right to teach, and the right to rule, accruing logically, must develop practically and almost simultaneously. Herein is a deep reason why our Book makes ordination to government, so swiftly follow licensure in all ordinary cases. Can it be dreamed that these preachers, ministering to churches six months a year for four or six years, present in church sessions, at Presbyteries, making reports of work, influencing action by personal presence, by private expression and possibly by public speech, will not become a *power* in our Church courts—a power all the more dangerous because exercised without ordained authority and in such an anomalous way as to be utterly beyond ecclesiastical cognizance and control. Carry this measure, and it should be written down in our constitution: "The Presbyterian Church South has two orders of clergy, the licensed, the ordained; and two classes of Presbyters, those who sit in the sessions and Presbyteries, consult and vote, and those who preach, sit informally, consult more or less openly, do not vote, and rule "in a mild degree" for three or six years, without ordination as rulers and without legal responsibility." These men as the religious teachers of congregations will be often the counsellors of our sessions. They will be influential with our congregations—it may be, in their immaturity,—disastrously influential—and yet as rulers they will be responsible to nobody.

4. This leads to the thought of supreme importance in this discussion: it is *not* Presbyterianism to put a long stretch of practical preaching and ruling between licensure and ordination. The closeness of connexion between the two, as at present, is the inevitable sequence of those principles of vocation grandly elaborated by Breckenridge, Thornwell, Dabney, and never to be repudiated by us. They are, briefly, as follows: When a Presbytery receives a candidate, the vital question thenceforward is, "Does God call this man to preach?" Three elements of evidence are essential to determine that question. (1) The man's own spirit—wrought character and conviction. (2) The conviction of God's people. (3) The conviction of the court. Now, when, as under the coming law, a Presbytery licenses a man, not to try whether he *can* edify the church, *but to edify it*, for three or six years; if the second element of evidence is furnished by a call, and all the elements are substantially admitted by the court in this new doctrine of licensure, it follows as the night the day that the Presbytery has already admitted that the proof of God's call has been made out. And, as ordination is *not* the authentication of God's call, but rather the act of the court formally declaring and pronouncing it authenticated by the evidence adduced, this law which in one breath admits the sufficiency of the proof by licensing the man for three or six years, and putting him to teach God's people, and, in the next breath, arbitrarily refuses to ordain him, is un-Presbyterian from head to foot. If the Presbytery says: "We have admitted that God calls you to preach for three or six years, but we decline to ordain you because we prefer to educate you some more," the overwhelming retort will be, "Why, is it possible that you did not think me sufficiently well educated to preach when you licensed me for three or six years to do this very thing? "How is that licensure and ordination instead of being things profoundly significant of the results of investigation as to the evidences of a Divine call, are thus resolved into matters of arbitrary and almost capricious Presbyterial invention and enactment, the court beforehand binding itself by law not to heed God's voice saying, "Separate me this man"—refusing for three years after the court has practically admitted that it has every element of evidence necessary to authenticate the call as Divine. We may be sure that the founders of our Form of Government builded wisely when they bade us tremblingly to pause long ere we admit as much as is implied in a young man's licensure. Nor did they ever dream of putting into licensure the overwhelming admissions which this new law proposes. If training is to be given, let it precede this momentous event. Let us refuse to put into our constitutional law the doctrine that we license a man, not to try his gifts whether he can edify the church, but to edify it, and then stultify ourselves by refusing to ordain him to do the very thing which we have admitted God calls him to do and which we have appointed him to do for three years, it may be, for six years.

5. From all this it follows indubitably that this law, if enacted, cannot be enforced. Presbyterian legislative enactment has binding potency only in so far as it is the expression of the will Divine, and mere arbitrary ecclesiastical methodizing cannot be sustained against our doctrine of vocation, the *jus Divinum* at the basis of all our proceedings with reference to our candidates for the ministry. Young men licensed to preach, especially for six months a year for three years, with the privilege of a renewal of the licensure at the end of that time, will take it for granted that the Presbytery licensing them so sweepingly to do this thing, *believes that they can do it*; and if they and some congregation, especially an influential one, concur with the Presbytery in this conviction, and appear in court and urge ordination upon the evidence of God's call so largely furnished by the Presbytery itself, *that ordination will be granted.* Our Presbyteries cannot, will not, refuse it. In so doing, after so extensive a licensure, they would stand self-stultified. Thus, premature licensure must inevitably lead in numberless cases to premature ordination, and the three-year regulation, without foundation in God's law, would be practically without foundation in *any* law, and would be swept away alike by the inexorable logic of the Presbytery's own admissions as to the man's right and fitness to preach and by the plainest principles of common sense. The standard of education for licensure will be, must be, practically, the standard for ordination. The logic of our doctrine of vocation demands it: the logic of events after licensure will compel it. The reception of a candidate is in order to training; training, to licensure; licensure, to a call; a call, unless for unforeseen cause, to ordination. Let us in these things have *no footsteps backward!*

E. DANIEL.

HERE AND THERE.

READERS SHOULD NOT FAIL TO READ the article on our second page on the subject of "Religious Liberty." We wish too to call the special attention of the people of Fayetteville Presbytery to the matter of the Red Spring's Tabernacle.

THE INDEPENDENT SEEMS TO THINK that the action of the Southern Assembly in proposing that the Home Mission Committee be constituted a bureau to bring together vacant churches and unemployed ministers is introducing the episcopal order without the name. It suggests that it is a sort of supervision of a diocese. The Independent overlooks that the essential element of episcopacy is power and authority, and that is precisely what is lacking in the Assembly's plan.

The Presbyterian.

THE ALTERED MOTTO.

Oh! the bitter shame and sorrow
That a time could ever be
When I let the Saviour's pity
Plead in vain and proudly answered,
"All of self and none of Thee."

Yet He found me. I beheld him
Bleeding on the accursed tree;
Heard Him pray, "Forgive them, Father!"
And my wistful heart said faintly,
"Some of self, and some of Thee."

Day by day His tender mercy,
Healing, helping, full and free,
Sweet and strong, and oh, so patient!
Brought me lower, while I whispered,
"Less of self, and more of Thee."

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, thy love at last hath conquered;
Grant me now, my soul's desire,
"None of self, and all of Thee."

Rev. Thomas Monod.--

POPULAR TALKS ON LAW.

Religious Liberty.

BY WM. C. SPRAGUE.

Religion, morality and knowledge are generally assumed to be essential to good government. The Ohio constitution so declares.

Religion in the sense here used means the religion of mankind, and not the religion of some one class of men. The constitutions of nearly all the States declare that there shall be free exercise on the part of citizens of religious profession and worship, without discrimination, but it is not to be understood that constitutional provisions looking to this end prohibit legislation concerning religion, or avoid legislation tending to promote religion.

In this country, to all persons is conceded the full and free right to entertain any religious belief, to practice any religious principle, and to teach any religious doctrine which does not violate the laws of morality and property, nor infringe personal rights. The law knows no heresy, it contributes to the support of no dogma, the establishment of no sect. Laws cannot interfere with mere religious belief, they are rather made for the government of actions; practices and not opinions are the subjects of legislative control.

The words "religion" and "religious," although used in the National constitution are not defined in it. The word "religious" is found in Article 6, Clause 3, where it is provided that "no religious test shall be required as a qualification to any office or public trust under the United States." The first amendment reads, "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." The only way to get at the meaning of these provisions is to refer to the history of the times in which they originated. Before the adoption of the constitution the people were taxed for the support of sects to whose tenets they could not subscribe, and punishments were prescribed for non-attendance upon public worship, and even for entertaining heretical opinions. In Virginia, in 1784, the legislature had under consideration a bill establishing provision for teachers of the Christian religion. Strenuous opposition to the bill was developed, and a remonstrance by Mr. Madison, numerously signed, declared that religion, or the duty we owe the Creator was not within the cognizance of civil government. The proposed bill was defeated, and at the same session a bill for establishing religious freedom, drafted by Mr. Jefferson, was passed. About a year later the convention which framed the Federal constitution met. The instrument framed and adopted contained no declaration expressly insuring freedom of religion. At the first session of the first Congress, however, the first amendment was proposed by Mr. Madison, depriving Congress of all legislative power over mere opinion, and leaving it free to reach all nations which are in violation of social duties or subversive of good order. Mr. Jefferson said of the amendment, "It builds a wall of separation between Church and State." It cut off the means of religious persecution, excluded rivalry among Christian sects, and prevented any National Ecclesiastical establishment. The general, if not the universal, sentiment was that Christianity ought to receive encouragement from the State so far as not incompatible with the private rights of conscience, and freedom of religious worship. Any attempt to level all religious, to make it a matter of State policy, to hold all in indifference, would have created universal disapprobation, if not universal indignation, says Mr. Story. This restriction in the Federal constitution of course applied to the United States government alone. It made no provision for protecting the citizens of the respective States in the exercise of religious liberty. That was left to the constitutions and laws of each State.

The provision against religious tests was intended to cut off every pretense of alliance between State and Church, and prevent any sect from securing a monopoly of the offices of government. The constitutions of the States also forbid the establishment of any particular religion. However broad may be the meaning of the words "religious" and "religion," as found in the constitutions of the various States, these words have often been held to refer to the Christian religion. Thus in a will, "religious books" has been held to denote such publications as tend to promote the religion taught by the Christian dispensation; so held in a case in Maine. A Kansas judge declares that the separation of Church and State is not so complete that the State is indifferent to the welfare and prosperity of the Church; that this is a Christian commonwealth and that religion lies at the basis of morality, and that for the purpose of securing the best and most thoroughly extended morality, it is fitting that religion and the Church be recognized. The provisions in the State constitutions vary somewhat in the different States, but all agree in establishing religious equality and not in mere religious toleration.

Judge Cooley enumerates the following things as not lawful under any of the American constitutions: First, any law respecting an establishment of religion; second, compulsory support by taxation or otherwise, of religious institutions; third, compulsory attendance upon religious worship; fourth, restraints upon the free exercise of religion according to the dictates of conscience; fifth, restraints upon the expression of religious belief. Under the second head it may be said that neither can the Legislature favor one sect more than another. In a Louisiana case it was held that a city ordinance granting one sect a privilege denied to others was void. Under the third head, a celebrated Wisconsin case decided that the practice of reading the Bible in the public schools is an act of worship, and that under the provision of the Wisconsin constitution, to the effect that no man shall be compelled to * * * erect or support any place of worship, taxpayers who are compelled to contribute to the erection and support of the common schools, have a right to object to the reading of the Bible therein, and further, that as reading of the Bible in the common schools is religious instruction, the drawing of money from the State treasury for the support of such schools is prohibited. There are several cases to the effect that it is not unconstitutional to permit school-houses to be made use of for religious worship when not wanted for schools. Under the fourth head, it may be said it is not permitted for one to break the law and plead in his defense, that his actions were in the exercise of his religion and according to the dictates of his conscience. Laws are made to govern actions and not opinions. To allow one's opinions to govern would be to make the professed doctrines of religious belief superior to the law of the land. It is no defense to a prosection for bigamy, to plead that polygamous marriage is one of the tenets of the defendant's church.

Some few States still retain in their constitutions, provisions disqualifying for office certain classes of persons on account of their religious belief, or want of belief. By the constitutions of Arkansas, Mississippi, North Carolina, South Carolina and Texas, a man cannot hold office who denies the being of Almighty God, or the existence of a Supreme Being. On the other hand, the constitutions of Delaware, Maryland, Kentucky and Tennessee, make ineligible to civil office, all persons who exercise the functions of clergymen, priests or teachers of any religious persuasion, society or school.

In some States the common law rule rendering witnesses incompetent for want of religious belief, has been abrogated. Where it still obtains, however, it is said to be no violation of religious liberty. Again, it has been repeatedly held that laws punishing blasphemy and prohibiting ordinary employment on Sunday are not unconstitutional, but Ringgold, the author of "The Legal Aspect of Sunday," says: "It may be doubted if Sunday laws can be supported upon principle, even as an exercise of police power."

CHURCHES OF FAYETTEVILLE PRESBYTERY.

[Correspondence of the N. C. Presbyterian.]

TABERNACLE AT RED SPRINGS.

At the request of the committee of arrangements, the writer makes to our church officers and members, the following statements of facts, and appeal for help:

After mature consideration the committee, charged by the Presbytery to make arrangements for the annual meeting of the Elders' and Deacons' Institute, have deemed it best to locate it at Red Springs, and to erect there a tabernacle which will accommodate all who attend. The yearly expense of providing a cloth tent for this purpose, and the inadequate protection afforded by such a tent, from inclement weather, have rendered such a plan needful. Steps have been taken to erect a structure 110 feet long by 90 feet wide that will seat 2,000 persons. The estimated cost of such a tabernacle will be about $575. The lowest bid, by a competent contractor, for doing the work is $140.

About $400 have been subscribed by the following churches:

Red Springs, Antioch and Philadelphus, $225; Maxton and Centre, $50; St. Pauls, $50; Laurinburg, $38; Ida Mills and Laurel Hill $16.50; Gulf, $20. Total $394.50.

Six churches in Robeson, three in Richmond and one in Chatham have pledged the amount above mentioned, and we lack about $175 to complete the work. Surely the remaining sixty-five churches in the Fayetteville Presbytery will raise this amount. If the Elders and Deacons' Institute increases the intelligence and efficiency of pastors, elders, deacons and church members it is for the Lord's glory and for the advancement of Christ's Kingdom. Therefore he who deems himself God's steward, may invest money in it not only for his own improvement and enjoyment, but from a desire to honor his Divine Saviour.

We have eight counties in the Presbytery, but the churches in Montgomery and Johnston are few and weak, and we cannot expect much from them. But in Cumberland, Moore and Harnett we have some strong churches and in Richmond and Robeson we have churches and church officers who have not yet given us aid that are quite as able to help this cause as any who have contributed. Then brethren, show that you *belong* to the *Presbytery of Fayetteville*, by aiding the committee to do the work assigned them by that body. They are giving time, toil and money to this enterprise.

Do not let their efforts be in vain, because of your lack of co-operation with them. Let every "wise and willing-hearted" church officer in the Presbytery send his contribution, or subscription to this tabernacle payable August 1st or October 1st 1894, to Mr. John McKay, Treasurer, Red Springs, N. C.

H. G. HILL,
For Committee.

A Refuge in Trouble.

This is a time of trouble—of real and serious trouble—of trouble that depresses the spirits and weighs down the heart. We have passed through a winter of trouble, in which many homes have been darkened by unusual anxieties, and many hearts saddened by disasters which were unlooked for and overwhelming. The bright spring has come, and still the trouble continues; the days of sunshine have not chased it away. Painful solicitude touching the future oppresses some, and real want in the present presses sorely on many a household. The savings of the past have melted away, and the spectre of want stands at the door. It is a time of trouble.

At such a time men look to their fellows for help, and Christian men, if their faith is real, look up to God. They turn instinctively to the Word for some portion which may bring comfort. For such sad hearts and there must be some, perhaps, many among our readers, we would write down, and bring before their eyes and thus up to memory, one utterance of Christian faith, containing within it, at least by implication, a clear, sweet, uplifting promise: "In the time of trouble he shall hide me in his pavilion." We are told that, in the days of his wonderful ministry, the saintly McCheyne was wont to give to his people, at times, some promise from God "to hide in their hearts." He might wisely have chosen this text as one to be deeply hidden in the heart, as one always suitable to be fixed in their minds, and made the subject of constantly recurring thought.

Hidden in the pavilion of God! How safe must they be who are within that sacred enclosure! The strifes of earth can never enter there, and violent hands, which do so much ruthless work in the world, can never reach those whom God has hidden securely within. Without, desolations may be everywhere visible, and great disasters overtake men, but they touch not the pavilion in which God's presence abides. Death, the fear of which is to many most real of troubles, when it comes, will only make the security, which they have felt in life, more permanent, and lift them to the immediate presence and the infinite joy of the Lord.

Free from painful solicitude, also, should they be who are hidden in the pavilion of God. Cares may come—they must come—and anxieties may burden the heart, but those who are thus "hidden" know upon whom to cast their cares. Disquietudes may be felt—they are felt to-day in many Christian households—but there is One at whose feet they may be laid. It was a dweller in this pavilion who once said, as he meditated upon the grace promised to him, "O my soul, expect everything from the Lord Jesus. He is encircling thee in his arms of love, ever watching to preserve thee from danger. Thou hast only to whisper, or, rather breathe, complete dependence upon him, and ask him to work for thee, by thee and through thee." Painful solicitude should not vex the hearts of those hidden in the pavilion of God.

How calm should be the lives of all these hidden ones. There is unrest outside in the world, and it seems to increase. Men walk in a vain show, and it seems to increase. Men walk in a vain show, and they are disquieted thereby. A modern writer says that this was a "tired world from the first, but never so tired as now." This weariness should not belong to those who are kept in the secret place of the Most High. For here should be content—that deep abiding content of the soul which is akin to the peace of Christ, and which makes the heart in which it dwells to be at rest. This fits us for the future, and this relieves us of any fear of it; for, as the same writer says, "retirement with God is the only preparation for success, and the only medicine for failure." This is the refuge which calms the heart, and keeps it calm. Enter into this pavilion, O troubled souls! Dwell there, for it is meant to be a covert in the day of storm and distress, and it may prove to be to you as the secret of God's tabernacle, in which you may hide and be at rest.—*Presbyterian.*

Working and Waiting.

We have ministers of the Gospel in mind. The lives of those who live to be old are divided, as to time, into working and waiting. A young man is brought, as he hopes to Christ and called to preach the Gospel. He spends long years in preparation for his work, then buckles on the harness and starts out as one of those who are commissioned to preach the Gospel to every creature. Matthew 16:15.

He loves his work, gives himself to it and turns aside from every other opening, however inviting, for it.

His aim is not only to preach the truth, the whole truth from Sabbath to Sabbath, in the sacred desk, but as he goes from house to house and wherever he goes during the week. He aims to be, not a preacher only, but a pastor. In thus serving the church the most of Christ's faithful ambassadors fill up life. Many of them go home in the midst of their days, from the midst of their work, while their bow yet abides in strength. If they turn aside from their work, to rest awhile, as the Savior once instructed His Apostles to, it is to recruit their wasted energies for the more vigorous effort in it for time to come. These serve in working and by it.

Others are retired from it by reason of age or infirmities. They are no longer equal to the demands of it. They must serve, if they serve, by waiting and often by suffering as well. They are to wait upon the Lord "all the days of their appointed time till their change come" whether those be few or many.

God's time for His people, whether they be waiting, working or suffering is the best time for them.

And they are to wait patiently, well satisfied that our Father, who knows just what our good requires will not lay upon a child of His one feather's weight more than their individual personal well being demands.

They should wait also with much self examination, meditation and prayer. In the midst of parochial duties every moment needs to be used to the best advantage, but the danger is that at times even the hours that are appropriated to these family or personal duties will be encroached upon. But when one is set aside from work, he is at liberty to spend much time in the exercise of them. And he should avail himself of it, grateful that he is spared to look into his own spiritual state after he has worn himself out in the service of others. God calls upon his own people once and again to consider their ways and complains of them that they do not. There was never more occasion for such a call than during this bustling age in which we are living.

Every good and perfect gift, whether great or small cometh down from above and we should wait upon our Father for our need.

Whether waiting or working we owe it to ourselves to trace them up to Him.

And what encouragement we have to wait upon the Lord! No one ever truly waited upon Him in vain. He will encourage their hearts and strengthen their hands. Their salvation is sure. His grace is sufficient for them whatever the circumstances under which He calls upon them that wait upon him.

In a word, men have not heard nor perceived by the ear, neither hath the eye seen what He (God) hath prepared for them that wait for Him. Isa. 64:4.

We may wait upon the best of men and be disappointed. Their circumstances may change and render it impossible for them to do what they had promised. But God's circumstances do not change. He disappoints none whether working or waiting upon Him. High as they may place their expectations, they fall far below what He will do for them. Blessed are all those who wait upon Him in a proper manner. But it requires more grace to wait upon Him in such a manner than it does to work for Him—*Rev. R. Taylor, D. D.*

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J. COTNER, JR., SECRETARY.
No. 165 Telephone Bldg., Detroit, Mich.

GOLD DUST.

Modesty is not only an ornament, but also a guard to virtue. It is a kind of quick and delicate feeling in the soul which makes her shrink and withdraw herself from everything that has danger in it.—*T. W. Higginson.*

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Whatever you would not wish your neighbor to do unto you do it not unto him. This is the whole law; the rest is mere exposition of it.—*Hillel.*

***

A man is already of consequence in the world when it is known that we can implicitly depend on him.—*Lord Lyons.*

***

We rise by the things that are under our feet,
By what we have mastered of good or gain,
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet
J. G. Holland.—

***

Of all lights that you carry in your face, joy is the one that will reach furthest out to sea:—*Anon.*

***

Oft the cloud that wraps the present hour serves but to brighten all our future days.—*William Browne.*

***

If I live the life He gave me, God will turn it to His use.—*Bayard Taylor.*

MAGAZINES.

The July number of *The Cosmopolitan* is just received containing a full array of readable and timely articles with illustrations well executed. It is a delight to go through it. Price $1.50 a year. Address The Cosmopolitan, Sixth Avenue and Eleventh St., New York.

Our Little Ones and *The Nursery* by The Russell Publishing Co., Boston, at $1.50 a year. is worth the money. Its charming attractiveness is proof of giving delight to little folks.

The *Century* for July. Novelettes by Mrs. Burton Harrison and Marion Crawford are begun in this number. A portrait of Thos. Williams Parsons. A foot-note by Thos, Bailey Aldrich is the opening article. Coasting, by Sorrento and Amalfi, with charming pictures by Harry Fenn. The evolution of a Battle-Ship, Susanna. The Star Sprangled Banner, Jacob Van Ruisdael, in the series of Old Dutch Masters. What German Cities do for their Citizens. A German Comic Paper and Her Mother Success by Visla Roseboro—are a portion of the contents of this interesting number. Century Co., New York. $4.00 a year,

[For the N. C. Presbyterian.]

REMINISCENCES.

Some other incidents have occurred to me, that may interest the present members of Fayetteville church, and possibly other readers.

ELDERS.

James Banks was a nephew and clerk of the Scotch confectioner, of whom mention has been made. His appearance and deportment so won my regard, that I became much interested in him. As a debating society existed then in Fayetteville, I suggested, that it would be advantageous to him to join it. When he demurred on account of his limited education, I told him, that by diligent reading, he could prepare himself for the discussion; that practice would fit him for "the trade of talking," as Cataline had been made to style it, and that I would aid him as far as I could. He acceded to my wishes, and in no time became a ready debater. Having discovered, by my intimacy with him, that he possessed more thanordinary ability, I urged him to study law. I ought to have urged him to think of a far higher calling, the ministry of reconciliation. But, I was thinking too much of his worldly advantages. He left Fayetteville; went to Wilmington, engaged in business there, for a time; commenced the study of law, returned to Fayetteville; was admitted to the bar, and became a partner of that eminent lawyer, Mr. Eccles.

After I left Fayetteville, in 1840, I knew no more of him, until I met him in Lake City, Florida, whither I went after the terrible battle of Alustee on Ocean Pond, to labor for the wounded in the hospitals. Col. Banks invited me to make his house my home. I spent nearly two months with him, enjoying delightful social intercourse, in the intervals of business. I learned from him that prior to the war, his practice at the bar had yielded $15,000 annually!

I cannot refrain from narrating an anecdote, connected with the matter of singing, of which we were both fond, which he communicated to me, during my sojourn with him. Another member of the bar, Gen. Smith, formerly a minister of P. M. church, often united with Col. Banks in singing, "There is rest for the weary," was at that time both new and popular. Judge Dawking, whom I knew, when he was at S. C. colleges, having heard them sing that hymn, during the sessions of court, at Gainesville, Fla., said: "Do you call that a new tune? Why I have heard it many a time." "You must be mistaken," said Col. Banks. "Well," responded the Judge, "just sing" "Wait for the Wagon," and I will leave you to decide." Accordingly, they struck up that well known melody, and were rather chagrined at discovering that their favorite *new* tune was little more than a variation of the oftsung melody.

Elder Banks figures in another incident. An elderly widow, member of our church, childless, without any relations, owner of a half dozen fine looking mulatto men, brothers, employed Col. B. to draw up her will. In that instrument she devised $3,000 to each of the men, on condition, that they would settle in a "free State, providing, that, if they were unwilling to do so, they should be sold in Fayetteville. Col. B. was appointed her executor. Accordingly he went to Oberlin, Ohio, to seek information, taking the men with him. He succeeded in selling all, but the youngest of the brothers, who preferred to return to Fayetteville and be sold, rather than stay, as he said, among people, *who did not treat colored people as they were treated in* the South. The Abolitionists were so indignant, that they determined to get hold of him and prevent his return to Fayetteville. A number of them followed Col. B. and his charge from point to point, but he succeeded in foiling their scheme, and brought his charge back to Fayetteville in safety. After his return, he made arrangements with a friend to become the nominal purchaser of the young man, that the terms of the will might be complied with. The slave was afterwards freed. I may as well state in this connection, that three respectable colored men, mechanics, members of our church, whose family I visited as their pastor, visited Illinois, Indiana, and Ohio, with a view to emigration; but, returned, utterly unwilling to leave the South for the North. As an indication of the kind feeling of the people of Fayetteville towards the negro race, I may state an incident, occurring during my pastorate. The hearse bearing the remains of an elderly negro man, who had for years labored as a harness maker, and had accumulated a good deal of property, was followed to the grave by a good many of the prominent citizens of Fayetteville. And yet, at that very time (as since) we were traduced, maligned and villified, in churches, lecture-rooms, school rooms, papers, pamphlets and books, as though we treated negroes as brutes. In further illustration of this matter, it occurs to me as worthy of mention, though not connected with Fayetteville, that Bishop Elliott, of Texas, told me, that when his father, Bishop of Georgia, was about to be buried, the wardens and vestrymen of the Episcopal Church for colored people in Savannah, established by his father, requested of the family the privilege of bearing to the grave the casket, containing the mortal remains of their venerated friend, the Bishop of Georgia. The very long procession, on that mournful occasion was headed by those devoted, colored wardens and vestrymen, conveying with their hands the funeral casket. Bishop Elliot told me, that this incident very deeply affected the family, and their numerous friends. Was the like ever known among "the negrophilists?"

Mr. John McDonald was an elder during my pastorate. He was a carpenter and engaged by Mr. Charles Mallett (I think) to superintend the erection of a factory on Rockfish, seven miles below Fayetteville. All the families around that site for two or three miles, with the single exception of a Universalist, belonged to the Fayetteville congregation. My immediate predecessor, Mr. Douglass, visited that neighborhood once every month, and preached in the afternoon of the Lord's day. Following his worthy example, I rode down once a month, after the morning service; took dinner with Mr. McDonald, and preached to a large congregation, assembled in the workshop, seats of rough plank having been arranged on the day previous by the good elder.

After having pursued this course for some months, the elder, on one of my visits, told me that a minister of another denomination had visited the neighborhood, and had made an appointment to preach at Rockfish, three weeks from that day. Said I: "Brother McDonald, did you ask that minister to make that appointment?" "I did not," was his response. "Did any member of our Church request it?" "Not as I know," he answered. Is this a destitute field?" "Mr. Douglass and yourself occupied it for several years" he rejoined. "Is there any family in the neighborhood, except that of the Universalist, not connected with my pastoral charge?" "Not one," he said. "Well," I remarked, "as no one has any right to preach to my congregation without consulting me, I shall not make the proposed appointment. When the said minister returned to Rockfish and learned from the Universalist, at whose house he lodged, that I had declined to make an appointment for him he was by no means delighted. *But he did not make another.* Had I, through fear of appearing unamiable, yielded on that occasion, it is somewhat doubtful, whether in the roll of churches in the Presbytery of Fayetteville, the name of Rockfish would have been recorded for so many years. Ministers, as well as others need to regard the words of the Apostle: "He that provideth not for his own, and for those of his household hath denied the faith, and is worse than infidel." Has not our Church lost much by neglecting "the outside rows?"

This incident reminds me of another, which despite the appearance of unamiability, I shall relate. "The Right Reverend, Levi Silliman Ives, Bishop of North Carolina" (there were, as a matter of course, no other Bishops in the State, your humble servant, with divers and sundry others, being nothing more than unordained preachers to conventicles,) caused to be issued a notice, that at a certain time he should visit Fayetteville, and deliver a course of lectures ON CONFIRMATION. Note that. At the time appointed, the Episcopal church was crowded, at least one-half of the congregation being Presbyterians, with three Presbyterian ministers among them. The text of the Right Reverend was Rom. x: 8. "*The word of faith which we preach.*" In his first two lectures, he *accommodated* the text to an exposition of the views of his own church, as to the matter of preaching, and as to faith. He seemed to overlook the fact, that the mark of punctuation at the end of "faith" is only a semicolon, and that the ninth verse is exegetical of the eighth. This is too simple for the Ritualist. So far nothing was said about CONFIRMATION, the theme of the promised course of lectures.

The topics of third lectures was, "The CORRUPTERS of the faith." The Arians were "handled without gloves." Then the Papists were held up as objects of detestation. Then the Calvinists come in for their share of vituperation. The question flashed across my mind: "What does my duty as a pastor demand? We have come here to listen to a course of lectures on CONFIRMATION, but not to reviling. I must administer a rebuke to that Right Reverend." Accordingly I took up my hat; arose; left the pew; walked very slowly down the aisle, and returned to my room. On the next morning, as I was informed, it was said, on the street, with a chuckle: "The Bishop was too much for the young pastor?" In the *afternoon*, the chuckling gave way to other emotions. By his action, the young pastor had called attention to the fraud that had been practiced, in the notices, that had been given and to the discourtesy of the Bishop to a large part of his audience. He must have known, that the Episcopalians were a minority of that audience. The young pastor was, of course, severely criticized for his treatment of the Bishop; as he was duly informed. But he was not deterred from further action. He wrote immediately to his friend, Eells, at Wilmington, informing him of these occurrences, and urging him to follow his example, if the Bishop repeated his attacks on the Calvinists in that place. Eells wrote to him, subsequently, that the Bishop *omitted his lecture on the corrupters of the faith, when in Wilmington.*

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SEE LETTER OF MR. LILLIBRIDGE IN THIS PAPER.

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Mirabile dictu! The Right Reverend, Levi Silliman Ives, D. D., who had exhibited, *ad nauseam*, "the corruptions of popery, "sought and found refuge, not very long afterwards in the arms of "the man of sin" and learned to style him with affectionate reverence: "His Holiness! As he had long won the canonicals, he was reluctant to lay them aside entirely, and accordingly went to Rome to ascertain the possibility of entering the priesthood, while having a wife. He was assigned to the position of professor, I think, in a Roman Catholic institution in this country. But, he eventually returned to the Protestant Episcopal Church, not however to resume the Bishop's lawn.

I must really stop, lest your readers, worn out with the garrulity of an old man, and animated with the feeling, that stirred the breast of Tully when he delivered his second Philippic against Cataline, should vehemently exclaim: *Quo usque tandem abutere nostra patientia.*

D. McN. T.

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Religious Intelligence.

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CHANGES OF ADDRESS.

Correspondents will please note the following changes of address :

Rev. E. C. Murray, from Mebane, N. C., to Clinton, S. C.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions of the Presbyterian Church in the United States met in the Secretary's office, Nashville, Tenn., on July 2d at 9.15 a. m.

The Treasurer's report showed the collections for the month of June to be $19,120.40. This was a gain on the collections of last June of $3,502.39. The collections for the year to date are $40,104.34, being a gain on the collections for last year to the same date, of $1 318.41.

The committee recognizes that the enlargement of our responsibilities by sending out new missionaries must be a matter of faith. We also understand that it must be the faith of the Church, and not merely the faith of the Committee, upon which the responsibility is taken. We interpret this handsome increase in the June collection as an evidence that the Church has faith to go forward in the work; and so the Committee has authorized Mr. Hugh White, of Virginia, Miss M. B. Torrance, of North Carolina, and Dr. J. R. Wilkinson and family, of Greenville, South Carolina, to make arrangements to go out in the month of August.

Dr. Wilkinson goes as the first medical missionary sent by the children of the Church. The children's contribution to date, from Children's Day and other special collections, amounts to $2,628.33.

A letter was read from a kind friend, whose name we are not permitted to publish, offering to provide outfit, and support for a missionary to China, for a period of three years The offer was gladly and thankfully accepted by the Committee; and we hope to find some one to send upon this generous offer before the end of this year.

The Committee was pleased to have a visit and an interesting address from the Rev. C. A. Tron, who is travelling in this country in the interest of the Waldensian Church in Itely.

Miss Elizabeth Talbot, of Versailles, Ky. sister of Mrs. Dr. Venable, of Sinchang, China, was appointed as a missionary to China, to go out as soon as the way is clear.

Letters were read from Miss Kemper, of Lavras, Brazil; Rev. J. W. Davis, of Soochw, China; Miss E. B. French, of Hangcho, China; Rev. W. C. Porter, of Ceara, Brazil, giving information and reporting an encouraging condition of affairs in their several fields.

The Committee were grieved to learn that Rev. G. W. Painter had been peremptorily ordered by his physician to return to this country, on account of failing health. Mr. Painter is now in California. It is hoped that he will soon find health and refreshment in that invigorating climate and be prepared to return to his work.

It was thought best, owing to the unsatisfactory provisions of the present law in this State concerning corporations, to postpone the matter of having the Committee incorporated for the present.

A circular letter was adopted to be addressed to all the Missions, on the subject of self-support in the native churches.

It was also thought best to defer the publication of a children's magazine until the children are back from their summer outings.

After a very pleasant meeting, notwithstanding the hotness of the day, the Committee adjourned to meet again on the second Monday in August, at nine o'clock a. m.

S. H. CHESTER,
Secretary.

NORTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

First Presbyterian Church, Concord :—Yesterday was our communion, quite an interesting season; ten members added. Rev. H. D. Lequeux, of Poplar Tent church, assisted the pastor, preaching several excellent and attractive sermons.

[Correspondence of the N. C. Presbyterian.]

Spruce Pine and Banner Elk · Rev. R. P. Pell writes: We have had a most remarkable series of meetings at Spruce Pine. Bro. W. R. Gales has preached with great unction and deepened his place in the hearts of our people. There have been fifty professions of faith and twenty-one accessions to the church with several more to come and many will join other churches.

Our school at Banner's Elk is flourishing under the management of Messrs. Houpe and Stinson.

[Correspondence of the N. C. Presbyterian.]

Grier's Church, Caswell County :—This church had an unusually interesting service on the first Sunday of July. The pastor, Rev. Wm. S. Campbell, preached to the large congregation which usually greets him there, received two members into the church on certificate, and baptized one infant. The congregation then elected two additional ruling elders. Mr. G. S. Walker, who had been a faithful elder in this church before his removal from this neighborhood a few years ago, was re-elected, as he has come back to cast in his lot with this church again. The other was Mr. R. L. Mitchell, a young man whose father was for years an honored elder in this church, and who has gone to his reward.

The ordination and installation services will take place on the first Sunday of August, when a protracted meeting will be begun in this church.

[Correspondence of the N. C. Presbyterian.]

Resignation of Dr. Sampson :—Rev. Alfred T. Graham, Synod's Agent of Foreign Missions writes from Davidson, July 9th.: I regret exceedingly to have to confirm the report that our Field Secretary of Foreign Missions Dr. Sampson has accepted a call to another field of labor. I have in my hands a letter which I send herewith announcing his decision to accept the Principalship of the Fredericksburg Collegiate Institute and to enter upon his new work the middle of July. I am sure that this announcement will call forth universal regret from the people of our State. He has done splendid service for Christ and has certainly given all his time and energy and ability to the duties imposed upon him by the Synod of North Carolina. We all have learned to love him "for his work's sake" not only, but because of his own Christian character and worth as a man and a scholar. May God bless him in this important work to which he has been called by the Church. Let the prayers of God's people follow him that he may be given all wisdom and prudence and favor with the people in his effort to lead to a higher place of usefulness in this new enterprise of our beloved Church.

In his letter to Mr. Graham, advising of his desire to retire from the Field Secretaryship, Dr. Sampson writes :

"I cannot omit to express the sincere regret which I feel at the thought of leaving this State, and severing relations with good brethren who have been such kind and appreciative co-workers. These have been delightful months of work and I can only hope and pray that the seed sown in weakness may continue to bear fruit to the glory of our Lord and Master.

[Correspondence of the N. C. Presbyterian.)

Maxton :—Rev. Dr. H. G. Hill writes: We had the pleasure last Sabbath of receiving ten children of pious parents to full church privileges at Maxton. They were from ten to twenty years of age. They did not *join* the church but were reared in it, and their conversion was due, not merely to public religious instruction, but to faithful parental and Sabbath-school training. Some of these young persons professed faith in Christ during a recent meeting held here by Secretary L. A. Coulter.

[Correspondence of the N. C. Presbyterian.]

Red Springs :—Rev. S. M. Rankin writes, that seventeen have been received into the church during the last two weeks. Red Springs has had a general awakening of interest in religion. The Methodists had a good meeting of ten days duration, and at the close of their meeting Rev. W. M. Eldridge came and preached a week for us. His preaching was fresh and vigorous and made lasting impressions for good.

SOUTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

First Church, Columbia :—Fourteen accessions to First church, Columbia, at July communion.

TEXAS.

[Correspondence of the N. C. Presbyterian.]

Weatherford :—The church at this place has extended the Rev. J. D. Leslie, recently of Water Valley, Miss., a unanimous call to become pastor. Mr. Leslie has the call under consideration and it is not known yet whether he will accept or not.

DOMESTIC.

Rev. J. H. Crawford, a minister of the Northern Presbyterian Church, and pastor of the church at Mocksville, fell dead suddenly on the streets of that town a few days ago.

The Methodist parsonage of Yanceyville, sixteen miles from Yanceyville, Va., was destroyed by fire last week. It was one of the handsomest residences in the town.

Albemarle Presbytery.

The eleventh session of Albemarle Presbytery will meet with the Nutbush church at Townesville, N. C., August 15th, 8 p. m. Delegates will notify Capt. J. M. B. Hunt, Chairman of Committee of Arrangement, Townesville, N. C.

Bullocks, on the Oxford and Clarkesville Division of R. & D. R. R.; and *Middleburg* on the Raleigh and Gaston R. R., are the stations at which, according to convenience, delegates will be met. Notify Capt. Hunt as soon as possible.

J. N. H. SUMMERELL,
Stated Clerk.

July 10th, 1894.

The annual meetlng of the Woman's Missionary Union of Fayetteville Presbytery, will be held at Red Springs, August 8th, '94.

DR. HENRY C. ALEXANDER.

We announced last week the death of Dr. Alexander and promised to give further information this week. We find the following in the Central Presbyterian—just what is desirable :

The Rev. Dr. Henry Carrington Alexander, so well known and so beloved in Virginia, and throughout the Southern Church, died in New York City, on the morning of Thursday, June 28th. He had reached the home of friends in the city but a few days before, and was at once taken sick, apparently prostrated from heat. He became unconscious very soon, and no skill of physician availed to restore him. He passed into his rest very quietly on Thursday morning last, surrounded by his brothers and other friends. The interment was on Saturday afternoon, among the many illustrious dead, in the cemetery at Princeton,

Dr. Alexander was born in Princeton, September 27th, 1835, the son of the Rev. Dr. James Waddell Alexander, and grandson of Dr. Archibald Alexander, a native of Rockbridge county, Va., founder of a distinguished family, and one of the most revered names in the Presbyterian Church in this country. His mother was a daughter of the late Dr. George Cabell, of Richmond, Va., and sister of Dr. James Cabell, so long a Professor in the University of Virginia. He graduated from the college of New Jersey in 1854, and from the Princeton Theological Seminary in 1856. He was a class-mate in the seminary of the Rev. Dr. W. C. Roberts, of the Presbyterian Home Mission Board, Dr. Sheldon Jackson, now of Alaska, and of the late Dr. Francis Bowman, of Virginia.

Coming to Virginia, he was ordained by Roanoke Presbytery, September 3rd, 1861, and was installed pastor of the church at Charlotte C. H., where he labored until 1869. He was then elected Professor of Biblical Literature and Interpretation of the New Testament, in the Union Theological Seminary, Hampden Sidney, Va. For this position he had eminent qualifications, and to it he devoted himself with zeal and pleasure.

From the Seminary, he withdrew in 1891, after an honored and useful work, in which he left fine impression on the lives of a great number of ministers. Retiring from the seminary, Dr. Alexander found a congenial and useful work in the pulpit of the church at Oakland, Maryland, and in this work he spent his closing years.

He was made a Doctor of Divinity in 1870 by Hampden Sidney College, and a Doctor of Laws in 1891, by the same college, which knowing him well esteemed and honored him most highly.

He was an active member of the Synod of Virginia, and took valuable part in the Assemblies of 1866 at Memphis, of 1874 at Columbus, Miss., and of 1882 at Atlanta.

His great distinction among us was his extensive and accurate scholarship his elegant culture of mind through a wide range of reading, much intelligent travel, and a very large association with people of note and interest. From his sympathetic pen, came the charming life of his uncle, Dr. J. Addison Alexander, published in 1870; and numerous articles for reviews and papers. For years the notices of books and current literature by Dr. Alexander in the Presbyterian Quarterly have been a bright and attractive feature in that review.

As a pastor Dr. Alexander was greatly respected and beloved by the congregation and the community, having an unfailing fund of sincere kindness and Christian sympathy. He was a Christian gentlmen among the troubled and the poor, and to servants. As a preacher, his sermons were the production of careful thought, and were adorned with much literary grace and imaginative power.

In the somewhat secluded social circle of Hampden Sidney, he was for twenty years the centre and the light. His home was the example of refined and cordial hospitality; and of all assemblies, social, literary and musical, he was the life, as he now remains the brightest of memories.

Many homes in the land welcomed his visits; and many hearts will mourn that they are not again to greet him at the door. Children were an especial delight to him and to their pleasure he gave himself with zest. A rare scholar and eloquent preacher of the gospel a charming correspondent and a dear friend he was. Not at all beyond the prime of his powers and usefulness, he is suddenly taken from us to the greetings and assemblies above.

[From the Central Presbyterian.]

REV. DR. WM. DINWIDDIE.

On Saturday, June 30th, about 12 m., Dr. William Dinwiddie died at his home Greenwood, Albemarle county, Va. The daily papers tell that at 10 a. m., he was apparently well, chatting pleasantly with friends. Returning from the postoffice, with his mail matter, he went to his room complaining of feeling unwell. He said to his wife, "The Lord's will be done; the end is near at hand." And at once he had ended "the life that now is" and begun "that which is to come."

The shock comes to us all with more than doubled pain and solemnity. Another strong man has fallen, and a very striking personality is suddenly removed from our midst.

Dr. Dinwiddie was born March 7th, 1830, in Campbell county, Va. He was a student at Hampden Sidney College, 1845-'7, and afterwards taught in Botetourt and Buckingham counties. He was associated for a time with the Rev. J. Henry Smith, now of Greensboro, N. C., in the Samuel Davies Institute at Halifax C. H., Va. Entering the University of Virginia in 1851, he became, in 1854, a distinguished M. A. He was for two years an assistant Professor of Greek in the University, and for one year Professor of Greek. He established the Brookland school, Albemarle county, Virginia, in 1856, which he conducted for twelve years with ability and success. Serving as a ruling elder in Lebanon church, he now began preparation for the ministry, and under the direction of Rev. Dr. W. H. McGuffey, of the University, he studied theology.

He was licensed by West Hanover Presbytery in 1854, and in 1866 was ordained and installed pastor of Lebanon church. In 1870 he became pastor of the First church, Lexington, Ky., and in 1874 he took charge of the Second Presbyterian church of Alexandria, Va. He remained in this pastorate for ten or eleven years, when he retired to enter more fully into the evangelistic work, for which he had such eminent fitness, and in which he was so greatly blessed. Into this work he entered with great zeal. He became known and esteemed far and wide through his visits to the churches. Many were the precious seasons of awakening attending his ministry; and a great company in all the churches will remember him with peculiar affection, as their spiritual father.

With a fine presence, and melodious voice, with a clear and simple style, and an earnest delivery, with profound respect for the word he handled and a rare gift of scholarly analysis and exposition, he was a noble preacher of the gospel of reconciliation.

Dr. Dinwiddie was a consecrated servant of the Lord Jesus, a gracious man of pleasing manners, who made his home a sanctuary of all things good and true, and his life a witness for Him, for whose glorious appearing he waited.

ROLL OF HONOR.

The following members of Miss Barbara Coghenour's class, Sabbath-school First Presbyterian church, Concord, N. C., have recited correctly at one time the books of the Bible: Nora Fisher, aged 13 years; Cornie Pounds, aged 13 years; Ollie Fisher, aged 11 years; Wilma Caldwell, aged 10 years; Alice Cartland, aged 9 years.

C. M. PAYNE, Pastor.

Flossie Oehler and James Oehler have memorized and recited the names of the books of the Bible.

J. M GRIER,
Supt. Ramah Sunday-school.

Some twenty bright young women from Presbyterian families have received free board and tuition in the Normal and Collegiate Institute, Asheville, N. C., advertised in this paper. Some of these were ministers' daughters.

SECULAR NEWS.

NORTH CAROLINA.

On Sunday last as the Steamer D. Murchison was returning from Carolina Beach after having left some passengers there she took fire when about three miles from Wilmington. The flames spread rapidly under influence of a strong head wind and with greatest difficulty the captain got his wife and child into the life boat. The captain remained on board until the last, and then with the crew was taken ashore in boats which had put out from the shore. The boat was totally destroyed. She was built in 1869 and was insured for $6,000. She was principally owned in Fayetteville and for the past quarter century had been running on the Cape Fear river between that place and Wilmington. Within the past month she had been engaged in making schedule trips to Carolina Beach.

Henderson Gold Leaf: Many people are refusing to eat blackberries this year. This is especially true of some of the colored folks. A report has been put out that the locusts have laid eggs on this popular berry and made them dangerous to eat. In fact, several deaths have been attributed to this cause, although such rumors lack substantiating. —— Notwithstanding the slow growth of crops on account of the cool weather during the spring months the prospects in this county are generally good. Cotton, corn, tobacco and all growing crops are doing well.

Salisbury Herald: Eight years ago a curbing of good marble an inch and a half thick, was placed in the spring at Connelly's. It was taken out last week because the water had eaten away so much of the stone as to make it not fit for us. We saw part of the curbing this morning and were surprised to see the remarkable effects of the water. All of the stone that had been under water was eaten away and parts of it were less than a quarter of an inch thick. The waters of Connelly Springs are said to be a cure for stone in the bladder and its action on the marble curbing is proof indisputable that it will do so.

DOMESTIC.

On Sunday last Dr. J. W. Schwacke was drowned while bathing off Sullivan's Island.

Last week the tariff bill amply amended passed the U. S. Senate by a vote of 39 to 34. It goes back to the House for concurrence.

The watermelon trade has been seriously affected by the great railroad strike. Many roads have declined to undertake transporting them and in some cases where transportation was undertaken cars loaded with melons had to be abandoned.

Good rains in Louisiana succeeding a drought have been of immense good to crops.

In Austin last Saturday a vender of a cure for rattlesnake bites was struck by a rattlesnake which he was handling and in a moment fell to the ground. He died in great agony in a few hours. He had repeatedly let the snakes bite him and used his remedy successfully.

The great railroad strike has been the all-absorbing topic for several days, It was feared there would be bloodshed and incendiarism in Chicago last Sunday. No great damage was done at that time and place. But a day or two previously hundreds of cars had been burned with tens of thousands of dollars of merchandise, and some persons were killed by the firing of a company of State troops. President Cleveland proclaimed martial law in Chicago on Monday.

FOREIGN.

The plague is said to be decreasing in Yokohoma.

Great improvement in grain crops of Austria recently.

Eighty-six cases of cholera in St. Petersberg and twenty deaths in five days.

Italy has passed a severe law against anarchistic conspiracies and regulating the madufacture and possession of explosives.

Word has been received at Victoria, British Columbia, that on June 17th the village of Honmara, adjoining Yokohoma, was destroyed by fire, upwards of 1,000 houses having been consumed, and three days afterwards the heaviest earthquake experienced in Yokohama and Tokio since 1880 occurred. In both places there has been loss of lives and great destruction of property.

China is said to be making active preparations for war with Japan on account of the Korean affair. Japan is said to be preparing also, but in a quiet way.

The Constitutional Convention of Hawaii has declared President Dole the President for six years to come without the formality of a vote of the people. The Convention has made some amendments to the constitution offered for their consideration. The ex-queen despairing of being reinstated by the United States protests to all the foreign diplomats against the act of the new republic. They all returned the protests except the British minister who is said to be a friend of the queen.

Say Soes.

The man who half feeds the cow is as foolish as the one who half feeds the hired man. Energy comes from food.

Chickens should have an unlimited supply of green food, and a good grass range is best for them. Care should be taken to prevent them drinking stagnant or putrid water.

WHAT A WORD WILL DO.

Byron reminds us that a word is enough to rouse mankind to mutual slaughter. Yes, there is power in a word—Marathon, for instance, Waterloo, Gettysburgh, Appomatox. Great battles these, but what a great battle is going on in many a sick and suffering body. In yours, perhaps. Take courage. You can win. Call to your aid Dr. Pierce's Golden Medical Discovery. It acts powerfully upon the liver, cleanses the system of all blood taints and impurities; cures all humors from a common Blotch or Eruption to the worst Scrofula. Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short, all diseases caused by bad blood. Great Eating Ulcers rapidly heal under its benign influence. Especially potent in curing Tetter, Eczema, Erysipelas, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, Hip-joint Disease, "White Swellings" and Enlarged Glands.

Dr. Pierce's Pellets cure permanently constipation, biliousness, sick headache and indigestion.

Breathe clear air from morning to night, and from night to morning again, and you will be rewarded with a lightness of spirit that the chemist is powerless to bestow.

A Chance To Make Money.

I have berries, grapes and peaches, a year old fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; anyone will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and complete directions, to any of your readers, for eighteen two-cent stamps, which is only the actual cost of the samples, postage, etc., to me.

Mrs. WILLIAM BAIRD, E. E. Pittsburgh, Pa.

Take the self-denial gaily and cheerfully, and let the sunshine of thy gladness fall on dark things and bright alike, like the sunshine of the Almighty.—*James Freeman Clarke.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Third Quarter.—Lesson IV.

July 22d.—Flight into Egypt.

Matt. ii. 13-23. Commit vss. 13-15.

Golden Text. The Lord shall preserve thy going out and thy coming in. Ps. cxxi. 8.

I. THE STUDY OF THE LESSON.

First Step. There is no proper introductory work to be done on this lesson. It follows in immediate connection with the last lesson and is narrated only by Matthew.

Second Step. Master the points of the lesson: the vision, the command, and the warning, vs. 13; the prompt, cautious and persevering obedience, vss. 14, 15; the slaughter of the innocents, vs. 16; the permission and the return, vs. 19-21; altered plans, vss. 22, 23; fulfilled prophecies, vss. 15, 17, 18, 23.

Third Step. Study with your helps any points needing explanation:

Vs. 13. *Appeared to Joseph in a dream.* As we saw in studying Jacob's dream, so here: it was not merely that Joseph *dreamed* the angel appeared, but that the angel really did appear through the medium of the dream. This was the second time an angelic message had come to Joseph thus Matt. i. 20.

Into Egypt. Consulting your map you will see that it was the nearest country that was beyond Herod's jurisdiction; Bethlehem being south of Jerusalem, they could reach it without passing through Herod's capital; the road was easy and much travelled; and there was a large Jewish population in Egypt.

Vs. 14. *When he arose.* Properly as in the R. V. "And he arose and took." The obedience was immediate—he did not wait for the customary hour of arising. Readers of Ben Hur should be cautioned against the dull, phlegmatic character given Joseph. There is nothing in Scripture to justify it. He appears throughout as a man of most delicate feelings, tender consideration, earnest piety and prompt action—in all respects fit for the lofty honor of being the guardian of the infant Saviour.

Vs. 15. *Until the death of Herod*, which occurred about April 1, B. C. 4, or a few weeks, probably, after they had gone thither.

By the prophet, Hos. xi. 1. The relation of this prophecy to the event will be treated below.

Vs. 16. *Mocked*, i. e., his command set at nought and his craft outwitted. Nothing makes crafty men so angry as to be taken in their own craftiness.

Slew all their children, i. e., all the boys. In entire accord with the character of Herod—see last lesson. A few weeks afterwards when approaching his horrible end, he gave orders that at his death a number of prominent Jews should be put to death so that there should be some mourning at his death.

The coasts thereof; old English for the environs, or surrounding country.

Two years old and under, etc. Not indicative of the age of Jesus, but of the time the star appeared. Even here a liberal allowance was probably made on the side of cruelty and—as he thought—certainly. Supposing the men had given him anything upwards of a year, he would not be wise about birthdays, but would order all in their second year or under to be slain. "Two years old" did not indicate with them as with us those who were in their third year. From the population at Bethlehem the number is estimated at between 20 and 30.

Vs. 17. *Jeremy the prophet*, ch. xxxi. 15. See below.

Vs. 19. *Behold*, etc. The permission to return must come from the same source and in the same way as the command to go.

Vs. 20. *They are dead.* "They" is probably a generic, or indefinite plural, equivalent to saying. Not only is Herod dead, but there is no further danger from that source. But it may refer definitely to Antipater, Herod's son, who was executed by Herod five days before his own death, and who as the heir, may have concerned with his father in the massacre at Bethlehem.

Vs. 22. *Archelaus did reign.* Appointed king of Judea, Samaria and Idumea by the will of Herod and so proclaimed by the Roman army in Judea. Augustus, however, refused to confirm the title, and gave him only the title of Ethnarch. Joseph, however, would hear the news as it was first proclaimed. Augustus' decision would only be known weeks later.

Afraid to go thither. Judea was the part of Israel first reached from Egypt; the expression "go thither" evidently refers to his intention of returning to Bethlehem, and carries the further idea that he was afraid to settle anywhere in Judea.

Warned of God in a dream. The fourth Divine communication to Joseph recorded. This time it is not said that it was by an angel.

Into the parts of Galilee, i. e., the country of Galilee. It was the northern part of ancient Israel, separated from Judea by Samaria. He "turned aside" to reach it—that is passed around the southern end of the Dead Sea to avoid going through Jerusalem and continned his journey northward on the east side of the Jordan.

Vs. 23. *A city called Nazareth.* Introduced by the indefinite article because not previously mentioned in this narrative. The choice of a city was apparently left to his own judgment. Divine revelations are not given except where needed. He naturally chose Nazareth because, as we know from Luke, it was their former home. He had gone up to Bethlehem with no intention of remaining, but the birth of Jesus and the circumstances and prophecies that pointed Him out as the promised King evidently made them think that they ought to remain in Bethlehem the royal city.

By the prophets. Note the plural, and compare with vss. 5, 15, 17 and ch. i. 22, where the singular is used. There is no single, definite prophecy, He shall be called a Nazarene. See below.

Fourth Step. Make a summary of the lesson and compare it with ours:

SUMMARY. *Immediately after the departure of the Magi an angel warns Joseph to take Jesus and Mary into Egypt to avoid the wrath of Herod. He arises by night and at once takes his departure, and sojourns in Egypt, thus fulfilling prophecy. Herod getting no further information from the Magi uses the information that he has, and determined to make thorough work orders the destruction of all the boys in and around Bethlehem that are in the first or second year, filling the region with mourning like that of which Jeremiah speaks. Herod dying shortly after, Joseph is commanded to return, but fearing to remain in Judea on account of Archelaus, he does not return to Bethlehem as he had intended, but is directed by God to Galilee where he settles in his former home of Nazareth, again fulfilling prophecy.*

Fifth Step. Study the topics suggested by the Lesson in the light of God's Word.

Interpretations of prophecy,

There are three instances of fulfilled prophecy claimed in the lesson: two, on examination, seem to refer to past events in the history of Israel, and the other is nowhere found in the O. T. Is, therefore, N. T. interpretation of prophecy capricious and unreliable? Rather do we find that it is based on certain deep, fixed, underlying principles:

a. Identification between Israel and Israel's Messiah, so that whatever is true of one must in some sense be true of the other—illustrated in ve. 15 and Hos. xi. 1. Compare the promise to Abraham Gen. xii. 3, partly fulfilled by Israel but pre-eminently by Christ; the "Servant" prophecy of Isaiah, xlii. 1; xliv. 1. Much of this refers to Israel, but Israel failing to do its part (xlii, 19), the Messiah comes forward (xlix. 1) and says that the Lord has given Him Israel's work (xlix. 3, etc).

b. The typical character of events in Israel's history—illustrated in vss. 17, 18 and Jer. xxxi. 15-17. The captives from Jerusalem were assembled at Ramah (Jer. xl. 1) before being carried away to Babylon. The grief was so great that the prophet seems to see Rachel rise from her tomb in Bethlehem and weep with them. With that captivity the hope of the nation seems to be destroyed, but God assures them of a restoration. So in the wail of the mothers at Bethlehem Matthew sees that same cry repeated—with more reason. May not Rachel well rise and weep when the hope of Israel is destroyed by the destruction of "Him that is born King of the Jews." But God has preserved that Seed, and He shall return, bringing, in the end, all the lost of Israel with Him.

c. General statements of the prophets are summed up in single sentences—illustrated in vs. 23. It is repeatedly said in the prophets that the Messiah should be *Nezer*, a Branch Is. iv. 2; xi. 1; Jer. xxiii. 5; xxxiii. 15; Zech. vi. 12—when the idea is always the exaltation of that which was at first lowly and insignificant. Once He is even called "a root out of dry ground," Is. liii. 2. The name Nazareth was no mere coincidence but still carried with it the idea of lowliness and insignificance (John i. 46). God had aforetime fitted the place for the event. He was not to be known as of the royal city but to be called a Nazarene. Compare for a similar general statement Luke xviii 31-33.

Sixth Step. Study out and endeavour to appropriate the practical lessons of the lesson.

1. The vanity of fighting against God—Ps. ii.
2. God's watchful care of His own. *Golden Text.* But were not those who perished His own, too? Yes, for
3. God has a mission for every life—the shortest as well as the longest. The mission of these infants, by satisfying the vengeance of the king, was to protect the Infant Saviour, that He might in turn lay down His live for them and for all the world. And
4. God's Heaven is always open to little children.—Matt. xviii. 10, 14. And especially these, for
5. Those who suffer with and for Him are glorified with Him. Rom. viii. 17.

II. TEACHING THE LESSON.

This will depend in this lesson, especially, upon the age of the class. With advanced scholars the broad principles of the Bible Reading should be brought out, with others the simple lessons of the Sixth Step. These last should not be ignored by any, and with all the exact *facts* should be thoroughly mastered.

Prize Questions.

77. What other prophecy about Israel in Hosea was fulfilled in Christ?
78. How many Herods, or others of the family of Herod, are mentioned in the Gospels and Acts?

(Be careful not to give as different ones those that are mentioned under different names or in different texts. Number each and give *name and title*, and reference. Thus: 1 Herod the Great, King of Judea, etc., Matt. ii. 1.)

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On 13th of June, in Wilmington, N. C., by Rev. Peyton H. Hoge, D. D., Mr. EDWIN W. SAWYER, of Hyde Park, Mass., and Miss FRANCES C. JOHNSON.

On July 5th, at the residence of Mr. B. H. Bell, the bride's father, by Rev. J. L. Currie, Mr. S. I. LAW, of Mississippi, and Miss ANNA BELL, of Hillsboro, N. C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

In Concord, N. C., June 24th, 1894, Mrs. M. E. FOARD, relict of the late Maj. R. W. Foard, in the 75th year of her age.

From youth a professing Christian and for over fifty-one years a devoted member of the Presbyterian church of Concord—this "mother in Israel" came to the grave in a full age, "like as a shock of corn cometh in his season." Mrs. Foard was a decided Christian, an earnest, successful church worker, a model woman. Her vigorous mind well trained by religion and culture, possessed faculties both intellectual and moral, admirably harmonized, the result being an eminently beautiful and elevated character and a very useful and successful life. While wholly distrustful of self her repose on the love of Christ was most child-like, and the peace that filled her heart made her face to shine, while the charity that flowed from her life made it a benediction. All who came under her gentle influence felt the charm and benefit of it, and "her children arise up and call her blessed." As a faithful Christian mother, she enjoyed the privilege of welcoming into the fold of the Redeemer all of her surviving children and some of her grand children, several of her sons being honored officers in the Church of God. All who knew this good woman will testify to her strong faith, her cheerfulness under trials and discouragements, her unselfishness, her devotion to duty, her fidelity to trust. She never grew out of sympathy with the young, she love them and they loved her. In the weary days of weakness and suffering allotted to her, she cheerfully and patiently "endured as seeing Him who is invisible" and so cordial was her welcome and so bright her countenance that few of the friends who visited her were aware of her sufferings. When at last the end came she sweetly fell asleep and passed painlessly and peacefully into the "rest that remaineth."

Her departure leaves a great blank behind her, but it is a blank filled with precious memories and abundant hopes.

"As a cloud of the sunset slowly melting in heaven,
As a star that is lost when the daylight is given,
As a glad dream of slumber which awakens in bliss,
She has passed to the world of the holy, from this,
She hath passed, but oh! sweet as the flow'rets shall bloom,
From her last lonely dwelling, the dust of her tomb
The charm of her brightness as heaven's own breath,
Shall rise like an incense from darkness and death."

PASTOR.

RESOLUTIONS OF RESPECT.

At a meeting of the session of the Oxford Presbyterian church held July 2d, 1894, the following minutes were adopted:

The committee appointed by the session to prepare a minute relative to the death of Maj. T. B. VENABLE, beg leave to report as follows:

T. B. Venable, son of Hon. A. W. and Mrs. Isabella Brown Venable, was born Dec. 9th, 1825, and died, after a lingering and painful illness, June 23d, 1894. He was graduated with distinction at Hampden Sidney College about the year 1853; studied law and settled in Oxford to practice his profession. While at college, he professed faith in Christ and united himself with the church of his father's, being a lineal descendant of the Huguenots on his father's side, and from the Scotch Irish on the mother's.

In the year 1867, he was made an elder in the Oxford church and continued in the active duties of that office until his death.

Resolved 1st. That we record, with sincere sorrow, the death of our late brother and associate, in the eldership of the church, Major Thomas Brown Venable.

2d. Nevertheless, that we bow with humble submission, to the will of our great Captain, by whom he has been summoned to his reward.

3d. That we deeply sympathize with the bereaved family, and commend them to the God of all grace, comfort and peace.

4th. That this minute be spread on the records of the church.

5th. That a copy be sent to the family of our deceased brother, and that a copy be published in the NORTH CAROLINA PRESBYTERIAN and the Public Ledger.

COMMITTEE.

Patient suffering is no virtue if there be a remedy.
Beecham's
WORTH A GUINEA A BOX.
Pills
(Tasteless).
positively cure Indigestion, Biliousness, Sick Headache. Why endure continued Martyrdom?
25 cents a box.

The College For Women,

COLUMBIA, S. C.

FALL SESSION BEGINS SEPTEMBER 19, 1894.

FULL COURSES OF STUDY IN COLLEGIATE, ACADEMIC AND PREPARATORY Departments. Unequalled advantages in the study of Modern Languages; French and German spoken and taught by native teachers. The school of music includes the study of piano, organ, violin, harmony, counterpoint, theory, vocal culture and a course of reading to suit the requirements of each individual. Few Colleges in the South and none in the State have musical departments that can equal that of the South Carolina College for Women. Art department unsurpassed. Buildings heated by hot water heaters; lighted with gas; hot and cold water baths and first-class sanitary arrangements on each floor. Best, purest and most wholesome water. The grounds are four acres in the midst of Columbia, opposite the Presbyterian Theological Seminary; the most beautiful of any school in the South, making a winter garden attractive for out door exercise. For catalogue with full information address the President, REV. W. R. ATKINSON, D. D.

Patrons as References: Rev. L. H. Blanton, D. D., Chancellor Central University; Rev. E. M. Green, D. D., Danville, Ky.; Rev. L. C. Vass, D. D., Savannah; Rev. Prof. J. D. Tadlock, D. D., Rev. Prof. F. R. Beattie, D. D., and Rev. S. M. Smith, D. D., Columbia; and Professors E. S Joyner, LL.D., Rev. J. W. Flinn, D. D., Rev. E. L. Patton, LL.D., of the State College, Columbia; Dr. J. H. McAden, Charlotte, N. C., Mr. Edmund Lilly, Mr. J. R. Kenly and others, Wilmington, N. C.

In Reidsville, N. C., June 26th, 1894, Col. JAMES IRVIN, the senior elder of the Presbyterian church of Reidsville.

Col. Irvin was born June 12th, 1819, and was a son of George Irvin, who was born in Scotland. At an early age he became a Christian, and was respected, beloved and honored unto the end, by all men in his community as a true servant of God. In 1847 he was ordained an elder in the Presbyterian church, and served the church continuously in this capacity, at Speedwell, Wentworth and Reidsville for forty-seven years. And for a time he served his county as clerk of the Superior Court, and as Senator in the State Legislature.

His life was a constant example of the truth and beauty and power of religion. We loved him much, and his loss is deeply and widely felt; but our loss is his eternal gain. His end came peacefully, having retired at night in his usual health, and fallen asleep, he awoke no more!

"Asleep in Jesus! blessed sleep!
"From which none ever wakes to weep!

PASTOR.

The following was adopted at a full meeting of the session July 1st, 1894:

IN MEMORIAM!

WHEREAS, Our Heavenly Father in His most holy and wise providence, has been pleased to remove from our midst by death, our beloved brother and co-presbyter, Col. JAMES IRVIN. Therefore, be it resolved by the session of the Reidsville church:

1. That in the death of Bro. Irvin the Presbyterian church of Reidsville has not only lost her senior elder and one of her most earnest, and faithful officers and teachers, but also one of her most exemplary and devout Christians.

2. That while we most humbly bow to the will of God, we, the session of this church, will ever cherish in memory, the wise counsel, the godly example, the faithful service, the earnest prayers, and the many noble qualities our brother possessed as a true servant of God.

3. That we tender our heart-felt sympathy to his sorrowing wife and daughter and sons, with the prayer that the Lord will lift upon them the light of His countenance, and give them comfort in the blessed assurance that our beloved brother "has kept the faith, fought the good fight, won the crown, and has been called to the marriage supper of the Lamb."

4. That a blank page in the Records of this church be dedicated to his memory, and that a copy of these resolutions be furnished the bereaved family and the NORTH CAROLINA PRESBYTERIAN for publication.

Signed by the session: Rev. D. I. Craig, J. M. Andrews, R. P. Richardson, Jr., R. M. Denny, S. H. Boyd, J. N. Craig.

At his residence in Cumberland county, N. C., April 17th, DUNCAN J. MUNROE, in the 61st year of his age, and in the midst of his usefulness.

Numerous hearts were saddened as they learned of his sudden decease. By the kind emotions of his heart, and the willing services of his life, he greatly endeared himself to the community in which he lived. A faithful soldier, a true and worthy citizen, an humble and faithful Christian and church officer, he will be held in grateful remembrance. To be good and to do good are the highest qualities of manhood.

An affectionate wife and four promising children mourn their irreparable loss. May God's grace sustain them.

At her son's, in Mills River, on the 31st of May, 1894, in her 58th year, Mrs. TERESA A. BURGIN. For some days she had been unwell when she was stricken with paralysis from which in ten days she fell asleep. Rarely that death takes from us one of a purer life and a higher type of piety.

At the age of 18 she joined the Presbyterian church and from that time she grew in grace and ripened in fitness until she was fully ready to go.

"'Tis sweet to think that He who tries
The silver, takes His seat
Beside the fire which purifies,
Lest too intense a heat,
Raised to consume the base alloy,
The precious metal, too, destroy.
"'Tis blessedness to know that He,
The piece He has begun,
Will not forsake till He can see
The gracious work well done—
An image by its brightness shown,
The perfect likeness of His own."

PASTOR.

WILMINGTON MARKET,

FOR

WEEK ENDING, JULY 11, 1894.

SPIRITS TURPENTINE: Steady through out at 27½ cents—closing firm.

ROSIN: Strained 92½ cents and Good Strained 95 cents on Thursday 5th; since 2½ cents off on each quality—closing steady.

CRUDE TURPENTINE: Hard $1.00, Yellow Dip $1.75 and Virgin $2.25 throughout.

TAR: Receipts taken day by day at $1.30.

TIMBER: Hardly enough coming to make a market, but prices are better for what is selling.

ROANOKE COLLEGE. 42d YEAR.

Course for Degrees, with electives; high standard. Also Commercial and Preparatory Courses. Library of 17,000 volumes—building enlarged. Working Laboratory. Healthful mountain climate. Good morals. Five Churches. **Expenses very moderate.** Special terms to sons of clergymen and candidates for the ministry. Aid to needy students. Catalogue, with views of College and vicinity, free. Address CLERK OF FACULTY, Salem, Va.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.

IN EFFECT JUNE 24th, 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m.
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "
SOUTH BOUND.	**No. 1. Daily ex Sunday.**
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11 35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m.
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28 "
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.15a.m.
LeaveMaxton	8.18 "
Leave Red Springs	8.50 "
Leave Hope Mills	9.39 "
Arrive Fayetteville	10.00 "
SOUTH BOUND.	**No. 3. Daily ex Sunday.**
Leave Fayetteville	4.42p.m.
Leave Hope Mills	5.05 "
Leave Red Springs	5.53 "
Leave Maxton	6.27 "
Arrive Bennettsville	7.30 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "
SOUTH BOUND.	**No. 15. Mixed. Daily ex. Sunday.**
Leave Madison	12.30p.m.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

NORTH BOUND CONNECTIONS.

Trains No. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

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FOR THE FAMILY.

WATCH, MOTHER!

Mother! watch the little feet
Climbing o'er the garden wall,
Rounding through the busy street,
Ranging cellar, shed and hall.
Never count the moments lost,
Never mind the time it costs;
Little feet will go astray,
Guide them, mother, while you may.

Mother! watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay.
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother! watch the little tongue
Prating eloquent and wild,
What is said and what is sung,
By the happy, joyous, child.
Catch the word while yet unspoken;
Stop the vow before 'tis broken;
This same tongue may yet proclaim
Blessings in a Saviour's name.

Mother! watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart;
Keep, O keep, that young heart true.
Extricating every weed,
Sowing good and precious seed;
Harvest rich you then may see,
Ripening for eternity.

Items for Lady Readers.

The atmosphere has been full of "commencement echoes," and sweet girl graduates have been turned out by the dozens from our schools and colleges. Nothing is more interesting than to watch these happy eager girls as they stand on "the brink where the brook and the river meet" stretching out their hands for the dainty blue-ribboned diploma, that may mean so much or so little to them. One hundred and forty-six of these bright girls will graduate this week from the city high schools, and as "Woman's World and Work" feels a peculiar interest in the future lives of these young hearts, now all aglow with the early bloom and the mornig dew, the question occurred to her, "What becomes of the large army of girls who each year are dubbed graduates and go forth from their alma maters to take their places as part of this great commonwealth?" And so this department put this pertinent question to many of the class of '94, "What plans have you mapped out for your future?" And the almost invariable answer came, that they were going to be teachers, typewriters, stenographers, writers, clerks in stores, etc. Some few were going to take up a higher course of education, and a few others laughed and said that they were going "to make their debut next season and have a real good time before settling down in life." But one demure little maiden who was laughing interviewed during a ride the other afternoon in a down-town street car answered promptly: "I'm going to be a housekeeper, and learn how to sew, and cook and keep the children clean, and papa's buttons sewed on all right, and the house neat and orderly. You see, mamma says that she thinks that I am too young to go into society, and as I have no occasion to go out in the world and make my living just now, yet the time may come when I will have to do so; and I do think it is so much nicer for a woman to select an employment which will keep her at home than that which will bring her into contact with the world. You see I have been reading the papers a great deal lately, and it appears to me that housekeepers have so much trouble from all the talk I hear about the servant-girl problem. Now it seems to me that if some of us girls who have to earn a livelihood would devote some time to learning the art of good housekeeping they could obtain better paying positions than if they entered the crowded fields of teaching, typewriting and stenography. I am sure any good family would give at least $25 or $30 a month for a good housekeeper, and board and lodging you know counts for something. Another thing, the housekeeper enters the family as a member, and not as a menial; she is clothed and fed and protected, and surely is not this much better than to be brushed up against the world, which a woman's sensitive nature makes such an unequal battle on her part. Oh, yes! I have quite decided. I am going to be a good housekeeper, and learn how to make home happy. And really, dear reader, could any mission be nobler, any ambition purer and truer, than that which this little high school graduate has set for herself? There was an earnest ring in her voice and a happy look in her eye that showed that she meant what she said, and pondering on her fine, true purpose, the old lines kept running through my mind, "Home staying hearts are best," and "The hand that rocks the cradle is the hand that rules the world."—*N. O. Picayune.*

Things Useful.

To keep cheese from molding or from drying, wrap it in a cloth damped with vinegar, and keep it in a covered dish.

Apple sponge is made by covering half a box of gelatine with cold water and allowing it to stand for half an hour; then pour over it half a pint of boiling water, and stir until dissolved. Press a pint of stewed apples through a sieve and mix with the gelatine; add a pound of sugar, and stir until it melts; squeeze in the juice of two lemons; turn the mixture into a tin pin; set on ice until it begins to thicken. Beat the whites of three eggs stir into the apples; beat all together until thick and cold. Pour into a mould and set on ice to harden. Serve with whipped crem.

Bread Pudding with Cherries.—Put one cupful (one-half pint) milk in a double boiler. When hot add two ounce of stale bread crumbs, a grated rind of lemon, one tablespoonful butter. Cook ten minutes. Beat two eggs, without separating; add four table-spoonfuls sugar and another cup of milk; add these now to the boiler, then turn into a greased baking dish, sprinkle with dried cherries and bake in a moderate oven until a golden brown. Serve hot.

Cream Raspberry Tart.—Line a dish with paste and fill with raspberries, made very sweet with powdered sugar. Cover with paste, but do not pinch it down at the edges. When done, lift the top crust, which should be thicker than usual, and pour upon the fruit the following mixture: One small cup of milk—half cream, if you can get it—heated to boiling; whites of two eggs, beaten light and stirred into the boiling milk; one tablespoonful of white sugar, one half teaspoonful cornstarch wet in cold milk. Boil these ingredients three minutes; let them get perfectly cold before you put them into the tart. Replace the top crust, and set the pie aside to cool. Sprinkle sugar over the top before serving. You can make strawberry cream tart in the same manner.

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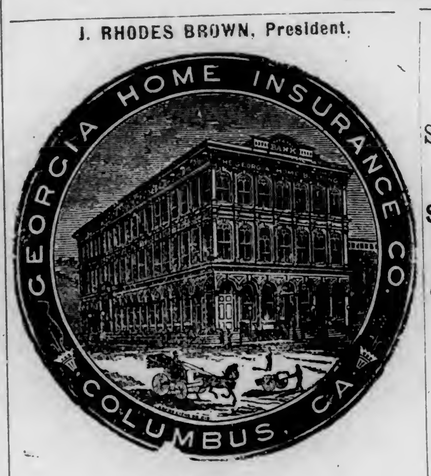
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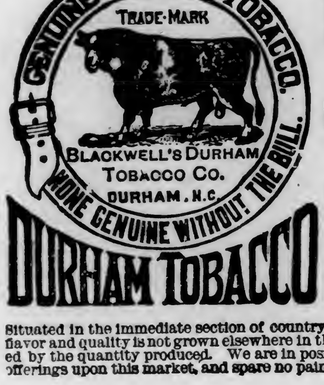
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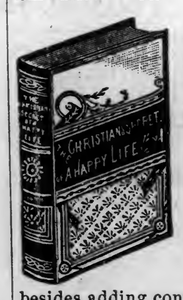
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WHAT MOTHER SAYS.

Now here's a hand-glass, let me try
If I can this time see
Just one of all those funny things
My mother sees in me.

She says my eyes are violets—
And what she says is true—
But I think they are just two eyes;
Don't they look so to you?

She says that my lips are cherries red,
And makes b'lieve take a bite;
They never look like that to me—
But mother's always right.

She says each cheek is like a rose;
And this I surely know.
I never would believe it—but
What mother says is so.

She says my teeth are shining pearls;
Now that's so very queer;
If some folks said it, why, I'd think—
But then, 'twas mother dear.

I only see a liftle girl,
With hair that's rather wild,
Who has two eyes, a nose and mouth,
Like any other child.

St. Nicholas.—

What Came of It.

Fred lay on his back on the sofa watching the shadows of the fire-light dance on the ceiling. It was so nice at Grandma's but a boy did not get very tired of playing, and skating all day was hard work. "Little Aunt Kate," as Fred called his father's youngest sister, because she was the youngest of the family, had told him that he had better lie down on the sofa till supper time, and it did feel comfortable, to be sure.

After a while the shadows began to look very queer up there on the ceiling, and to do strange things in the way of waving back and forth. Grandma grew large and then small as she sat in her rocking-chair beside the fire, and Aunt Kate almost vanished away; and then the first thing that Fred knew there was some one else sitting there. Where did she come from? Yes, it was Nora, and she seemed to have been crying.

She was sitting in a chair before Aunt Kate, and she was talking to her. Nora certainly was not there a moment ago. Had he been sleep? Well, he guessed he hadn't; but it was odd. What was Aunt Kate saying?

"I'm very sorry, Nora, but you must try not to worry. We will see what can be done."

"You see, Miss Kate," said Nora, drying her eyes and folding her hands in her lap, "he is such a good boy, and it seems so hard for him to lose his place just now when they need the money so much at home. If he had kept it he would have had a holiday to-morrow, but now he will have to work all day, and it will be so hard for him when all the other boys are playing."

"How is that?" asked Aunt Kate, kindly.

"Why Farmer Brown wants some wood chopped up, and all his men are too busy to do it, and he told Bennie if he wanted to work on a holiday that he would pay him double, and of course poor Ben could not refuse. I wish he could get a place on the farm, but Farmer Brown thinks he's too small.

"Will it take him all day, Nora?"

"Yes, Miss Kate, I think it will. If brother Will was at home he would help enough to let him have part of the day, but he is off with the lumbermen."

Fred did not hear any more of the conversation, and presently Nora went out.

Fred was looking toward the shadows again—I say toward, because though his eyes looked that way he did not see them. "That's just awful," he was thinking. "Work all day on a holiday, my! Too bad his brother or some one could not help him. Ben's a good natured fellow, and I'm ever so sorry for him. Most wish I had been asleep, and then I couldn't have heard.

"You might help him," something seemed to say. "Why couldn't you go to Farmer Brown's for an hour in the morning? Then he could have at least one hour of holiday, and if he had company there is no doubt that he would work faster than if he were alone; why, it might be worth two hours to him."

Fred lay still again for as much as five minutes. "Well, I'll do it," he said, at last; and then Fred jumped up from the sofa quiet rested and ready for his supper.

The next morning he tramped off toward Farmer Brown's. "Where are you going, Fred?" called Walter Dent, almost as soon as had started.

"Going to help Ben; he has to work all day, unless someone helps."

"I'll go too," said Walter.

"All right, only fetch an ax," said Fred.

So Walter ran home for his ax and then he and Fred went on together; but before they reached the farm they met two more boys.

"Going to help Ben, so's he can have some holiday," our boys called out before they could ask the question.

"We'll go, too," they said, when they heard the story.

"Won't be room for any more to chop," said Fred, "but you too can pile the wood in the shed."

So on they all went, and I wish you could have seen Ben's face when he saw them. He thought that they had come to sit with him a while, and he was glad enough of their company, as any boy will know; but when he heard that they had come to help him—why, he had to stop long enough to toss his cap in the air, and then they all set to work. They made such a chatter that Farmer Brown soon came out to see what it was all about." "Well, I never!" he exclaimed, when he saw what was going on, and then he went back into the house and soon appeared with a great plate of ginger bread, which he sat down on a log. "Pitch in, boys," he said, "and I'll tell you what, I take some stock in fellows who are willing to lend a hand. You seem to know how to work, Ben; fond of farm work?"

"Yes, sir," answered Ben.

"Hem!" said Farmer Brown, and then walked away with his hands in his pockets. When the hour was up, though Ben insisted, not a boy of them would stop, and do you see what the consequence was? Why, by eleven o'clock the five boys had done the work of six. "Halloo!" said Farmer Brown, "I guess you can leave the rest till to-morrow, my new boy will have time to finish it then," and his eyes twinkled.

"Well, you see," as the boys looked surprised, "I thought that a boy for whom four other boys were willing to give up two hours of a holiday must be worth trying, even if he is small. So be here bright and early, Ben; and now clear out, the whole of you."

"Oh, Grandma," said Fred, that evening, as he lay on the sofa again: "It was so funny when all the boys came, just like Henry Penny, you know."

"I am very glad," said Grandma, "that it was such a good example that they followed."

"I didn't want to go, at first," said Fred, honestly.

"Are you sorry you gave up part of your holiday, now?" asked Grandma.

"No, indeed." said Fred, "because, you see, Ben had most of the day, and Farmer Brown is going to try him, so he'll have a place to work; and then there was such a lot of that ginger bread, and it was the very best kind."

Grandma laughed, but she thought to herself that it was because Fred was happy from his kind action, and not the ginger bread that made him so satisfied about the loss of part of his holiday.—*Annie L. Hannah, in S. S. Visitor.*

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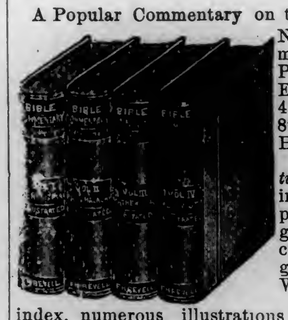
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Dated May 13, '94.	No. 23 Daily.	No. 35 Daily.		No. 41 Daily.
	A. M.	P. M.	.....	A. M.
Lv Weldon	11 52	9 27	.....	... .
ArR Mount	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro	2 40	.....	... ..	.....
Le Tarboro	12 25	.....	.....	.....
	P. M.	P. M.	.....	.....
LvR Mount	1 02	10 20	.....	6 00
Lv Wilson	2 08	11 01	... ..	.....
Lv Selma	2 58	... ...	....	.....
Lv F'y'ville	4 35	12 51	.....	.....
ArFlorence	7 25	3 00	.....	.....

	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson	2 18	.....	.....	6 35
LvGoldsboro	3 05	.....	.. ..	7 20
LvM'gnolia	4 16	.....	.. ...	8 29
Ar Wilm'tn	5 50	.....	.....	10 00

TRAINS GOING NORTH.

Dated May 13, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.	.....	P. M.	... ..
LvFlorence	7 50	.....	7 25	.....
Lv F'y'ville	10 25	.....	9 30	.....
Lv Selma	12 08	.....	.....	.....
Ar Wilson	1 00	.....	11 27	.....

	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn	9 00	.....	.....	7 00
LvM'gnolia	10 40	.....	.....	8 33
LvGoldsbo'	11 55	.....	.....	9 40
Ar Wilson	12 40	.. ...	.....	10 27

	No. 78 Daily.		No. 32. Daily.	
	P M		P. M.	P. M.
Lv Wilson	1 10	.....	11 27	10 32
ArR Mount	2 13	.....	12 05	11 15
Ar Tarboro	2 40	.....	... .	.....
Lv Tarboro	12 25	.....	.....	.....
LvR Mount	2 13	.....	12 05	.....
Ar Weldon	3 19	.....	12 58	....
	P. M.	.....	A. M.	.....

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

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Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

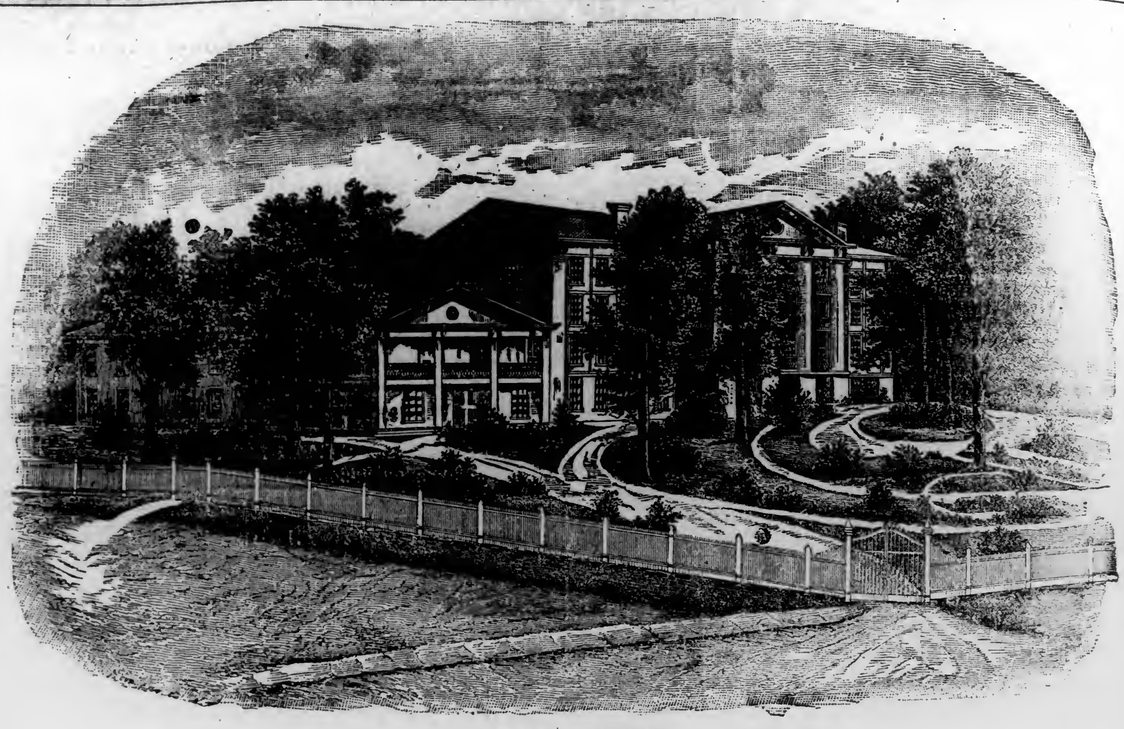
Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

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TRAINS GOING SOUTH.

Dated June 3, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington	*3 40		.....
			.....
Leave Marion	6 31		.....
Arrive Florence	7 10		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	*7 50	* 8 20	.....
Arrive Sumter	8 45	9 40	... ..
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 47	*9 58	.....
Arrive Columbia	10 10	11 10	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 55	5 45	.....
		No. 59	.....
	A. M	P. M.	.....
Leave Sumter	5 55	* 5 56	.....
	A. M.		.....
Arrive Florence	7 10	7 05	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence	*7 40	.. ..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 20 p. m., arriving at Hartsville 9 00 p. m. Daily except Sunday.

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This JABEZ was a man of importance. He gave a name to a city. His mother may have given the name which means sorrow. But, if she lived, that sorrow may have been turned into joy at the success and honor of her son. He owed much to her strong character and early teaching and training. It would be a real joy to any mother to see her children come to honor by her impress upon them and their earnest effort to make her forget her early sorrow. It is worth a mother's many cares and her reward of toil to see her children in honor. The parents may well be diligent. A mother may well weigh her opportunity and her privilege and her children should strive to reward all her cares and counsels.

This man's character is full of interest. He was more honorable than his brethren. It was not a mere matter of title such as we give now to signify office, or rank, or political influence without any suggestion of character. It was not merely his reputation, but his worth that made the record. Alas, for the empty titles of our day until we question the merit in their possession. Give us more of genuine goodness and nobility, and only then the title. JABEZ was honorable. Tradition calls him a doctor of the law and he was an honorable judge, a man of integrity and fairness, and clearness in opinion and decisions. He was public-spirited. Schools were founded by him and a city was named for him. He was religious as well—pious and benevolent. Realizing the importance of preparation in youth for maturer years, knowing the value of his own training and seeing the neglect of many, and the desire of worthy youth to study, he gave personal attention to found schools of useful knowledge for the moral culture and religious instruction and welfare of the young. His disciples were said to be distinguished for fervour in worship, docility in receiving instruction, and carefulness in treasuring the teaching they received. It is even said that with their deep piety they had the spirit of prophecy.

He was a man of prayer. This is a most needful factor in the full strength of a public life. It is needed in our politicians and must be the main strength of every real statesman. This man's prayer was earnest, thoughtful and successful. It is worthy of special study. He believed that GOD is and that He is a rewarder of them that diligently seek Him, and that as a covenant keeping GOD He may be sought with confidence and humble boldness. This prayer was humble with the desire to be kept from evil and saved from grief. It breathed an ardent desire with intense feeling, with becoming reverence It was thoroughly in earnest. This earnest desire in faith is what our LORD commends. There was the personal need confessed and the personal want expressed in the petition, "bless me." It was the yearning cry of the soul for GOD's favor which is life. It must have His blessing which is better than life. Thus the suppliant is ready to make request for temporal things, for bestowal of earthly necessities and for increase of worldly possessions. This is the right order. Until the soul submits to GOD its own helplessness and seeks His grace and strength it is not prepared to pray for any earthly good. Such prayer is proper on entering upon life's duties, making a start in business, taking profession or pursuit, going on a journey, making a home. It should be our daily habit as in pursuit or possession we are engaged in any calling, or labor, or recreation. It is more needful to be upholden by the LORD. It is far better than shields and soldiers, or wealth, or friends. To be kept from sin is better than to secure applause or any other thing that men seek after.

This prayer was rewarded. That is what we may expect of GOD for any true praying. JABEZ was preserved from evil and danger. His work was prospered. He was delivered from grief and sin. He was exalted to honor. He had enlarged spiritual coast. His horizon was expanded. Larger lands to cultivate and wider seas to sail and broader views were given.

We rejoice to find a man of prayer and plenty and power, as occupation and distinction of piety in that olden time, and commend our new friend to the busy people of our times, who are too much occupied with self and schemes to pray, and too unmindful of their dependence on GOD to thank Him and take all counsel of His HOLY SPIRIT.

THE LOUISVILLE COURIER JOURNAL says:

"The authorities of the Louisville Presbyterian Theological Seminary announce that they have secured the services of the Rev. Robert L. Dabney, D. D., LL. D., for the next session. This a most valuable addition to the seminary's force of instructors. It is no extravagance to say that Dr. Dabney has no superior in this country as a vigorous thinker and incisive writer on theological and philosophical subjects. His able treaties on the Sensualistic Philosophy and on Theology have carried his reputation beyond the sea. He excels as a teacher, and in this vocation he has a long and widely useful career. For thiriy years Dr. Dabney was a professor in the Union Theological Seminary of Virginia, and in order to secure a milder climate, about ten years ago he accepted the Chair of Philosophy in the University of Texas, from which he has recently resigned. It may be interesting to many to say that during the war Dr. Dabney served on the staff of Stonewell Jackson, and has written a life of the great General. In the councils of the Southern Presbyterian Church he has always been most influential, and he presided as moderator of the General Assembly when it met in 1870 in the Second Presbyterian church of this city. Dr. Dabney is to lecture on Christian Ethics and on Philosophy in relation to Theology. The course of lectures will cover six weeks and will be delivered during the months of November and December. A certificate will be given the students who pass the examination on these lectures.

FOOTSTEPS BACKWARD.

My dear brother, Dr. DANIEL, almost takes one's breath away. His logic takes *back-tracks* on my article with such a rush, that I hardly can realize what my article was about. I wrote about an apparently minor action of the General Assembly that came in the report of the committee on Theological Seminaries, that nobody had blazoned abroad, that no newspaper had discussed, but that seemed to the writer worthy of consideration. Among other considerations I mentioned that it dovetailed into the proposed revision of our law of licensure. When, *presto change!* The tail wags the dog! the cart pulls the horse! and herein lies "the real significance of the action of our last Assembly concerning Licensure and Ordination." This whole matter of licensure which the Church has been agitating for years, was not for its own sake, but the sly fellows were fixing up a scheme that would dovetail into another scheme that they were keeping dark until now. Verily craft has overreached itself. They have fallen into the pit they digged. Their plot has been laid bare. If they had only waited until their revision was *adopted* before they showed their hand!

For myself I must say, I was not called into their counsels. Whoever the conclave that arranged this campaign and brought it so near to a successful consummation before it was discovered, I was not one of them. In my simplicity I attributed the "dovetailing" to Providence, and took it as an evidence, that the Church was beginning to look *all* its problems in the face in a practical common-sense way, unhampered by tradition, and unscared by the cry of "Methodism."

1. To remove prejudice—for it does not bear upon the main point before us—let me say that I did not assert that six months vacation was an "absolute essential to real advance in scholarship" but that "leisure for research, and authorship" was such an essential. Without six months vacation the fathers did great things; with it they could have done greater things. The work that Dr. JOHNSON is now doing in the grissle of his young manhood in editing Dr. PECK's papers would have done vastly more good to the Church had Dr. PECK had the time to do it himself. Much has now to be laid aside as out of date, and much is lost hopelessly for lack of touches that he only could give. Our Church has lost fearfully by overcrowding its Professors.

2. If any one is in danger of being swept from his feet by Dr. DANIEL'S hurricane logic, let him anchor himself by this FACT. The plan proposed with regard to our seminaries is the Scotch plan—the immemorial Scotch usage. Yet the Scotch have our present system of licensure—the one that Dr. DANIEL stands to. So, however they may dovetail, they do not stand or fall together. You may have either plan of education with either theory of licensure.

3. If the "valid for three years" clause in the proposed revision be understood as abolishing the Presbytery's power to revoke a licensure at will, I am heart and soul with Dr. DANIEL. I would not vote for the revision unless that is made clear. I have not the paper by me, but am confident it was intended only to *limit the term*, not to abridge the Presbytery's power of recall. That point should be made perfectly clear before it is adopted, if there is anything ambiguity about it.

4. I cannot under present conditions—away from all authorities and even without a Book of Church Order—discuss at length the doctrine of vocation with Dr. DANIEL. I agree entirely with him as to the three-fold evidence of the Divine call. It was the meat on which I was fed, and I have never found anything better. But I find nothing in that doctrine, nor in the Word of GOD, that shows that "*licensure is order to a call*," and only that. Here is Dr. DANIEL'S ladder—and it was once my own: "The reception of a candidate is in order to training; training, to licensure; licensure, to a call; a call, unless for unforeseen causes, to ordination." It is just in the midst of that ladder that I take emphatic issue with Dr. DANIEL. *Licensure is in order to probation.* Who is the judge? According to Dr. DANIEL—and the general tendency of our present system—*the people.* The court has "said its say" at licensure. All that remains for it to do—"except for unforeseen causes"—is to register the people's will. *Why then, I ask, did our Book require an elaborate examination at ordination? Theoretically,* the matter is still *sub judice.*

Now all we know about this matter from GOD'S Word is found in 1 Tim. v. 22, "Lay hands suddenly on no man" (unless that refers to *discipline*); iii. 6, "not a novice;" iii. 10, "And let these (deacons) also first be proved"—implying probation for elders. Now there are a number of us—and I believe a growing number—who are very firmly convinced of two things:

(1.) To put a man on *probation* all that is necessary is *probable* evidence of his call. That would seem to be self-evident, but we have made it mean: the Presbytery judges this man called to preach.

(2.) It is not right to keep a man in a long course of training before you give him a chance to *try* his gifts. He should have enough training to make him *safe*, but not necessarily enough to pronounce him a fully equipped minister. Having been licensed on these terms no man can complain if he is kept from going further, until he is equipped.

Our ministry is full of men that are not called to preach—as shown by the fact that they are not preaching, can get nobody to preach to. They are good men, perhaps scholarly men, but they are not called to preach. They got in under this system: Presbytery licenses largely upon the basis of scholarship (if there is any doubt some one reminds us that "this is not final—only *probation*); a church says, "We need a minister and Presbytery says this man is fit, let's call *him*" (not being able to raise a salary for a *settled* man); then Presbytery says, "We now have the voice of the Church"—and proceed to ordain him. Under this system the marvel is that we have not more unqualified preachers. In the proposed system licensure is confessedly *tentative.* We say to a man, here's your chance, show what's in you. Presbytery has three years to judge whether the man has any *work* in him. The unworthy—the uncalled—will be sifted out, and the called will be required to go on unto perfection.

Seeing it this way, of course I don't see it Dr. DANIEL'S way—the lobbying half—Presbyters, the new order in the ministry and all that. So I see it—let the Church judge.

Writing away from home, from books, and from opportunity of consultation with the Editor, I have not taken refuge behind the editorial *we*, but meet my brother in the singular number and over my own signature. And may the LORD guide us into His perfect way.

PEYTON H. HOGE.

HERE AND THERE.

THE STRIKE IS ON THE WANE AND is now nigh unto its death. When CLEVELAND took the stand that the laws should be respected, the doom of the strike was decreed. Perhaps in a year or two when the present immense losses to property have been forgotten, and the sin and suffering have likewise become dim in memory, we will see that it was well that the strike came when it did; that GOD has overruled and as so often in the course of his providence has brought good out of evil, has caused the wrath of man to praise Him and the remainder of wrath has restrained.

ALL EYES HAVE BEEN UPON PRESIDENT CLEVELAND, and all hearts have turned unto him. The bold, strong, wise man—the man for just this emergency has been he; but let us not forget that the LORD GOD OMNIPOTENT reigneth and in working out results according to the good pleasure of His will—purposes of mercy or purposes of wrath—He raiseth up the men that shall do His will. And so behind the figure of the man prominently before us we see, and we praise and adore, the interposing Hand that directs and controls and saves.

BUT DO NOT LET US LOSE THE LESSON taught by these events. GOD punishes nations and communities for their sins as He does individuals. We have forgotten GOD and have brought these troubles upon us by wandering from the path of right. Chicago defied GOD during the late World's Fair and as then she sowed the wind, is it marvellous that now she should reap the whirlwind? The blow falls there, and hardest there, but the whole country suffers for we all have sinned. Let us take the lesson to heart and repenting of the sins of the past let us humbly and reverently bow before our MAKER thanking Him that we are not utterly consumed in His wrath; let us give thanks for His mercy in staying the hand of vengeance and saving to us our country and its laws and righteous government.

WE CLIP FROM THE PRESBYTERIAN and commend the suggestion:

"We find the following item in one of our Church papers: The committee of the First church is looking up the records of several ministers who have been prominently mentioned for its pulpit. It is no matter where "the First church" is, the item concerning it is suggestive. Ministers should remember that they are continually making "records," and that the search into these records may be going on quietly and constantly. Would it not be well, however, for ministers at times to look up the records of churches before they commit themselves to their service finally? Take ten years' reports of their missionary contributions and study them."

TROLLEY CARS IN THE MAIL SERVICE—why not! It seems that the first of these duly fitted for the purpose are now running between Brooklyn and Coney Island. The road passes through a number of prosperous settlements and two cars, each carrying a clerk, are employed in the service.

THE COOK GREENLAND EXPEDITION on the steamer Miranda arrived at St. John's, New Foundland, on last Sunday. Her compass was out of order, but it would be repaired at once and the steamer proceed on her way. The services of an ice-pilot were procured who had been on the late Peary expedition. By the way, it is a refreshingly cool bit of business this warm weather, to be travelling around among the icebergs.

REV. A. BEN OLIEL AND HIS FAMILY, who have been in this country for some weeks is about to leave for his work in Jerusalem. Until September 1st his address will be care of A. SEELEY, Esq., The Ferns, Richmond, Surrey, England; after that date at Jerusalem as formerly. They hope to be fully at their work in October.

THE FOLLOWING BIT OF CONSECRATED wisdom is said to have emanated from an Oxford student, when about to set out as a missionary to Africa:

"I think it is with African missions as with the building of a great bridge, you know how many stones have to be buried in the earth, all unseen, to be a foundation. If Christ wants me to be one of the unseen stones lying in an African grave, I am content, certain, as I am, that the final result will be a Christian Africa."

WE AGAIN CALL ATTENTION OF OUR readers to the "Christian Secret of a Happy Life"—which we offer in connection with the NORTH CAROLINA PRESBYTERIAN. The book is one we most heartily commend. We believe as a friend said to us a day or two since: "No one can read the book without being the better for having done so."

The Presbyterian.

THE DROPPED STITCH.

A beautiful thought, charmingly expressed, is embodied in the following lines by Susan Coolidge:

One small life in God's great plan;
How futile it seems as the ages roll,
Do what it may or strive what it can
To alter the sweep of the infinite whole!
A single stitch in an endless web,
A drop in the ocean's flow and ebb,
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed,
And each life that fails of the true intent,
Mars the perfect plan that the Master meant.
—*Exchange.*

POPULAR TALKS ON LAW.

BY WM. C. SPRAGUE.

Good-Will.

We frequently hear the term "good-will" used as describing a benefit or advantage existing as a part of or in connection with a business. It is our purpose to discuss briefly the nature of this intangible asset as viewed in law.

It is defined in several cases as the advantage or benefit which is acquired by an establishment beyond the mere value of the capital, stock, funds or property employed therein, in consequence of the general public patronage and encouragement which it receives from constant or habitual customers on account of its local position or common celebrity or reputation for skill or affluence or punctuality or from other accidental circumstances or necessities, or even from ancient partialities or prejudices. This is a definition given by Story and followed in several cases.

Boiled down, this definition would seem to mean simply that the good-will of a business consists in the probability that customers will continue to come to the old place of business. At best, it is the sale of a mere chance, which vests in the purchaser nothing but the possibility that a preference which has usually been extended may continue.

Every sort of business does not of necessity possess a good-will that courts will protect. It has been asserted that good-will has no application to the professions of law, medicine and other learned professions, inasmuch as the business of a professional man has no local existence, and is entirely personal, depending upon the trust and confidence which persons may repose in his integrity and ability to conduct their legal affairs. However, of late sales of professional business have been held to include good-will, so that it may be said that the law now recognizes such business as possessing a good-will. Good-will itself, apart from the business, cannot be sold, it being a mere incident of other property, and only capable of being sold in connection with it.

As to its value, this depends entirely upon the circumstances of the case. It may be more or less valuable, according to location, personnel of its ownership, or special advantages in the proprietor's mode of conducting it. Not only may the good-will be sold as any other asset, but also it may be mortgaged or sold under proceedings of court in connection with the property of which it is an incident.

The name of a firm is a very important part of the good-will of a business carried on by the firm. Persons become accustomed to buying at certain houses, or houses in a certain locality or known by a certain name, and being so accustomed, will resort to such places, notwithstanding a change of ownership. The name itself becomes an intangible asset of more or less value, according to circumstances. So in the case of trade-marks, which are an important part of the good-will of a business. In parting with the good-will of a business the seller means to part with all that good disposition which customers entertain toward the business identified by the name, trade-mark, location, etc. It is because of this value of the name that very many firms exist which do not contain a single member of the individual name expressed in the firm.

When one sells a business, he does not thereby agree not to engage in a similar business. Contrary to the general view, one in selling his business may agree not to engage in it again, provided there be a reasonable limit to the time and place within which he is not to so engage in the business. If there be no stipulation to the contrary, the vendor may lawfully establish a similar business next door to the one he has sold and invite everybody to come and purchase, although he must not hold out himself as the successor to the business of the old firm. It is generally understood that old customers may be solicited, although several of the older cases hold that they cannot be personally solicited. The tendency of the law, however, is to hold that in the absence of positive agreement the vendor may solicit trade from old and new customers alike either by indirect or direct means.

The sale of a good-will does not transfer to the purchaser any right to use the name where the name is the name of the vendor, unless there is an agreement to that effect. The buyer can, however, advertise himself as the successor to his vendor.

Where the good-will merely pertains to the place of business, a sale of it does not give the right to use the firm name without an agreement to that effect. Sometimes the good-will attaches more to the place than to the business itself, as in the case of the good-will of an inn. The reverse is, however true in the case of the good-will of a newspaper, where the name makes up the principal part of the value of the good-will. Where the good-will is not mentioned in the agreement of sale of a business, it will be presumed to be included, unless the circumstances are such as to show that only the tangible assets of the business were included.

Formerly, where one member of a partnership died, the good-will of the business went to the survivor, but it is now considered as a part of the general assets of a partnership for which the surviving partner must account. He may retain it upon payment of its full value, so held in a Nebraska case. Where several members of a partnership have sold out to one member, they may be restrained from carrying on a rival establishment under a name so similar to that of the first as to mislead and draw off business.

Returning to the matter of value, it may be said that the value of the good-will is to be calculated by estimating every advantage to be secured by succeeding to the business without reference to the exclusion of any person from engaging in the same business. In one case the value was assessed at one year's average net profits.

A FEW WORDS OF EXPLANATION BY REV. DR. T. R. SAMPSON.

The regular articles on Foreign Missions, for the PRESBYTERIAN, were necessarily interrupted, in May, to make room for the special correspondence from the General Assembly. They were not resumed, when that correspondence was concluded, in June, because it then appeared that the continuance of them, permanently, was improbable, and subsequent events have rendered it impossible.

A few words of explanation are now due the many friends and readers of the N. C. PRESBYTERIAN, inside and beyond the borders of the State.

The Board of Trustees of "The Assembly's Home and School" saw fit to elect me, without solicitation on my part, to the position of Principal of the Collegiate Institute at Fredericksburg, Va. The Chairman of the Synod's Committee of Foreign Missions felt unwilling to place any obstacle in the way of my entertaining the proposition. After careful consideration and due delibration, I felt it my duty to accept the call to this new sphere of labor, in a field promising so much usefulness, to the Church at home and abroad.

As it was desired that I enter upon the duties of this position at once, the Chairman also consented to release me in July and I shall thus soon go beyond the borders of the Synod.

It was always understood that the position, of Secretary of Foreign Missions, was only temporary and tentative, and two years were considered the limit of its continuance; but the interruption of such intimate and delightful relations, although already anticipated, cannot be unattended with pain to myself.

Of the work done, or the good accomplished, or the success of the undertaking it is not my province to speak; but it will not be improper for me to dwell upon some other matters which fill my heart.

The work has been, despite its many difficulties, a continued delight to me, and I can never cease to feel grateful to the Committee, the brethren in the ministry, the churches and the PRESBYTERIAN for the kind courtesy, the cordial sympathy, the warm appreciation and hearty support which they have uniformly accorded me, or to regret that the way was not clear, for me, to continue six months longer in the State.

It will remain one of the proudest recollections of my life, that, so far as I am aware, the uniformly delightful relation with all parties has beeen marred by no ripple of dissatisfaction or unpleasantness of any kind, with the exception perhaps that I have found it impossible to stay so long, to come back so soon, or to speak so often as has been desired, in one place.

A report of the work, for the last eight months, will be furnished the Committee, from which it will appear that about two-thirds of the churches, with over fifty members reported to the last Synod as still unvisited, have been reached.

It seems *one thing* can be stated, with some confidence, that the evils, so abundantly prophesied, have not appeared.

In response to the request of several friends I give the exact address from which the best map of the world can be obtained for $2.50—Charles E. Swell, Esq., No. 1 Somerset Street, Boston, Miss., and "The Detroit Conference Report" can be obtained, by correspondence with, Max Wood Moorhead, Esq., Lock Box 745 Mont Clair, New Jersey.

These will be found helpful and valuable to those who desire such aids to interest. Every Women's Secretary should have each of them.

A CARD TO THE CITIZENS OF NORTH CAROLINA CONCERNING BLIND CHILDREN.

In view of the completion of the Morganton Institution for the education of the Deaf, and their removal from the Institution for the Deaf, Dumb and Blind at Raleigh, the latter Institution is better prepared than ever before to sustain and educate the Blind. Our capacity is increased, our force augmented and our methods ameliorated; all of which enables us to do more efficient work than we have heretofore done. We are anxious that every Blind child in the State receive an education. We wish to do all in our power for the betterment of this unfortunate class, to enable them to avail themselves of this FREE Institution in which the State so magnanimously offers to instruct this class of its citizens.

With a view to this end, we earnestly appeal to the philanthropic people of our commonwealth to aid us in this noble work. We wish to be put in touch with every Blind child within our borders. We desire the name, postoffice, township, county and nearest railroad station of every child of this class in North Carolina. Also the name of the parent or guardian of such child. With such data, we will correspond with the parents and guardians of these children, and in this way put them in reach of an education.

Will not the good people of the State who know of a Blind child or children in their vicinity send us a card with the information wanted? We promise to use our best efforts to get these children in school, if you will enable us to get their names. Please forward the data at once and greatly oblige,

Very truly,

B. F. Montague, for the Board of Trustees of the North Carolina Institution for the Deaf and Dumb, and the Blind, Raleigh, N. C.

W. J. YOUNG, Principal.

Raleigh, N. C., July 9th, 1894.

According to the United States census report for 1890, there were at that date 731 Blind children in North Carolina. We had in our Institution last year only 102, leaving 629 of this unfortunate class growing up in ignorance—a very sad showing.

What Has Become of Self-Denial?

Is self-denial in the Christian life becoming one of the lost arts? Faber, the devout Roman Catholic of recent years in England, has thus spoken in one of his "Conference" papers: "Increased luxury has superinduced a valetudinarian state of society. Fewer men can fast. Fewer women can wear instruments of penance. People take cold more easily. We cannot think of a hermit in the fens of Lincolnshire or in the wet woods of Picardy, without marvelling how life contrived to be anything but a chronic rheumatism." And how is it among our modern Protestants, we ask? Saying nothing of the old-fashioned fasting, of "keeping the body under," of "resisting unto blood, striving against sin," of "crucifixion to the world," of "giving alms of all that we possess," let us come to simpler duties. Church attendance, for instance—how well arranged everything must be to our comfort and convenience and æsthetic taste! How often that bodily weakness, to which, most singularly, we seem so much more sensitive on the first day of the week than on the other six, is considered a reason for neglecting the public worship of God sufficiently justifying to hand in at the judgment bar! The same as regards Sabbath weather. Many think that to look for them in their pews on a rainy day is as unreasonable as to expect them to swim a river in order to get there. To rise as early Sabbath mornings as on other days, or to incur the interruption of a meal or its delay for a single hour for the sake of a church service, or its being served cold as a saving of labor on the Lord's day—this is more of a self-denial than some good Christians can endure, and almost counts for martyrdom. In the delights of the world, the lusts of the flesh, the lust of the eye and the pride of life, the measure of self-abnegations seems reduced to the minimum, and the policy of the prophetesses whom Ezekiel condemns, who for carnal ease and smoothness in Zion's way "sewed pillows on all elbows," meets approval in our time.

It is a serious charge made by the late Dr. Mark Hopkins, that the essential inherence of self-denial in the Christian system is a doctrine that has faded or is fading from the consciousness of the Christian church. Certainly it has not the illustrating in present religious experience, and perhaps not the inculcation in our teachings, common in former days.

But the description still holds true to all times. "Strait is the gate and narrow the way;" and the exhortations likewise, "strive to enter in," "fight the good fight," "mortify the deeds of the body," "be not conformed to this world." No 19th century ingenuity, and no patent right inventions can eliminate uttterly the element of conflict from the Christian experience. After some manner we are all expected to bear the cross and to endure hardness as good soldiers. What then are our experiences which can be labelled as sacrifices and self-denials in the religious life? Do our feet ever grow weary in the Father's business? Do we ever refuse "sleep to our eyes or slumber to our eyelids until we find a place for the Lord?" Do we give from the pocket-book for Zion's cause—give not merely the fragments and crumbs which, in an unworthy complacency we can "give and never miss it," but do we ever so give that we feel it? Are we in anything doing without for Christ's sake? Are we steadfastly refusing to gratify some worldly propensity, subduing self-will, curbing passion, fighting an evil appetite, patiently continuing in well-doing, "faint yet pursuing?" And are we still bearing the burden when its weight is the heaviest, and wearing the yoke even though it galls? "Whosoever shall lose his life for my sake and the Gospel's shall save it."—*Mid-Continent.*

Benevolence.

There are many who believe themselves to be benevolent because they have responded to some passionate appeal that they could not resist, and, while under the magnetic influence of the appeal, responded handsomely. There are persons who for years treasure the memory of one noble act of this kind as if it gave them immunity for life. Our pastor once spoke of one of his former wealthy members who gave five hundred dollars towards some special need, and ever after, when appealed to, call attention to how generous he had been, and gave this as an excuse for not responding. Such persons do not understand the true spirit of benevolence which springs from the purity and goodness of nature, of the benefactor who approaches, in some degree, the highest development found only in our Creator and Benefactor, and with whom the will and act of doing good are measured only by his justice and power. The bounty of the creature is limited only by the abundance with which the Creator has endowed him. The command to which every Christian should respond lies in the requirement to give as the Lord has prospered him. To whom much is given will much be required. On this principle few persons have any right to lay claim to the title of benefactor. We have a neighbor whom we believe follows the Bible rule with conscientious precision, being one of those to whom God has given large ability to accumulate. He pays the Lord's one-tenth into the treasury, and limits his charities and beneolences to what he feels he can give above that amount, and we have never heard him boast of having given anything. When questions of more money for needed work are presented in his presence, he wants to know the merits of the work, how much it will cost and how the money may be raised, always doing what he thinks is his share. If we were all like-minded, the collection of money for religious and charitable work would be simply a problem in arithmetic. Christian beneficence should always be characterized by a careful discrimination as to what is wise or needful, and then wisely dispensed. Not lavishly, as is the manner of some open-hearted men who empty their purses at every appeal and care not to know the good results, but boast of the amount rather than the wisdom of their gifts. The true benefactor does not care to publish his doings, but looks for the reward in the blessing that comes from having blessed humanity. Adamson says: "Let him that gives a benefit be silent; let him speak of it that hath received it." "There is that law of difference," said the philosopher, "betwixt the doer of a good turn and the receiver of it, that one ought quickly to forget what he hath given, our history, development and appreciation of the possibilities yet to be attained.

Let us all rejoice that we have a Christian civilization, a nation built upon sound and ennobling principles, leading all nations of the world to the sunlight of human liberty, and not forget that among those who have accepted our general invitation to share what we cherish and enjoy, have come many enemies who threaten our peaceful enjoyment. We cannot take a rattlesnake to our bosom without danger, therefore let our boast of present grandeur, our lofty enthusiasm, our lessons of patriotism, carry with them a warning that we will not permit anarchists, or any other class, to imperil the great social fabric that has been builded and preserved at such a fearful cost.—*Herald and Presbyter.*

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For information as to rooms, &c., apply to Dr. Hersman, Intendant, Hampden Sidney, Virginia.

THE GOLDEN SUNSET.

The golden sea its mirror spreads
Beneath the golden skies,
And but a narrow strip between
Of land and shadow lies.

The cloud-like rocks, the rock-like clouds,
Dissolved in glory, float;
And midway of the radiant flood
Hangs silently the boat.

The sea is but another sky,
The sky a sea as well;
And which is earth, and which the heavens,
The eye can scarcely tell.

So when from us life's evening hour,
Soft passing, shall descend,
May glory born of earth and sky
The earth and heavens blend!

Flooded with peace, the spirit floats,
With silent rapture glows,
Till where earth ends, and heaven begins,
The soul it scarcely knows.

—*Samuel Longfellow.*

MAGAZINES.

St. Nicholas for July. Contents. Frontispiece, "And Louds't Rang St. Morven's Laugh," "Nan Merrifield's Choice," Decatur and Somers," "The Bears of North America," "The Brownies Through the Union," "Jack Ballister's Fortunes," "The Last of the Kearsarge," "Charles Carroll of Carrollton," "A Visit to the North Pole." Published by the Century Co., New York. $3 a year.

BOOKS.

Sun Moon and Stars. Astronomy for Beginners. The new edition of this work by Agnes Gibernes carefully revised in accordance with the latest astronomical discoveries is issued by the American Tract Society of New York, in cloth for $1.25. It may be had of our committee of Richmond. Beginners will find the general outlines of Astronomy and will be stimulated to a more extended study of the subject. It is not a pretty story at the expense of scientific facts. Younger or older beginners will enjoy the pleasant style and have a good understanding of our planetary system and other stars and systems by reading this valuable book. We heartily recommend it.

The Young Man Four-Square. Our personal interest in the author has deepened into admiration of his ability as shown in this book from the pen of Rev. J. I. Vance, pastor of the First Presbyterian church of Norfolk, Va. The style is clear, forcible and vigorous. This prevails except in a notable instance on page 68 where the word "damned" is unfortunately used. The ideas and suggestions of the book are thoroughly helpful and make appeal to the best instincts and aspirations of young men. It may be had of the bublishers, Fleming H. Revell Co. 112 Fifth Ave. N. Y., or our own committee of Publication in Richmond at fifty cents per copy. The book is attractive in binding and and better still in contents. The four chapters on the Young Man, in business, in society, in politics and in religion are rich in suggestion, stirring in illustration and wise in counsel. It is a pleasure to commend this book to all young men who wish to make the most of themselves and their opportunities, to where it is dedicated.

The Evidence of Salvation. By Rev. Everett S. Stackpole, D. D. Cloth 50 cents. T. Y. Crowell & Co., publishers. New York, 46 E. 14th St.

This is a handsome little book and is written in simple, pleasant language. Its purpose is to show how we may have perfect assurance of being saved. The author evidently believes that every Christian may, and should have such certainty, but does not believe, as some of his Church do—he is a Methodist—that one who does not have it is not saved at all. He denies the Romanist decree "That no One Can Know" and the "High Calvinist," that only a few can. Separate chapters on Conscience, Love to the Brethren, Growth in Grace, the Bible, and Faith, claim that by neither or all of these does assurance come, though they may help to produce it. In the sixth chapter we are taught that only by the direct witness of the Spirit is the assurance possible, and yet, the same chapter admits that "not always is this witness equally clear," and that one may be mistaken "and think some other experience" is the witness—and the seventh chapter seems to indicate that one may have this witness and not even be aware of it.

The writer's difficulty is that he begins with the troublesome and yet distinctive practice of his Church in giving more importance to "feeling" than to anything else. Yet the book is not altogether bad, except in the fourth chapter, where such dishonor is placed upon the word—to a Presbyterian's way of thinking—as to amount to rank heresy. There is much that is good and helpful; especially in the two last chapters is there much to commend. They teach of the conditions of securing this great blessing of the Spirit's witness, and of the constantly increasing blessing of His abiding presence. These two chapters may, we think, be thankfully accepted by all who love the Lord. They deserve a wider reading than they are apt to receive in their present setting. They would make excellent tracts for general circulation. But it is almost impossible to realize that they should have come from the same pen which wrote the fourth and fifth chapters.

Half and Half.

BY OBADIAH OLDSCHOOL.

When Nehemiah went to Jerusalem, nearly a century after the first company of captives had returned under Ezra, he found the people sadly demoralized. Even the priests and nobles had intermarried with idolaters. The result was, as stated in chapter xiii. verse 24. "Their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." What a jargon! How that mixture of Hebrew and Philistine must have grated on the ears of the pious cup-bearer! It was Jehovah and Dagon in the same breath. And no doubt the manners and customs and worship of the rising generation were half and half as well as their dialect.

Nehemiah knew that if this state of things was not promptly arrested the next generation would be at least three-quarters Ashdod, both in speech and worship, and that in less than a century the land would be wholly given up to idolatry. A man or a community half corrupted is like a barrel of apples half of which are rotten. The sound fruit will not save that which is decayed, or even save itself. The only hope for apples or men is to separate the good from the bad. And knowing this, the puritanical cup-bearer contended with these Jews, and smote them, and plucked off their hair, and made them swear that there should be no more intermarriages. That was radical, and it was effectual. From the days of Nehemiah until now the Jews have been a separate people.

When reading this latest historical record in the Bible of the Old Testament church one is tempted to ask: What if some Puritan or Presbyterian of the eighteenth century should visit us today? Would he not feel as Nehemiah did? Would he not say that the speech in our nominally Christian homes is only half Christian? Our grandfathers and grandmothers taught their children to repeat the Catechism and to memorize the Scriptures. Their own language, even when talking about secular affairs, was largely Biblical. It was "with grace, seasoned with salt." They would not permit any worldly literature, or any conversation about worldly matters in their homes, on the Sabbath. Perhaps they were in some things overstrict, and in their strictness a little pharisaical. But they were noble men and women; and they left us a noble heritage. Are we conserving that heritage so as to transmit it unimpaired to our posterity, or are we depreciating it by conformity to the world? Are we mingling the speech of Ashdod with the conversation that ought to be "in heaven?" Let us listen for a moment.

Two sisters in Christ are going home from church. One says to the other: "Wasn't that a beautiful sermon our good pastor preached this morning? Some of his illustrations were just too lovely for anything! And did you notice Miss Smith's new winter bonnet? It is the first of the season. We will have to get ours before next Sunday." And so they go on talking about the services and the fashions in as strange a jargon as that of the Jewish children in Nehemiah's time. The family gathers around the table to enjoy its Sunday dinner. It is not like the cold Sunday dinners of a hundred years ago, but the most elaborate repast of the week, because there will be more time to enjoy it. A blessing is asked. The children are called upon to repeat the text. Some remarks are made in regard to the music and the decorations and then the conversation drifts into Ashdod talk about matters secular and sensual. The program of engagements for the week is discussed. Perhaps the news in the Sunday paper is read and commented upon. A suggestion is interposed, now and then, anent the weekly prayer-meeting, or the Woman's Monthly Missionary meeting. But all sorts of topics are jumbled together, like the Hebrew and the Philistine words in the street talk that angered Nehemiah.

And we have this mixture of worldliness with Christianity in deed as well as in word. Think of young men and maidens dancing or playing progressive euchre until 12 o'clock Saturday night and then coming to church Sabbath morning, bowing their heads and repeating after the minister, "Lead us not into temptation." Think of a man making a public consecration of himself to that Saviour who said, "If any man will come after me let him deny himself and take up his cross daily and follow me," and then spending more in carnal comforts and sensual indulgences, that single week than he gives to missions in a whole year Think of a man who goes to the meeting of a convivial club at the hour when his brethren assemble in the church for prayer! Think of the woman who talks piously in the ladies' meeting, and then gossips about her neighbor's faults and foibles as soon as it is over. Have not some of my readers met this good sister? Nay, cannot some of them see her face in their looking-glasses? I am not making assertions I am only asking questions.

I cannot refer to all the illustrations of this modern mixture. There is Miss A. She sang a solo, a hymn of praise and consecration, last Sabbath, so sweetly that many hearts were thrilled and many eyes were moistened. But Tuesday evening, at a Halloween party, she sang such rollicking songs that the company was convulsed with laughter. We will think of that musical jingle the next time she sings in church.

Mr. B. is a good talker. I used to like to hear him tell in prayer-meeting about his love for our dear Saviour. But I had some business transactions with him last week. He tried to make me believe that black was white, and that what he had to sell was worth twice its real value. The Ashdod talk has spoiled his prayer-meeting talks for me. Oh that we could be thoroughly consistent and whole-hearted in our devotion to Christ! Oh that we could live for him only, for him always, for him everywhere and in all things! How faithfully he warned us that we cannot serve God and mammon.

Old Robert South says: "No man can have two chief goods. It is indeed more impossible than to serve two masters; forasmuch as a man's heart is more laid out upon what he loves than upon what he serves. Besides that the soul is but of a stinted operation, and cannot exert its full force and vigor upon two diverse much less contradictory objects. A man must first have two hearts, two souls and two selves before he can give a heart to God, and a heart to the world also."—*Interior.*

Blessing of the Unattained.

Life is, in the main, a struggle for attainment. Without the hope of attaining that which seems worth striving for, most of the toil of life would be hopeless drudgery. The child and the man alike look forward to some high attainment, in the line of education or of position or of acquisition, which shall meet and satisfy the desires of the whole being, and for which they are willing to toil and endure and suffer whatever may be essential to that end. If the end striven for be attained, it may prove to be neither satisfactory nor worth the effort made for its reaching. If it be not attained, the disappointment is sure to be great; but if it were worth striving for, the influence of it, even though unattained, may be a blessing in the life of him who struggled for it, beyond all other influences in his earthly career.

The hope of a home in the land promised to God's people, was an incitement and inspiration to Moses in the long years of his life in Egypt and in Arabia. Looking forward to this as an attainment, he was willing to give up the privileges and honors of a royal palace, and to cast in his lot with an oppressed people, in the hope that he might aid in bringing them also to the desired possession. Years passed on, and he wearied in but not of the struggle and endurance. His life was lived for this, and death was many a time braved for it. But when the attainment seemed just within his reach, Moses was told of God to go up alone on to a mountain peak, and there have a glimpse from afar of the goodly land he must not enter. The only blessing of his life was the blessing of the unattained. Was this nothing to him? Was his life a failure? Nay:

"This was the truest warrior
That ever buckled sword;
This is the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truths half so sage
As he wrote down for men."

And the blessing of blessings for Moses was the blessing of the unattained.

No man among the Hebrews gained so much from the land of promise as Moses gained. None of them felt so deeply or so sacredly the influence of that land on their lives as he felt it on his. Even Joshua and Caleb, who entered into it by struggle, had no such place in its history as had he. When, in the fulness of time, the Son of God stood transfigured on a mount of mounts in that holy land, it was Moses, not Caleb or Joshua, who stood with him there; and the joy of Moses was then all the greater because of what had been to him the unattained in his earthly lifetime. And thus it is in the lives of many through the blessing of the unattained.

A mother who has lived in loving hope of a useful life for the son whom she was training for God's service, finds herself shut off from all this hope by the son's sudden taking away, before entering on his active career. All her fond anticipations of the joy that her son's work on earth would give to her and to others are gone forever. Her only blessing now in that son's life here is the blessing of the attained. Yet that blessing may show itself in her every look and word, and she may be recognized by others as ministering to many in Christ's service, for her son and for herself continually. She could never have been what she is in that service but for the opening of her loving longing toward that which, while unattained, is to her an ever-present ideal of blessing.

A noble and worthy lover, who had looked forward through years of struggle and of hope to a land of promise in a blessed union of heart and life with the woman who was worthy of him, and of whom he was worthy, may be called to take his farewell look at that land from a mound of fresh earth this side its border. It is thenceforth forevermore the unattained land to him; but his thoughts and words may have color and tone from that vision of the unattained while life remains, and his fellow-men may feel the force of that which he struggled for, as they could never have felt it had he entered into its possessions. The world's deepest thinkers and tenderest writers have spoken out under the hallowing influence of the unattained.

High attainment is a worthy object of aspiration and endeavor, but God may make the unattained a richer blessing to us than ever the attained could be. It is in what we have looked forward to that the blessing lies, not in our gain of that toward which we aspired and strove. The lofty ideal remains to us, even when the hope of attainment is gone. God may, indeed, tell us that it is better for us never to enter the land we rightly longed to live in, but God will never tell us that it would have been better for us not to have had such love and longings for that land. The blessing of the unattained may be greater to us than all that we win and hold besides.—*Sunday School Times.*

ANOTHER REPORT ON CANCER.

214 Kinsey Street ELKHART, IND., May 23, 1893.

My wife has been afflicted with cancer for over a year. In December, 1891, we had an operation performed at the hospital at Lafayette, Ind. It did no good. We had cancer doctors from Indianapolis and Chicago and they did no good. She kept growing worse all the time. In October, 1892, she was carried to her sister's to use the Electropoise. When she returned home, after two months' treatment with it, she jumped off of the coach without assistance. She is sewing to-day and able to use the treadles of the organ, something she has not done in three years before. She says the Poise is going to cure her; whether it does or not, it has already helped her a great deal.

I myself have found great relief from lum bago and a stiffness in my knees produced by three attacks of La Grippe, after using the Electropoise two weeks.

W. SCHOOLEY.

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4. The low scale of fees, these having been fixed, not with the view of money making, but simply to cover current expenses, repairs and equipment.
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Chapel Hill, N. C.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. E. D. Brown, from Dixie, N. C., to Washington, N. C.

Rev. Dr. J. A. Mecklin, from College Hill, Miss., to French Camp, Miss.

Rev. J. J. Read, from Sherman, Texas, to Wapanucka, Indian Territory.

Rev. W. G. F. Wallace, from Dillon, S. C., to Braidentown, Fla.

Rev. D. M. Sweets, from Morganfield, Ky., to Louisville, Ky.

NORTH CAROLINA.

Death of Rev. J. L. Currie:—As we are preparing for press we receive the truly sad announcement that Rev. James Lauchlin Currie died at Burlington yesterday, 17th at 10 o'clock, a. m. A brother of lovely Christian spirit and a devoted minister of the gospel. Space and time allow us to say little more now. Bro. Currie was born in Orange county June 17th, 1849, graduated from Union Seminary in 1873, was ordained by Orange Presbytery in 1875 and has devoted his ministerial life to Chapel Hill, Burlington and other churches near his home.

[Correspondence of the N. C. Presbyterian.]

Fayetteville Church:—At the communion services on Sunday, the pastor welcomed twelve new members. Five of these were brought into the church through a meeting held in one of the suburbs of Fayetteville. The pastor was efficiently assisted by Licentiate C. M. Richards. McK.

[Correspondence of the N. C. Presbyterian.]

Lexington:—Rev. D. M. McIver writes: The good people of Lexington have treated us with great kindness since we came here. When we moved into the manse we found it ready for occupancy—one of our good elders having fitted out the kitchen, while the Ladies' Aid Society took charge of the other rooms and had the carpet put down. The house was already lighted, a most appetizing meal awaited us and so we felt at home at once. Almost every day we have received fresh tokens of the kindness of the people, such as the substantials, comforts and delicacies of life.

VIRGINIA.

[Correspondence of the N. C. Presbyterian.]

Hampden Sidney:—The indications now are that there will be a very large junior class at Union Seminary this fall. Applications for rooms are coming in briskly.

The buildings and grounds are being put in beautiful order. The schedule of lectures will be so arranged as to give the first year men a succinct course covering the whole ground of systematic theology, thus fitting them better than ever for their vacation work.

It is expected that the special lectures provided for by the Board some years ago will this year be a series on Preaching by that great master of the art, Rev. Dr. Moses D. Hoge.

The services in the College church last Sunday were in memory of the late Dr. H.C. Alexander.

Dr. English, of the Seminary, is still supplying the pulpit of the First church, Richmond.

Dr. Moore has been unanimously elected to the L. P. Stone Lectureship in Princeton Theological Seminary and has accepted the appointment. This does not affect his position as professor in Union Seminary. He is to deliver a series of six or eight lectures on the Stone Foundation at Princeton, and these lectures are then to be published in a handsome volume. When we recall his eminent predecessors in this lectureship, such as Dr. Storrs, of Brooklyn, and President Bartlett, of Dartmouth, we appreciate the more this compliment to our Southern Church and Seminary.

Dr. Johnson is pushing to completion the first volume of the collected writings of the late Dr. Peck.

In short "the oldest and largest divinity school in the Southern Church" continues to hold her own in manifold activity and fruitfulness.

[Correspondence of the N. C. Presbyterian.]

Jonesboro:—We have recently received three members into the Jonesboro church—two by letter and one by profession of faith in Christ. There are others who will join soon. Messrs. J. Alton McIver and C. H. Russell were recently elected and ordained as ruling elders, and J. H. Mann and A. C. Vick as deacons. We feel that we are now ready for the Master's work. And we are praying that God may bless us more abundantly and that right early,

[Correspondence of the N. C. Presbyterian.]

Woodland:—Rev. W. H. Groves writes: I recently held a meeting at Woodland one of the outposts of Windy Cove church. Christians were revived and thirteen professed their faith in Christ. At our recent communion before the meeting at Woodland, there were sixteen additions reported to Windy Cove church.

Mizpah Church, Richmond:—Was dedicated on 8th inst. Rev. W. C. White conducted the services, Rev. Messrs. J. P. Gammon, J. C. Stewart, Dr. Fair and Dr. Smith assisting. Rev. Dr. Walter W. Moore preached the sermon.

Hampton:—The ministry of Rev. H. T. Darnall has been blessed. Six members were received on Sunday, 1st inst., and the membership has increased one-third since January.

SOUTH CAROLINA.

Blackstock:—Rev. W. R. Kirkpatrick writes the Southern Presbyterian: We have had a precious meeting at Blackstock. Rev. J. L. McLin preached for us. The Lord was pleased to give us times of refreshing. Ten united with Concord church on profession of faith in Christ. Two had professed their faith in Christ and joined recently, and one was received by certificate. In all we have received thirteen since last communion.

TEXAS.

San Antonio:—The call extended by the First church to Rev. A. J. Jones, of Batesville, Ark., has been declined.

Manchester Mills:—A correspondent writes the Southwestern Presbyterian: I have just returned from this place, where I have been assisting Rev. W. C. Roe in a meeting. The Lord was present from the beginning. There were some twenty to twenty-five confessions, and seventeen additions to our church. These joined the church at Handley, and Bro. Roe is to preach at the Mills (three miles distant) in the afternoon. A good Sunday-school was organized on Sabbath afternoon, and a Young People's Society will soon be organized to develop the young Christians.

KENTUCKY.

Degrees Conferred:—Central University has conferred the title of Doctor of Divinity on Rev. J. S. Lyons, of Louisville and Rev. I. S. McElroy, of Lexington.

GOSPEL SINGING.

[Correspondence of the N. C. Presbyterian.]

DEAR READERS:—How many sermons have you heard on this subject? How many newspaper articles, setting forth in a true light the very great importance of gospel singing, have come before your notice?

How often have you given yourself to sober thought in regard to the importance of singing, and the obligation resting upon *you* to sing?

If your minds have not specially been called to this matter, please follow me while I attempt briefly to set forth a few facts, which, I am sure, are too frequently overlooked. You recognize it a duty to pray. Every true Christian recognizes this; and there is hardly any one but has heard the importance of prayer often discoursed on. Prayer is of very great importance. We cannot live spiritually without it. As some one has said: "Prayer is the connecting link which fastens us to heaven." But while prayer is eminently necessary and truly of very great importance, yet what is the relative importance of song? What is singing? Singing is conversation set to music. Gospel singing is holy conversation in song.

In song, we praise and adore and offer up supplications and thanksgivings unto the Creator of the World and Redeemer of the spirits of men in strains many times lofty and soul-inspiring. We, so to speak, talk to one another about the goodness, love and mercy of God; about heaven; about our duties toward man and God; in fact about all those things that are found in sacred song. Indeed singing, where several are engaged in it, might be called a kind of a concert preaching process—a preaching that, when well conducted, is peculiarly attractive and enjoyable; for where is the ear that is so exceedingly dull and heavy that it is not attracted, and the heart so impenetrable that it cannot be touched and moved by gospel sentiment in sacred song?

Then isn't gospel singing truly of very great importance?

Further, do we find any warrant in Scripture for singing? Very abundant:

1. The length of the songs recorded in the Bible indicates to us something of the importance of song.

What of the length of recorded songs relative to that of the prayers? They are of very much greater length. For proof of this statement turn to "the grandest ode to liberty which was ever sung," the song of Moses, which celebrates the deliverance of the Children of Israel, by the outstretched arm of Jehovah, from the hand of their heartless oppressors, as recorded in the first 21 verses of the 15th chapter of Exodus. Again, turn to Deut. 32nd chapter and you will find another song of Moses 48 verses long, written the same day in which he was commanded by God to go upon Mount Nebo to die. Again turn to the 5th chapter of Judges, and read the song of Deborah and Barak. The whole chapter of 31 verses is spent in celebrating the victory of Israel over Jabin, king of Canaan, and the happy consequences following upon it.

And now, read the song which sets forth the thankfulness of David for his deliverance out of the hands of all of his enemies, composing the first 51 verses of 22nd chapter of 2d Samuel.

This occupies more space than three of the famous prayers of the Bible combined: Viz: that of our Lord, of Daniel, and of Elijah. What of this great amount of space given to song? Does it not teach us unmistakably that the divine seal of approval is upon gospel song, and that gospel singing is of no slight importance?

2. The number of songs in the Bible is another proof of the importance of singing. As to number, we have not only these which we have already considered, but the numerous songs of the Psalter and the various other poetic books, embracing in their scope the sublime sorrows and reconciliations of faithful Job: the giant faith, lion boldness, and deep humility of David; and the unparalleled wisdom of Solomon. Think you not that the greatness of the number is proof of their importance?

3. The attention paid to singing in O. T. times is proof of the importance of singing. Israel had a trained choir—skillful players and singers, and almost three hundred in number. 1 Chron. 25:7. And whenever victory is gained or any special blessing conferred on them, we find them celebrating their success in song.

4. Finally the importance of singing is proved by the fact that God's word invites and commands us to sing. There are invitations and commands in the Bible that we are quite familiar with, but how few of us seriously think of the fact that Holy Scripture invites, and commands us to sing. "Sing aloud unto God our strength." Ps. 81:1. "O come, let us sing unto the Lord." Ps. 95:1. "O sing unto the Lord a new song; sing unto the Lord all the earth," &c. Ps. 96:1-2.

Please read carefully the following references: Ps. 57:5-11; Ps. 66:1, 2; Ps. 98:1; Ps. 100:2; Ps. 147:1; Ps. 149:1; Acts 16:25; Eph. 5:20; Col. 3:16.

Dear readers, are these words of Scripture sufficiently heeded?

Do we have enough singing in our homes, in our public schools, in our Sabbath-schools and in our church worship? Do you recognize it your duty to sing, and to teach those around you to sing?"

"Sing unto the Lord, O ye saints of His, sing, sing, sing unto the Lord, and at the remembrance of His holiness, O give thanks unto the Lord.

J. T. WADE.

EVANGELISTIC WORK—FAYETTEVILLE PRESBYTERY.

[Correspondence of the N. C. Presbyterian.]

At its spring meeting in April, Fayetteville Presbytery, directed its ministers and sessions to canvass their respective congregations, to see how much they would pledge for the support of a general Presbyterial Evangelist for a year, the money not to be paid unless the Evangelist was employed, and to inform the Chairman of the Home Missions Committee of the result of their efforts by the first of June. It is now July and only the following churches have been heard from and some of these have made their promises verbally through their pastors:

Laurinburg and Ida Mills pledge	$ 80 00
Centre and Maxton pledge	100 00
Rockingham, Lumberton and Jackson Springs pledge	48 00
Fayetteville	100 00
Red Springs, Antioch and Philadelphus	100 00
Total	$428 00

Only eleven churches and five charges have reported that they have made any effort at all, and as it will require from $1,000 to $1,200 to employ an efficient Evangelist the way is not yet open for the Home Missions Committee to secure one.

At least three fourths of his support should be definitely pledged, before it would be safe, financially to put a man in our Presbyterial field. But if eleven churches can provide more than one-third of his support, there is *no* doubt about the ability of the remaining sixty four churches, to furnish an Evangelist an adequate maintenance. Some of the churches, which have so far taken no action in this matter are strong organizations, with large membership, intelligent officers, and as much financial ability, as those churches that have made pledges. The inaction respecting this important matter may be due to a variety of causes. The stringency of the times, the indebtedness of some churches to their pastors, the neglect of pastors and church officers, and the want of a profound conviction as to our constant need of a Presbyterial evangelist may all conduce to the apparent supineness in many of our churches as to employing a general evangelist. But such an officer is absolutely necessary to every live and progressive Presbytery. We need him to plant the gospel in waste places, to supply vacant churches, to build up feeble organizations, to aid local evangelists in working their fields, to assist vacant charges in securing pastors, and to be the living link between the weak and the strong, the destitute places, and the vigorous churches of the Presbytery. An efficient General Evangelist, laboring throughout the bounds of the Presbytery wherever his services are most needed, can reach more people, make more converts, and advance the cause of Presbyterianism, to a larger extent, than any settled pastor who has a more limited field. But while there is an imperative need of an evangelist at large, in our bounds, requiring for his support from $1,000 to $1,200, the other departments of evangelist work, local evangelization and Church Erection require the raising in February and August about $1,000 more. We have one evangelist in Johnson county to retain whom Presbytery must pay $525. We have two other fields where the support of the pastors must be supplemented about $800. To aid in Church Erection at different points, requires annual appropriations of from $100 to $200. To do then the evangelistic work in the Presbytery thoroughly would necessitate raising $800 for local evangelists, $200 for Church Erection, and $1,000 at least for a general evangelist, making in the aggregate $2,000. The ability of Fayetteville Presbytery to contribute this amount for its own evangelistic work is unquestionable. We have seventy-five churches and more than seven thousand communicants, and an average of thirty cents per member, would provide the sum needed. Will not the brethren send in their pledges for the General Evangelist, and endeavor to raise in August fifteen cents per member for Presbyterial Home Mission work?

H. G. HILL,
Chm. Home Mission Com.

July Contribution to the Invalid Fund.

Do not forget that this is the month set apart for making contributions to give some comforts to the aged and infirm ministers, the aged and infirm widows and the orphan children of ministers deceased. A widow in a letter received this morning, asks if we can furnish her with $75 that she may be able to send her two children to the Assembly's Home and School in Fredericksburg, Va. To-day all earthly investments are shrinking. Your contribution given from the heart to Christ for this fund will be treasure laid up in heaven. No moth, no rust will corrupt it; no thief will steal it; it will not shrink in value.

If you cannot conveniently contribute through your church collection send it directly to the Assembly's Treasurer, W. A. Powell, Atlanta, Ga., and if you wish the contribution to be placed to the credit of your church please so say in your letter of remittance. The month is passing rapidly.

J. N. CRAIG,
Secretary.

CASH RECEIPTS SYNOD'S ORPHAN HOME, JUNE, 1894.

FOR SUPPORT FUND.

From L A Society, Steele Creek church, $5; S S Washington church, $2; H H C of K D Tarboro church, $3; S S Bethpage church, 1.76; S S Statesville church, $3.89; S S Centre church, $2.11; S S Salisbury First church, $3.22; S S Mocksville church, $4.75; "A Friend," $2; T D Roseborough, .25; R M Price, $1; S S High Point church, $5; Thos C Diggs, $5; S S Burlington church, $5; Children's Misionary Society Poplar Tent church, $4; Mrs D P McKinnon, $1. Total, $48.98.

FOR PRESS FUND.

The following in subscriptions at 50 cents each: From J W Crum, 50 cents; Miss E Graham, .50; J O Overcash, .50; J A Brady, .50; Rev J S Williamson, .50; Mrs J A DeArmond, .60; V D Melchor, .50; Mrs Lucy Reynolds, .50; Mrs S G Wiseman, $1; Miss Laura Alexander, $1; Mrs H H Goodman $2; J B Willard, $2. Total, $10.

JNO. E. OATES, Treasurer,
Charlotte, N. C.

June 30th, 1894.

A friend writes concerning the "Letters on Baptism" which we have previously noticed: These letters are addressed by Rev. E. B. Fairfield, D. D., to one whom he denominates a warm personal friend. If the work brings out little that is new, it certainly adds fresh interest to a subject thought to be well nigh worn out. While sufficiently critical, its style is sprightly and its mode of treatment simple and clear. This may be said of the book, it is a careful study of a Scripture term in the light of the Scriptures themselves. The author had been for a long time a Baptist, and fully persuaded of the correctness of his view that immersion is the only Scriptural baptism. A Baptist publishing house engaged his services to prepare a book in defense of the Baptist faith. He thought he could present an unanswerable argument; but after more than two years careful investigation of the subject he became perfectly satisfied that the Baptist position was untenable, and that he could no longer preach the gospel as a Baptist minister. This little work is worthy of general circulation.

[Correspondence of the N. C. Presbyterian]

Rev. K. A. McLeod:—Writes from Jonesboro, Jnly 16th: We are now settled in our new home. We have a very kind people. There is hardly a day that we do not receive something for our table. The good people of the Jonesboro congregation have shown their kindness by sending us bacon, butter, beef, cakes, chickens, hams, jellies, melons, pickles, preserves and all kinds of vegetables. We are due them many thanks for these tokens of kindness and our prayer is that the Lord may richly reward them here, and in the end crown them with crowns of eternal life.

SECULAR NEWS.

NORTH CAROLINA.

Mr. Theo. F. Klutz, has been elected President of Davis and Wiley Bank, Salisbury, N. C., to fill the vacancy occasioned by the death of Mr. S. H. Wiley. Mr. Wm. Smithdeal was elected vice-president, Mr. S. H. Wiley, Jr., was elected a director to fill the vacancy caused by the death of his father, and Rev. F. J. Murdoch was elected chairman.

A boiler of the Eccleson-Parmale saw mill at Jacksonville exploded on Sunday morning last at 2.40 o'clock. Three negroes were killed instantly and a fourth so badly wounded that he is expected to die. Steam was kept on to furnish heat to the dry-kilns. There were eight boilers. Only one exploded and it was hurled through the planing mill into the woods about a quarter mile away. Large trees were cut through in its course.

The River and Harbor bill which passed the U. S. Senate last week we learn from the Star increased the appropriation for the lower Cape Fear from $80,000 to $200,000, and made the appropriation a continuing one until the improvement is complete, and authorizing the expenditure of $1,500,000 upon this improvement. The appropriation for the upper Cape Fear is increased from $12,000 to $20,000; Northeast river $5,000. He secured an appropriation of $35,000 for a quarantine station in Cape Fear. Senator Ransom is credited for this service.

Charlotte News: The seasonable rains continue, and the improvement, in the condition of the crops in the past few days is simply wonderful. Corn and cotton are fairly booming. There never was a finer prospect at this season of the year, and as a consequence, farmers, merchants and business people of all kinds are feeling in good humor!

Danbury Reporter: The blackberry crop in this section is not only abundant, but the fruit is the finest almost ever known.

Fayetteville Observer: The crops in this section are very fine and the farmers are jubilant.

Durham Globe: The Globe has reliable information to the effect that Prof. Collins Denny has refused the Presidency of Trinity College, which was tendered him by the Board of Trustees a few days since.

Goldsboro Argus: The late rains have transformed this section and our farmers are rejoicing in the prospect of abundant crops, everything is looking well, and if nothing happens to blight the prospects the husbandman will be happy in abundant harvest.

Smithfield Herald: Mr. John W. Upchurch, of Glenmore, says he was out in his field some days ago and found a partridge taking care of a partridge and two small chickens. She seems very fond of the chickens. He thinks a hen laid two eggs in the nest and the partridge set on them and hatched them. They now range in his pasture. Mr. M. D. Johnson says he has seen two nests in which hens and partridges laid together.

DOMESTIC.

An explosion occurred in a brass foundry at Waycross, Ga., on Friday in which two men were injured. Very little damage was done to the plant.

On her trial trip the cruiser Minneapolis made 23.05 knots. This beats all former records and earns for her builders a premium of $402 500.

The expenses increased by the United States in connection with the strikes call for appropriation of $380,000.

We copy from the press dispatches: A sensation was caused in shipping circles in Baltimore last Saturday by the arrival in port of the bark Glad Tidings, from Rio, with yellow fever on board. The Glad Tidings, Capt. Young, left Rio for Baltimore on June 12th with 9,000 bags of coffee. A few days before her departure, W. W. Benson, the cook, was attacked with the fever. He was sent to the hospital and left behind. On June 13th Second Officer Fritz Hines was stricken with the dread disease. He died on June 28th and was buried at sea. No more cases broke out and the officers supposed that the disease had been stamped out. The law requires that a vessel arriving with an infectous disease aboard should go into quarantine. Capt. Young thought it was unnecessary to stop at the capes and came up to Baltimore. The custom house officials refused her entry and Surgeon-General Wyman has the case under advisement. Capt. Young says the yellow fever has been nearly stamped out of Rio de Janeiro. The people are recovering from the effects of the recent rebellion and the business interests of Brazil are assuming their usual activity.

FOREIGN.

An extensive plot to assassinate the Czar is said to have been unearthed at Kirpitschnaja, Russia, last week. Two Polish students and a sister of one of them are incriminated.

Constantinople last week was in a panic because of earthquakes. Houses were deserted and people took refuge in parks. Some houses have been destroyed as being unsafe. At Ababazar one hundred and thirty houses were wrecked and over twenty lives lost.

The good officers of Great Britain has been employed in arranging a settlement of disputes between China and Japan concerning Korea. The Earl of Kimberly is Britain's representative.

Anarchists are still giving trouble in France. Last Thursday while the new French iron clad Carnot was being launched at the naval yards in Toulon, flames burst from her. The fire was qutckly extinguished, when a quantity of matches and a bottle of turpentine were discovered to have been the cause of the fire. It is stated that a workman has been arrested for causing the fire and has confessed himself an anarchist and disclosed the names of several accomplices in an attempt to destroy the vessel.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE. D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Third Quarter.—Lesson V.

July 29.—The Youth Jesus.

Luke ii. 40–52. Commit vss. 46–49.

Golden Text. And Jesus increased in wisdom and stature, and in favour with God and man—Luke ii. 52.

I. THE STUDY OF THE LESSON.

First Step. The lesson takes us back to the gospel of Luke, which told of the return to Nazareth (ii. 39) but did not narrate the events leading to that return. The lesson is a summary of the period intervening between the infancy and our Lord's public ministry with an incident illustrating that summary. There are no intervening links between this and previous lessons, but it will be well just here to review all you have learned about our Lord's infancy.

Second Step. Master the points of the lesson: The growing child, vs. 40, the first visit to Jerusalem, vss. 41–43; the search and the discovery, 44–46; his eager pursuit of knowledge and his previous attainments, vss. 46, 47; the reproachful question and the reproachful answer, vss. 48–50; obedience, pondering, development, vss. 51, 52.

Third Step. Study with your helps any points needing explanation:.

Vs. 40. *Grew—waxed strong.* The better texts omit "in spirit" leaving the expression general. It includes all growth and all strength, and shows our Lord's perfect humanity. He was a natural boy and not the infant wonder-worker that the apocryphal gospels describe. The spiritual development is emphasized in the expression, "filled with wisdom."

The grace of God. The same word rendered *favor* in vs. 52, when the connection of the expression with "man" forbids the translation *grace*. Favor is the root meaning of the word; extended to sinners it acquires the idea of *unmerited favor;* revealed in its effect on *character* it acquires the familiar idea of *sanctifying* grace.

Vs. 41. *Went up every year.* Showing their strict conformity to God's law. For the law of the Passover recall or review Lesson X. Second Quarter.

Vs. 42. *When he was twelve.* He would be called twelve when he was in his twelfth year. At this age a Jewish boy became "a son of the law"—that is was expected to fulfil its external obligations. There is unlimited room for the exercise of the imagination as to His thoughts at first seeing "the city of the great King." But we forbear.

Vss. 43, 44. To understand how this is possible we must remember that the people went up to Jerusalem in great caravans, those of the same neighborhood travelling together, and within those limits those of the same age and sex naturally associated together. Mary would suppose he was with Joseph, and Joseph that he was with Mary. When they went into camp the first night (the first day's journey, home was short, only eight or nine miles made in the afternoon), and Joseph and Mary met they discovered their mistake.

Tarried in Jerusalem. Not deliberately, but from pre-occupation. The maturity of Jesus was shown in that His parents did not think it necessary to keep Him with them, but would trust Him to choose His own occupations and companions.

Vs. 46. *After three days.* The Oriental way of saying *the third day;* one day on the journey, one day's rapid return and fruitless search in Jerusalem, and the discovery some time on the third day. As to His housing and food during that time there would be no difficulty with the simple wants of a peasant lad and the abounding hospitality of the Passover season.

In the temple. In some room or porch of the Temple where the Rabbis held open sessions for all who wished to come and learn. Neither here nor anywhere in the gospels must we understand by "Temple" anything more than some of the courts, porches, or outer-chambers. Our Lord never passed beyond the "court of the Men"—was never in the Priest's court, or the sanctuary proper, "the way into the holiest being not yet manifest." The Greek makes the distinction. *Naos* is the sanctuary; *hieros*, the whole temple area. The latter is always used of the movements of our Lord and the Apostles.

Hearing and asking questions. As a learner and inquirer. The grotesque idea of Jesus as a youthful prodigy teaching the doctors of the law destroys the beauty and the instructiveness of the whole scene.

Vs. 47. *Understanding and answers.* Showing the progress He had already made.

Vs. 48. *Sorrowing.* The first prick of that sword that was to pierce her soul (vs. 35)—unless we except the anxiety of the flight into Egypt. The only sorrow He ever caused her was when His Father's business took Him from her side as here, made her anxious for his life and health (Mark iii. 20, 21, 31), and at last took from her a son to give her a Saviour (John xix. 25). Happy mother!

Vs. 49. *About my Father's business.* The Greek has no word for "business" but the neuter plural of the article; "in the (things) of my Father." The R. V. renders, "in my Father's house;" that is, why did you look elsewhere? Why did you not come straight here, where I ought to be found? We think this idea is fully involved in the older translation, which is more general and so better reproduces the general expression of the original. These are the first recorded words of our Saviour, and reveal (1) That He had found God as His Father, not only in a clearer sense than had yet been attained of the doctrine of God's general fatherhood, but in a peculiar, personal sense; (2) that He already recognized that His Father had a special work for Him to do; (3) that He was swift and eager to be engaged in it; (4) that He recognized a proper preparation for His work as a part of the work itself.

Vs. 50. *Understood not.* Evidently they had told Him nothing about the remarkable circumstances of His birth, and are not a little surprised when they find that His knowledge of His origin and His mission is clearer than theirs.

Vs. 51. *Was subject unto them.* Contentedly resigns the more exciting and brilliant occupation for the humbler duties of their Galilean home. Not the *doctors* but the *people*, were to be His human teachers.

Kept. She could not understand, but she treasured them up. From her the evangelists doubtless derived all these incidents.

Fourth Step. Make a summary of the lesson and compare it with ours:

SUMMARY. *The infant Jesus grew into a boy, maturing in strength and wisdom until in His twelfth year He went up with His parents to Jerusalem to the feast of the Passover. At the end of the feast His parents started home and did not discover until night that he was not with them. Then having searched among their friends in the caravan they returned to Jerusalem and, after another day spent in fruitless search, they found Him in the Temple, having been so eagerly engaged in the pursuit of knowledge that He did not notice their departure. The insight of His questions and the attainment shown in His answers are the wonder of all. To His mother's reproachful inquiry, He replies with an equally reproachful question. His Father's business was His chief concern and they should have looked for Him in His Father's house. But He returns with them, and remains subject to them—Mary meanwhile pondering what she cannot understand, and He increasing in wisdom and stature and in favor with God and man.*

Fifth Step. Study the "*youth of Jesus*" as summarized in vs. 52, and as illuminated by the incident of the lesson and other Scripture side-lights:

1. His development.
   a. Physical. *In stature.*
      Nourished by food, Luke iv. 2.
      Strengthened by toil, Mark vi. 3.
   b. Spiritual. *In wisdom.*
   (1) Taught in God's word.
      By pious parents, vss. 22, 27, 39, 41; ch. i. 46; compare Deut. vi. 6, 7.
      Attendance on the synagogue, Luke iv. 16.
      In the schools of the Rabbis; at Jerusalem (vs. 46), having evidently made good use of the humbler opportunities at Nazareth (vs. 47).
      Reading, as well as hearing, Luke iv. 16. (Note that the Synagogue rolls were in ancient Hebrew, while the popular language was Aramaic. There is evidence in some of our Lord's quotations that He used also the Septuagint or Greek translation.)
   (2) Meditation on man and nature. (Evidence in the general substance of His discourses.)
   (3) Communion with God, vs. 49, *My* Father, personal.
2. Characteristics.
   (a) Winning *favor from man.*
      Earnestness, vss. 46, 49.
      Humility, vs. 51.
      Graciousness in word, Luke iv. 22.
      Helpfulness in deed, Mark vi. 3. Note that Joseph disappears after this incident, evidently dying before our Lord's ministry opened. Note also the natural way in which Mary turns to Him as one upon whom she was accustomed to rely, John ii. 3. Besides this there is the active sympathy of our Lord's ministry, and the fact that only the unselfish life wins favor from man—only the loving are loved.
   (b) Winning *favor from God.*
      Holiness, Heb. vii. 26, 1 Pet. ii. 22.
      Consecration, vs. 49 (His *first* words); Matt. iii. 15 (His *next* words); John iv. 34.

Sixth Step. Let this mind be in you which was also in Christ Jesus (Phil. ii. 5); leaving us an example that we should follow in His steps (1 Pet. ii. 2); he that saith he abideth in Him ought himself also so to walk even as He walked (1 John ii. 6). God give us grace to learn *this* lesson, and we have learned *all* lessons.

II. TEACHING THE LESSON.

If one has studied this lesson aright he will so teach it as to make the youthful Jesus a *living person* to the minds and hearts of his scholars, and will not only impress upon them the Lord's *example*, but His *present sympathy* with all a child's needs and temptations and His readiness to help them to make their life like His life. Heb. iv. 15, 16.

Prize Questions.

82. Give a reference that shows that our Lord *wrote*, (as well as read).
83. Give the name of a great Doctor of the law who as a young man may have been present at this scene.
84. Give an instance of the surprise of the people at Jesus' learning, because—apart from this incident he had not had the advantages of the schools at Jerusalem.

[The Prize Questions last week should have been numbered 80 and 81—instead of 77 and 78. In acknowledging answers, credits to Willie Arrowood, Laurinburg, for No. 70 in full, Janet McDonald, Ivanhoe, in part were overlooked.]

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

In Weatherford, Texas, July 4th, 1894, Dr. W. B. MILLER, aged 75 years. For twenty years he was an active ruling elder in the Presbyterian church.

In Raleigh, on July 7th, Mr. W. THOMAS COX, of Sanford, N. C. Bro. Cox was a faithful and much beloved deacon in our church at Sanford. A devoted wife, two promising children by a former wife, and a host of relatives and friends mourn his loss. He was ready when the unexpected summons came.

Entered into rest, June 20th, 1894, Mrs. CORNELIA CONRAD FLUCK, aged 26 years. For several years she had been a member of the Presbyterian church here. She was in all respects a faithful and conscientious child of God. An earnest worker and consistent Christian, we shall miss her in the Master's vineyard here. We mourn, but not as those who have no hope. "Blessed are the dead which die in the Lord."

MISS INNIA E. HILL.

On June 9th, 1894, at the residence of her father, in Taylorsville, N. C., Miss INNIA E. HILL, passed from earth to heaven. She was a child of the covenant and had been dedicated to God in baptism by her parents. In her sixteenth year, she publicly professed her faith in Christ and was admitted to the communion of the Lord's Supper. She loved her church and was devoted to its interests. She had charge of a Sabbath-school class and was an earnest and faithful teacher and worker. For several years she was the organist of the church and was a very faithful and acceptable one. For nearly six months she was a prisoner of the Lord, suffering most intensely the greater part of the time. At last God released her from her bonds, and in full consciousness of the end that was near she bade the family "farewell," May God comfort the stricken family, and the memory of the loved one now at rest be to them a perpetual benediction A. L. C.

Mrs. SARAH SMITH, relict of Mr. David Smith, at her residence, near Big Rockfish church in the 88th year of her age, on the 12th inst.

Near Little River Academy, in Cumberland county, N. C., on the 25th of May, 1894, FANNIE McBRYDE, infant daughter of Mr. and Mrs. Jacob Giles. Little Fannie's stay in this world of affliction and sin was only two months, but long enough for the hearts of parents to become very much attached to her and not without sorrow could they give her up. May the Lord bless them and family and enable them to see that what God does is best.

Say Soes.

No one is useless in this world who lightens the burden of it for another.—*Dickens.*

Only as each man and each woman performs his or her personal duty in any department be lifted to a higher plane.

"If all the gold in mint or bank,
All earthly things that men call wealth
Were mine, with every titled rank,
I'd give them all for precious health."

Thus in anguish wrote a lady teacher to a near friend, telling of pitiless headache, of smarting pain of pain in back and loins, of dejection, weakness and nervous, feverish unrest. The friend knew both causes and cure and flashed back the answer, "Take Dr. Pierce's Favorite Prescription." The distressed teacher obeyed, was restored to perfect health, and her daily duties once more became a daily pleasure. For lady teachers, saleslades and others kept long standing or broken down by exhausting work, the "Prescription" is a most potent restorative tonic, and a certain cure for all female weakness. *Guaranteed* to cure in every case or money returned. See printed guarantee around each bottle.

Fibroid, ovarian and other Tumors cured without resort to surgery. Book, with numerous references, sent on receipt of 10 cents in stamps. World's Dispensary Medical Association, Buffalo, N. Y.

The value of buttermilk is steadily growing in appreciation. A medical writer claims that its use will sometimes cure the craving for alcohol, and that it has seemed to effect a cure in cases of Bright's disease.

Lord Roberts: The good health of the British Army in India, numbering 69,000, is owing to the sobriety of the men. About one-third are members of the Army Temperance Association.

WILMINGTON MARKET,

FOR

WEEK ENDING, JULY 18, 1894.

SPIRITS TURPENTINE: Firm throughout at 27 cents.

ROSIN: Firm throughout at 87½ cents for Strained and 92½ cents for Good Strained.

CRUDE TURPENTINE: Hard $1.00, Yellow Dip $1.70 and Virgin $2.20 throughout.

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CONDENSED SCHEDULE.

IN EFFECT JUNE 24th, 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m.
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "
SOUTH BOUND.	**No. 1. Daily ex Sunday.**
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m.
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.15a.m.
Leave Maxton	8.13 "
Leave Red Springs	8.50 "
Leave Hope Mills	9.39 "
Arrive Fayetteville	10.00 "
SOUTH BOUND.	**No. 3. Daily ex Sunday.**
Leave Fayetteville	4.42p.m.
Leave Hope Mills	5.05 "
Leave Red Springs	5.53 "
Leave Maxton	6.27 "
Arrive Bennettsville	7.30 "
NORTH BOUND.	**No. 16. Mixed. Daily ex Sunday.**
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "
SOUTH BOUND.	**No. 15. Mixed. Daily ex. Sunday.**
Leave Madison	12.30p.m.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

NORTH BOUND CONNECTIONS.

Trains No. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

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FOR THE FAMILY.

UP AND DOING.

Boys, be up and doing,
For the day's begun;
Soon will come the noontide,
Then the set of sun;
At your tasks toil bravely
Till your work is done.

Let your hands be busy
In some useful way;
Don't neglect your study;
Don't forget your play;
For each there's time enough
Every blessed day.

You will soon be men, boys;
Soon will have to take
The places of your fathers,
Fill it for their sake;
And in all that's noble
Pray be wide awake!

Boys, be kind and friendly.
Lend a helping hand
To the weak and feeble,
Till alone they stand;
And in loving others
Fulfill God's command.

Don't be mean and selfish;
Stoop not to decit;
In all things be manly,
Life will then be sweet,
And Death's coming find you
With your work complete!

—*Exchange.*

Items for Lady Readers.

THE OLDEST DRESSMAKER'S BILL IN THE WORLD.

Among the documents which have recently been discovered in ancient Chaldea is a tablet which may be called "the oldest dressmaker's bill in the world." It was the custom of the Babylonian kings to present to the temple sets of robes for the use of the priests and priestesses. This was usually done every year, and we have many of these lists in the British Museum. The oldest hitherto known has been that of a king, about 1,450 B. C. There are several of a later period, but the document before us is far older than any yet found. The tablet, which is of limestone, was discovered in the ruins of the temple in the city of Nipur, in Southern Chaldea. This temple was dedicated to the ghost god, and had a very large priesthood attached to it. From the style of the writing, which is extremely archaic, and from the curious system of numerals employed, the tablet cannot be of later date than 2,800 B. C. It contains a list of ninety-two vestments which were presented to the temple by the king. The name of the king is, unfortunately, not given. The end of the tablet reads: "In all, ninety-two pure vestments, the bill (list) of the temple for the priests this year." Many of the words are unknown to us as there are no doubt many of them technical terms employed by the modistes of the period. Some of the lines, however, are of particular interest—those that can be satisfactorily deciphered. Among the items are "twelve white robes of the temple, eight robes of the house of his lady, ten collars of the house of his lady, ten pure gold collars, two white robes." One item of especial interest occurs near the end: "Four scented robes." This reminds us of the passage in Psalm 14, speaking of the robe redolent of "myrrh and aloes and cassia." It was no doubt the custom in Babylonia to perfume the robes, as it is to this day in Persia and India. Another item is also illustrative of Eastern life: "Two winders," probably scarfs used for binding round the waist.

This document has likewise an additional value in showing us the great development which had taken place in the textile arts in Chaldea even at this early period.—*The Queen, London.*

PAINTS PICTURES WITH HER TOES.

Mlle. Aimee Rapin, one of the most celebrated portrait painters of the world, is an armless wonder, having been born in the little town of Payerne, Switzerland, without hands or arms. Her father died when she was but 12 years old, and a wealthly gentleman becoming interested in her by seeing some paintings which she had made by holding the brush and palette in her toes, undertook the care of her artistic training, and sent her to the art school of Lausanne, and thence to Geneva, where she took several prizes at the academy. In 1891 she went to London, and subsequently painted the picture of the Princess May, wife of the duke of York, and it created a distinct sensation. Commissions from members of the English aristocracy followed, and when it became known that the artist was without hands or arms the interest in her works became greater because of the insurmountable difficulties which she had overcome in her career. She has established a studio in London, which has become a fashionable resort, and her portraits, though modern in tone and conception, are remarkable for their elegant simplicity.—*N. O. Picayune.*

Things Useful.

Don't clean brass with acids. Use putty powder and sweet oil; wash off with soapsuds and dry. It will insure brightness.

Lime water mixed with as much linseed oil, or sweet oil, as it will cut is an excellent remedy for burns or scalds, and should be kept on hand.

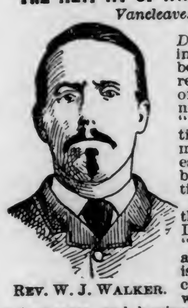
To polish a table until it will reflect the books laid upon it rub it dry, then take one ounce of yellow resin and a pint of raw linseed oil; melt the resin and add to it by degrees one-half of the oil. When these are thoroughly incorporated add, by degrees the remainder of the oil.

Cream of Corn Soup.—One pint grated corn, three tablespoonfuls of butter, three pints of boiling water, two even tablespoonfuls of flour, one pint hot milk, yelks of two eggs; salt and pepper to taste. Put the cobs from which you have removed the corn in the boiling water and boil slowly half an hour; remove them, put in the corn and boil until soft (about twenty minutes), then press through a sieve; season and let simmer while you rub butter and flour together; add these to the soup and stir constantly until it thickens. Now add the boiling milk, cook one minute, add the beaten yelks and serve immediately.

Cherry-puffs.—A cherry-puff is a simple and delicious dessert. Take rich, red cherries. It is necessary that they should be especially sweet. A tart cherry will serve very well for this purpose, provided it is rich. Make a delicate biscuit dough, a heaping teaspoonful of baking powder, and milk enough to mix it into a soft dough, with just consistency enough to be stirred. Add a cup of stoned cherries to this mixture, beat it well, turn it into greased cups, and steam it half an hour, until well puffed up. Serve the puffs with a hard sauce, flavored with caramel, or simply nutmeg. Not every housekeeper knows that a cherry tapioca made exactly like an apple tapioca is almost as nice.

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Vancleave, Jackson Co., Miss.

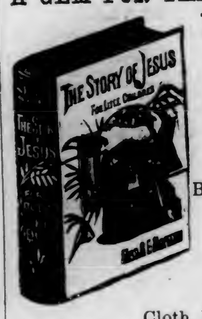


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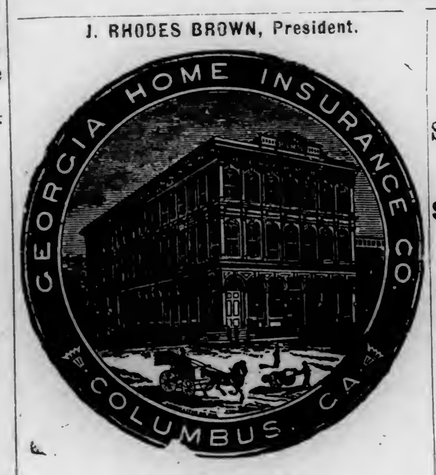
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TEACH ME, O, FATHER.

Up to me sweet childhood looketh,
Heart and mind and soul awake;
Teach me of Thy ways, O Father!
For sweet childhood's sake.

In their young hearts soft and tender,
Guide my hand good seed to sow,
That its blossoming may praise Thee
Wheresoe'er they go.

Give to me a cheerful spirit,
That my little flock may see
It is good and pleasant service
To be taught of Thee.

Father, order all my footsteps;
So direct my daily way,
That in following me, the children
May not go astray.

Let Thy holy counsel lead me;
Let Thy light before me shine,
That they may not stumble over
Word or deed of mine.

Draw us hand in hand to Jesus,
For his Word's sake, unforgot,—
"Let the little ones come to me,
And forbid them not."

—*The Kindergarten News.*

Servia's Young King.

Servia is a little country on the borderland between the east and the west of Europe, as safe among its great neighbors, Russia, Germany. Austria, Italy, and Turkey, as Switzerland, which has been independent for hundreds of years. Servia, like Switzerland, is safe because none of its powerful neighbors will consent to its conquest by any other. From 1389 to 1878 Servia was a dependent of Turkey, but in that year its people, under Prince Milan Obrenovich, rebelled, and were about to be beaten, when Russia interfered, and Servia was freed. By a treaty made at Berlin. Servia also obtained some of the territory from which its people had been driven, and its limits were increased to 10,050 square miles. Its Prince received the title of King, and its government was made a limited monarchy, somewhat like that of Great Britain. It has a congress elected once in three years, which sits annually, and is called the Skupshtina. It has 134 members, who in recent years have been elected by the people, every citizen who pays a poll tax having a vote. On July 6th, 1889, King Milan resigned his crown in favor of his son, Prince Alexander. The King was not a good monarch nor a good man, and owing partly to his unpopularity with his people, and partly to his quarrels with Queen Natalie, he decided to give up his throne, and he and the Queen separated. Alexander was born, August 14th, 1876. As he was too young to be the real King, three ministers were appointed to reign in his stead until Alexander should be eighteen years old.

The young King followed his mother to Berlin, where she went to reside, although she is a Russian. The ministers would not allow him to remain there, however. They had him brought back to Belgrade, the capital of Servia, by force, and put him in the university there. He is a good student of English, French, German, and moral philosophy, and his tutors think him a young man of great promise.

On April 18th of last year, King Alexander gave a dinner in his palace at Belgrade, in celebration of the completion of his education. He was then not quite seventeen years old. To this dinner he invited his ministers and regents, and in the middle of the banquet he rose and said: "Gentlemen, you have now reigned in my place for four years. For all that you have done, I thank you. I have now reached an age when I feel able to rule, myself, and I therefore ask your resignations."

The ministers refused to resign, and the young King called in the troops who guard the palace, put them under arrest, proclaimed himself King, in the presence of the people, and then sent the ministers to their homes under the escort of soldiers. The people, who were tired of the ministers, accepted the young king, and his reign has not been disturbed. Recently, ex-King Milan and Queen Natalie have become reconciled, and it is said that the agents of the Czar have been constantly in Belgrade, advising the young King. Whether his father and mother, the ex-king and queen, have also urged him to take the step is not known, but at any rate he surprised his subjects, on May 21st, by another revolution. On that day, he issued a proclamation abolishing the constitution, and all the laws that have been enacted under it. By the proclamation, the constitution is restored which was in operation during the later years that Servia was a dependency of Turkey. This does not mean that Servia is again in any way under the Sultan, however. It means that the King appoints one-third of the members of the Skupshtina, and that his powers are greatly increased. Alexander I. has declared that he will soon call a convention to adopt a new constitution. Thus far there has not been any serious opposition to the action of the king, who, although he is not yet eighteen years of age, and is the ruler of only two and a quarter millions of people, is one of the most conspicuous figures in Europe.—*Harper's Young People.*

Little Johnny and the Dandelion.

Little Johnny was just entering his third summer. Of course he had seen very little of the world, and had very much to learn. So, one warm bright afternoon, while playing in the yard he took a lesson which he remembers yet. In the rich green grass a bright yellow dandelion caught his eye, but he did not notice a singular looking spot about the middle of the flower. That spot was nothing less than a merry honeybee, who had come singing along through the air, in search of honey and wax, and stopped to see if that flower had any for him. Thrusting his long tongue down to the bottom of the leaves Mr. Bee was sucking away at the sweet juices there, when Johnny came trotting along. Quick as thought down went that sweet little hand, and back again it came as quickly, bringing in its grasp, flower, bee and all. The poor bee was very much surprised in this sudden change in his circumstances; he thought that the sky or something else had fallen on him; but whatever might be the case, he was resolved not to give up his life without a trial, and so twisting his little body around he sent his sharp poisoned sting deep into Johnny's hand, and didn't that little hand let go in a hurry, and didn't the nurse hear a vigorous scream from Johnny's lungs, and while she ran to the aid of the suffering child the bee gathered himself up and set out for home, wondering what in the world such little two legged pests as boys were made for, and vowing that for once he was not going to expose his jacket again to those dandelions.

But the bee-sting had not only marked Johnny's hand, but had written this lesson on his memory: That sometimes *very pretty things have very sharp stings.* This is an important truth.

Wine looks very pretty in the glass, but the Bible says that if we become fond of drinking it will "*bite* like a serpent and *sting* like an adder."

Sin often looks very inviting, but the Bible tells us that "The *sting* of death is sin."

A little boy once asked his mother for a peach. She asked if he had not already eaten one. To get another he told a lie and said, "No." But after he went to bed that lie *stung* him so that he was afraid to go to sleep till he had called his mother, confessed his sin, and asked her pardon.

I hope my young readers will remember that sometimes *very pretty things have very sharp stings.*—*Journal.*

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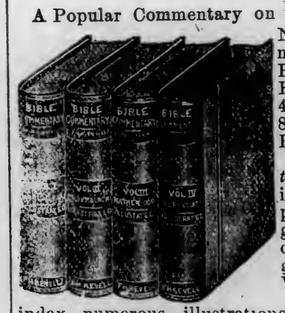
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	A. M.	P. M.	.....	A. M.
Lv Weldon	11 52	9 27	.....	... .
ArR Mount	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro	2 40	.....	... ..	.....
Le Tarboro	12 25	.....	.....	.....
	P. M.	P. M.		.....
LvR Mount	1 02	10 20	.....	6 00
Lv Wilson	2 08	11 01	... ..	.....
Lv Selma	2 58	.. ..	....	.....
Lv F'y'ville	4 35	12 51	.....	.....
ArFlorence	7 25	3 00	.....	.....

	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson	2 18	.....	....	6 35
LvGoldsboro	3 05	.....	.. ..	7 20
LvM'gnolia	4 16	.....	.. ...	8 29
Ar Wilm'tn	5 50	.....	.....	10 00

TRAINS GOING NORTH.

Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.	.....	P. M.	... ..
LvFlorence	7 30	.....	7 25	.....
Lv F'y'ville	10 25	.....	9 30	.....
Lv Selma	12 08	.....	....	.....
Ar Wilson	1 00	.....	11 27	.....

	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn	9 00	.....	.....	7 00
LvM'gnolia	10 40	.....	.....	8 33
LvGoldsbo'	11 55	.....	.....	9 40
Ar Wilson	12 40	.. ...	.....	10 27

	No. 78 Daily.		No. 32. Daily.	
	P M	.....	P. M.	P. M.
Lv Wilson	1 10	.....	11 27	10 32
ArR Mount	2 13	.....	12 05	11 15
Ar Tarboro	2 40	.....	... .	.....
Lv Tarboro	12 25	.....	.....	.....
LvR Mount	2 13	.....	12 05	.....
Ar Weldon	3 19	.....	12 58	.... .
	P. M.	.....	A. M.	.....

†Daily except Monday. ‡Daily except Sunday.

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Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

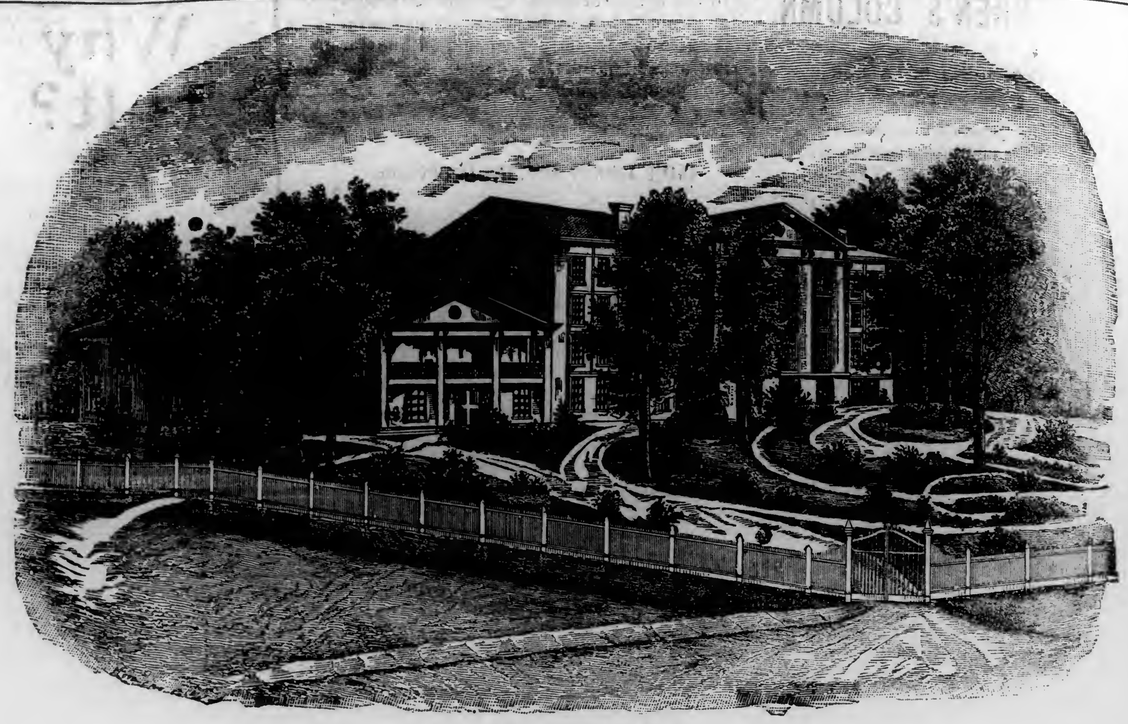
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Dated June 3, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington	*3 40		.....
			.....
Leave Marion	6 31		.....
Arrive Florence	7 10		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence	*7 50	* 8 20	.....
Arrive Sumter	8 45	9 40	... ..
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 47	*9 58	.....
Arrive Columbia	10 10	11 10	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 55	5 45	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter	5 55	* 5 55	.....
	A. M.		.....
Arrive Florence	7 10	7 05	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence	*7 40	.. ..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 20 p. m., arriving at Hartsville 9 00 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday.

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Remit to W. A. POWELL, Treasurer, P. O. DRAWER H, ATLANTA, GA.
Other communications to REV. J. N. CRAIG, Secretary, Office, Inman Building, (4th Floor), 22½ South Broad St., Atlanta, Ga.

Presbyterial and Synodical Committees are invited to correspond with Bureau of Information.

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THURSDAY, JULY 26, '94.

JOHN McLAURIN, - - EDITOR.

CONTRIBUTING EDITORS:

REV. PEYTON H. HOGE, D. D.

REV. WALTER W. MOORE, D. D.

REV. ALEX. D. McCLURE.

Scheme of Annual Collection in the Synod of North Carolina.

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April—(One Collection) Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

November and April—Education for the Ministry.

December—Colored Evangelization.

THE POTTERS.

Last week we called attention to a man of the olden time whose history is written in a few lines of the fourth chapter of first Chronicles. In the same chapter a little further on is the record of laboring men. Their condition in life is the opposite of that of JABEZ. Between these two conditions lie all the classes and experiences of individuals and communities. The lessons we may learn from those two make the reading of this chapter important. Yet other advantages will be found. These long hard names are interesting in separate study and the meaning of each may suggest the mind of the parents in selecting them, or the after experience of the bearers which may have suggested them. These chapters ought to be read if only to cultivate our patience or our vocabulary.

The Bible gives due attention to all classes and, with no approval of evil, makes manifest the rewards of piety. It shows JABEZ honorable in learning and wealth, and craftsmen noble in industry and integrity. By a comparison of verses fourteen, twenty-one and twenty-three, we have mention of the various classes of the craftsmen. There are the carpenters and weavers, the gardeners and potters. The families pursued the same trades for generations.

They seem also to have dwelt together as we find to this day in the streets of Damascus. Possibly these habits had been brought from Egypt. They are common in the East.

This record gives an illustration of change of fortune. One of the mothers among their ancestors was a princess a daughter of PHARAOH. Three of the progenitors of these linen workers, potters and gardeners were of those who held dominion in Moab. Without any evidence of immorality they had come from being well-to-do, to hard manual labor. This is supposed to be peculiar to our times and country. Here is evidence that the ancients had such experiences as we. It is a rebuke to our complainers and chronic grumblers to find that they were diligent and thankful in their places and work. These descendants of rulers and princes are found among plants and hedges. It is no discredit to them. It only shows what may come to any one. The millionaire to-day may be a pauper to-morrow, himself or his descendants. It is only a question how this change of circumstances will be met, how the duties will be performed. It is a question of the ability of any to bear the responsibilities and endure the hardships. It is important that the rising generation should be trained and prepared for whatever may come. The reverse may be wrought by industry and economy. The poor may be rich. In faithfulness and patience the children may win success and restore the loss of the fathers. It may be done in part by realizing that work is honorable. Idleness or immorality are disgraceful. JEREMIAH the prophet, was a potter and his nobility was his honesty and industry.

Even in their menial labor and lowly place these laborers were in honor because they dwelt there with the king for his work. Here the instance passes into an illustration. We may all be workers for our KING. He calls for all manner of work and many workmen. We may well rejoice that this is so. It ennobles every worker and glorifies every task, whether great or small in human estimation, to know we are "with the KING for His work." We work at His commandment, according to His plans and He condescends to work with us. It is the need of our hearts to rejoice that He is our business PARTNER and that He will take all the responsibility. We have only to leave all to Him, and cast all our care upon Him. He careth for us and working with Him will exalt both the workman and his work. He will take care of us. He will give us peace and rest. In this contentment can come in and abide and joy drive away discouragement and distress. Dwelling with the KING for His work there can be no failure. Success is sure. Beyond this, as if anything more were needful, our KING promises rewards to all who work for Him.

This is a lesson for the man of wealth and influence and power to use them well, as they may lose them and come to poverty. It is a lesson to the many complainers of hard times. There is plenty of work to do. It is only a question whether we will work in clay among the hedges. We know that the real case with many is not want of work, so much as unwillingness to work in lowly places and for wages which the labor justifies. The deeper need is to realize the dignity and honor of labor not in its kind, but as being with the KING for His work. In this our social principles need reconstruction, our social fabric rebuilding, that we may not judge others from clothing or station, but from their relation to the KING. At the last the relation one to another and the rewards we may secure will be, not by our present notions, but as we have dwelt with the KING for His work.

LICENSURE AND ORDINATION,—NO MORE FOOTSTEPS.

The substantive propositions of my articles were: 1. The new movement is sweepingly revolutionary. 2. It revives the attempt to lower the standard by introducing a new and inferior order of clergy. 3. As ruling follows teaching, the new order of clergy will give rise to a new order of rulers. 4. To put a long stretch of preaching and ruling between licensure and ordination, especially when the license is to edify the churches by preaching six months a year for three or six years, subverts our doctrine of vocation, and is un-Presbyterian. 5. The new law, not being the outgrowth of God's law of vocation, cannot be enforced.

The reply of my able opponent in so far as it can be reduced to distinct propositions is: 1. Scotch usage shows we may have either plan of education with either theory of licensure. 2. The proposed revision ought not to abridge the Presbytery's power to revoke licensure at will. 3. Licensure is not in order to a call only, but to probation: (1) to put a man on probation, all that is necessary is *probable* evidence of his call; (2) it is not right to keep a man in a long course of training before you give him a chance to try his gifts.

Believing that newspaper discussion becomes profitless after one or two articles on each side, I submit whether the reply is consecutive, relevant, sufficient: and add only; I agree that licensure while in order to a call from God's people, *is* also in order to probation. The present law is exactly right: "In order that after sufficiently trying their gifts and receiving from the Church a good report, they may, in due time, ordain," etc. The *ultimate* end is ordination. Before this, there must be a "sufficient trial of gifts." The sufficiency is not a matter of arbitrary enactment but is evinced by "receiving from the churches a good report." The proposed law annihilates all this and puts the man in charge of our vacant churches for years, assuming that he *can* edify them without probation.

It is asked: "Why did our book require an elaborate examination at ordination? The answer has already been given. Ordination to Preaching and Government with responsibility therefor, in all ordinary cases, ought not long to be delayed after the Presbytery has given authority to preach, and therefore the examinations for the latter should be, as a rule, the examinations for the former, as the qualifications must be essentially the same in both. This is the more vehemently necessary under the proposed licensure since that licensure actually commits the preaching function to the licentiate and contemplates his regular work in "the sacred office" six months a year for three or six years.

My honored brother, away from home and, apparently, *far* away from his first article, misunderstands me in one place. I cheerfully explain. He will please turn to the last sentence in this first article. After adverting to the recommendation to Theological Seminaries, to the action on licensure, to the benefits arising from the "dovetailing" of the two, this is his concluding paragraph:

"This is the plan recommended by the Assembly. If the Presbyteries shall adopt the one part of the scheme, and the Boards of our Seminaries the other, we shall look for great advance in our Church." [Italics mine.]

Agreeing with him as to this significance of the Assembly's action, I called attention to the fact that it was a significance "forecasted" by many members of the Assembly, "but until now *not very distinctly or prominently* avowed." My brother has said as much himself. Neither of us made any reference to motives. That object which in my view is so immense as to be the "supreme object" sure to be accomplished by the Assembly's action, "plan," or "scheme," as my brother had called it, had not been distinctly or prominently avowed in the discussions in the Assembly or subsequently. I honestly believe that many of the friends of this plan or "scheme" did not see in it all that my friend and I think we see in it, and that, had they done so, they never would have recommended it, by even the close vote of 70 to 78. With this explanation and disavowal, I trust a magnanimous, able, and justly influential opponent to do as he will with the hard words he lets drop from the end of his pen, and hoping that he may henceforward sprinkle his Attic salt upon his article's own "dovetail," and *cage the bird*, I respectfully bow from the discussion, with good will to all.

E. DANIEL.

LICENSURE AND ORDINATION.

EDITORS N. C. PRESBYTERIAN:—Will you please publish the enclosed editorial endorsement of Dr. P. H. HOGE'S position, on the proposed changes in licensure, from the Herald and Presbyter of July 10th? A more staunch and orthodox defender and exponent of historic Presbyterianism than the Herald and Presbyter cannot be found.

Dr. Hoge can count upon the support of many of the best educated and most intelligent Presbyterians, whose steadfast adherence to the truth gives them liberty of moving out of the ruts worn by a servile adherence to what is old and should give way, before the aggressive spirit of the Christianity of to-day.

WM. R. ATKINSON.

"The Southern General Assembly at its late meeting recommended a slight change in the course to be adopted by the theological seminaries. Our American plan has been three years of about eight months each. The Scotch custom is four years of six months each. This latter plan, recommended by the Southern Assembly, has some advantages. It gives a little longer time for ripening, and gives longer vacations for work among the vacant and small churches. Students may, in this way, after the first year, receive enough salary to support themselves, and may put into practice the instruction which they receive before they go into the full ministry. The small churches may have preaching for six months, or more, from this source, each year. There are advantages in this plan which may be readily recognized."

OUR DESTITUTIONS.

[Correspondence of the N. C. Presbyterian.]

In the NORTH CAROLINA PRESBYTERIAN of July 12th, 1894, there is an excellent article by Dr. Daniel, that has my hearty indorsement. We are not ready to carry out the plan proposed by the last Assembly touching licensure and ordination. But we must do something to meet our destitutions and the plan is laid down by our Master Himself, "Pray ye, therefore the Lord of the harvest that he will send forth laborers into the harvest." The General Assembly appears to spend its strength devising methods for the laborers after they are "sent." What we really need is to get the laborers engaged. It is not the time, nor is it the means that are the most serious hindrances in the way of supplying our vacant churches. Few young men shrink back after they are once enlisted as candidates, because the time is long, and few give up for want of means. What we need is that the Lord of the harvest send forth the laborers, and He will do this in answer to prayer. Men whom the Lord sends forth do not turn back. Let the men be enlisted and in a short time the destitutions will be met.

The writer would like to give a bit of history to show how workers may be enlisted. About eight years ago the Presbytery of Central Mississippi, after much earnest and thoughtful consideration, asking for divine guidance, established a male academy, the great and avowed purpose of which was to call out young men who had thoughts of the ministry and remove the difficulties of beginning. Since that time, eight years ago, twenty-one young men have been in this academy as candidates for the ministry. Some of them have finished their full course, others are at different stages in their studies. In the course of time when these shall all have been prepared to enter the work, we will have eighty churches supplied once a month. Now there are in the bounds of Synod of Mississippi about ninety vacant churches. In other words, the destitutions of a whole Synod may almost be supplied in less than a score of years by men who began their preparatory studies in a Presbyterial academy. The idea we would present is clear. Give the pious young men of our Church a cheap and accessible place when they begin study, and spend several years in contact with a man, a minister, whose heart is fired with zeal for the cause of the Master, and then "pray the Lord of the harvest" to call many of these young men into work, and the problem of supply is solved. The expenses of our academy are almost nominal, less than $100 for candidates under the care of Presbytery, and our curiculum will carry them to a point where they may graduate in two years or three in our universities. And the best of such a plan is that it is walking in the old paths, in which our fathers walked, when Presbyterians were the educators of the land, and when the land, methinks, was none the worse for it. In such paths we cannot "step backward," but must always take a "step in the right direction."

A. H. MECKLIN.

SOONER OR LATER—QUITE SOON NOT improbably—Union Seminary will be removed from its present location to some one of the cities of Virginia—North Carolina we assume will not compete for the privilege. Richmond is now the strongest competitor, but Danville urges its claims, and Roanoke thinks it has superior advantages to offer.

HERE AND THERE.

BISHOP WATTERSON, ROMAN CATHOLIC bishop of Columbus, O., in a letter to the clergy and laity of his diocese said:

"I hereby withdraw my approbation from any society which has a saloon-keeper at its lead; and I suspend such society and its privileges until such members are expelled."

And on appeal Mgr. SATOLLI said:

"The liquor traffic, and especially as conducted here in the United States, is the source of much evil, hence the bishop was acting within his rights in seeking to restrict it. Therefore the delegate apostolic sustained Bishop Watterson's action and approves of his circular and regulation concerning saloons and the expulsion of saloon-keepers from membership in Catholic societies."

This is regarded as one of the most important declarations yet made by the apostolic delegate. Protestant churches, those which strictly are evangelical, refuse membership to saloon-keepers, but the above is certainly an advance on temperance lines for Romanism and we hail it with pleasure.

IN THE CHARLOTTE OBSERVER WE find an article written presumably by an incensed Catholic saloon-keeper, which says some things that are true and some things that are quite remarkable:

Doubtless there are more Protestants than Catholics in the liquor business. But such Protestants are not members of a church, while the Catholics are. The Catholic Church declares rather proudly that she follows her children into the paths of wickedness and does not let them go, and many a life-long sinner absolved on his death-bed, is buried in consecrated ground. The aim of the Catholic Church is to get people to join it whether the people are good or bad and to keep them in it no matter how bad they are. Now there are thousands upon thousands of anti-prohibitionists in that Church, thousands upon thousands who think it no sin to drink whiskey or to sell it. Indeed, a Prohibitionist Catholic is a rara avis, even in the priesthood. If the Catholic Church tells its multitudes of sinners that they can't remain in the Church unless they keep out of the liquor traffic and have nothing to do with liquor dealers, the multitudes will simply go out of the Church. It is just as wrong to drink whiskey as to sell it, for the buyer makes the seller. To pronouce anathema against the saloon-keeper is to pronounce it against all his customers. A good many Catholics here think that it would not be a bad thing for the Church if the Pope should cast a lasso about Satolli, as one might capture a wild ass, and yank him back to Rome.

INEXPRESSIBLY SAD WAS THE NEWS which reached here last week of the death by drowning of Mr. JAMES W. RUMPLE, a lawyer of Salisbury. Mr. RUMPLE had been living for the past four years at Sheridan, Va., but was on the eve of returning to Salisbury and resuming his law practice. He went fishing on Saturday at Port Republic and being missed, after some hours absence, was found in the water where he had fallen. Mr. RUMPLE it is supposed was struck by lightning during a thunder storm. His remains were brought to Salisbury and very deeply affecting services were held in the First Presbyterian church. Rev. Dr. JETHRO RUMPLE, the father of the deceased, and the aged mother and the many other stricken ones have the deepest sympathy in this, their hour of inexpressible anguish, and prayers arise that GOD will administer that consolation which can come from Him alone. Mr. RUMPLE leaves a widow, daughter of Rev. W. G. VARDELL, of South Carolina, and sister of Rev. C. G. VARDELL, of New Bern, and a child but a few months old. Dr. RUMPLE lost another son a few years ago by being struck accidentally by a base ball bat.

THE UNIVERSITY OF NORTH CAROLINA under the will of Rev. JAMES P. MASON, a Baptist minister, and his wife MARY E. MASON, receives $11,500. The bequest is in memory of two deceased daughters of Mr. and Mrs. MASON. Mr. MASON leaves his valuable library to the Baptist Orphanage at Thomasville.

DEBS! YOU'VE HEARD THE NAME and yet you hear it, but now in faintest whisper as it passes on to the shades of merited obscurity.

The Presbyterian.

AN EMPTY PRAYER.

I breathed a prayer one day;
It had nor faith nor love to bear it on;
It had no thought of God, but words alone;
I sent it on its way.

It rose on heavy wing,
But could not pierce the walls that shut it in;
It seemed oppressed by weight, as though of sin.
It fell, a useless thing.

And as it slowly fell,
So sank my heart in deep humility;
I longed to burst my fetters and be free;
I longed in Christ to dwell.

I crushed it where it lay;
And, lo! from out its fragments seemed to grow,
An incense rising from an altar glow:
The blessed power to pray.

The fragrance of my prayer,
It floated now on wings of faith and love;
It reached the Father on his throne above;
It bore my spirit there.

Henceforth, be this my strife:
That all my failures lying at my feet,
May be but rounds by which I climb to meet
My higher, fuller life.

—*Christian Work.*

POPULAR TALKS ON LAW.

BY WM. C. SPRAGUE.

Chattel Mortgages.

A chattel is a thing personal, and it includes not only things movable, but something more, as an interest in land less than a freehold. The word "chattel" is from the Latin through the French, meaning primarily beasts of husbandry. Finally the term came to be applied not only to beasts, but to all things movable.

A chattel mortgage is a mortgage of a chattel. Although originally a mortgage was a transfer of the property as security for the debt, debt, it is now regarded not as a conveyance, but as a mere lien or incumbrance upon the property for the payment of the debt or the performance of some other pecuniary obligation.

Chattel mortgages are known and recognized by the laws of all the States except Louisiana, the statutes varying in minor though important particulars. In most States it is provided that unless a mortgage be recorded or filed in some public office, the purchaser of the chattel secured by the mortgage is not affected thereby. And so it is held in some States, that a mortgage so recorded must be renewed within a certain time, or the validity of the record as notice to the world is destroyed. A mortgage need not be renewed, however, in the States of Alabama, Arizona, Arkansas, California, Connecticut, District of Columbia, Florida, Georgia, Indiana, Iowa, Kentucky, Maine, Maryland, Massachusetts, Mississippi, Missouri, Nevada, New Hampshire, New Jersey, North Carolina, Rhode Island, South Carolina, Tennessee, Texas, Vermont, Virginia, Washington, West Virginia.

In Colorado the mortgage must be promptly renewed at maturity.

In Delaware it must be renewed every three years.

In Kansas it must be renewed within thirty days preceding the expiration of one year, and each year thereafter.

In Illinois it is not good for a period to exceed two years, unless within thirty days next preceding the maturity of the obligation, there be an affidavit filed showing the amount remaining due, and that the time of the mortgage is to be extended, that extension being for a period not to exceed two years. The mortgagee must file within the said preceding thirty days, certified copy of the affidavit with the justice of the peace before whom the mortgage was recorded.

In Indian Territory, if the mortgage is recorded no renewal is necessary; if it is only filed and not recorded, within thirty days before the expiration of one year there must be filed an affidavit of non-payment, to be notice to third parties.

In Kentucky a chattel mortgage is good without renewal for fifteen years.

In order for a chattel mortgage to be good in Michigan as against third parties, after one year from the filing of the same, an affidavit of renewal must be attached to and filed with the mortgage within thirty days next preceding the expiration of the year. Mortgages are good in this State for six years.

In Minnesota there must be a renewal two years after the demand is due, and annually thereafter.

In Montana a chattel mortgage must be renewed at or before maturity. It can only be drawn for one year, and must be renewed from year to year.

In Nebraska the lien continues for only five years from the date of its filing.

The New Mexico, New York, Ohio and Oregon laws are the same as those of Kansas in this particular.

In North Dakota a renewal must be made not less than ten nor more than thirty days prior to the expiration of three years from date of filing.

In Oklahoma the renewal must be within thirty days next preceding the expiration of three years.

In Pennsylvania a renewal must be within three months after maturity.

In South Dakota the renewal must be made within thirty days next preceding the expiration of three years from the date of filing. A renewal may be made for three years longer.

In Utah the mortgage is good only for ninety days after maturity, provided the maximum period does not exceed fifteen months in all.

In Wisconsin it must be renewed within thirty days next preceding the expiration of two years from the time of filing.

In Wyoming the renewal must be within sixty days after the date of maturity of the secured debt.

In our next we shall present some other features of the chattel mortgage laws of the various States.

As a general rule a chattel mortgage on a stock of merchandise which provides that the stock may remain in the possession of and under control of the mortgagor, he being allowed to sell and renew the stock of the proceeds, is not valid as against third parties.

This general rule, however, has been somewhat modified by statute, and in Delaware, Georgia, Indiana, Iowa, Kentucky, Maine, Michigan, Nevada, Oklahoma, South Carolina and Vermont the rule is the reverse to the general rule above stated. In some States the mortgage is held to be valid on certain conditions, as in the State of Idaho on condition that the proceeds of the sale go to the mortgagor, and in Kansas if the mortgagor acts as the agent of the mortgagee. And in Massachusetts the mortgage is good, in so far as it covers the original goods that remain in the stock, but not on the goods brought in to replenish the stock. Missouri holds with Idaho. In New Hampshire the mortgage is good if sworn to and recorded, and in New Jersey it is good if recorded. In New York it is good if it is provided in the mortgage that the mortgagor is in possession as agent of the mortgagee, and the sales are for cash, and the proceeds are to be applied in reduction of the mortgage debt. The same in North Carolina and North Dakota. Ohio holds with New York. In California and Pennsylvania chattel mortages are only authorized on certain articles specified by statute. South Dakota holds with North Dakota. Virginia the same as North Carolina. In Washington the mortgage is good if it is drawn so that the mortgagor must apply the money received from the sales to the payment of the mortgage debt. In Wisconsin it is good if sworn statements are filed every sixty days showing the amount of the goods sold, the amount added, and payment made on the mortgage debt. Wyoming agrees with North Dakota. The law in Maryland is doubtful. Sometimes a mortgage is so drawn as to attempt to cover not only goods in existence but such as may afterwards be acquired. As a general rule, however, chattel mortgages do not cover after acquired property. Where it is provided in the mortgage that property acquired thereafter shall be covered thereby, the mortgage will not cover it.

This is a general rule, but the rule is denied in Iowa, Michigan, Mississippi, Nevada, North Dakota, South Carolina, South Dakota, Vermont and Wyoming. The question is doubtful in Florida, Indiana, Kansas, Montana, New Mexico and Utah.

The mortgage will cover after acquired property if it is so specified in the mortgage in the States of Minnesota, New Jersey and Washington.

In Maryland it is said that the mortgage will probably be good if the mortgagee takes posession before the rights of third parties to the after acquired property attach. This is probably true also in Missouri and Rhode Island.

In Ohio a chattel mortgage will cover after acquired property if the mortgage is on file.

In Texas the mortgage will not cover snch property unless it hah a potential existence at the time the mortgage was given.

The Divine Guidance.

BY JOEL SWARTZ. D. D.

Nothing can be more comforting to the devout mind than the assurance of the divine guidance. He who knows the fallibility of his own judgment and the deceitfulness of the human heart, the corruption of the world around him and the many snares that it spreads for his feet, and withal the arts and wiles of the Devil, will not lightly esteem the divine promise, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." His need and his faith taking hold of this precious assurance will answer, "Thou shalt guide me with thy counsel, and afterward receive me to glory." Comforted and supported by the consciousness of God's presence and care, he may walk securely and happily even "through the valley of the shadow of death," and fear no evil. Those who trust their own hearts and lean to their own understandings are often made to know by sad experience that "the way of man is not in himself, that it is not in man that walketh to direct his steps." The many sad wrecks along the pathway of life give assurance doubly sure that no unaided human foresight, no calculating shrewdness, is able to anticipate and avoid the dangers to body, soul, character, business, family, and society, which throng the way in which we are compelled to walk through a

"World no friend to grace
To help us on to God."

For see how many perverted and injured, how many lost and ruined, lives are around us! How many, even in youth, are broken in health, enfeebled or depraved in mind and manners, through errors and indiscretions; how many are enslaved by habits of tobacco and drink, and with the bad indulgence lose the power of will to escape their awful bondage; how many are shut up in prisons, asylums, reformatories; and how many must expiate their crimes upon the gallows—all because "they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

The divine guidance is offered in such a way as not to supersede our own following. It is *guidance* that is offered. God does not propose to carry us "to the skies on flowery beds of ease." It is by his counsels that he proposes to guide. These he addresses to our intelligence, our consciences, our wills. The planets he guides by force, the brutes by instinct, but us he proposes to lead by making us a willing people "in the day of his power." He therefore counsels us to hear, to ponder the path of our feet, and "be not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle." And yet, if men will be guided in no other way, God proposes still to lead them: for he cannot allow them to have their own unhindered and bad way. If they will not accept his hand, he may put a hook in their jaws, or a ring in their nose, and so lead them as one might lead a mad bull. "Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose and my bridle in thy lips, and I will turn thee back by the way by which thou camest." So said God to the audacious and blasphemous Assyrian, Sennacherib.

But tenderly and gently does he counsel and guide those who will open their ears and prepare their hearts to his admonitions, counsels, and encouragements. By his Word, his Spirit, his providence, his own servants will he give due, prompt, and sufficient counsel. It may not always be just what we wish most to hear. His leading may be through deep waters, through fiery furnaces, through thorny ways, and over rugged steeps, but it will even then be best to follow him. We may be assured the way will be safe, even though it be not pleasant. When our difficulties press us most, and our strength is feeblest, then he will be nearest, "a present help in trouble." Just when earthly friends falter and forsake us he will stick "closer than a brother."

I once paid a guide a dollar to conduct me in mid-winter under the Falls of Niagara, on the Canadian side. He led me as far as the place of greatest danger, and, whilst standing on a smooth and sloping plane of ice, overawed by the thunder of the cataract, the rush of the winds, and the dash of the spray, he took advantage of my abstraction, and forsook me. It was with indescribable horror that I contemplated my situation, and feared to lift my foot, lest I might skate under the Falls.

God never leaves a trusting child in this way. It was his better care that assured and saved me. Let us more sweetly and confidently follow him, and lean less to our own understanding. He may not show us much of the way at a time. Only a step, perhaps, will be at once made known; but if we will take that step, we shall not fail to find the next, and so on to the end. And what an end—glory! "Thou shall guide me with thy counsel, and afterward receive me to glory."—*S. S. Times.*

Jesus Christ and the Old Testament.

It is pertinent to the present day and very assuring to the Christian believer to observe how our Lord Jesus regarded the Scriptures—that is, of course, the Old Testament, as being the Scriptures of His time. He certainly had these writings in great esteem and familiarity. For one thing, He recognizes them as being an established and settled collection and not merely as certain disconnected miscellania of ancient literature. He quotes and refers to the Old Testament as a book currently known as "The Scriptures" "The Law," "Moses and the Prophets," and "The Word of God." He believed in the inspired and infallible character of that book. He always deferred to it as having a sacred sanction. Its claims, He said, He "came to fulfill," and the recall of its sentiments was His safe-guard when tempted of the devil.

Our Lord even set forth the Scriptures as a divine rule and authority. Its teachings He represented as "words proceeding from the mouth of God," and He introduces a quotation from the Psalms by the very significant expression, "David himself said by the Holy Ghost." And such was His thoroughgoing conviction of the infallibility of these writings that He could proclaim, "not one jot or tittle of the law shall fail," and "the Scripture cannot be broken." He believed in the Scriptures as "profitable for instruction in righteousness" as when in the parable Dives is reminded that His brothers on earth "have Moses and the prophets" as sufficient guide for their souls' immortal destiny; and when He bids us "search the Scriptures" as the source wherein can be found eternal life; and when he speaks of the blessedness of those "that hear the Word of God." The Saviour accepted the predicted prophecies of the Bible as veritable foretellings, and as history written in advance. He pointed to the fulfillment of many of them in His own history, and referred others to the future for their accomplishment; thus acknowledging the claims of prophecy as further authentication of the divine character of the Scriptures.

In recognizing the Scriptures as inspired records and as a divine source of authority, there is nothing to indicate that in an arbitrary electicism our Lord took only some parts as true and rejected others. For as a very significant circumstance we have His endorsement of those narratives in the Old Testament which are particularly marvellous and which are set aside as myths by some who profess to honor Jesus Christ as both wise and truthful; such records, namely, as the flood and the ark, Lot's wife, the miraculous supply of the manna, the brazen serpent lifted up, the healing of Naaman's leprosy, the widow's cruse of oil, and particularly that strange story of Jonah and the fish, at which so many scoff. Jesus Christ, who could not err, referred to these, mentioning, each one explicitly, some of them quite fully, and founding on them lessons of instruction for all time, thus giving His assent to these records as worthy of credence. Yet some in our day who profess to exalt Jesus Christ for His wisdom and His honesty, will treat with derision, or at least with unbelief, these stories which He believed and taught us to believe; thus implying that the Lord of glory was mistaken where they are wise, and that He as a novice in an unscientific age entertained opinions at which the supercilious skepticism of today must laugh, heedless of the woe pronounced by His lips, on those who are ashamed of His words.—*Mid-Continent.*

Time Tests.

The test of character is the ability to accept finalities; "to make each goal, when reached, a starting point for further quests. When a man has changed the current of his life because he can not adjust his conscience to the accepted standards of the great majority, and then finds that his decision is not viewed by the world as the decision of a hero, but as that of a weakling, it requires absolute faith in the law of right to enable him to live up to the high-water mark he has set for his life; it is difficult, but surely within the compass of such a mind to accept the finalties of its decision though the world does not applaud, and even though it disapproves. Having made a decision based on one's highest perceptions of what is right, to view its effect in the light of a failure is to defeat one's life. The finality of a high moral purpose must be a success unless the decision was the result of impulse instead of principle. The decisions of impulse never can be final; they must of necessity change, for they are not the result of trained perception. There is no character in the world so much to be pitied as the one that is swayed continually by impulse; there is no stability—no growth. Having no definite goal, it cannot reach after that which marks success; it has no yesterdays, and its to-morrow's are vague periods of time to which the to-days point, but with which they never connect.

It is not what the world thinks of our decisions that is most valuable, but what we think of them viewed in after life. If we view our decision of a question involving morals as a failure, it is a failure. Nothing makes our decisions moral but the use we make of them. If we regret them, no matter how high the moral courage of the moment of decision, we have defeated our own purpose our banner with its "Excelsior" trails in the dust, and we have no followers, because we are not leaders; we are leaves on life's roadway, subject to the passing breeze.

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GOLD DUST.

A Christless cross no refuge were for me;
A crossless Christ my Saviour might not be;
But, O Christ crucified, I rest in Thee!
—*Hamilton.*

***

There is nothing in the universe that I fear, except that I may not know all my duty, or may fail to do it.—*Mary Lyon.*

***

Man is an imitative creature, and whoever is foremost leads the herd.—*Schiller.*

***

Incredulity robs us of many pleasures, and gives us nothing in return.—*Lowell.*

***

The chief pleasure in eating does not consist in costly seasoning or exquisite flavor, but in yourself. Do you seek sauce by labor?—*Horace.*

***

O Thou who all my life hast crowned
With better things than I could ask,
Be it to day my humble task,
To own from depths of grief profound,
The many sins, which darken through
What little good I do!
—*Alice Cary.*

Go Slow.

BY OBADIAH OLDSCHOOL.

I shall never forget a night ride in a stage nearly fifty years ago. We were due at Indianapolis before dark. But the load was heavy and the roads were heavy, so we were three or four hours behind time. A storm was gathering. There was no moon, and even the stars were hid. We had no lamps, and the way went winding through the woods. The driver could not even see his horses. But he was impatient to get through, and the jolting over the rough corduroy was fearful. We all cried, "Go slow, go slow!" He thought however, that we had better mind our own business and let him attend to his, and rushed on. Suddenly there was a crash. The coach had struck a stump. The tongue broke and the horses broke away with it. The driver was dragged from his seat, and lay in the mud bruised and bleeding. We saw a light in the distance. It came from a Hoosier cabin. We crawled out, carried the driver there, got some cornbread and bacon, and slept, as we could, on the puncheon floor until daylight came.

Whenever I see anybody rushing with reckless speed along a dark or dangerous way I think of that night, and am tempted to cry "Go slow, go slow!" I like to see a horse speeding at the rate of 2.40 a minute along a broad smooth avenue, when the reins are in the hands of a skilful driver. I like to see the lightning express dashing on a mile in a minute, when I know that the track is good and that the train has the right of way. But if I see the driver of the fast horse turn into a crowded thoroughfare without checking his speed, or the engine rush around a sharp curve without slowing up, I am troubled. It is important to know when to whistle down breaks, and to blow off steam. An engineer whose only idea is to go as fast as possible, regardless of the condition of the track, is not fit to run an engine. He may make a splendid record for a time, but some day he will wreck his train with a fearful loss of property and life.

I lived at the terminus of one of the Michigan railroads, in 1844. It was an old-fashioned flat bar road, with plenty of snake-heads. There were two engineers whom I will call John Doe and Richard Roe. John was a nervous and gritty fellow. His theory was that if he came to a bad place in the road the quicker he got over it the better. If it was hinted that a bridge was unsafe he would dash across it with a rush. He had some marvelous escapes. They called him a lucky dog, and the superintendent was half converted to his theory. Richard, on the other hand, though not cowardly, was cautious. He went slowly over places that were unsafe, and hence was often behind time. With most travelers John was more popular than Dick. But one day, when the track viewer had hung a danger signal where the road passed over a swamp, and the ties were settling, John paid no attention to it. Trusting to his luck, he put on a full head of steam, and in a moment there was a fearful wreck. The engineer was buried under his engine in the swamp, the cars were piled up in broken fragments, many passengers were killed and all of them more or less injured. It was the catastrophe of the season. If John had been willing to go slow he might have crossed the swamp in safety. He died a martyr to his idea that the sole duty of an engineer is to go ahead.

Now there are other people besides drivers of horses and of locomotives who are recklessly progressive. In political, social and moral reforms there are those whose only thought is to get on a hobby and go ahead. He who plies whip and spur most vigorously, under all conditions, is the man for the times. These riders cry, as they dash along like Jehu of old, "Come with me and see my zeal for the Lord." There is a nihilistic spirit abroad. It is not confined to those who wave red flags, appropriate wages and throw bombs into legislative assemblies. We find it in great organizations for the suppression of vice. We find it even in the teachings of some who claim to be leaders in the Church of Christ. "Was not our Lord" they ask, "the great iconoclast of his age? Did he not tell us to put new wine into new bottles? Did he not warn us against putting new cloth into old garments? We are only following his example and teachings in rejecting medieval theology and medieval theories of inspiration."

But Christ told his disciples that he came not to destroy but to fulfil. He did not build up Christianity on the ruins of Judaism, but on the foundation of the prophets. He was eminently conservative. And so are all true reformers. And for this reason they "go slow" when radical changes are suggested.

I had a pearch orchard. The trees were thrifty and the fruit was good. But a neighbor thought that he had a new variety which was superior to mine. He came to me and said: "I can sell you a thousand budded scions of the new and improved Solway. Dig up the trees in your orchard and plant mine in their places." "No," I replied. "I am not such a reckless innovator. My trees are well rooted, why then should I dig them up? Your fruit may be better, but it is new and not fully tested. I will cut back half of my orchard, and graft it with scions from yours. Then I will get fruit of your variety several years earlier than if I dug up my trees, and I will be able to compare the old and the new. It may be that after a thorough test I will decide to cut off the grafts and go back to the original Solway, or I may conclude to change the whole orchard from the old to the new. But in any event I will not be foolish enough to dig up trees that I have been cultivating for so many years."

Now that is just the way I feel about this new criticism and new theology. I am not going to reject it just because it is new, and I am not going to give up the old until the new has been thoroughly tested. If it cannot be grafted on the old, if it is antagonistic to it instead of being a normal development and improvement of it, I know that it is a humbug. The man who has an invention or discovery of whose value he is not absolutely sure, is anxious to put it on the market as fast as he can and realize as much as possible from it right away. But he who is sure that he has found something that is absolutely true and will be permanently useful need not be in a hurry. He can afford to wait. The impatience of some modern progressives shows that they are not nearly as confident as they pretend to be. Slow and sure is a good motto even in these days of rush and hurry. Many of the Oklahoma rustlers now wish that they had not been quite so fast; and I believe the time will come when not a few of our higher critics will sympathize with them.
Interior.

Waiting!

Wait, but wait not too long. The King's business on which you are sent requires haste. The enemy is at the gate; be not too long in putting on the armor; a belt may be tightened or a side piece adjusted after you begin march. Some men make preparation so much a life business as never to find time for life's work. The upper chamber was exceptional—a place for arming, and not a dwelling-house. The scene in that chamber was never to be repeated. There the watchword and the battle-cry were given, when the disciples swept out into the grand arepa of struggle to do and dare for the Lord Jesus.

Our best things are gained in service. The soldier learns in the field; the swimmer becomes expert by plunging into deep water. However much the teacher may gain in the preparatory drill, his best lessons will come in actual teaching. The theoretical instruction was never before understood by him. You may not feel exactly prepared and in trim for the religious service; the best way to prepare is to fall into line and march with the Christian army. Begin to do something and begin now. Take up the first duty at hand and follow that with the succeeding one, and you will soon find yourself at home in the work. The fact that you have a sense of unreadiness is a reason why you should begin. It is only by beginning and going on that you can ever be ready. The very best preparation is in doing. Be sure to be at the next prayer-meeting, and do not fail to perform your part. Wait not for feeling; act, and you will feel. To do what Christ bids, is religion.—*Zion's Herald.*

No Money in It.

The following anecdote, from the Household, puts in a shrewd way a much-needed lesson. The unselfish house-mother, however, cares little whether "there's money in it" or not; what she wants is loving appreciation.

"My mother gets me up, builds the fire, gets my breakfast, and sends me off," said a bright youth. "Then she gets my father up, and gets his breakfast, and sends him off. Then she gives the other children their breakfast, and send them off to school; and then she and the baby have their breakfast."

"How old is the baby?" asked the reporter.

"O, she is 'most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get two dollars a week, and father gets two dollars a day."

"How much does your mother get?"

With a bewildered look the boy said: "Mother? Why, she doesn't work for anybody."

"I thought you said she worked for all of you."

"O, yes! for us she does; but there's no money in it.

Doing His Will.

There is a vast difference in Christian service between doing God's will and doing one's own will or the will of other people. There is a great deal of so-called Christian work which is not doing God's will at all. This is the busy sort of activity which wears out soul and body. Affairs in church, society and business rush on at such made pace that it requires great strength to stand still in the current long enough to find out what God's will really is. He never meant us to be hurried and worried in his service, and it is doubtful if we ever receive any reward for that sort of work, even though done with what we persuade ourselves is good intention. "I delight to do thy will" is a genuine and rich experience. No delight is so unmixed with pain as this. When we find truly what is the will of God, and recognize it as such, the loving child of God finds exquisite pleasure in doing it; and also finds in it, not weariness, but rest and refreshment, even though the task itself is not agreeable. This "water" comes from the far depths of the wells of salvation. We draw it "with joy" only by a long cord of faith and love.

Our eyes must be steadily turned toward God, "as the eyes of a maid wait upon her mistress," to know what is really his bidding. He says: "I will guide thee with mine eye;" but how shall we know the direction of that All-seeing eye unless we are looking toward it? If we are looking only at the work to be done, or at what others think we ought to do, or even at our own sense of duty in the matter, we shall get bewildered and worn out with the pressure. Work will cease to be a delight. But if by waiting upon God, resting in him, being "silent" unto him, we have given us the assurance that the work we are engaged in is truly his will, it becomes a genuine delight. Love, as is illustrated in all human experience, is the strongest motive for unselfish service; love forgets weariness; love forgets self; love creates undenying enthusiasm. More love, then, not for "his cause," but for Christ himself, is what we need. The Lord Jesus, the living Person, the superintending Master of the house, the present Friend—when by communion and companionship he becomes to us a dear and personal reality, then only do we say with full appreciation of the words: "I delight to do thy will, O my God: yea, thy law is within my heart.

God's Love.

Human love may change. The friendship of last year has grown cold. The gentleness of yesterday has turned to severity. But it is never thus with God's love. It is eternal. Our experience of it may be variable, but there is no variableness in the love. Our lives may change; our consciousness of his love may fade out, but the love clings forever; the gentleness of God abides eternal. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." There is never a moment, nor any experience in the life of a true Christian, from the heart of which a message may not instantly be sent up to God, and back to which help may not instantly come. God is not off in some remote heaven, merely. He is not away at the top of the long, steep life-ladder, looking down upon us in serene calm and watching us as we struggle upward in pain and tears. He is with each one of us on every part of the way. His promise of presence is an eternal present tense: "I am with thee." So "Thou, God, seest me" becomes to the believer a most cheering and inspiring assurance. We are never out of God's sight for a moment. His eye watches each one of us continually, and his heart is in his eye. He comes instantly to our help and deliverance when we are in any danger.

Man's Liberty.

Christianity pays respect to individual liberty. It leaves man to decide for himself which is the best for him to do in regard to his happiness and comfort both in this world and the next. God does not compel man to believe on Christ and to accept his terms for salvation, as they are offered in the Gospel. Man is free to choose for himself life or death.

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The Presbyterian.

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CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. H. B. Barks, from Odessa, Mo., to Lexington, Mo.

Rev. J. B. Morton, from Hampden-Sidney, Va., to Wallace, Washington county, Va.

NORTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Rocky River:—Rev. R. V. Lancaster writes: When the Lord shall build up Zion, he shall appear in his glory. We have had a glorious meeting. Synod's Evangelist Rev. Wm. Black preached for us a week July 8th to 15th. On Sunday 15th, the large church was full. The names of forty-four persons were announced as joining on profession of faith; there was one by letter. As they stood around the pulpit, it was a sight long to be remembered. We have others to join next Sunday. Thou hast blessed us O! Lord. Do thou make us a blessing.

First Church, Concord:—We see it stated that on last Sabbath the congregation of this church reluctantly agreed to unite with Rev. Dr. C. M. Payne in asking that the pastoral relation between him and the church be dissolved. Dr. Payne goes to Washington, N. C.

Concord Presbytery was to have met at Mooresville yesterday to consider the matter of dissolution of the pastoral relation.

First Church, Charlotte:—The laying of the corner-stone of the new addition to be used as a Sunday-school room, lecture-room, ladies parlor, &c., was a notable event. Dr. Preston made an address in which every word is described by the Observer as like "apples of gold in pictures of silver." He gave a brief history of the church in which the line of its ministry was interestingly noted and in which due credit was given to its unexampled liberality in the works of benevolence of the Church at large. In the stone among other articles were placed the Bible first, by Jackson Christian, and the Confession of Faith next by Irwin Graham. On this foundation, Col. J. E. Brown placed the other articles, as follows: Photographs of Rev. Dr. Morrison, Rev. Dr. Miller, Rev. Mr. Sinclair, Rev. Mr. Mack and Rev. Dr. Preston.

After the photographs came the "Home Mission" pamphlet by Rev. Mr. McIlwain; Governor Graham's Centennial address; Dr. G W. and Prof. A. Graham's paper on the Mecklenburg Declaration of Independence; a copy of the Observer containing accounts of the action of the church in regard to undertaking the improvements; the other city papers including a copy of yesterday's News; and a copy of the Observer containing a memorial of Rev. Dr. Miller and account of his funeral.

The exercises closed with prayer by Dr. Preston, during which Dr. E. Nye Hutchison, Messrs. Geo. E. Wilson and R. E. Cochrane, officers of the church, placed their hands on the stone.

The benediction was pronounced by "our beloved Mr. Todd."

On the platform, says the Observer from which we are gleaning, were seated the ministers of the city, elders and deacons of the church, the choir, Mrs. Stonewall Jackson and grandson, Master Jackson Christian, Mr. James P. Irwin and grandson, Master Irwin Graham.

VIRGINIA.

Purcellville:—Five persons united with the church at this place. This is one result of the preaching of Rev. A. A. Little Synodical Evangelist.

Glade Spring Church:—Rev. P. H. Gwinn was assisted by Rev. Alfred Jones. Ten united with the Presbyterian church on the 8th inst., and several others united with the Methodist and Baptist churches.

SOUTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Scholarships for Elders' Daughters:—Thirty-five scholarships worth $50 each have been established in the Columbia College for Women, for the daughters of Presbyterian elders.

GEORGIA.

Cartersville:—During this year the first of the ministry of Rev. E. D. McDougall, sixteen have united with the church on profession and four by letter.

Second Church, Savannah:—During the week previous to July 8th services were held each evening On the Sabbath the Lord's Supper was celebrated and nine persons sat down at the feast for the first time—three were received by letter. Rev. W. A. Nisbett, pastor.

TENNESSEE.

Murfreesboro:—On 8th inst., twenty-three persons were announced as received on profession and two by letter. The present pastor began his work a little over a year ago and since then fifty-four persons have been received into the church.

MISSISSIPPI.

[Correspondence of the N. C. Presbyterian.]

French Camp Academy:—Rev. J. A. Mecklin, D. D., has been elected joint principal of French Camp Academy, under the care of Central Mississippi Presbytery. He will preach twice a month at Kosciusko as stated supply. The outlook for the academy was never better. The faculty consists of Prof. Jackson Reeves and Rev. J. A. Mecklin, D. D.

Canton:—Five additions since last report.

Holly Springs:—A special to the N. O. Picayune states that Rev. J. C. Caldwell has accepted the call to Morganfield, Ky.

Enterprise:—Eight days' meeting. Rev. A. B. Coit assisted by Rev. G. E. Chandler, Synodical Evangelist. Seven additions to the church and five adults baptized.

ALABAMA.

Rev. W. E. McIlwain:—Has resigned the position of superintendent of the Synodical Evangelistic work, very greatly to the regret of his ministerial brethren and the Church at large. He has accomplished a great work. His health is somewhat impaired, but after a season of rest and recuperation, in which he will endeavor to fit himself even better for future work, he hopes to again take a pastorate.

[For the N. C. Presbyterian.]

REMINISCENCES, FAYETTEVILLE CHURCH.

Letters received require further contributions to the "*ollapod*."

The old church is still working vigorously, not only at home, but elsewhere, through the ELDERS. Mr. John McDonald, of whom mention has been made, established a Sabbath-school at Rockfish. Big Rockfish church sprang from it. Two of Mr. McDonald's sons became Elders in that church; two of them became ministers—Kenneth, in the Presbytery of Wilmington, and Angus (Martin Farquar Tupper, in his centipedal rhymes on nomenclature would not have rejected these names as not significant. You hae a hieland twang,) in the Moore Memorial church, Nashville. From the Sabbath-school, of which Elder McD. was superintendent, until his death in 1868, went Rev. L. A. McLean, now in Virginia, and Rev. Archibald McFadyen, of Wilmington Presbytery. Besides these, that Sabbath-school has given not less than a dozen ruling elders to other churches. My old friend is represented in the Session of the mother church by his nephew, Dr. J. W. McNeill. Writing that name reminds me of an incident that occurred soon after my settlement in Fayetteville. I had said to Mr. John McRae, P. M., "I labor under a great difficulty, as a minister; I cannot remember names or dates." "You need be at no loss on Hay Street," was his prompt rejoinder, "if, when you meet a man, whose *face* you recognize, you will says: "Good day, Mr. Mc; you will not shoot wide of the mark; for there are over six hundred subscribers to the NORTH CAROLINA PRESBYTERIAN who have that prefix!" "To this recapitulation, I desire to add, that the old church has been well represented at Memphis, Tenn., Greenville, S. C., and Morganton, N. C., by Rev. J. M. Rose, whose father went to Fayetteville, near the time, when I left.

REV. COLIN MCIVER,

although not a pastor of Fayetteville church, was closely identified with it. A fitting tribute to his memory is given in Mr. Phillip's Historical Sketch. A reference to one or two of his peculiarities may interest the present generation. He had the "cacoethes scribendi," in more than one sense. He wrote "a fine, lady hand," and never tired of "driving the quill." He took great pleasure in his work as Stated Clerk of Presbytery; and of the Synod of North Carolina, as well as in correspondence by letter. He published a volume of "Sermons by Southern Ministers." He showed to six volumes, 12 mo., answering to the six volumes of Henry's Exposition, beautifully written, and containing the apothegms, epigrams, and quaint sayings of the venerable commentator. The difficulty of securing a printer for such a work had not occurred. Some body, subsequently succeeded in having a single volume of Henry's Aphorisms published.

Absentmindedness was another peculiarity of my old neighbor. Two incidents will suffice for illustration. He was very particular about mailing answers to letters received. On one occasion, having ridden two miles out of town, upon remembering, that he had two letters for deposit, he dismounted, hitched up his horse and walked back to the P. O., and handed the letters to Mr. McRae. "Why, Mr. McIver," said the P. M. "I thought, that you had left town long ago." "I did leave town," was the response, "but when I had ridden two miles, I remembered those letters, and had to return." "But, where is your horse?" "I suppose that he is where I left him hitched up!" "But, why did you not ride back?" "I really did not think of that." For this, I am indebted to the P. M., of that day. Here is another specimen.

Father McIntyre, who resigned the pastoral care of St. Paul's church, at the age of 84, and died at his daughter's in Georgia, aged 104, reached the house of his friend, McIver, one day, at noon. The hostler not being at hand, the host having requested his guest to "walk in," led the horse to the table; put him into a stall: went into the loft and filled the rack with provender. To his great surprise, the horse merely snuffed the provender, without applying his mouth. After the lapse of a few minutes, the host returned to the house, and with great gravity said: "Brother McIntyre, you must have ridden hard this morning. Your horse will not touch his provender." On going to the stable "to inspect the condition of his horse, the old minister could not restrain a laugh. As soon as he could command his voice he exclaimed (in Gaelic) "I have not trained my horse to eat broom grass!" It seems, that Mrs. McIver, who was a very neat house keeper, had laid up a good supply of material for brooms, which her gudeman had mistaken for oats. I am indebted to Mrs. Margaret Hooper for this story. As she and Mr. Hooper were both fond of a joke, I cannot refrain from narrating one, that they enjoyed at my expense. While I was in such a sad condition, on account of my throat and chest, Dr. Robinson gave me a small phial of croton oil, directing me to moisten the ends of my fingers with the oil and rub my throat and chest *gently* with a *little* of it. After he had left the room, I asked my young wife for a piece of flannel. "What for," was her quest, "I desire to give myself a good rubbing "was my response. Regardless of her remonstrances, not having known much about sickness, suffering, and specifics. I rubbed as hard as I could with the saturated flannel (M. D's. will please look sober) as far as I could reach on both sides. It was not long until I thought of what I had read about "cowhage," of a peculiar and by no means agreeable cutaneous affection; of lying down upon an ant bed in Texas; of stumbling upon a nest of yellow jackets. When the tender hearted, old Doctor returned and had been told by Mrs. Hooper of my sad plight, loud sounds of laughter reached my ears. The good Doctor entered my room with a broad smile upon his face and said: "I did not intend to make you suffer so; yet, what you have done will do you good and not harm. But, you will learn, that it is best to follow a Doctor's prescription. I have never had occasion to use croton oil since. But, from experience I can recommend it, as an admirable counterirritant, that irritates to perfection.

Among these "*collectanea minora*," I must not withhold one incident. While Dr. John Robinson was pastor, he conducted worship on the Lord's day in the Market Hall. At that time, the market was kept open on Sunday morning. As Dr. R. had been raised in the back country he was shocked at this practice and did not hesitate to remonstrate against it privately. But, to no purpose. At length, his practice being exhausted, he said, at the close of services one Lord's day: "If the market be opened again, on next Sunday, I shall not preach in this hall." No one that ever saw his face could have failed to discover in him the "*tenacem propositi virum*" of Flaccus. In this day of Sabbath desecration, such men are needed, men who will insist, that a member, of the church who pursues any business for a living on the Lord's day, except physicians, nurses and the like, who are employed in works of absolute, *not pretended*, necessity should be excluded from the church. "But they will lose their places," says somebody. What says Christ: "*If any man will be my disciple, let him deny himself, take up his cross, and follow Me.*" The Scotch Covenanter girl, chained to the stake, with the rising tide threatening her life although her own mother who had been terrorized into recantation, pleaded with her, yielded up her *life* (not her *salary*) rather than deny her Lord. *Finis.* D. MCN. T.

ELDERS' AND DEACONS' INSTITUTE.

For the third time we announce to you the annual meeting of the Elders' and Deacons' Institute of Fayetteville Presbytery, and extend to you a cordial invitation to attend the sessions, at Red Springs, August 6–13. The committee appointed by the Presbytery has spared no pains to make the Institute, more than ever before, a source of profit and enjoyment. A spacious and commodious tabernacle, erected especially for the sessions of the Institute will add greatly to the comfort of speakers and audience. The tabernacle is upon the site of the tent erected last year, and in close proximity to the famous Mineral Springs.

Hotel accommodations are as satisfactory as before, board being offered at the low rate of from 75c to $1.00 per day, and special rates given to those who remain the whole time; and the Fair Grounds with the buildings there are at the disposal of those who wish to bring their own provisions and camp out.

Upon the programme you will read with pleasure the names of Rev. Peyton H. Hoge, D. D., Rev. Egbert Smith, D. D., Rev. J. B. Shearer, D. D., and Rev. A. D. McClure. The latter with Mr. A. K. Pool will take charge of the singing, which will thus be made an especiallo attractive feature. All the ministers of Fayetteville Presbytery and many of our ablest elders and deacons have places on the programme. Bible study is made prominent and the subjects discussed are of practical interest and value.

The four railroads with immediate connections for Red Springs have all consented to give reduced rates and it is probable that excursion trains will be run from time to time to the Institute.

With these advantages, thus concisely stated, we do not believe that you can afford to miss spending some time at the Elders' and Deacons' Institute. The cheap rate of travel and board, the delightful location, the health-giving water are inducements to all, while the fellowship of Christian friends, the instructive and able addresses, the inspiring singing and the spiritual preaching make the attraction to Christian people so great that we feel confident that you will accept this invitation and come.

Additional information will be furnished by any member of the Committee.

Ruling Elder S. C. RANKIN, Ch'm., Fayetteville,
Ruling Elder J. A. MCKAY, Red Springs,
Ruling Elder L. SHAW, St. Pauls,
Deacon J. L. MCMILLAN, M. D., Red Springs,
Deacon ALTON MCIVER, Jonesboro,
Deacon JOHN H. MORRISON, Lumberton,
Rev. H. G. HILL, D. D., Maxton,
Rev. W. B. ARROWOOD, Laurinburg,
Rev. J. S. BLACK, St. Pauls,
Rev. A. J. MCKELWAY, Fayetteville,
Committee.

Parties wishing to communicate with regard to board during the sessions of the Elders' and Deacons' Institute of Fayetteville Presbytery should address the Committee on Local Arrangements: Messrs. J. A. McKay, Peter McQueen and Dr. J. L. McMillan,

A LOOK BACKWARD

[Correspondence of the N. C. Presbyterian.]

It was Aug. 2d, 1890, when I made my first visit to Danbury, N. C., a little town on the Dan, among the mountains in Stokes county. I found seven or eight persons professing the Christian religion, only one of whom was of the male sex and he a youth.

For four years next preceding my first visit there, the colored people of that town had had no gospel minister to declare unto them the word of life. No one on Sabbath days to gather the little children into a Sabbath-school and teach them of a Saviour's love, and the purpose of God in the creation of them. Ostensibly religion was at a very low degree in the spiritual thermometer. Drunkenness and revelry were to seen on every hand, while gambling and other immoral and pernicious habits were carried on with impunity, and apparently without a sense of shame. The attendance of men at religious services during the day was only a few, and not frequent. The young boys seemed to follow hard in the steps of their fathers and the old men.

But from the day of my first visit to the present date, preaching monthly and a Sabbath-school which knoweth no winter quarters have been carried on there regularly.

That these have not been barren and ineffective may be seen by following editorial note which appeared in one of June issues of the Reporter-Post, a paper published in the town of Danbury, which says:

"A gentleman who has made Danbury his home for a year or more or less, said a few days since, that less liquor is drunk in Danbury than at any place he ever knew; whereupon an old gentleman who has made this place his home for many years and who is in good position to know remarked that if there were a man in our town who drank liquor he did not know of him."

Not only has there been an abatement in the practice of drinking, but evidently a corresponding abatement has been made in respect to many other wicked, pernicious, and demoralizing habits.

There is an organized church within which is a live, active and interesting prayer-meeting carried on every Wednesday night and every Sunday morning in the absence of the preacher.

These services are well attended even by the unconverted. At one of these meetings recently three persons and two of whom were great and daring sinners, asked that the prayers of the people of God be made for them that they might be converted unto Christ.

Our new church-building will soon be ready for occupancy. We have money enough to purchase the flooring, but hardly enough to pay for the glass of windows. Our seats, pulpit, carpet, have been donated by a gentleman, who is manifestly a fat and flourishing Christian even in his seventy-eighth year of age. We need lamps for our new church edifice, will not some church or Sunday-school which has replaced their old lamps with larger and costlier ones give us their old lamps which now occupy some hidden place about the church?

There are three other places in Stokes county where we hope to labor next year. D. V. But we are building at north Wilkesboro. Just now help soon.

Yours for the Master's cause,
S. G. WALKER.

Warrenton Gazette: Cotton is fruiting near the ground, which, we are told, is favorable to a good yield and early maturity.

SECULAR NEWS.

NORTH CAROLINA.

Gov. Carr has appointed Dr. J. W. Saunders, of Carteret, a director in the N. C. Insane Asylum vice L. A. Potter resigned.

Jonesboro Progress: Crops of all kinds in this vicinity are looking remarkably well, and if the rains will but continue to come as they are needed the harvest will be abundant indeed.

Rocky Mount Argonaut: The crops are all looking well, and the husbandman has promise of an abundant harvest as the fruits of his labor. Corn prospects have not been excelled for years while cotton is coming out every day and now gives promise of a first-class crop. —— Recent development work on the famous Portis mine has proven that property to be richer than has been supposed. The great "White Vein" has been struck by a straight shaft at a greater depth than ever before and the showing is wonderful, the bottom of the shaft is still in ore so its width is unknown, bnt it is probably 20 feet or over, while the ore is at least twice as rich as any heretofore discovered on that great vein, the first panfull showing four gold rocks, besides a string of at least three inches of gold.

Scotland Neck Democrat: The Scotland Neck knitting mills are turning out more work now than ever before. The trade is being extended considerably. Already the goods are sold as far West as California in every Southern State, as far northwest as St. Paul, Minn., and to a number of jobbers in New York.

Statesville Landmark: The cotton mill is now already for the machinery. Everything is in place. The engine was fired up last week and tested and found to be all right. The looms are expected to arrive in about ten days and will be set up at once. It is confidently expected that the mill will be in operation by the middle of August or first of September at latest.

Weldon News: The warehouse of the Seaboard Air Line at Garysburg was struck by lightning last Sunday afternoon and burned to the ground. The warehouse contained a lot of flour, hay, about ten bales of cotton and some other freight. The total loss is about $2,000.

Dun Times: The State Geologist has just made a trip down the Cape Fear river from Haywood to Fayetteville in a small boat for the purpose of examining the river channel, in connection with the possibility of making the river navigable between Fayetteville and Haywood. He says that it will never be done for the reason that the rock ledges which cross the river and produce the rapids are so numerous, and the rocks of these ledges so hard and durable; the cutting of a channel deep enough for the purpose of shallow water navigation this day of railroads, is in every way a financial impracticability.

DOMESTIC.

[Correspondence of the N. C. Presbyterian.]

The crop prospect in Central Mississippi has not been better for years. Corn especially promises a tremendous yield.

Crops in the Boston section of Georgia are improving. Hogs are thrifty and the pork crop promises to be abundant.

The great strike is over, the trains are running and business is assuming its normal condition, Debs however insists that the strike is on.

FOREIGN.

Cholera has reached Berlin. Only one case is reported. Two hundred and eight cases were reported and eighty-two deaths in St. Petersburg on last Thursday.

More than one thousand persons were killed by the recent earthquakes in Constantinople and vicinity.

The French government refuses to consider further amendments to the anti-anarchist bill. Twenty-two amendments were to be proposed by the committee.

News comes from Liverpool that the Japanese government has purchased six steamships which belonged to the English Line running between Liverpool and China. The steamers are being equipped for service in the event of war.

The new Republic of Hawaii has been recognized by the various foreign consuls; U S. Minister Willis even informally recognized it. A commission of adherents of the queen have come to this county to learn explicitly whether President Cleveland will do anything for them.

In Egypt a fierce battle has taken place between a force of Italian soleiers and a large force of dervishes. The Italian soldiers were victorious and Kossola was captured.

The Cape Fear and Yadkin Valley railway will sell round trip tickets to the People's Party State Convention at Raleigh, August 1st, 1894. Tickets will be sold July 30th and August 1st—final limit August 4th. Rates from Fayetteville, $4.00; Greensboro, $4.05; Maxton, $5.45; Rural Hall, $5.65; Wilmington, $6.55.

No institution in the State has ever grown more rapidly than the Agricultural and Mechanical College. Its success shows that the times are ripe for its work, and that our young men need and are seeking such an education as it offers. See its advertisement in this issue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE. D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Third Quarter.—Lesson VI.

Aug. 5.—The Baptism of Jesus.

Mark i. 1-11. Commit vss. 9-11.

Golden Text. Thou art my beloved Son, in whom I am well pleased. Mark i. 11.

I. THE STUDY OF THE LESSON.

First Step. With this lesson we enter on Part. II. of the Life of Christ. Note also that it is our first lesson from Mark. The characteristics of this gospel are its concise and graphic style, frequent marks of the eye-witness, constant use of the expression *straightway* (often translated, *immediately*), and its strict adherence to chronological order. For introductory work the student will do well to read the narrative of John's birth, Luke i; the testimony of John to Jesus, John i. 19-34 (note that this was *after* the Baptism, vs. 32, and therefore after the temptation in the wilderness), and John's later testimony, John iii. 25-36. Also the *parallels*: Matt. iii; Luke iii. 1-23.

Second Step. Master the points of the lesson: Preface, or title to this gospel, vs. 1; the prophecy, vss. 2, 3; the mission of John, vs. 4; the success of his preaching, vs. 5; the manner of man he was, vs. 6; the substance of his preaching, vss. 7, 8; the baptism of Jesus, vs. 9; the opened heavens and descending Dove, vs. 10; the voice and its testimony, vs. 11.

[*Let advanced students note further:*

Additional points from Matthew: the more extended account of John's preaching, vss. 7-12; the dialogue, vss. 14, 15.

Additional points from Luke: the date of John's ministry, vs. 1, 2, and the age of Jesus, vs. 23; the yet further account of John's preaching— including Matthew's but more extended, vss. 7-18; the expression "in bodily shape."

Additional from John: the formal deputation from the Sanhedrim, vss. 19-28.]

Third Step. Study with your helps any points needing explanation:

Vs. 2. *Prophets*, because quotations are given from two, Mal. iii. 1; Isaiah xl. 3. It is noticeable that the former is the one generally used by Jesus in referring to John, Matt. xi. 10, and the latter is the one used by John himself, John i. 23.

Vs. 4. *Did baptize.* The term is first used here and in the parallels, and it is noticeable that no description of the rite is given. This renders it more than probable that it was not something wholly new, but something with which the Jews were familiar. The O. T. is full of washings for ceremonial purification, the most distinct account of which is given in Num, xix. 17-20. To this the Psalmist alludes in his prayer for cleansing, li. 7; Ezekiel in his prophecy of a restored Israel, xxxvi. 25-28; and the writer of the Epistle to the Hebrews in treating of the typical character of the old dispensation, ix. 13, 14. From this we see that the water of separation was *applied to the person by sprinkling*, NOT *the person immersed in the water*. Now these O. T. purifications are in the N. T. spoken of as *baptisms*, Mark vii. 4 (*wash* and *washing*, are in the original *baptize* and *baptism*, see R. V. *margin*). This clinches the argument. It is in accord with this usage that the Holy Ghost, typified by the water of separation, is spoken of as "*poured out*," Acts ii. 17; "*shed forth*," vs. 33.

Baptism of repentance, etc., on the mission of John and his Baptism, see Fifth Step.

Vs. 5. *In the river of Jordan.* The argument for immersion from the prepositions IN, INTO, OUT OF has its origin: (1) In ignorance of N. T. Greek. In classic Greek the prepositions *generally* have the above meanings; in N. T. Greek they *may* have these meanings, but *commonly* mean merely AT, TO (or TOWARDS), FROM, as can be abundantly proved. The only N. T. Greek form of expression that *must have* the meanings first given is to combine the prepositions with the verb, *which is never done in these descriptions of baptism.* To illustrate: Baptists say, EIS *must mean* INTO; turn to John xx. 4-6. "The other disciple.....came first to (EIS) the sepulchre..... yet went not in (*eis-elthen*;) then cometh Peter and went into the sepulchre (*eis-elthen eis to mneion*)." Therefore unless John went into the sepulchre when the Scriptures tell us he did not, we cannot say that *eis* before the noun and not compounded with the verb *must mean* INTO. (2) Ignorance of Jewish customs: The fact that they gathered at the riverside, even if they went into the water does not indicate immersion. Their ideas of ceremonial purification required *living water*, that is running water (See references above). Now running water for such large multitudes could only be gotten at the river. For convenience and dispatch John would stand in the shallow water near the shore and the candidate would come down to him, and John dipping up the water with his hand or a hyssop branch sprinkled the candidate. This is confirmed further by John iii. 23. "John was baptizing in Aenon because there was much water there." The original is "many waters" and Aenon means the *fountains*, or the "Springs," as we say. Evidently a place where there was plenty of running water, but not a natural place to select for *immersion*.

Vs. 8. *With water.....with the Holy Ghost*—another familiar use in N. T. Greek of the preposition commonly meaning IN in classic Greek. This is shown not only by familiar usage, by the parallel "with the Holy Ghost"—where "in the Holy Ghost" would be against all usage—but by the conclusive fact that in the parallel passage in Luke iii. 16, the word for *water* is in the dative case *without any preposition*, the common Greek way of expressing "the thing with which" and never used to express "the place, or element, *in which*."

Vs. 10. *He saw*, i. e., Jesus. Matthew expresses it, "the heavens were opened *unto him*;" Luke, simply, "the heavens were opened." It is no where said that this was a sign to the multitude. It was a sign to Jesus. The descent of the Spirit was also a sign to John (John i. 33, 34.)

Fourth Step. Make a summary of the lesson and compare it with ours:

SUMMARY. *The Gospel of Jesus Christ publicly began with the ministry of John who in fulfilment of prophecy came as a forerunner preaching the duty of repentance with a view to spiritual cleansing, illustrating it by his own life and symbolizing it by baptism with water, and all with a view to the coming of One who would sift the good from the bad. In the midst of this ministry Jesus came out and identified himself with the movement by being baptized, whereupon the heavens opened and the Spirit descended upon Him and the Father proclaimed Him His beloved Son.*

Fifth Step. Study suggested topics in the light of God's Word.

1. *The Ministry of John.*
   - Its purpose—to make ready a people prepared for the Lord, Luke i. 17, 76; Is. xl. 3; Mal. iii. 1.
   - The need of preparation,—His searching holiness, Mal. iii. 2; Matt. iii. 12.
   - The kind of preparation needed—cleansing from sin, Luke i. 77; Mark i. 4. Compare Ex. xix. 14.
   - The mode of cleansing—repentance in heart and life, Mark i. 4; Matt. iii. 8; Luke iii. 11-14.
   - The outward sign of cleansing—Baptism with water. Mark i. 5; Luke iii 16. Compare Ps. li. 7; Ezek. xxxvi. 25, 26; John iii. 5.
   - Qualifications for his ministry—(a) his austere life, Mark i. 6; (b) his consuming zeal, Mal. iv. 5; 1 Kings xix. 14; Matt. xvii. 10-13; (c) his fearlessness, Luke iii. 19.
   - Method of his ministry—preaching the coming kingdom, Matt. iii. 12.
2. *Why was Jesus baptized?*

The fashionable view in the Southern Presbyterian Church is that it was His installation or consecration as *priest*. The arguments used are (a.) It was "to fulfil all righteousness (Matt. iii. 15,) but "righteousness" implies a law; what law fits the case? the answer given is Ex. xxix. 4. (b.) John was a Priest and so had authority to consecrate Him (Luke i. 5); (c.) Jesus was the age at which Priests began their ministry (Luke iii. 23; Num. iv. 3).

This theory lies under the following fatal objections: (a.) There is no evidence that John ever qualified as a Priest—on the contrary see Luke i. 80; (b.) If to "fulfill all righteousness" required fulfilling the law of Ex. xxix, 4, it would have involved the fulfilling of the whole complicated ceremonial recorded in that chapter to which the "washing" was only a preliminary—see chapter; (c.) John was of the Levitical priesthood and could not initiate into a priesthood of a higher order, Heb. vii. 5-7, 9, 10; (d.) "The priesthood being changed, there is made of necessity a change of the law," Heb. vii. 12, with vss. 15-17. That John and Jesus conformed to the Jewish custom as to the age of beginning their ministry is surely not an argument by itself, and the rest has been demolished. What then? It could not be to Jesus the Baptism of *repentance* (Mark i. 4), but it was the recognized mark of those who expected and wished to enter the kingdom of righteousness; and to "fulfil all righteousness" the King must enter the kingdom by the same door. As a member of the Jewish Church He had submitted to circumcision that had the same spiritual significance—the cleansing of sin; so He must *identify* Himself *with* the new movement for righteousness before He *leads* it. The moment He by this act becomes a part of the movement for the kingdom, that moment the Father *seals* Him by the Holy Spirit, and marks Him as its leader (Mark i. 10, 11; John i. 29-34.)

Sixth Step. Jesus in this act is an example for us all. The testimony of God only comes to us as we do, so far as we see and know it, the duty of the hour, John vii. 17; Rom. viii. 14, 16.

II. TEACHING THE LESSON.

After getting an accurate recital of the story of the lesson, and adding yourself, or getting (in the case of advanced pupils) the scholars to add, touches from the other evangelists, present simply and clearly the argument for the *mode* of Baptism, and then take up the first Bible Reading that they may have a thorough view of the ministry of John. (Some scholars may need reminding that this is not the John to whose gospel frequent reference is made in the Bible Reading.) Then, *having mastered yourself* the second Bible Reading, without taking it up in the class, or alluding to the controverted view, get into the minds of your class a clear view of why Jesus was baptized, and draw the lesson in the Sixth Step.

Prize Questions.

85. Name the other occasions (with reference) when a Divine voice spoke to Jesus.
86. On what occasions were the heavens opened to give *angelic* help to Jesus?

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

On the morning of July 17th, 1894, in Greensboro, N. C., Mrs. D. D. GILLESPIE, surrounded by sorrowing relatives and friends, "fell on sleep." That Saviour in whom she had long trusted was her support in the trying hour. "Precious in the sight of the Lord is the death of his saints."

At her late residence N. 4th street, Wilmington, N. C., Mrs. CAROLINE E. HENDERSON passed away peacefully in the 58th year of her age. She was patient and full of prayer through long illness and entered into rest with the word almost the last upon her lips—"precious Saviour"—Miss Hansley was born in Pender county, but as Mrs. Henderson lived in Wilmington.

A Tribute.

REV. JAMES L. CURRIE, DIED JULY 17, 1894.

I knew thee well, thine honest heart
Was open as a summer's day;
And long 'twill be ere one depart
Who closer kept the narrow way.

Grander than marble crypt could be,
Or regal tomb by hand of man,
Memorial sweet thy life will be,—
It followed close the Master's plan.

Thou art at rest; no more while here
We'll grasp thy kindly, loving hand;
But one sweet thought shall check the tear,
Though thou art gone; 'twas God's command.

Thou didst obey the heavenly call
Throughout thy life, "Go preach my Word;"
But ne'er discourse in sacred hall
Could move like this we often heard

From high, from low, who knew thee best,
"He lives a Christian." Matchless power
That lies in life! A higher test
Than all the rites of Sabbath hour.

To die is sweet if life be pure:
Oh, grant that when the Reaper pale
Shall come to us; then safe, secure,
God's love shall guide us down the vale.

Where Jesus waits: where angels fair
The golden streets have ever trod;
No pain, no tears, no death, shall there
Disturb our resting place with God.

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IN EFFECT JUNE 24th. 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m.
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "
SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m,
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m.
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.15a.m.
LeaveMaxton	8.13 "
Leave Red Springs	8.50 "
Leave Hope Mills	9.39 "
Arrive Fayetteville	10.00 "
SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.42p.m.
Leave Hope Mills	5.05 "
Leave Red Springs	5.53 "
Leave Maxton	6.27 "
Arrive Bennettsville	7.30 "
NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "
SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

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Trains No. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

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FOR THE FAMILY.

WOMANLY CONVERSATION.

Keep a watch on your words, my sisters,
For words are wonderful things;
They are sweet, like the bee's fresh honey—
Like bees, they have terrible stings!
They can bless like the warm, glad sunshine,
And brighten a lonely life;
They can cut in the strife of anger,
Like an open, two-edged knife.

Let them pass through the lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid:
They may flash through a brain like lightning,
Or fall on the heart like lead.

Keep them back, if they're cold and cruel,
Under bar and lock and seal;
The wounds they make, my sisters,
Are always slow to heal.
God guard your lips and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

—*Banner.*

[For the N. C. Presbyterian.]

In Due Season Ye Shall Reap If Ye Faint Not.

The discouraged teacher of a large infant class who had for several years seen her pupils pass from her training into higher classes in the Sabbath-school without showing the change of heart for which she has so faithfully labored and prayed, was cheered in her work in a most unexpected manner. While on a visit in a neighboring town, she received a call from an unknown lady who asked, "Are you Miss B. the teacher of the infant class in the Sabbath-school at C?" I am.

"Then I want to tell you something, and thank you for what you taught my precious little girl, who is now "safe in the arms of Jesus."

Sometime ago my little Mamie came running in from a walk saying, oh mamma! I want you to come with me and look at something *so* beautiful I have just seen. Being an invalid, I was unable to go at the time, but when able to take the walk, was surprised when she took me to an art collection, and pointed with great enthusiasm to a picture of the crucifixion, saying, is'nt that beautiful mamma?"

I asked her why she thought that sad picture beautiful?

"Oh mamma! because He died for *us*; and in her own sweet words she told the old, old story." I said, why my darling, I have known that *a long time*. With great astonishment she asked, then *why* have *you* never told *me?*

With tears of anguish that mother said: "I thank you Miss B. for teaching my child what her mother's unfaithfulness left untaught, a short time ago she went to see the Jesus whom *you* taught her to love, and will shine as a star in *your* crown of rejoicing, while her mother did nothing to help her heavenward."

Work on faithful Sunday-school teachers sowing the seed in tears and discouragements, for you *shall* reap in joy, even though you may never know the results of your labors in this life. And oh Christian parents! do not delegate to Sunday-school teachers the glorious privilege and duty of training your children for Heaven; teach them *at home*, of Jesus and his love.

E. B. P.

Things Useful.

For burns or ulcers take white wax two ounces, lard four ounces, melt and add two and one-half drachms of powdered acetate of lead, stir constantly until cold.

Pineapple water-ice may be made of the canned fruit, if the fruit is not to be had. To one grated yellow pineapple, or one quart can add one full pint of loaf sugar. Allow it to stand one hour, and then pass all the juice possible out through a fine strainer. Stir well into this juice of two lemons and one quart of water. It is then ready for the freezer.

Raspberry Meringue.—Line a pie-plate with good light pastry, and bake in a quick oven. While still warm, spread thickly with red raspberries. Make a meringue of the whites of four eggs beaten stiff with a half cupful of powdered sugar, and when it is a froth stir lightly through it a half-pint of raspberries. Heap the meringue on top of the berries in the pie-plate, and brown very delicately in the oven. Eat as soon as it is cool.

Fence posts are made very durable if the part to go in the ground is steeped in lime water. This is most easily done by putting the posts, butts down, in a pit two feet deep, with fresh lime mixed in among them and some under them. Water is then poured on the lime, and this is slacked: the heat of the slacking drives the air out of the wood, and more water being thrown on the lime, this is absorbed as the wood cools; thus the pores are filled with lime, by which the albumen of the wood is destroyed, and his being the principal agent of decay in timber, the posts are generally increased in durability. They have been known to keep sound for over forty years after this treatment.

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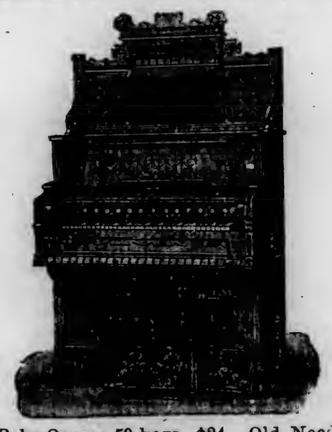
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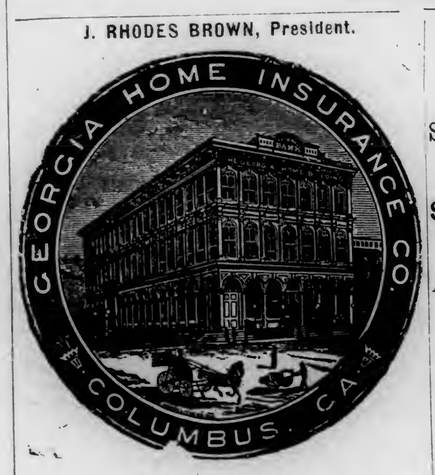
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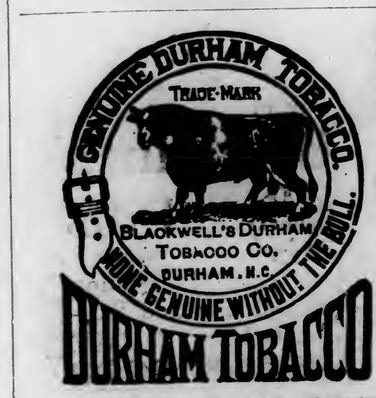
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Look in his face, look in his eyes,
Roguish and blue and terribly wise—
Roguish and blue and quickest to see
When mother comes in as tired as can be;
Quickest to find her the nicest old chair;
Quickest to get to the top of the stair;
Quickest to see that a kiss on her cheek
Would help her far more than to chatter, to speak,
Look in his face, and guess if you can,
Why mother is proud of her little man.

The mother is proud—I will tell you this;
You can see it yourself in her tender kiss,
But why? Well, of all her dears
There is scarcely one who ever hears
The moment she speaks, and jumps to see
What her want or her wish might be.
Scarcely one. They all forget,
Or are not in the notion to go quite yet,
But this she knows, if her boy is near,
There is somebody certain to want to hear,
Mother is proud, and she holds him fast,
And kisses him first and kisses him last;
And he holds her hand and looks in her face,
And hunts for her spool, which is out of its place,
And proves that he loves her whenever he can—
That is why she is proud of her little man.

N. O. Picayune.

A Tomato Story.

"Have another tomato Johnny," said grandma, as she saw the last red slice disappear from Johnny's plate: "I think you like tomatoes."

"I do," said Johnny. "I like them raw and stewed and baked and 'most every way."

"I wonder if you would like them the way I ate them last summer in Wyoming?" Cousin May said. "They were not plenty there; and we ate them like fruit, with cream and sugar."

"Well," Johnny said, "I'd just like to try them that way!"

"Why, bless the child!" grandma said. "We'll have some for supper. "That's the way we always used to eat them, but it's gone out of fashion now."

"Didn't you like tomates when you were little grandma?" Johnny asked, as he saw grandma looking at his plate with a smile in her eye.

"No," grandma said; "but that's because I was a big girl before I ever tasted them. I never saw any until I was thirteen years old.

"I can remember it so well! A peddler who came by our farm once a month, bringing buttons and thread and such little things to sell, brought the seed to my mother.

"He used to carry seed and cuttings of plants from one farmer's wife to the next, and they liked to see him come. He could tell all the news, too, from up the road and down.

"One spring morning he came, and after mother had bought all she needed from his big red wagon, and he had fed his horses, and was sitting by the kitchen fire waiting for his dinner, he began fumbling about in his big pockets in search of something.

"Finally, he drew out a very small package, and handed it to mother."

"'I've brought you some love apple seeds,' he said. 'I got them in the city, and I gave my sister half, and saved half for you.'

"'Thank you kindly,' mother said, as she looked at the little yellow seeds. 'I'm right glad to get them. What kind of a plant is the love-apple?"

"'Well,' said the peddler, 'the man who gave me the seeds had his plants last year in a sunny fence-corner.'

"The flowers are small; but the fruit a bright red, and is very pretty among the dark green leaves. You can't eat the fruit though, it's poisonous. It's some thing new. The man who gave me the seeds got them from the captain of a ship from South America. They grow wild there.'

"So mother planted her 'love-apple' seeds in a warm corner, and they grew; and the little yellow blossoms came, and after them the pretty red fruit.

"We children would go and look at it, and talk about it, and wonder if it would hurt us if we just tasted it.

"One day mother heard us talking about it; and she called us away, and told us that, if we could not be satisfied to look at the pretty fruit without wanting to eat it, she would have to pull up her 'love-apple' vines, and throw them away.

"We knew she would hate to do that; for no one else had them, and she was very proud of them. So we kept away from that corner; and the vines grew and blossomed, and the red showed in new places every day. The birds didn't seem at all afraid of the poison fruit, and ate all they wanted of it.

"One day in the early fall my uncle came from New York to make us a visit. When he went out in the garden, he stopped in surprise. 'Why, Mary what fine tomato vines you have!' he said to mother. 'Where did you get them?

"'We call them love-apples,' mother said; and then she told him how the peddler brought the seeds. But, when my uncle found that we were afraid to eat them, he had a hearty laugh at us; and then he showed mother how to get some ready for supper.

"And that was my first taste of tomato, Johnny," grandma said, "and you shall have some the same way, with cream and sugar, for supper."—*Youth's Companion.*

Opportunities.

A cripple beggar was one day trying to pick up some old clothes that had been thrown to him from a window, when a crowd of rough boys gathered about him

They made sport of him, mocking his awkward movements, and hooting at his helplessness and ragged clothes. In a few minutes up came a noble-looking little fellow, and, elbowing his way through the crowd of boys, he helped the poor cripple to pick up his gifts, and made them into a bundle for him. Then after slipping a little money that he happened to have into the cripple's hand, he was starting to run away, when he heard a voice above him which said, "Little boy with a straw hat, look up." And, looking up, he saw a lady looking out of an upper window, and she said: "God bless you, my dear little fellow! God bless you for that!"

As he walked along home he could not help thinking how glad he had made his own heart by doing an act of kindness to another. He thought of the poor crippled beggar's surprised and grateful look; of the lady's smile and pleasant words; and last, and best of all, he could almost hear God whispering to him from heaven, "Blessed are the merciful, for they shall obtain mercy."

"Let us all, "as we have opportunity, do good unto all men; and God will fill our lives with usefulness and our hearts with more happiness than we can possibly have in any other way.—*Weekly Home.*

The Crown Prince of Siam.

Far away in the warm Orient is the kingdom of Siam. Sailing over the China Sea and up the great Gulf of Siam we reach the city of Bangkok, the capital.

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There are some very modern things about Bangkok, too. Horse cars rumble about the city, and at night the streets are lighted by electric lamps. Among the public buildings of Bangkok are two royal palaces. One is the king's, the other is the crown prince's palace.

Sometimes, of course, the crown prince is only a very small boy, but the palace is there, all waiting for him when he can occupy.

The present crown prince is seventeen years old. He is a fine fellow, and speaks and writes easily in English, French and German. He has recently written several stories in English, for young people.

He is not a boy, however, for in Siam when a boy is fourteen he becomes a man. Till then his hair, on the top of his head, is never cut, but is kept in a neat little coil. On his fourteenth birthday there is always something of a celebration; his head is shaved and he is a man.

Three years ago, when the crown prince lost his coil, there was a grand festival covering several days; till I fancy he grew thoroughly tired of it and wished he was a boy again.—*Warren H. Frych, in Our Little Men and Women.*

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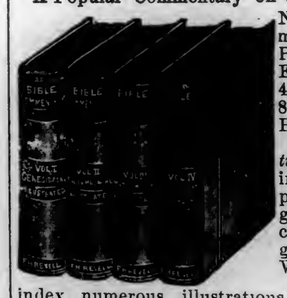
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	A. M.	P. M.	.....	A. M.
Lv Weldon.....	11 52	9 27	.....	... .
ArR Mount.....	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro.....	2 40	.....	... ..	.....
Le Tarboro.....	12 25	.....	.....	.....
	P. M.	P. M.		.....
LvR Mount.....	1 02	10 20	.....	6 00
Lv Wilson.....	2 08	11 01	... .	.....
Lv Selma.....	2 58	... .	....	.....
Lv F'y'ville.. ...	4 35	12 51	.....	.....
ArFlorence.....	7 25	3 00	.....	.....
	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson.....	2 18	.....	.....	6 35
LvGoldsboro... .	3 05	.....	.. ..	7 20
LvM'gnolia.....	4 16	.....	.. ...	8 29
Ar Wilm'tn.....	5 50	.....	.....	10 00

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Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.	.....	P. M.	....
LvFlorence.....	7 30	.....	7 25	.....
Lv F'y'ville.....	10 25	.....	9 30	.....
Lv Selma.....	12 08	.....	.....	.....
Ar Wilson.....	1 00	.....	11 27	.....
	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn.....	9 00	.....	.....	7 00
LvM'gnolia.....	10 40	.....	.....	8 33
LvGoldsbo'.....	11 55	.....	.....	9 40
Ar Wilson.....	12 40	.. ...	.....	10 27
	No. 78 Daily.		No. 32. Daily.	
	P M	.....	P. M.	P. M.
Lv Wilson.....	1 10	.....	11 27	10 32
ArR Mount.....	2 13	.....	12 05	11 15
Ar Tarboro.....	2 40	.....	... .	.....
Lv Tarboro.....	12 25	.....	.....	.....
LvR Mount.....	2 13	.....	12 05	.....
Ar Weldon.....	3 19	.....	12 58	.... .
	P. M.	.....	A. M.	.... .

†Daily except Monday. ‡Daily except Sunday.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

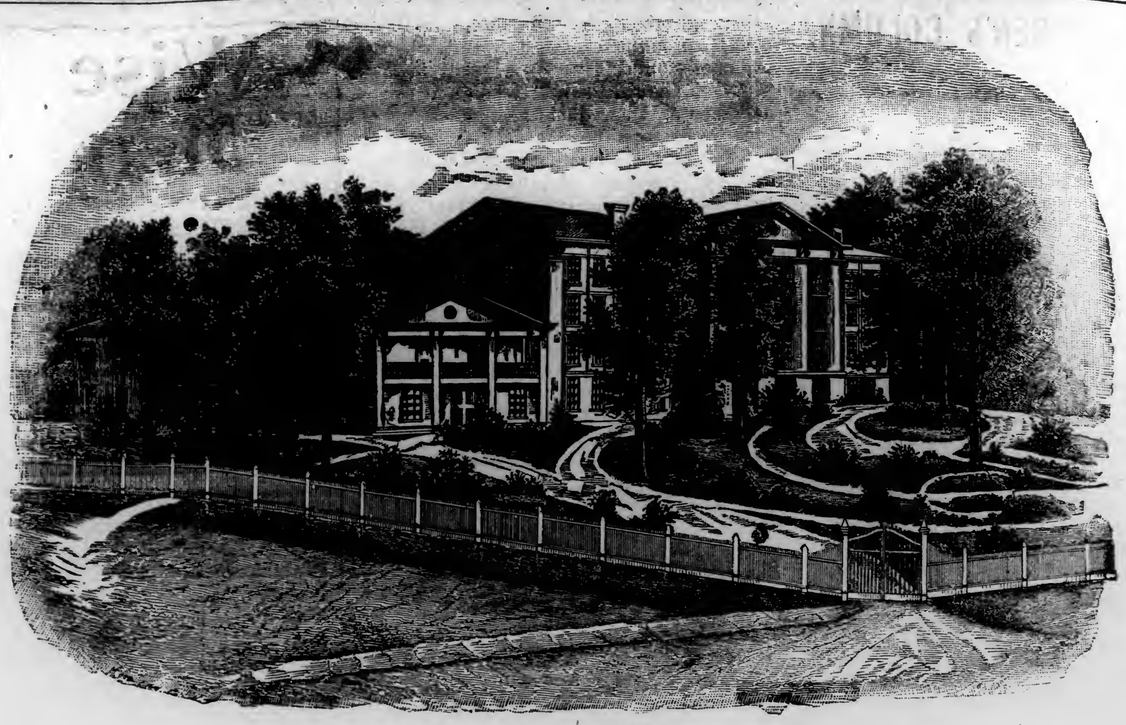
Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R. R leave Latta 6 50 p.m. arrive Dunbar 8 00 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m Returning leaves Clinton at 7 20 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

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General Sup't.
J. R. KENLY Gen'l Manager.
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TRAINS GOING SOUTH.

Dated June 3, 1894.	No. 55	No. 58	
	P. M.		.....
Leave Wilmington.....	*3 40		.....
Leave Marion.....	6 31		.....
Arrive Florence.....	7 10		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence.....	*7 50	* 8 20	.....
Arrive Sumter.....	8 45	9 40	... ..
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter.....	8 47	*9 58	.....
Arrive Columbia.....	10 10	11 10	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia.....	*4 30	*4 20	.....
Arrive Sumter..	5 55	5 45	.....
		No. 59	.....
	A. M	P. M.	.....
Leave Sumter.....	5 55	* 5 55	.....
	A. M.		.....
Arrive Florence.....	7 10	7 05	.....
	No. 56	.....	.....
	A M	.....	.....
Leave Florence.....	*7 40	.. ..	.....
Leave Marion.....	8 23	.....	.....
Arrive Wilmington.....	11 10	.....	... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 15 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter daily, except Sunday, 10.50 a. m., arrive Rimini 11 59 a. m. Returning, leave Rimini 1.00 p. m. arrive Sumter 2.10 p.m.

Trains on Hartsville R. R., leave Hartsville at 6.00 a. m., arriving Floyds 6.35 a. m. Returning, leave Floyds 8 20 p. m., arriving at Hartsville 9 00 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday.

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Contributions to the Invalid Fund in *July*, to aid aged and infirm ministers, and widows and orphans of ministers.

Remit to W. A. POWELL, Treasurer, P. O. DRAWER H, ATLANTA, GA.
Other communications to REV. J. N. CRAIG, Secretary, Office, Inman Building, (4th Floor), 22½ South Broad St., Atlanta, Ga.

Presbyterial and Synodical Committees are invited to correspond with Bureau of Information.

FORM OF BEQUEST.—"I do hereby give and bequeath to the Board of Trustees of the General Assembly of the Presbyterian Church, U. S., popularly known as the Southern Presbyterian Church, (here name the sum or the property bequeathed) for Home Missions," or "for the Invalid Fund," (if that be the donor's desire.)

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NEW SERIES—Vol. XXVI—No. 1,386. WILMINGTON, N. C., THURSDAY, AUGUST 2, 1894. OLD SERIES. Vol. XXXVI—No. 2,006

The Presbyterian.

AT $2.50 PER ANNUM.

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THURSDAY, AUGUST 2, '94.

JOHN McLAURIN, - - EDITOR.

CONTRIBUTING EDITORS:

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REV. ALEX. D. McCLURE.

Scheme of Annual Collection in the Synod of North Carolina.

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April—(One Collection) Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

November and April—Education for the Ministry.

December—Colored Evangelization.

AT EASE IN ZION.

This descriptive phrase of the prophet has a natural affinity for two others. One is the expression about SIMON PETER that "he stood and warmed himself." The other is the saying of the royal bride in the Song of SOLOMON: "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" Putting their meaning into prose we have the condition of many nominal Christians. Such are indifferent to the calls of duty, indolent or inactive, considering personal comfort or actually selfish and unmindful of the call to receive CHRIST and feast with Him. The last of these three references will suffice for present study and will illustrate the other two with fulness enough to make us wonder whether we are at ease in Zion.

There are several theories as to the incidental origin of the Song of SOLOMON. Let them be for the curious while we assert this that, whatever natural association or origin the song may have had in the mind of the writer, it comes to us as a part of the Bible and with sweetness and strength spiritual and with moral purpose. A recent poem, which we have noticed, takes SULAMITH as a heroine and weaves a fabric of romance with SOLOMON as hero, in such wise as to include the book of Ecclesiastes as well as this. This poem puts the books into new and attractive associations, which well repay several readings. It leaves us with the opinion held before that the song of SOLOMON is not a mere narrative of common place events, but a conversational narrative by several characters. It is not easy to separate the poem into its several parts. As a help to do this in a practical way, Dr. J. HUDSON TAYLOR, founder of the China Inland Mission, has issued from the Mission Press of Toronto a little help to practical piety entitled Communion, being a brief exposition of this Song of Songs.

The words we have quoted appear to be those of the bride in finding fault with herself for missing the offered kindness of the king. In prophecy and type we have the relation of the Church and every Christian to CHRIST. As this bride had put off her robe that she might make herself comfortable and had fallen asleep in her selfish ease, and as she had washed her feet and hesitated to soil them in the service of her leige lord, so the cold church and the comfortable Christian have put off the robe of ready reception and hesitates to rise and soil the feet in going to open the door and welcome JESUS.

This figure of the bride and the bridegroom is frequent in the Old and New Testaments to represent the relation of the Church to CHRIST. Thus it is written in the very figure of the song and the familiar type: "Behold I stand at the door and knock."

"Oh! lovely attitude, He stands
With melting heart and laden hands."

He stands waiting, even in the night watches until His head is wet with the dew. He knocks for entrance. He offers to spread the feast and to be the GUEST. But the cold church or the comfortable Christian has deliberately put off the receiving robe of entire consecration and patient, prayerful waiting for the LORD and has fallen asleep. Indifference to the claims of CHRIST has grown into indolence in His service.

Half asleep the knock is heard and a sort of feeling that the door should be opened is there but the feet have been carefully washed and there is the dainty unwillingness to soil them in the service necessary to go and open the door. This is the picture of the Christian who has been lifted out of the miry clay and placed on the Rock, forgetting the pit whence digged, the clay whence drawn, and now become vain, self-conceited and too fine to soil the feet to rise and welcome the LORD.

The MASTER knocks in His Word, and His Providence and by the HOLY SPIRIT. Being at ease in Zion, or like PETER making ourselves comfortable when the cause of CHRIST is on trial, or ease-loving and indolent instead of watching unto prayer we are not willing to rise and put on the robe of consecration and consistency, and to soil our feet in service that we may in these things throw back the bolt and open the door which shut our LORD out. This is the picture of the Church or Christian which does not know what a blessing is offered, does not appreciate the riches of good in communion, does not know that though rich and increased with goods there is soul poverty, "poor and wretched and miserable and blind and naked."

This receiving CHRIST is not dependent on pious meditations merely and does not depend on formal worship. It is the welcome of a friend into our hearts and homes and a ready service to Him even if the service seems menial and the duty of it require contact with what may seem to soil our self-conceit.

There are two examples of the benefit of this receiving CHRIST and serving Him. One is the case of the servants at the wedding feast of Cana. When the best wine was brought to the guests, only the servants knew whence it came for they had done the bidding of CHRIST. The other was that of MARY who knew the secret of the death of JESUS when even JOHN the beloved disciple did not.

At ease in Zion, self-satisfied, indifferent to the knocking at the door of our hearts, we may fall asleep in a religious stupor and have a sort of self-flattery and selfish sloth, but we cannot be happy. Happiness is real and full only in receiving CHRIST as SAVIOUR, FRIEND and COUNSELLER, being ready and willing to give up comfort, and touch the lowly and defiling habitations of sin, if need be, doing anything, everything, in our reach and power to serve Him.

WE THINK IT WILL NOT BE WRONG TO say that valuable as the Presbyterian Quarterly, in general, is, that the July number is specially so: The editors are: G. B. STRICKLER, D. D., and E. H. BARNETT, D. D. The managing Editor, GEORGE SUMMEY, D. D.

Contents:

The Place of Christ in Modern Theology, by Robert Watts, D. D., LL.D.

Side-lights on the Correlation between Thoughts and Words, by H. C. Alexander, D. D.

The Original Manuscript of the Pentateuch, by Henry Alexander White, D.D.

The Power of the People in the Government of the Church, by W. A. Campbell, D. D.

Addison Once More, by C. Alphonso Smith, Ph.D.

Notes: "In" and "Into," by W. Frost Bishop, Ph.D. Election *versus* Evolution, by N. Smylie, A. M. The General Assembly of 1894, by Henry M. White, D. D.

Criticisms and Reviews, by John L. Girardeau, D. D., LL.D., Henry C. Alexander, D. D., Samuel M. Smith, D.D., and Robert A. Webb, D. D., W. A. Alexander, A. M.

Notices of Recent Publications.

Richmond, Va.: Whittet and Shepperson; New York; Anson D. F. Randolph & Co. $3 a year, 80 cents a copy.

Comparative Summary of the Presbyterian Church for the Last Five Years

	1890.	1891.	1892.	1893.	1894.
Synods	13	13	13	13	13
Presbyteries	71	71	72	72	72
Candidates	363	371	409	427	445
Licentiates	64	66	64	74	79
Ministers	1,179	1,186	1,239	1,271	1,319
Churches	2,400	2,453	2,572	2,652	2,713
Licensures	64	66	67	49	70
Ordinations	60	60	57	55	71
Installations	139	108	147	159	170
Ministers deceased	23	25	34	25	21
Pastoral dissolutions	90	107	140	115	115
Ministers received from other denominations	10	4	10	10	14
Ministers dismissed to other denominations	4	6	1	3	3
Churches organized	75	81	92	82	73
Churches dissolved	21	19	21	10	5
Churches received from other denominations	.....	2	.....	1	3
Churches dismissed to other denominations	.....	.....	.....	.....	3
Number of Ruling Elders	7,530	7,679	7,859	8,089	8,221
Number of Deacons	5,611	5,868	6,128	6,385	6,646
Added on Examination	11,400	11,024	11,224	12,187	14,098
Added on Certificate	7,163	7,671	7,899	7,636	7.798
Total Communicants	168,791	174,065	182,516	188,546	199,167
Number of Adults Baptized	3,780	3,853	3,835	4,226	5,245
Number of Infants Baptized	5,311	5,300	5,025	5,264	4,888
Number of Bapt zed Non-Communicants	37,152	35,363	35,905	37,275	37,780
Teachers in S. S. and Bible Classes	13,613	13,972	16,271	16,647	17,756
Scholars in S. S. and Bible Classes	111,274	117,419	118,852	119.754	134,848

CONTRIBUTIONS.

	1890.	1891.	1892.	1893.	1894.
Sustentation	$65,036	$57,574	$47,011	$45,762	$53,406
Evangelistic	54,445	75,772	90,189	84,136	84,249
Invalid Fund	13,904	15,398	15,485	14,131	12,906
Foreign Missions	89,659	105,368	118,442	120,954	120,141
Education	38,991	44,778	47,937	53,527	65,027
Publication	9,016	9,211	9,264	9,898	8,316
Colored Evangelization	6,590	8,988	8,855	11,720	10,470
Church Erection	5,900	30,057	40,829	28,711	14,380
Bible Cause	.....	4,592	5,459	4,407	4,363
Presbyterial	14,622	14,365	16,201	14,982	14,891
Pastor's Salaries	689,636	717,369	776,592	808,784	788,181
Congregational	612,502	619,273	627,876	621,792	610,102
Miscellaneous	126,962	114,590	117,490	124,776	102,367
Total	$1,727,263	$1,817,335	$1,921,630	$1,943,580	$1,888,799

JOSEPH R. WILSON, *Stated Clerk.*

HERE AND THERE.

THE MINUTES OF THE ASSEMBLY are at hand. The cover looks bright and the make-up as a whole reflect, great credit on our Committee and on Messrs. WHITTET and SHEPPERSON. An inquiry within is not, to most, attractive. Long columns of figures methodically tabulated have a look that is a trifle hard and dry—and in very truth there is little succulence in them. Nevertheless, possibly, we may draw some encouragement or may learn some useful lesson from the tale they tell. Let us see:

WE TAKE THE COMPARATIVE SUMMARY given elsewhere for this inquiry: We find 445 candidates against 427 last year and 363 five years ago—an increase steady, regular, gradual. We have 48 ministers more than last year and 140 more than five years ago—the increase being larger 1893-'94 than in any other one year. Churches have increased 61 in 12 months and 313 in the half decade. Licensures largely over last year, which however was much behind the year immediately previous to it. The number of ministers who died 1893-'94 was only 21 the fewest for any twelve months within the period under consideration. Ministers received from other denominations 14 dismissed to others 3—a preponderance, on the right side of the account, noticeable all through. We organized fewer churches the past year than in any other year of the five and dissolved five more than during the year just previous—which may be encouraging or may not—all depends on the reasons why not or why. Three churches were received from other denominations and three surrendered to them which balances accounts. Have added 1911 persons to communion on profession of faith—which is clear gain—and our rolls are now 10,621 larger than last year which means as we added 21.896 that we lost by death or otherwise 11,275. Scholars in Sunday-schools have increased over 15,000 and teachers over 11,000 in twelve months—an increase greater than the aggregate increase of the three years 1891, '92, '93.

But let us get to the dollars and cents. The total expended by our Church for all things and all causes last year was $54,781 less than the year just previous, and less by over $32,000 than the year before that—but here is comfort: $22,000 of the $54,000 dropped off in the gulf, Miscellaneous, and nearly $12,000 in the Congregational. The pastors' salaries, sad to say, had to bear $20,000 diminution. In Presbyterial and Bible cause the falling off is very trifling. Colored Evangelization dropped down $1,300; Publication, $1,500; Invalid Fund, $1,225; Foreign Missions, $800; Church Erection, $14,330—a not very accurate account we imagine. Sustentation and Evangelistic gained $7,657 and Education $11,500. On the whole not a very encouraging exhibit, but under all the circumstances not a discouraging one. But for the newspaper stoppages to enable parties to contribute to the benevolent causes, who can say what would have been the result?

THE ATMOSPHEBE IS CLEARING AND things begin to look brighter. Crops everywhere seem to be in best condition possible and are made at much less expense than usual. The hearts of farmers are being lightened. The strikes are over. The effects are upon those who promoted them and will be for a time, but time heals all and recuperation we may believe will be speedy. Truly GOD is blessing us and it becomes us in all our ways to acknowledge Him, with profoundest thankfulness for the evils and the dangers from which He has rescued us and for the bright promise of the future with which He reassures us.

FROM HON. JOSEPHUS DANIEL Superintendent of Public Printing, we have the report of Prof. HENRY W. ELLIOTT on "The Seal Islands of Alaska"—an exceedingly valuable book of its kind. A book to lay by you for extraction of nuggets of knowledge as to the seals and seal fisheries, the inhabitants of the Seal Islands, the manners and customs, the birds and beasts and creeping things, and very much else. The work is comprehensive, the index detailed and minutely specific—capitally so. We heartily thank Mr. DANIEL for remembering us.

A DAY OR TWO AGO IT WAS ANNOUNCED that the "Ragnvald-Jarl" with the WELLMAN party of Asiatic explorers without doubt was lost—crushed it was supposed in the pack ice which in neccesarily abundant this year. We copy now the news which puts a brighter face on all this. It is by telegram from London, last Saturday:

A telegram was received to-night from the Captain of the Erling, a Norwegian sealer, which arrived to-day at the Island of Tromsoe, Finmark, Norway. The Captain of the sealer said that near Amsterdam Island, in latitude 84 north and 0 longitude, the Erling spoke the Ragnvald Jarl, the steamer which was conveying the Wellman arctic expedition to the edge of the pack ice. The Ragnvald Jarl, in reply to signals, asked to be reported at the nearest place the Erling touched at, saying that all were well on board and full hope.

The Ragnvald Jarl, the Captain of the Erling also telegraphed, had been beset by pack ice, which had delayed her progress considerable. But, the sealer Captain added, Wellman and his party were then free of the pack ice and they should now be well on their way to the north pole.

This cheering news has delighted everybody interested in arctic explorations, and further news from the Wellman expedition will be awaited with a great deal of interest, as people are beginning to really believe that with Nansen, Jackson and Wellman striving for the honor of planting their flags at or near the pole something away ahead of anything before accomplished may be recorded this years.

Safety of God's Children.

How many who call themselves Christians are always looking forward with forebodings, worrying about this and that, fearing for the safety of themselves, their friends, or their property, never feeling the sweet peace which can be had by "casting all their care upon him" "who is encamped around about them who fear him," and who has said, "I will never leave thee nor forsake thee.' If we could have at all times "that perfect love which casteth out all fear, how much enjoyment we might have.

It is wrong for one who professes to have faith in God to yield to despondency. They should rise above it, feeling that "all things work together for good to those who love God." The Bible contains many precious promises of God's care for his children. Though they may be in actual danger, God has said he would not suffer even their feet to be moved, for he will preserve their going out and their coming in from this time forth, and even for evermore.

In these promises, God does not promise to do all the caring for us unless we do all in our power, which is consistent and right, for our own safety. We should not needlessly go into danger, thinking God will care for us. That would be a sin, and God would not bless us in so doing.

God does not always care for us in the way which we think is right. He permits trouble, and trial, and suffering, but in the end we find it was good for us, far better even than if he had not suffered us to be tried. Then let us not think in our trials and troubles that God has withdrawn his care from us, but trust him always, trust him ever. Though he leads us where we cannot discern our way, though the pathway be rough and thorny, yet above us "the fire by night and the cloud by day" are guiding and sheltering us. God's care is over us all the time, and we have been led nearer to him, although it seemed a cross to us.

God will care for his children, and keep them so that the "wicked one shall not touch them," and though assailed by temptation they need not fear, for we are told to count it all joy when we fall into divers temptations, for the trying of our faith worketh patience. Christ himself was tempted, so "he is able to succor them that are tempted," and will, with the temptation, provide a way of escape. At the passover supper on the night of Christ's betrayal, he said to Peter: "Simon, behold Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not." Even so will he pray the Father for us, asking that "we may be kept through the Father's name, that we may be one even as he and his Father are one." He prayed not only for his disciples, but for us, and for all who should believe on his name.

His care will go with us everywhere we go; even down to old age, and when we enter the dark valley he has promised to go with us. He has been there before, and can safely pilot us through until we land on the other shore. Even if we have all our life feared the grim messenger, he has promised to "deliver them, who through fear of death were all their lifetime subject to bondage," and he will enable us to exclaim in truth: "O death, where is thy sting? O grave, where is thy victory?"—*Religious Herald*

The Presbyterian.

DISAPPOINTMENT.

"He performeth the thing that is appointed for me."—Job xxiii. 14.

"Thou hast appointed his bounds that he cannot pass."—Job xiv. 5.

"Disappointment—His appointment."
Change one letter, then I see
That the thwarting of my purpose
Is God's *better* choice for me.
His appointment *must* be blessing
Tho' it *may* come in disguise,
For the end from the beginning
Open to his wisdom lies.

"Disappointment—His appointment."
Whose? The Lord's, who loves me best,
Understands and knows me fully,
Who my faith and love would test;
For, like loving earthly parent,
He rejoices when he knows
That his child accepts unquestioned
All that from his wisdom flows.

"Disappointment—His appointment."
"No good thing will he withhold."
From denials oft we gather
Treasures of his love untold!
Well he knows each broken purpose
Leads to fuller, deeper trust,
And the end of all his dealings
Proves our God is wise and just.

"Disappointment—His appointment."
Lord, I take it then as such,
Like the clay in hands of potter,
Yielding wholly to thy touch.
All my life's plan is thy moulding,
Not one single choice be mine;
Let me answer, unrepining;
Father, "not my will, but Thine."

—*Selected.*

POPULAR TALKS ON LAW.

BY WM. C. SPRAGUE.

Contracts Made on Sunday.

According to the popular notion, contracts made on Sunday are void; and in brief statements of business law for laymen this statement is always included. Like all attempts to gather up the decisions upon any question of law and to state the conclusion in a few words, the result is more or less misleading. To a certain extent it is true that contracts made on Sunday are void, and yet there are many exceptions to the rule, fully as important as the rule itself.

At common law, all contracts made on Sunday were valid. It follows, therefore, that inasmuch as we have in our American States adopted the common law so far as suited to our conditions, this fundamental rule of that system of laws is the rule in this country except where modified by positive enactments of the Legislature. The common law holds in our American States, with the exception of Louisiana, so far as positive statutes have not contravened it.

On this question of Sunday contracts, then, it may be more truthfully said that all contracts made on Sunday are valid unless prohibited by statute. Nearly every State in the Union has some statute upon the subject of Sunday observance, and before one can say whether any certain act is void if done on Sunday one must know what is the statute of the State regarding Sunday observance. What may lawfully be done in one State on Sunday may not be lawfully done in another on that day. The decisions in the various States hinge upon the wording of these statutes, and as the wording differs the decisions themselves seem to differ. In themselves, therefore, they present a mass of conflicting opinion on the subject.

The wording of some statutes seems to intend that only manual labor is forbidden on the Sabbath day. Where such is the statute, courts will generally uphold contracts of a commercial character as not being within the meaning of the term "labor." Other statutes make void all commercial transactions, which term is held to include the making of deeds, contracts, notes, agreements of sale, etc.

Almost all the States have a statute broad enough in terms to include as unlawful the transacting of business, including not only the keeping open of stores and the selling of merchandise, but also the doing of any one commercial act, as that of making a note. So general are these provisions in American statutes that it has come to be loosely stated as the law in this country that contracts made on Sunday are void, although there are States in which such is declared not to be the law, because as stated, the wording of the statute in these exceptional cases does not cover commercial transactions of this character.

As stated, at common law all contracts made on Sunday are valid. The history of the growth of the present law on the subject is interesting and instructive. The ancient Christians used all days alike for the hearing of causes, the reason being that they might not imitate the heathen, who were superstitious about the observance of days. One reason for doing this was that by keeping their own courts always open they might prevent Christian suitors from resorting to heathen courts. The practice ceased about the year 500 by a canon of the church issued at that time, and it became unlawful to hear causes on the Lord's day. This canon, with others of a similar character, was confirmed by William the Conquerer and Henry II., and so became a part of the common law of England. These canons extended, however, no further than to prohibit judicial business on Sundays, and did not interfere with fairs, markets, sports and pastimes. With the spread, however, of the Reformation, and the consequent improvement in civilization, the views of the people changed on the subject of the rational observance of the Sabbath, and in all Protestant communities laws were enacted to secure it. Pastimes of various kinds were prohibited in the reigns of Charles I and Charles II. One or two laws were passed in England before the country became Protestant, but the principal English statute on the subject is that passed in the twenty-ninth year of the reign of Charles II. This statute enacts that no person shall do any worldly labor, business or work "of their ordinary callings" upon the Lord's day. This was the first statute to materially affect the common law on the subject, and it was strictly construed, the courts declaring that a man might do anything, buy or sell, or work in any way on Sunday if not in his "ordinary calling."

In this country Sunday laws were passed in most of the Colonies, and are now in force in most of the States. The prevailing distinction in the early statutes was between "works of necessity and mercy," or "necessity and charity," which were permitted, and all others which were prohibited.

In Massachusetts the words of the statute are: "No person shall do any manner of labor, business or work, except only works of necessity and charity, on the Lord's day."

In New Hampshire: "No person shall do any labor, business or work of his secular calling, works of necessity and mercy only expected, on the Lord's day."

In Vermont: "No person shall exercise in secular labor, business or employment, except such works only as works of necessity and charity, on the Lord's day."

Similar provisions are found in the statutes of Connecticut, Pennsylvania, Alabama and Kentucky. Under the above statutes it is well settled that all contracts of every description entered into on Sunday, and not within the exceptions noted, are unlawful and void.

In Maine, New Hampshire and Vermont the giving of a note on Sunday has been held illegal and the note void.

In Massachusetts a bond executed on Sunday is declared void. Decisions are found agreeing with these cases in Connecticut, Pennsylvania, Alabama, Kentucky, and Michigan. An exchange of horses on Sunday was held void in Kentucky. In New York the statute provides that there shall not be any service, labor or working on Sunday, excepting works of necessity and charity, and that no person shall expose for sale any wares, etc,, on Sunday, excepting certain goods mentioned. Under these provisions it is held that any contract which has for its consideration the doing of any ordinary work or labor on Sunday is void, and that a contract to publish an advertisement in a newspaper issued on Sunday is void. It has been held in New York that the prohibition extends not to mere private contracts of sale made without violating, or tending to produce violation, of public order and the due solemnity of the day, and that therefore a private transfer of personal property made on Sunday is valid.

In Ohio, the words used as expressing the sort of work that is rendered unlawful are, "at common labor." It is held that these words embrace the business of trading, selling or buying any goods, wares or merchandise. It has been held in that State that a contract entered into on Sunday for the sale of land is valid. In Indiana the statute is precisely like that in Ohio, but it has been held in that State that all contracts made on Sunday are void. These cases declare that while neither the English statute nor those of this country expressly declare that contracts made on Sunday, shall be void, that the principle is well settled and of general application that all contracts made in violation of the statute are void.

In Indiana, Pennsylvania and Alabama it has been held that a deed made on Sunday is void, but that, as it takes effect from the delivery, if it be delivered on Monday it is good. The efficacy of a legal instrument is imparted by its delivery. A contract cannot be said to be fully executed until delivery. It is generally held that if a contract is commenced on Sunday, but not completed until a subsequent day, or if it merely grew out of a transaction which took place on Sunday, it is not for this reason void. Some cases hold that where a contract is entered into on Sunday, and is therefore void, it may be rendered valid by a subsequent recognition or ratification. There is a difference of opinion among the authorities on this question.

Parsons says that when a contract of sale is made on Sunday and the property is delivered to the vendee, but the price is not paid, he is inclined to think that the property so delivered becomes the property of the vendee and that he may retain it without paying the price.

The statutes of South Carolina, New Hampshire and Rhode Island use the words, "servile labor" and "exposing goods for sale."

Inasmuch as the majority of courts of England and America that have considered the question have agreed that a third person who takes a note on Sunday, before its maturity and for good consideration, and having no notice of any illegality in its inception, may maintain an action thereon against the maker, our statement that a note made on Sunday is void must be modified to agree with the law as here laid down, that a note made on Sunday is generally void as between the parties, but not as to third persons who have taken the note before its maturity for good consideration and without notice of its illegality.

In New Jersey it has been held that contracts made on Sunday are void and cannot be afterwards ratified.

In Iowa, however, it has been held that such contracts were capable of ratification.

In Missouri, a note made and delivered on Sunday is void for illegality.

The result of our investigation, therefore, may be summed up as follows: Under the common law, contracts made on Sunday were good, and hence in our American States a contract made on Sunday is good unless it is in conflict with some statute. Almost every American State has a statute on the subject, these statutes differing considerably. Any act or contract which is within the penalties of these statutes, and any executory contract, the consideration for which is something unlawfully done on Sunday, is void.

Where the statute prohibits persons from doing on the Lord's day what is within their ordinary calling, a contract made by one outside of his ordinary calling is valid.

As to what acts come under the head of "common labor" there are differences of opinion. Affixing one's name to a note or bond or the loaning of money fall under the term "business." Almost all of the statutes, except what is done from necessity or charity. Generally the illegal contract cannot be ratified later, on a week day, although there are decisions to the contrary.

A note that is void between the maker and payee because of its having been made and delivered on Sunday may be good, as to innocent third parties to the note. A contract may be good when written and signed on Sunday if delivered on another day, and it may be void if written and signed on a week day and delivered on Sunday. When a Sunday contract has been performed, money paid and goods transferred under it cannot be recovered back. Money paid on Sunday in discharge of a debt, and retained afterwards by the creditor, is effectual for the purpose of payment.

The reader is cautioned to consult the particular statutory provisions and adjudication of his own State.

"Criminal Good Nature."

This expression originated with Mr. Herbert Spencer, we believe, as his criticism upon the too largely prevailing disposition among the American people.

Good nature, amiability, easy going complaisance are not to be the sole considerations when there are questions of law, morals and truth involved, and when the interests of humanity and religion are trembling in the balances.

These are matters not to be disposed of lightly and laughingly. These are questions which demand most earnest and thoughtful consideration, with serious and judicial regard for truth and right. The man who commits crime, or who condones wrong-doing, can not atone for it by being amiable, and the one who tramples on truth or who excuses it does not compensate for the evil that it wrought, by having a sweet spirit. Sweetness and smiles are not rare in this world, and even if they were they would not take the place of truth-speaking and right acting, without which smiles and sweetness would soon be driven from among men.

There is much to indicate that there is not a sufficient regard for law and authority in our midst. We enter into no comparison with other lands and other times, but would impress the fact, painfully apparent, that too many people excuse themselves from obedience to the laws of God and of the land. The second city of our land has been recently the scene of riots destructive to life and property, and the most prominent business interest in the country has been in an anxious struggle, from ocean to ocean, to continue its traffic with any sort of regularity.

Most vividly is it impressed upon us that that city, one year ago, was the scene of the most defiant disregard for God's law and express orders of Congress, issued in answer to the united prayers of millions of citizens, in the matter of keeping open the World's Fair on the Sabbath. What else could the courts and authorities expect as they sedulously inculcated and compelled disregard for divine and national laws than that their community should learn and practice the lesson well. And what else could the Mayor of Chicago have expected when, only a few weeks, ago, he recorded his official veto to the ordinance closing secular business houses, saloons included, on Sunday, passed by the Council in answer to a great petition from citizens? Such sowing to the wind brings the whirlwind. Lawlessness breeds lawlessness. Disorder kindles disorder. When a city teaches disregard for law its baser elements accept literally its instructions.

With equal distinctness is impressed the fact that the railroads have been in a conspiracy against the Sabbath, God's and man's law, year after year, and most flagrantly. How could they expect to compel their employes to give up their Sabbath rest, and labor on the day that belongs to no employer, without, at the same time, breaking down the nice distinction between right and wrong which should obtain in every mind and which is a mightier police force than a standing army? Unnecessary freighting, ostentatious excursion running, continual and useless Sabbath business, all have been persisted in until they have been one of the most efficient agencies for promoting lawlessness in the land. No business is more vulnerable than theirs, and upon none does the well drilled touch of lawlessness rest with swifter and more disastrous cosequences.

Law must be respected and enforced. In home and Church and State authority must rule. It will not do to let wrong-doing go unrebuked and unpunished. We can not be amiable to the guilty degree of complicity with crime without being involved in its ruinous results. As a nation we have been too much unconcerned while crime has held on its way. Municipal corruption such as has been unearthed in New York has eaten its way into too many communities and we have sat in our ease. Deeds of violence have been perpetrated, and our courts have failed in swift justice and men have been emboldened by the delay to further crimes. Law-breakers have flaunted their crimes in the very face of the law, and we have kept good-natured and sweet-tempered and let them go.

Crime and anarchy must be rebuked in the State. The State and the Church and the home must teach respect for the law, and good men must urge its enforcement. Lawless socialism, mawkish liberalism, weak indulgence in wrong-doing, and sneering at authority, must caese. It will not do to interfere with the civil government when exercising its just prerogatives nor to arraign the Church when discharging its duty in the way of Scriptural discipline.

We must act like men in such times as these We can not afford to ignore our duty to stand firm in the discharge of our duty in upholding the laws of the State and of God.—*Herald and Presbyter.*

An Illustration.

A minister once illustrated the difference existing between those Christians who consider it presumption to say that we know that we are saved, and those who rest in that blessed assurance. Thus: *Scene*, Egypt. Night of the passover. Imagine the occupants of one house worrying as to their safety, not deeming that they could be sure of it till all was over; while those in the next house were peaceful and calm, knowing that, 'He is faithful that promised.' (Heb. 10. 22, 23: Eph. 3. 12; Isa. 30. 15.) Both were equally saved by the blood, but the latter had joy as well as salvation.

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LET US FORGET.

Let us forget
The memories that bind us fast
To our mistakes outgrown and past;
The trust betrayed, the tarnished name,
The look of scorn, the blush of shame,
Let us forget.

Let us forget.
That once we strove for selfish gain,
Regardless of another's pain;
The vain remorse, the sense of loss,
The burden of our self-made cross,
Let us forget.

Let us forget
The slight, the stings, the anguished tears
That marked the paths of by-gone years;
The bitter cup, the dark despair,
The one sad hour which none might share,
Let us forget.

Let us forget
All but the love, the grace, the light
That bore us to our present height,
And haunting ghosts of grief and care,
The guise of angel hosts shall wear,
Let us forget.

—*Ida W. Wheeler, in Herald and Presbyter.*

BOOKS.

The Jewish Question, and the Mission of the Jews. New York. Harper and Brothers. 12 mo. cloth $1.75.

This volume of 355 pages was evidently written by a modern, liberal Hebrew. Its philosophy is rationalistic. It is an attempt to fix the Jewish question in the mind as extra Scriptural. This we cannot believe possible. Their origin and history are in the Bible and there prophecy forecasts their mission and their destiny. The author fails to maintain his half-asserted belief in a mixed blood genealogy and does not prove that the Jews are not a separate people among all people. They have a nationality among nations. This book is clearly written and a real contribution to the literature of this subject. It will set the reader to thinking and help the thoughtful, and give both pleasure and profit.

ELDERS' AND DEACONS' INSTITUTE.

Red Springs, N. C., July, 1894.

To Our Christian Brethren:—We take great pleasure in announcing to you that the third annual meeting of the Elders' and Deacons' Institute, for the study of the Bible under the direction of the Presbytery of Fayetteville, will convene at Red Springs, opening August 6th, 1894.

As Local Committee of Arrangements we lay before you the conveniences and attractions offered this year and extend to you an *urgent* invitation to attend.

Red Springs, as a health resort, needs no recommendation from us, but suffice it to say here, that a short stay at this place would amply repay the expenditure, from a temporal point of view, were there no spiritual benefits to be derived.

An immense Tabernacle has been constructed, capable of seating some five-thousand people, which is a decided improvement over the accommodations offered heretofore.

Reduced rates have been obtained on all railroads.

Special arrangements for board, at hotels and private boarding houses, have been made. All persons wishing to board themselves will have free access to Fair Grounds and buildings.

An attractive programme, with prominent speakers from abroad, has been arranged.

Superb music, under the leadership of Rev. A. D. McClure, of Wilmington, who is well and favorable known to our people.

Gospel Hymns Nos. 5 and 6 combined will be used and all persons having these books, either separate or combined, are requested to bring them.

We hope all will attend who can, possibly, and we earnestly request all Christians to pray earnestly for the outpouring of the Holy Spirit, that not only the officers of the church may be awakened to a more faithful discharge of duty, but that all Christians may be aroused to an earnest discharge of their duty also.

Yours fraternally,
J. A. McKAY,
Dr. J. L. McMILLAN,
PETER McQUEEN.
Committee on Local Arrangements.

PROGRAMME

Of the Third Annual Elders' and Deacons' Institute for Bible Study, at Red Springs, N. C., August 6th to 13th, 1894.

PRESBYTERIAL COMMITTEE:

Ruling Elder S. C. RANKIN, Ch'm., Fayetteville,
Ruling Elder J. A. McKAY, Red Springs,
Ruling Elder L. SHAW, St. Pauls,
Deacon J. L. McMILLAN, M. D., Red Springs,
Deacon ALTON McIVER, Jonesboro,
Deacon JOHN H. MORRISON, Lumberton,
Rev. H. G. HILL, D. D., Maxton,
Rev. W. B. ARROWOOD, Laurinburg,
Rev. J. S. BLACK, St. Pauls,
Rev. A. J. McKELWAY, Fayetteville,

MONDAY,
August 6th.
NIGHT SESSION.

8.00 p. m. The Ministry of the Holy Ghost, Rev. A. D. McClure, Wilmington, N. C.

TUESDAY,
August 7th.
MORNING SESSION.

9.00 a. m. Prayer and Praise Service, J. M. McIver.

9.30 a. m. Man's Responsibility for his Belief, Rev. D. D. McBryde.

10.00 a. m. Public Discussion of the same subject.

TEN MINUTES RECESS.

11.00 a. m. The Bible the Standard of Truth and Duty, Rev. H. G. Hill, D. D.

RECESS.
AFTERNOON SESSION.

2:30 p. m. Prayer and Praise Service, A. K. Pool.

3.00 p. m. The Pastor and his Duties.

3.30 p. m. Public Discussion.

TEN MINUTES RECESS.

4.10 p. m. The Evangelist—his Authority, his Functions and his Field, Rev. J. A. McMurry.

4.45 p. m. Public Discussion.

RECESS.
NIGHT SESSION.

8.00 p. m. How to Obtain a Saving Knowledge of the Scriptures, Rev. David Fairley.

WEDNESDAY,
August 8th.
MORNING SESSION.

9.00 a. m. Prayer and Praise Service, Hector McLean.

9.30 a. m. Israel in Egypt—the History as Illustrated by Recent Discoveries in Egypt, Rev. P. H. Hoge, D. D., Wilmington, N. C.

10.30 a. m. The Covenant of Works, Rev. P. R. Law.

TEN MINUTES RECESS.

11.10 a. m. Man's Depravity and Total Helplessness, Rev. W. B. Arrowood.

RECESS.
AFTERNOON SESSION.

2.30 p. m. Prayer and Praise Service, Major J. R. McLean.

3.00 p. m. Office Function and Qualifications of Ruling Elders, Rev. A. N. Ferguson.

3.30 p. m. Mutual Relation of Pastor and Ruling Elder, Judge J. D. McIver.

4.00 p. m. Public Discussion of both subjects.

TEN MINUTES RECESS.

4.40 p. m. Rameses the Oppressor, Rev. P. H. Hoge, D. D.

RECESS.

8.00 p. m. Regeneration, Rev. D. W. Fox.

THURSDAY,
August 9th,
MORNING SESSION.

9.00 a. m. Prayer and Praise Service, J. L. McLean.

9.30 a. m. The Covenant of Redemption, Rev. J. M. Clark, Tenn.

10.00 a. m. Jehovah and the Gods of Egypt, Rev. P. H. Hoge, D. D.

TEM MINUTES RECESS.

11.10 a. m. Christ the Lamb of God Rev. W. M. Eldridge.

RECESS.
AFTERNOON SESSION.

2.30 p. m. Prayer and Praise Service, N. B. Campbell.

3.00 p. m. Office Functions and Qualifications of the Deacon, John H. Morrison.

3.30 p. m. Mutual Relations and Authority of the Eldership and Diaconate, Thos. Stamps, M. D.

TEN MINUTES RECESS.

4.10 p. m. Public Discussion.

RECESS.
NIGHT SESSION.

8.00 p. m. Christ our Righteousness, Rev. W. F. Thom.

FRIDAY,
August 10th.
MORNING SESSION.

9.00 a. m. Prayer and Praise Service, Rev. J. S. Black.

9.30 a. m. Duties of the Church to the Sabbath-school, Rev. A. M. Hassel.

10.00 a. m. The Parent's Duties to the Sabbath-school, J. M. McIver.

10.30 a. m. The Superintendent—his Qualifications and Duties, Gilbert Patterson and A. D. McGill.

TEN MINUTES RECESS.

11.10 a. m. Public Discussion of Last Subject.

11.40 a. m. Christ our Model, Rev. A. J. McKelway.

RECESS.
AFTERNOON SESSION.

2.30 p. m. S. S. Literature and Music, Col. E. F. McRae.

3.00 p. m. The Teacher—his Qualifications and Duties, Rev. S. M. Rankin.

3.30 p. m. The Use of our Standards in the Sabbath-school, Rev. P. R. Law.

TEN MINUTES RECESS.

4.10 p. m. Blackboard and Pictorial Illutrations, Rev. A. J. McKelway.

4.30 p. m. Public Discussion of Sabbath-school Work.

RECESS.
NIGHT SESSION.

8.00 p. m. Infant Salvation, Rev. J. W. Johnston.

SATURDAY,
August 11th.
MORNING SESSION.

9.00 a. m. Prayer and Praise Service, Col. E. F. McRae.

9.30 a. m. The Book of Job. Rev. E. W. Smith, D. D., Greensboro.

10.30 a. m. Protracted Meetings for Church Members, Rev. Joseph Evans.

11.00 a. m. Public Discussion.

TEN MINUTES RECESS.

11.40 a. m. Faith in Jesus Christ, Rev. A. D. McClure, Wilmington.

RECESS.
AFTERNOON SESSION.

2.30 p. m. Prayer and Praise Service, L. Shaw.

3.00 p. m. Bible Reading—Confessing Christ, ——— Harris.

3.30 p. m. The Book of Daniel, Bev. J. B. Shearer, D. D., Davidson College.

TEN MINUTES RECESS.

4.40 p. m. Christ the Only Saviour, Rev. A. McQueen.

NIGHT SESSION.

8.00 p. m. The Nature and Results of Unbelief, Rev. E. W. Smith, D. D.

SUNDAY,
August 12th.
MORNING SESSION.

9.30 a. m. Prayer and Praise Service, A. F. Patterson.

10.00 a. m. Isaiah, Rev. J. B. Shearer, D. D.

TEN MINUTES RECESS.

11.10 a. m. Sermon, Rev. E.W. Smith D. D.

RECESS.
AFTERNOON SESSION.

4.00 p. m. Children's Service, Addresses by Rev. A. D. McClure, Rev. E. W. Smith D. D., and J. H. McLaughlin.

NIGHT SESSION.

8.00 p. m. Sermon by Rev. J. B. Shearer, D. D.

MONDAY,
August 13th.

9.00 a. m. Prayer and Praise Service, Rev. M. D. McNeill.

9.30 a. m. The Four Gospels, Rev. E. W. Smith, D. D.

TEN MINUTES RECESS.

10.40 a. m. Church Discipline, Capt S. C. Rankin.

11.10 a. m. Public Discussion.

11.40 a. m. Sermon, Rev. J. W. Johnston.

RECESS.

2.30 p. m. Prayer and Praise Service, D. McKinnon.

3.00 p. m. Church Societies, Rev. S. M. Rankin.

Public Discussion.

3.45 p. m. The Book of Acts, Rev. H. G. Hill, D. D.

RECESS.
NIGHT SESSION.

8. p. m. Sermon, Rev. K. A. McLeod
Closing Exercises of the Institute.

Two Millionaires.

BY OBADIAH OLDSCHOOL.

I met them to-day, but not in the same place. One of them was in a private parlor in a fashionable hotel. As he was an old acquaintance, we had a long and confidential conversation. He told me of his early struggles after he left the school where we were fellow students—of his speculations, disappointments, and final sweep. He said: "You know, Obadiah, how poor our folks were. I was disgusted with poverty and determined to be rich. I went to California, worked in the placers, and saved my dust until I had enough to go prospecting. I staked out several claims, and thought I had 'struck it rich,' again and again. But the ore failed to pan out as I expected. At last, however, I did get on a quartz ledge that went five hundred to the ton. I worked it deep enough to make a good show, then I organized a company and put the stock on the market. While it was booming I sold out, and invested all that I had made in government bonds. Here they are, I brought them from my box in the safe deposit vault to cut off the coupons. They amount to a round million, and give me an income of forty thousand a year. I don't own a foot of real estate, or any kind of property. I have just this package of bonds (taking it out of his bosom), so you see that I am free from care. My bonds are safe in the vault, and whenever I want any ready cash I have only to go and cut off coupons."

"But," I said, "that bundle of paper in your bosom, which you say makes you a millionaire, has no intrinsic value. Those bonds are only promises. Suppose the signer of them should fail."

"Why, man, they are United States bonds. The faith of the government is pledged for their redemption. They are better than gold or silver. My only fear is that the government may pay them at maturity. I would be glad to have them run as long as I live."

"So you are a millionaire by faith," I said. 'You don't see your real wealth, or handle it, but only pieces of paper that represent it."

"Yes, that is so; and while those pieces of paper represent the wealth and honor of the best government in the world, I am satisfied."

The other millionaire I found in the county poorhouse. I used to know him, too, in former times. He was a good boy at school. He grew up a bad man. But "whom the Lord loveth he chasteneth," and this old friend had a succession of financial disappointments, followed by broken health, until he was compelled to go to the pauper's home. He, of course, was without lands or material wealth of any kind, and yet he had, like the man in the hotel, a bundle of promes. As I sat by him in his narrow chamber, he took from under his pillow a well-worn Bible. He held it up in his thin, trembling hand, and said: "Obadiah, people call me a pauper, but I am worth millions. Why, in this Book which I sometimes think that God has written expressly for me. there are more than three thousand 'exceeding great and precious promises.' I wouldn't exchange one of them for a $50,000 Government bond. The bond I would have to leave in a few years at furthest; but these promises I shall take with me when I die, and claim them in the land where there is no more death. They are the bonds of Him who owns, not only the earth, but all the stars in the sky, and all the worlds that roll around them:

As I walked slowly home, after that second interview, and thought over the events of the day, I concluded that I would rather be in the place of the millionaire in the poorhouse than in that of millionaire in the Palace Hotel. Both are rich in faith; but the basis of the confidence in one case is human, and in the other divine. I am an enthusiastic patriot. I believe that our Government is the best on the earth, but I would rather trust God, yes, a thousand times rather, than it. His wealth is boundless, His power is limitless, His truth is immutable, and His love is infinite.—*Interior.*

MALARIAL POISON, INDIGESTION

—:::) AND (:::—

OVER-WORK

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The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

BUSINESS MANAGEMENT OF "THE MISSIONARY."

Our friends and correspondents will please take notice that the *business department* of "The Missionary" is now conducted in the Secretary's office, and not in the office of the Editor.

Please, therefore, send all remittances, lists of subscribers and letters referring to matters of business, directly to Mr. Erskine Reed, Treasurer, who will give them prompt attention. The Editor will be glad to hear from you on any subject connected with the literary department of the magazine.

S. H. CHESTER,
Secretary.

NORTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

First Church, Wilmington:—Rev. Dr. Peyton H. Hoge who has been supplying Brown Memorial church, Baltimore, for the past month returns home this week and will occupy the pulpit of this church next Sabbath. His flock will heartily welcome him, notwithstanding that during his absence they have been most acceptably and edifyingly served by Mr. Cornehlson, a graduate of Columbia.

Rev. D. McNeill Turner, D. D.:—The Fayetteville Observer says: The session of the Presbyterian church in Fayetteville has invited Rev. D. McNeill Turner, D D., who was their pastor from 1831 to 1840, to make them a visit. He will reach here in time to preach on the next Sabbath, July 29th, and will probably remain over the week and preach again the following Sabbath August 5th. Dr. Turner left Fayetteville in October 1840, and has not since visited it. It has been 54 years of absence and he will find many changes in the appearance of the town, and perhaps not find ten persons whom he knew at the time of his residence here. The whole generation has about passed away.

[Correspondence of the N. C. Presbyterian.]

High Point:—I have had another precious privilege of witnessing another outpouring of the Spirit of God. Bro. Black has just closed a protracted meeting at this place, and we have had a great blessing. Young Brother Wakefield, a Union Seminary student, labors here during his vacation. We also had with us Mr. W. C. Brown, another theological student, and Bro. Pool who led the singing. These three young brethren are certainly learning to bear the yoke in their youth and have made a beautiful beginning in their life-long work.

Bro. Black closed last night and I must say that rarely, if ever, have I witnessed such a precious season of grace. Not far from sixty have professed faith in Christ. Of these fifteen have already connected themselves with our church and several others will do so in a short time—next Sunday—I think.

And let me say here that a large number of these have come from the Sabbath-school of the church, superintended by Bro. E. A. Snow and his faithful co-workers. God bless them and all faithful Sunday-school workers.

Let me say right here too, that if Brother Black's committee does not moderate his labors, I greatly fear he cannot continue his work through many years. But how could he do otherwise when hundreds upon hundreds crowded around him from day to day and from night to night to receive his message. The Lord spare the dear brother and bless him yet more abundantly. P. H. D.

[Correspondence of the N. C. Presbyterian.]

Dedication of Brookston Chapel:—This chapel has been erected by the efforts of the pastor and people of the Presbyterian church at Henderson, especially Mr. J. R. Young, a member of the Henderson church session. Here for some years Mr. Y. has superintended a very efficient Sabbath-school. Here the pastor of the Henderson church has for two years preached every other Sabbath afternoon in the month. The Sunday-school and congregations became too large to find accommodation in the log school house, and a lot five miles from Henderson was secured and a pretty chapel was erected in a delightful grove. Recently it has been completed and paid for, a good organ and other furniture provided, and arrangements were made for the dedication. Rev. J. H. Smith, D. D., of Greensboro, came to assist the pastor in the dedication exercises which were of great interest. The day was fine, the congregation large, and in a rich and earnest vim of thought Dr. Smith preached the dedication sermon from Psalms 89:15. "Blessed is the people that know the joyful sound." The dedication prayer was offered by the pastor, and the interesting services were concluded with a hymn and the benediction. After a plentiful dinner spread in the grove, the congregation assembled for a second service. Dr. Smith remained for several days and preached with much earnestness and power to large and delighted congregations. There was much solemnity of feeling and several persons made confession of their faith in Christ.

W. D. M.

[Correspondence ot the N. C. Presbyterian.]

North Wilksboro:—Rev. S. G. Walker writes: I wish to say to the Christian public through the columns of your paper that I am just from North Wilkesboro where I preached on Sunday. I also did some efficient work toward our new church and school enterprize. We have now about four-fifths of the building material necessary for the present building. We want money to pay for the door and window frames, also the doors and sash, &c.

Again we want the necessary amount of money to enable us at once to employ carpenters to erect this building, for it is sorely needed. The white Presbyterians are rallying to our cause, notwithstanding the facts that they are laboring under a great burden from their own churches. I believe that the material will all be had by donations from friends to the cause, so what we want is money to pay carpenters and purchase material from the factories. I wish to make an acknowledgement of the following receipts for our church building in North Wilkesboro for the month of July: Misses M. L. Lea, $1; E. S. Murray, $5; S. O. H. Dickerson, $2; Edwin Shavers, $1.

Yours truly for this cause,

S. G. WALKER.

[Correspondence of the N. C. Presbyterian,]

Jones Schoolhouse, Near Yanceyville:—Licentiate W. K. Forsyth, assisted by Mr. W. A. Hall, also of Union Seminary, have been preaching here. The former writes:

We have just closed a five days meeting at Jones' schoolhouse. Mr. W. A. Hall, of Union Seminary, was with us and preached the Word in its beauty, simplicity and with power. The Spirit's power was manifested in eight or more conversions and in greatly reviving professing Christians. To Him be the praise.

Our Sabbath-shool, with Mrs. S.C. Corbett as superitendent, comes forward with four pupils who, in the last two weeks have recited perfectly the Shorter Catechism and are waiting for their Bibles and diplomas as premiums. They are: Johnnie Corbett, aged 12 years; Tommie Henderson, 11; Irene Gunn, 11; Rhea Henderson, 9. Have you a younger pupil than Rhea who has recited it? W. K. F.

Yanceyville, July 24th.

TEXAS.

[Correspondence of the N. C. Presbyterian.]

Concord and Nevill's Prairie:—Protracted meetings were held in Concord and Nevill's Prairie churches, Houston county, in which Rev. S. F. Tenney was assisted by his son, Rev. S. M. Tenney. These churches seem encouraged and spiritually quickened by these meetings, and one member was added to Concord church by profession.

Rev. S. M. Tenney recently graduated at Princeton Theological Seminary. He has agreed to supply the church at Longview, and will enter upon his work at once. His postoffice will be Longview, Texas.

A MISSIONARY SCHOOL.

PROCTOR, CARE N. C. PRESBYTERIAN.

I see your notice. I do not think that it is probable that anything will come out of this letter but will write at a venture.

Our Home Missionary work in the Indian territory must have a school feature. At Durant, a town of about six hundred and growing, on the great artery, the Missouri, Kansas and Texas railroad, about thirty miles from Sherman, Texas, we have bought a two story building, seating perhaps one hundred on each floor. We hope soon to have a boarding house erected, with the idea of allowing boys to do their own cooking, as a club. This, so as to put the school in reach of many who otherwise could not attend.

Our interest in the school is solely for the sake of its religious character. There are two teachers on the ground who are popular. One a bachelor who proposes to abide in the boarding house with the boys. The other is a married man with family. Our local Board there have employed those two men on salaries conditioned on the amount of tuition received. We want a first rate man for Principal. Our purpose is to have a Christian school. The principal will be the leader as to this. The school is to be opened and closed with prayer, reading and exposition of Scriptures. The Scriptures are to be memorized, hymns to be learned, singing and a Bible course, all of which the principal will put in shape and utilize the two teachers there to the best advantage in that line. Monthly reports of work and results to be made. It is a *missionary* school, *out and out*. We go into it for Christ's work. We want to make the best school possible and then invite patronage, and aim to make the patronage pay as much of the expenses as possible. We will teach orphans, perhaps twenty, and worthy poor, free. We cannot make debt. The tuition and a fixed amount ($1,000 this year) must cover the outlay. If the school will not justify the employment of the two teachers, one can be dropped on twenty days notice, or they can quit by giving us twenty days notice. That is the plan for this year. There is an almost boundless field for good, for the Master there. I, for my part, prefer a teacher not a preacher. One preacher living in Texas has been named to us as the proper man, but there has been no selection as yet. We may settle it very soon. It is Missionary work as much as if in China and needs a consecrated, wise, prudent every way capable principal.

If this strikes you please write me at once—give me your references. A man of Christian spirit, gentle, liberal, but firm, a positive Presbyterian, is needed. He will have to deal with Indians, whites, other denominations, all, and must go there to do the work of our denomination for the Master.

Yours with the kindest regards,

J. N. CRAIG,
Secretary.

A work for Christ, with a sufficient living are the inducements. The influence of a good school there, will tell for generations. Things there are now in the formative state—what salary would you want? $800 or $900, or with good tuition fees possibly $1,000, will probably be the figure. We give missionaries about $900, as the average. They keep horses and buggy, but have homes without rent. We are *beginning* here. May get into better shape in a year or two—will if we get the right man for Principal. J. N. C.

INSTITUTE FOR COLORED MINISTERS, HENDERSON, N C.

[Correspondence of the N. C. Presbyterian.]

Rev. S. G. Walker, a colored member of the Synod of North Carolina suggested this enterprise to the undersigned. In the interest of his people he was very anxious to see such Institutes held in the Synod. The Institute we held at Henderson was conducted by the Minister's Alliance (white) of Henderson and though strictly Evangelical in all of its features was undenominational. It was designed to instruct and edify the colored ministers of all Christian denominations in the counties of Vance, Granville, Warren and Franklin, N. C. Henderson the place selected is readily accessible from these counties. A program having been adopted, the colored ministers of Henderson were invited to a conference with us. The object of the Institute was explained and their co-operation in the work of offering their church buildings, inviting attendance, entertaining the delegates, and in furthering the parts assigned them was secured. They were all supplied with copies of the program and they undertook to distribute them and to do personal work in securing the success of the movement. The following is the program adopted. [The program was not enclosed and so did not reach us.]

Besides the pastor of the Presbyterian church at Henderson, Rev. W. L. Cunniggim, pastor of the Methodist Church South, Rev. Robt. Van Deventer, of the Baptist, Rev. Julian Ingle, of the Protestant Episcopal and Rev. T. M. Johnson of the Methodist Protestant church gave their assistance. A number of delegates attended, and the key note of the Institute of a high and edifying character was struck in the first address. After the white ministers had read their papers or made their addresses the colored brethren discussed the topics in brief and often in forcible speeches. The two days were fully occupied and the exercises were on all hands voted a gratifying success. The colored delegates individually and collectively expressed themselves as greatly benefitted and aided in their work, and they voted a unanimous request to our Alliance to repeat the Institute services; this we expect to do. A desire to see work of this character extending over the South prompts this communication. One of the most discouraging features manifest in the narrative reports of our various church courts is the moderate measure of work done among our colored people. Here is one way to reach them i. e., through their ministers. Who ever contributes to the instruction and spiritual elevation of this class aids in raising the whole race to a higher plane of virtue. Among some of the advantages of this plan may be mentioned. (1.) The increase of spirituality and of evangelical tone among the colored ministers. (2.) The softening of denominational jealousies and asperities among them. (3.) The golden opportunity it presents for molding opinion and directing their policy in regard to vital questions of morals which may emerge. (4.) A cultivation of confidence in their white brethren of the South. (5.) An economical means of reaching this great class of people whose destinies so largely affect our own. Our brethren of the North *are* more able to give of their funds, we though not rich in silver and gold may give what we have; our *sympathies*, our *labors* and our *prayers*.

W. D. MORTON.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., July 25th, 1894.

Although hopes are expressed that a compromise will be reached that will result in ending the existing tariff deadlock between the House of Representatives and the Senate there are few outward indications of any such satisfactory ending of the dispute. It has been a very exciting week in the Senate. The tone of the speeches made plainly indicated that the even tempered calmness that should accompany legislation on matters of great public importance was sadly lacking. The only encouraging feature about the situation is that individually the Senators and Representatives all appear to recognize that the country wants the tariff uncertainty settled much-worse than it wants any particular tariff bill to become a law. The business of the country can and will accommodate itself to any tariff law, but it must remain in a state of semi-stagnation so long as there is a doubt as to what the tariff law is to be.

The Cabinet has decided to endorse the action of Minister Willis in promptly recognizing the Hawaiian republic, although it would have been more pleasing to the administration had he waited for instructions before doing so. A formal protest has been received from the ex queen, but it is not probable that any official notice will be taken of it.

The latest news indicates that Secretary Gresham's commendable efforts to prevent war between Japan and Korea and China have been unavailing, although the hope is still held out at the legations of the countries involved that the trouble is exaggerated in the meagre cablegrams that have been received.

The Anti-Saloon League has made arrangements for a plentiful supply of ice water for the Knights of Pythias who will take part in the street parade which is to be a big feature of the encampment to be held in Washington next month. In making the offer to the citizens' committees having charge of the arrangements for the entertainment of the visiting Pythians and their friends, the communication from the Anti-Saloon League stated that it was done to prevent the visitors patronizing Saloons. When the G. A. R. had their immense street parade here it was charged, and was probably true, that the saloon keepers on portions of the route took extra precautions to prevent cool water being supplied to the marches in the neighborhood of their saloons, because they wanted their thirst to drive them into the purchase of intoxicating drinks.

Representative Bryan, of Nebraska, used some very plain language in an address at one of the weekly meetings of the Brotherhood of Philip and Andre. "The common people heard him gladly," was the biblical quotation upon which Mr. Bryan based his remarks. He said that he thought the Church often fell short in its duty, and that instead of concentrating in its corporate capacity the high ideals of its divine founder it catered to cliques and classes, which oftimes robbed it of the opportunity of doing lasting good After dwelling briefly on the significance and impressiveness of his text he said: "In fact Christ's love for the common people leads me to believe that it is one proof of His divine nature." He also aptly quoted the well-known words of President Lincoln—"The Lord must have loved the common people, because He made so many of them." He advised young men to adopt three rules for their guidance. First: Be careful as individuals not to allow money to dwarf your better nature. Second: The Church is no respecter of persons, and the third: Truths and duties never conflict. Of the first he said: "Jesus did not say how much money we ought to have. When a man's pile is so high he cannot look over it to see his fellowman, he has too much; when a man's money becomes so heavy that it squeezes out of him his sympathy for his fellow-man, he has too much. A very little money may do that if we have a very little sympathy, but if we have a large amount of sympathy it will take a great deal of money. If our sympathy is strong enough money may be only the means of showing that sympathy." Mr. Bryan closed with these words: "As Christians, believing in the brotherhood of man, believing in the equality of all people, believing that they were made and put here and that our sympathy must extend to them, I insist that it is the duty of every Christian to examine every law and see that it concurs in this purpose and that you can share the responsibility of it."

At a meeting of representations of the Evangelical Sunday-schools of the District of Columbia, held this week, it was decided to hold a three-day Sunday-school Convention, beginning October 8th, next. The principal object of this convention is to increase the interest in and improve the methods of Sunday-school work, which is every day becoming a greater factor in moral reform and Christian work. T.

The Cape Fear and Yadkin Valley railway company will sell tickets to the Tournament of Colored Fireman's Association at Durham, August 14th–16th. Tickets sold August 13th–15th, final limit 18th. The following rates from Fayetteville, $4.20; Maxton, $5.60; Wilmington, $6.20.

Also to Convention State Fireman's Association at Winston-Salem Aug. 29th–31st. Tickets sold 27th–29th inclusive—final limit Sept. 2d. The following rates from Fayetteville, $4.95; Rural Hall, 50 cents; Greensboro, $1.20; Wilmington, $7.25; Maxton, $6.05; Sanford, $3.80.

Also meeting Society of Friends HighPoint Aug. 7th–16th. Tickets sold Aug. 5th–9th inclusive—final limit Aug. 18th. Rates from Fayetteville, $5.40; Sandford, $4.00; Maxton, $6.80; Wilmington, $8.20.

Also to Elders' and Deacons' Institute Red Springs Aug. 6th, 1894—rates according to tariff circular 1882. Tickets sold Aug. 4th–1th inclusive—final limit Aug. 15th.

SECULAR NEWS.

NORTH CAROLINA.

Wilmington Star: J. C. Daniels, of Natmore, Bladen county, has a monster stalk of corn growing on his farm. It measures 16 feet 4 inches. He has 100 acres planted in corn, all of which is very fine.

Charlotte News; The gold mines in and about Charlotte have been inspected by various parties of prospectors in the past few weeks. Some of these prospectors were surprised to find that mining tunnels run under the very streets of Charlotte. Another thing that surprised them is that a mine whose ores have a high record, is now covered by a cotton mill—the Atherton. It is a fact that the Atherton is built over one of the best gold producing mines in the country. There are shafts in the ground all about the Atherton mills.

Lumberton Robesonian: It is the prevailing opinion among the farmers that labor has been more easily controlled and that the crops have been raised at less expense this year than usual. With full crops and fair prices our people ought to be improved greatly financially.

DOMESTIC.

The towns of Phillipps, Shore's Crossing and Mason, Wis., were swept away by fire last week. The loss is estimated at several millions of dollars. The fire got out in the prairie and couid not be stayed. Three hundred persons were rendered homeless. The governor of the State and charitable citizens of other towns sent provisions by the carload to prevent starvation.

There is no yellow fever at Key West it is said; it is dengue fever.

A fire that destroyed $125,000 worth of property and about wiped out Brooklyn, Iowa, occurred last week.

A strong effort will be made to get Congress to pass an anti-lottery bill that will suppress the evil.

Eight Spanish smugglers were seized at Anciote Harbor by the U. S. Revenue Cutter McLane on last Frlday.

Judge Simonton of the U. S Circuit Court at Greensboro decided not to remove Mr. Gill receiver of the Cape Fear and Yadkin Valley railway.

An express messenger fell near Jackson, Miss, from a car going at a speed of forty miles per hour. He was not missed for some time. When found he was asleep and quietly dreaming. He had no recollection of his fall.

Last Sunday was a fearfully hot day in New York city. The thermometer in the shade on the street rated 100 degrees. There were several sunstrokes.

The steeple of Broadway Congregational church, Norwalk, Conn., was struck by lightning. The steeple is 198 feet high. A slice three feet wide and sixty feet long was struck out of it. The falling bricks made a big hole in the church.

FOREIGN.

The Japanese opened fire on Chinese ships one day last week, sunk several transports and gained a complete victory. The king of Corea is a captive in the hands of the Japanese. War has not yet been formally declared.

In Macedonia, Servia and East Bulgaria earthquakes have destroyed many houses and killed many people.

A ferryboat was run into by a large steamer near Goodno, Russia, and fourteen people were killed,

Reported that 120,000 died of the black death in the Canton district, China. A doctor practicing among the French colony at Hong Kong claims to have discovered the bacillus of the plague.

The British catch of seals in the Pacific Ocean in Asiatic waters to July 19th was 44,669 and the American catch 20,289.

Gozo Tateno the Japanese minister to Washington has been recalled and Mr. Kaneko, an experienced diplomatist succeeds him. The new minister is a graduate of Harvard University,

An English syndicate are credited with a design to buy a controlling interest in the Nicaraqua Canal Construction Company. Their ultimate design is supposed to be to sell out to Americans at a profit.

This May Interest and Profit You.

A great many people who are employed only partially, or working at low figures, would find it to their interest to correspond with B. F. Johnson & Co., Richmond, Va. They wish to employ men and women of the highest and best character to represent them in each locality.

READ THIS.

The Treasurers of the Presbyteries and of the churches in the Synod of North Carolina, who have funds on hand for Synodical Missions will please forward the same to me *at once*. It is needed to pay off our workers and meet our obligations.

WM. BLACK, Supt.,
Monroe, N. C.

July 27th, 1894.

It the customary fate of new truths to begin at heresies and to end as superstitions.—*Professor Huxley.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Third Quarter.—Lesson VII.

Aug. 12.—The Temptation of Jesus.

Matt. iv. 1-11. Commit vss. 1-4.

Golden Text. In all points tempted like as we are, yet without sin.—Heb. iv. 15.

I. THE STUDY OF THE LESSON.

First Step. The lesson follows immediately upon the last. The connection is obvious. Jesus is now the heaven-acknowledged leader of the hosts of God, and as such Satan must have a trial of strength with Him. The parallel account is found in Luke iv. 1-13; and a summary statement in Mark i. 12, 13. Read also Gen. iii. 1-6.

Second Step. Master the points of the lesson: Led to the conflict by the Spirit, vs. 1; the fast and consequent hunger, vs 2; the first temptation and answer, vss. 3, 4; the second temptation and answer, vss. 5-7; the third temptation and answer, vss. 8-10; the victory and reward, vs. 11.

Third Step. Consult your helps for any points needing explanation:

Vs. 1. *Led up of the Spirit.* A constraining influence from the Holy Spirit of whose power He was full (Luke iv. 1). O. T. prophets sometimes describe an actual physical force (Ezek. viii. 3).

Into the wilderness—generally understood to be the wilderness of Northern Judea, not far from Jericho. There is mountain named *Quarantania*—from the Latin word for *forty*—that is the traditional scene. But it may have been the wilderness of the wandering and on Horeb where both Moses and Elijah passed their forty days fast (Ex. xxxiv. 28; 1 Kings xix. 8.

To be tempted. Many find a difficulty in distinguishing between the liability to *temptation* and the liability to *sin*. Jesus could not have been human without the capacity for temptation; He could not have been Divine unless it was absolutely certain that He would not sin. One can feel the power of a temptation without yielding to it one whit even in *desire*. In every sin there is an element of satisfaction or advantage promised that is in itself a legitimate object of desire: the sinfulness consists in the means or circumstances of gratification. When the desire passes over from the legitimate desire for the object *in itself considered*, to a desire for it in *spite of the recognized sinful condition*, then the desire itself has become sin, and the sin has been committed in heart. Christ was liable to the former as a human being, and so was *temptable*; he was not liable to the other and so was not *peccable*. There was a threefold necessity for the Temptation: (1) for *His own sake*, to fully test His own powers, to clearly determine His own mission, Heb. ii. 10; (2) for *our sakes*, that He might set us an example and that we might come to Him as one who could be touched with a feeling of our infirmities, Heb. iv. 15, 16; (3) for *redemption's sake*—as the second Adam He must conquer where Adam fell.

Vs. 2. *When he had fasted forty days*—tempted all the time (Luke iv. 2). The temptation during this time was probably internal and subjective, Satan not appearing outwardly until the three formal temptations narrated. The substance of these temptations was doubtless to the same end—to doubt His Divine mission and to relinquish the stupendous task—"Father, if it be possible let this cup pass from me."

Afterwards a hungered—a state of spiritual exaltation having to this time saved Him from consciousness of His bodily needs. Satan choses the time of physical collapse that followed for His fiercest and final onset.

Vss. 3, 4. FIRST TEMPTATION. *Sinless element*—bodily appetite. All bodily appetites are in themselves innocent and have proper gratifications. This one our Saviour was now feeling acutely. *Sinful element*—distrust of His Heavenly Father. There was no more harm in making stones bread, than in making water wine, or in multiplying loaves. But to use the power God gave Him for the salvation of the world in satisfying His own desires would be to destroy His own example to His followers whom He was to teach that

"He who feeds the ravens
Will give His children bread."

(Matt. vi. 26, etc.) This is the substance of His answer, which has the added force of being taken from His Father's Word (Deut. viii. 3,).

Vs. 5. *Taketh Him.* Whether in the body or out of the body we cannot tell (2 Cor. xii. 2). In either case the effect and appearance to Jesus would be the same.

Vs. 6. SECOND TEMPTATION. *Sinless element*—confidence in God under all conditions; immediate recognition by the people as their Messiah, when born on angel's wings He miraculously landed in the midst of the Temple Courts. (Compare the taunt in Matt xxvii. 39-43). *Sinful element*—Presumption in putting God to the proof as to whether He would fulfil His promise, and asking God for any other evidence of His Messiahship than had been given in the voice from Heaven, and the baptism of the Holy Ghost. Satan quotes Scripture (Ps. xci. 11, 12) but he omits the saving words, "to keep thee in *all thy ways*:" when we go out of our proper way we have no claim upon the promise.

Vs. 7. *Shalt not tempt.* Misunderstood by many as being simply a rebuke to Satan for tempting *Him*. That would not have been a answer to the temptation. The word "tempt" here is used in the sense of a presumptuous putting to the proof, as seen from the context of Deut. vi. 16, compared with Ex. xvii. 7.

Vs. 8. *Showeth him.* Whether there was a bodily transfer to the mountains or not there was a supernatural agency in making the kingdoms of the earth and "the glory of them," pass before Him. It was Satan's last device—to which so many of the noblest of the earth had succumbed.

Vs. 9. THIRD TEMPTATION. *Sinless element*—to have the sovereignty of the world, the very object for which He had come, without the shame and the cross, *Sinful element*—to hold it as a fief from Satan, recognizing Him as its rightful lord, instead of casting Him out.

Vs. 10. *Get thee hence*, or Avaunt, Be gone. Hitherto he had simply parried Satan's strokes. Now he rises in the might of a conqueror and drives Him from the field. The difference is due to the fact that hitherto Satan had not proclaimed his personality, but had been disguised as a kindly-intentioned friend. This temptation unmasks him, and reveals him as the arch-enemy Jesus had come to conquer. In the other temptations Satan had sought to *deceive*; now he no longer conceals the evil but aims to overcome by the magnificence of the bribe. We may discuss with others questions of right and wrong of suggested actions, but when one seeks to corrupt our integrity, there should not be a moment's further fooling. There is but one word—a sorrowful, "Begone."

Thou shalt worship. Deut. vi. 13, but made more emphatic by inserting the substance of the first commandment, and of the O. T. generally, in the word "only."

Vs. 11. *Then the devil leadeth him*—as he always will when so unmasked, recognized and resisted (Jas. iv. 7) But we must remain on our guard; his departure is only "for a season" (Luke iv. 13).

Behold, angels came and ministered unto him. This was his crown of victory: (1) Trusting in God. He refuses to supply His own wants, and God sends and supplies them; (2) Refusing to tempt God by throwing Himself needlessly upon the interference of angels, God sends angels to minister to His real necessities; (3) Choosing God instead of the world, God sends Him an advance-guard of that host by which, if need be, He could conquer the world (Matt. xxvi. 53).

Fourth Step. Make a summary of the lesson. We omit ours this week as our exposition is more extended than usual, and the outlines of a summary are sufficiently indicated.

Fifth Step. Study the topic of the lesson in the light of God's Word.

Christ tempted as the second Adam.

1. The necessity of the temptation, Rom. v. 19.
   (Note that obedience to be meritorious must be *deliberate*, the result of *choice*—implying temptation.)
2. The same tempter, Gen. iii. 1, compare Rev. xii. 9; John viii. 44.
3. Contrasting conditions:
   a. A garden and a wilderness, Gen. ii. 8, 9: Matt. iv. 1,
   b. Plenty and want, Gen. iii. 2; ii. 16; Matt. iv. 2.
4. The natural (and innocent) desires worked upon.
   a. Bodily appetite. "Good for food," Gen. iii. 6; "Be made bread, Matt. iv. 3.
   b. Aspiration for higher powers, "To be desired to make one wise, Gen. iii. 6; "Cast thyself down.... they shall bear thee up," Matt. iv. 6.
   c. Love for, and desire for possession of, this world. Adam was not deceived, 1 Tim. ii. 14; "The woman, whom thou gavest to be with me," Gen. iii. 12. In short Adam was tempted through love of his wife. "All these things," Matt. iv. 9; "And the glory of them," Luke iv. 6.
5. The sins to which tempted.
   a. Distrust of God, "Hath God said," Gen. iii 1; "*If* thou be the Son of God," Matt. iv. 3, 6, as God had said, iii. 17.
   b. Presumption. "Ye shall be as gods," Gen. iii. 5: supernatural powers, Matt. iv. 6. Note that the presumption to which Jesus was tempted was of a much more subtle kind, based (apparently) on God's promise, and not—as in the other case—on His untruthfulness
   c. Deliberate choice of a devil-ruled world instead of God. Adam had to choose between a wife who had become subject to Satan and God; Jesus had to choose between a world held as a fief from Satan and God. (See 4 *c* and note on vs. 9 in Third Step.
6. Each victorious so long as the appeal was made to God's word.
   Jesus throughout, "It is written," vss. 4, 7, 10. Eve to first temptation, Gen. iii. 2, 3. From 1 Tim. ii. 14 it is evident that Adam could have met the second, to which Eve succumbed, in the same way. Had he endured the third, and chosen God, we have no doubt that God would have given him a way to redeem his wife, even as Christ refusing the world redeemed it, the covenant being with him and not with Eve.

Sixth Step. Lay to heart the practical lessons:

1. When we are in the place God has put us we need never fear for the supply of our wants. Compare Matt. vi. 25-33.
2. We cannot claim God's promises where we have rashly thrust ourselves upon the need of them. We knew a drunkard once who said he never entered a saloon without praying to be kept from drinking! Yet he deliberately went into the saloon. Prov. iv. 14, 15.
3. To choose the world instead of God is always a bad bargain: (1) Because God alone is greater and better than all the world; (2) Because he who chooses God shall win the world at last (Matt. v. 5); (3) Because "what shall it profit a man if he gain the whole world and lose his own soul?" (Mark viii. 36).
4. The shield of *faith* quenches all the fiery darts of the wicked one, as they are powerless unless we doubt God. Eph. vi. 16.
5. The sword of the Spirit, which is the word of God, is the only weapon needed to drive the enemy from the field, Eph. vi. 17.

II. TEACHING THE LESSON.

The Bible Reading this week in the Fifth Step is only suited to advanced scholars, but the numerous references in the Fourth and Sixth Steps will give abundant exercise to other scholars in searching the Scriptures, which should be the main work in teaching any lesson.

Prize Questions.

☞All answers not yet sent in, up to and including those of last week should now be sent in.

87. Give three instances of the miraculous supply of food before Christ.
88 Give one instance from each Testament of angelic deliverance.
89 Who else refused the riches and glory *of this* world's kingdoms for the cause of God?

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

At her home near Reidsville, N. C., July 15th, 1894, Mrs. MARTHA R. VENABLE, aged 74 years.

She was born in Prince Edward county, Virginia, and spent the greater part of her life in the two counties of Rockingham, N.C., and Pittsylvania, Va. She was thrice married and had no children, but reared and tenderly loved a number of orphan children as her own. She was full of faith and good works, and died as she had lived, triumphantly trusting in Jesus. D. I. C.

Departed this life on the evening of the 18th of July, from typhoid fever, Mrs. JULIA MURPHY, wife of A. T. Schulz, and daughter of the late David Murphy, of Cumberland county, N. C., aged 34 years. She leaves a husband and four children, to mourn her untimely end. A consistent member of the Presbyterian church for many years. "Blessed are the dead which died in the Lord."

In Wilmington on 28th July ult., in his 17th year, ROBERT KRALL FULFORD. He was born on May 11th, 1878. For over twelve months he had suffered from disease, in its nature incurable, but though the outward man perished the inward man was renewed day by day. In January last he united with the First Presbyterian church of Wilmington and by his patient, even joyous submission to the Father's will, he taught the lesson of a Saviour's love.

In Yazoo Delta, June 22d, 1894, Capt. JAMES STUART CAROTHERS, until the last year a resident of West Point, Miss.

On May 7th, 1894, Mrs. MARGARET McNEIL, aged 96 years, 1 month and 4 days. A consistent member of Salem church.

On July 19th, 1894, Mr. MALCOM B. SEAWELL, aged 37 years, 1 month and 1 day. An excellent young man, a deacon in Jonesboro Presbyterian church and beloved by all.

Resolutions of Respect.

WHEREAS, On the eighth day of July 1894, Almighty God was pleased to make the first vacancy in our class by removing from its number by death our beloved Brother, HUGH KERR PARKS, we, the fellow-members, of the class of '94 of Davidson College, desiring to place on record our love and respect for our departed classmate, do hereby

Resolve 1st. That, while we bow in humble submission to the will of Him, who doeth all things well and for His own glory, yet we do mourn the loss of one who gave such bright promise for a life of usefulness in the ministry of the Son of God, and who had endeared himself to all our hearts by his quiet, gentle, consistent, exemplary, consecrated Christian life.

2d. That, in expressing our deep sorrow to the sorely bereaved ones, we would gladly bear testimony to his untiring fidelity and devotion to duty, whether in the class-room, on the campus, in our social life, or in our organizations for religious work.

3rd. That we will ever cherish his sacred memory, as that of one who, although cut down in the morning of life, has fought the good fight, who has kept the faith, and who has gone to his eternal reward on "that blessed shore, where friends ne'er say farewell," and there, just over the river, is waiting to welcome us, as we at last gather home one by one.

4th. That a copy of these resolutions be sent the family of the deceased, also that copies be sent the Davidson Monthly and NORTH CAROLINA PRESBYTERIAN with request for publication.

M. E. SENTELLE,
G. A. BROWN,
J. W. GOODMAN.
Committee.

Tribute of Respect.

The following resolutions were adopted at a meeting of the congregation at Stoney Creek church, July 22d, 1894.

WHEREAS, Our Heavenly Father in His most holy and wise providence has been pleased to take home our beloved pastor, Rev. JAMES LAUCHLIN CURRIE, therefore be it resolved by the congregation of Stoney Creek:

1. That we lost in his death a faithful, earnest pastor, in whom there was to be found charity, patience, faith and a gentleness born of true humility. He was honest in purpose, pure in mind and cheerful while performing his many duties.

2. That while we bow to the will of God, we shall ever cherish in memory his sermons pregnant with love and simple truth, his godly example, his earnest prayers, his unfailing kindness and gentleness.

3. That we tender our heartfelt sympathy to his sorrowing wife and sons, and pray that God who is Father to the fatherless and a Judge of the widow, will give them the blessed assurance that our much loved pastor has run with patience the race that was set before him, and that henceforth there is laid up for him a crown of joy that fadeth not away.

4. That a copy of these resolutions be sent to the bereaved family, one to the N. C. PRESBYTERIAN for publication, and that they be preserved on the records of the church and Sunday-school.

J. MC. GARRISON,
A. G. GARRISON,
LEE BARNETTE,
Committee.

WILMINGTON MARKET,

FOR

WEEK ENDING, AUG. 2, 1894.

SPIRITS TURPENTINE: Quiet throughout—quoted 26 cents at close.

ROSIN: Firm throughout at 87½ cents for Strained and 92½ cents for Good Strained.

CRUDE TURPENTINE: Hard $1.00, Yellow Dip $1.70 and Virgin $2.20 throughout.

TAR: Receipts taken day by day at $1.35.

TIMBER: Some rafts of timber have come in and been readily taken up without change in prices.

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FALL SESSION BEGINS SEPTEMBER 19, 1894.

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THE REV. FRANCES R. BEATTIE, B. D., PH.D., D. D.,
Professor in the school of Systematic Theology, and the School of Apologetics.

THE REV. T. M. HAWES.
Professor in the School of Elocution.

THE REV. EDWIN MULLER.
Adjunct Professor in the School of Church History and Church Polity.

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The session opens October 1st, 1894, and continues without intermission for seven months.

Address letters of inquiry to any member of the Faculty at 821 Second St., or to the Rev. J. S. Lyons, D. D., Secretary of the Board, at 567 W. St. Catherine St., Louisville, Ky. For rooms write to Professor Beattie.

State of North Carolina, County of New Hanover. } Superior Court.

D. O'Connor Administrator, C. T. A., of Thomas R. Radcliffe
vs.
Mildred La Treille Radcliffe, The Ladies' Benevolent Society of Wilmington, N. C., Grace Methodist Episcopal Church, South, of Wilmington, N. C., Mary A. Radcliffe, Robert Radcliffe, Kate Fuller and her husband Thomas Fuller, Margaret Radcliffe, Mary E. Schempf and her husband ——Schempf, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe, Kate C. Pridgen, Robert J. Pridgen and Virginia J. Pridgen and her husband R. S. Pridgen.

The above named defendants Margaret Radcliffe, Mary E. Schempf and ——Schempf her husband, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe and Robert J. Pridgen will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county to sell certain Real Estate in said county, in which they have an interest, to make assets with which to pay the debts of Thomas R. Radcliffe deceased; the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court for the county of New Hanover on 15th day of September 1894, at 12 o'clock m. and answer or demur to the Complaint filed in said action, or the Plaintiff will apply to the Court for the relief demanded in said Complaint.

Dated this 1st day of August, 1894.

JNO. D. TAYLOR,
Clerk Superior Court,
of New Hanover County.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.

IN EFFECT JUNE 24th, 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m.
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "
SOUTH BOUND.	**No. 1. Daily ex Sunday.**
Leave Mt. Airy	9.45a.m,
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m.
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.15a.m
LeaveMaxton	8.13 "
Lcave Red Springs	8.50 "
Leave Hope Mills	9.39 "
Arrive Fayetteville	10.00 "
SOUTH BOUND.	**No. 3. Daily ex Sunday.**
Leave Fayetteville	4.42p.m.
Leave Hope Mills	5.05 "
Leave Red Springs	5.53 "
Leave Maxton	6.27 "
Arrive Bennettsville	7.30 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9.25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "

The Presbyterian.

FOR THE FAMILY.

THE SMILE OF GOD.

Oh smile of God, fair sunlight of our being,
Shine in this soul of mine!
Grant me that larger sight, sweet visions seeing,
Light from thy soul divine.

Oh smile of God, if o'er me darkness hovers,
The sun eclipsed in night,
Pierce through the gloom, which for a moment covers
This hungering for the light!

Oh smile of God, in thee no storm nor danger,
All dark forebodings cease!
Walking in thee, my soul, no more a stranger,
Finds light and home and peace.

—*Rev. William Bryant.*

My Boys.

School is over. Swift boyish footsteps dash up on the porch, and I hear the bell ring, as only my boy friends ring it. There is always a royal welcome waiting for them in my sanctum, and right well they know it, so up stairs they rush, full to overflowing with the day's doings. If I might be the center of some brilliant French *salon*, and draw about me the wisest and wittiest of a court, I would not change my guests. Coats, caps, and mittens strew the chairs, and the boys drop down upon the rug, sit upon the arms of my chair, or perch like Brownies upon the corners of my desk, while they all talk at once. All the cares that the day may have brought, all petty vexations, all heart-ache and disappointments vanish at the touch of those strong young arms, those half shy, and wholly tender boy caresses, and I am ineffably content as I look at them, and listen to their happy talk, my dear boys! My heart is their kingdom, and they know that they have absolute sway in it. Not for one instant do they question my sympathy in everything which interests them, and they lead me lovingly into that unattainable of places to most mortals—a boy's confidence. Looking into those clear earnest eyes, the veriest wells of delight to one who loves them as I do, I give myself up to an abandon of joy.

The ink dries upon the half written page, my books are pushed aside, but what matters it? If by my love, my interest, I can strengthen ever so little the strand of love that holds these boy hearts to my own is it not incomparably the grandest work in the world that can come to me? To-day they will let me into their hearts, they will give me a place in their love, and I may be honored with their confidence; to-morrow it might be too late, and if I should bid them wait until I had finished some other work first, it might be that upon bended knees I should sue in vain for what I may claim now, the influence which is love's right.

Just now their lives are so sheltered, so free from temptation, that it may be only to their happiness I minister when I throw open my heart and home to them, but to-morrow! Who can say what to-morrow will bring to even the most sheltered and beloved of all those precious boys. Temptations lurk everywhere for the impetuous young feet, and it may be that suddenly some dark form will spring up in some unsuspected place and strive for the mastery. Then if it shall be that my tried and trusted love will form ever so slight a strand in the twisted cord of good influences that shall draw back from sin, is there any honor in the world, any blessing which God could bestow upon me, for which I would have more reason to give him most humble thanks than this? They are so responsive to love and sympathy, these boy hearts! You can bind them to you so closely just now when they will give back love for love and confidence for confidence. But wait till this formative time is past; repel them now, frown at their noise, ignore their interests and their enthusiasms, make them feel that they are unwelcome and unloved, and all too surely the day will come when you can plead in vain for their trust and their affection. When you might have won them, those loving, loyal boy hearts, you pushed them away, and now you are too late with your prayers and your tears. They have closed their doors against you.

All through the day I have looked forward to this hour, when I should hear the eager foosteps, and have this hour with my boys. This friendship that might be yours, or yours, for the winning, is the very choicest of my possessions, and the inspiration, the help it is to me, can never be put into words. One can trust so completely to such a loyal friendship as a boy's friendship always is. There is nothing about it that is not genuine to the very core. One longs to live up to the measure of their belief in one, to be worthy of their chivalrous regard. Ah, me! to know that one is not worthy to be crowned with such blessedness only makes the gift the greater. The short winter afternoon draws all too soon to a close, and reluctantly the caps and coats are donned. I wonder whether the mothers themselves are as grateful as I am for the privilege of building the boys up in their ulsters, and hunting for missing mittens. At last they go, one lingering a little behind the others for a last loving word. He is a little older than the rest, and knows with the swift intuitions of a boy how lonely it is when the goodbyes have all been said, and a great quiet falls upon the house. If there be one dearer to me than another it is the one who tries to fill an empty place in my heart and life by added tenderness and thoughtfulness, and a sympathy that is none the less great because more often expressed in action than words.

They are all gone now, but I can see their faces yet, each one so dear yet so different. Eager and thoughtful, quiet and impetuous, loving and mischievously defiant, fair-headed, and with dark curls crowning the young faces, oh, I know each feature as well as if they were always before me. As the twilight draws down they melt together into a composite, and in place of the health flushed, merry faces, a fair, a radiantly fair childish face rises before me. A little face that is patient with the rare patience that one sees in little children that have borne uncomplainingly a heavy cross of pain and weariness, with blue eyes that speak volumes of trust and love, and a little mouth upon which I was wont to shower soft kisses. It is the face which glorified now makes all boyhood a sacred and holy thing to me, which makes any ministry to them inexpressibly full of love and tenderness. And as I look at it through tear filled eyes a halo glimmers about the fair curls, and it is even more than the little child I once bore in my arms upon whom I look. It is the Christ child, the boy Jesus, and a new reverence is added to my love for the boys whom I bear upon my heart. Is it not "In His Name," too, as well as in the name of my own tenderly beloved child that I lay my heart down before them, a highway upon which they can walk into the kingdom of the Divine love which is as much greater than mine as the heaven is higher than the earth? It is very quiet now, but I am not lonely, though alone. The motherhood that was lavished upon my one boy runs out toward all boyhood for his dear sake, and they give me back royally love for love. And as my heart overflows with gratitude I count among the chief of my blessings the friendship which is so much to me and which gives me far more than I am able to return.

Things Useful.

Powdered soapstone and salt in equal proportions, wet with water, will make an everlasting and fire-proof mending for the lining to stoves: it is much less expensive and troublesome to procure and put in place than new fire bricks. Don't let fire spoil the stove because the bricks need mending.

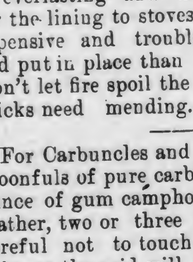
For Carbuncles and Boils.—Two teaspoonfuls of pure carbolic-acid and one ounce of gum camphor. Apply with a feather, two or three times daily, being careful not to touch the surrounding skin, as the acid will burn like a coal of fire. Carbolic acid is a poison; therefore, the bottle should be plainly labelled and kept out of the reach of children.

Lobster and Tomato Patties.—Chop the lobster, and season it highly with salt, cayenne pepper and lemon juice. Slice an equal quantity of fine, ripe tomatoes, and cut in dice, or chop them lightly, taking care not to bruise and crush them. Sprinkle with salt and pepper, and add a little sharp vinegar, Make the shells for the patties in the usual way, of rich pastry, and bake. Drain the tomatoes from the vinegar, mix with the lobster, and add as much thick, white stock as will bind them together nicely. Fill the shells and serve cold.

Carbuncles Large as Hen's Eggs!

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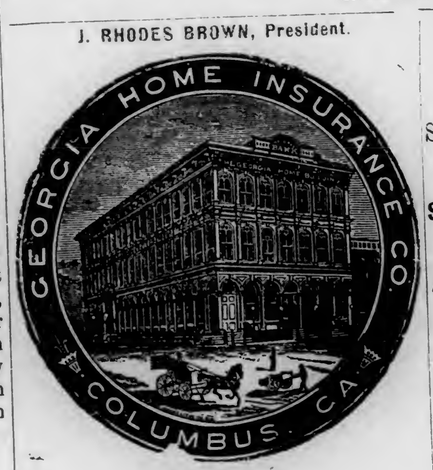
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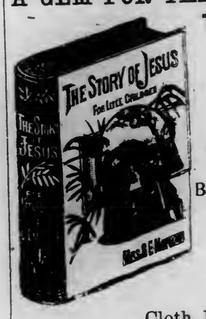
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"Good morning, world!" On the window-seat
She balanced her two little timid feet.

She clung with her dimpled hands, and stood
Framed in like a picture of babyhood.

The clambering vines hung low and green
'Round the sunniest curls that e'er were seen,

As she stood with beauty and light impearled.
And bade "Good morning!" to all the world.

"Good-morning, world!" and the great world heard;
Each rustling tree and each singing bird.

The dancing flowers and the fields of grass
Nodded and waved at the little lass;

And the far off hills and the sky overhead
Listened and beamed as the word was said;

And the old sun lifted his head and smiled—
"Good-morning, world!" "Good morning, child!"

Margery's Mistake.

By Robert P. Utter.

Margery was a little girl who lived in Washington not long ago, and this is what happened to her on the morning of her eighth birthday.

Margery was apt to be forgetful,—absent-minded, her mother called it; but her father said that her mind was not absent; it was just lazy, and she would have to make it keep at work. So her mother said to her that morning, as she started out to do an errand: "Now don't forget, Margery,—raisins, powdered sugar, and soap; and tell him to send them right up as soon as he can. And mail this letter, as you go by the corner, too," she added.

"Yes'm, I will: I won't forget, answered Margery; and she ran down to the gate, and went skipping down the street. She seemed as much a part of the bright May morning as any bird or butterfly, her mother thought, as she watched her a moment before closing the door and resuming her work.

Margery had the money for her purchases in a pretty little alligator-skin purse, which her Uncle Arthur had just given her that morning as a birthday present. She was glad of an opportunity of using it so soon, and held it tightly clasped in her hand, peeping at it occasionally, as she ran alon. She felt quite like a lady going shopping. Suddenly she thought, "I mustn't forget," and began repeating to herself, "Raisins, powdered sugar, and soap; raisins, powdered sugar and soap." Before long she came to the mail-box on the corner, and, still repeating her list, stood upon tiptoe to reach the cover. It was a long stretch for a little girl just eight years old; but she reached it at last, and then skipped along.

But, before she had gone ten steps, she stopped suddenly, and looked at her right hand; it still held the letter, and her left hand was empty. In her anxiety to remember her commissions, she had mailed her precious new purse!

Her lip quivered; and she turned quickly back to the mail-box, with big tears rolling down her cheeks. She gazed in despair at the placid, round padlock which guarded Uncle Sam's mail from the public. She could not even climb up and look in through the slot where her purse had disappeared. She sat down on a horse-block, and gave way to her tears.

Soon a huge policeman approached; and Margery plucked up sufficient courage to lay the case before him, and implore his aid in recovering the lost property. He pulled his mustache thoughtfully for a moment, then, telling her she "would have to wait for the collector," stalked majestically on.

Margery did not know who the collector was, or what good it would do her to wait for him; and so she extracted but small comfort from his reply, and her tears burst forth afresh.

The officer was hardly out of sight, however, before a man drew near, walking rapidly down the street. Margery would not have appealed to him of her own accord; but at the sight of her little tear-stained face, he stopped, and kindly inquired the cause of her grief.

Margery told him her troubles as well as she could between her sobs. "Well, well," he said: "that certainly is a pity. Let's see how long we would have to wait." He went to the box, and read from a little card on the side which Margery had not noticed, "Hours of collection, 9 a. m., 12 m., 2 and 4 p. m." He looked at his watch. "It it ten o'clock," he said: "We should have to wait two hours. You see," he explained, "every once and a while a postman comes around and opens the box, and take out the letters people put in. If we were there he would give us the purse."

Margery nodded; and her face brightened at the prospect of regaining her property even after waiting so long.

"Perhaps you had better run home now," he continued, "and come back here in time to catch him."

Margery looked doubtful.

"There!" exclaimed her friend, "there's a collector now! I'll catch him. And he started almost at a run toward a little blue cart, which had stopped at another mail-box a block away.

Margery saw him approach the postman and speak to him. Then the postman touched his cap; and both jumped into the little blue wagon, which came rapidly, toward her. When they came to where she stood, they both got out; and the postman produced a flat key on a brass chain. Margery watched him eagerly, her eyes dancing with delight.

He opened the box. Margery stood on tiptoe to look in; but her friend lifted her up, and there she saw her purse lying on top of some letters and papers. She reached in and seized it, and held it as though she never intended to let go again.

The postman locked the box, and, leaping into his cart, drove off, touching his cap again at the courteous "Thank you" of Margery's benefactor. Then he took her hand, and they went along toward the grocery. Margery felt as though she had known him all her life, and chatted freely, as she ran along by his side.

"He knew you, didn't he?" she said. "He came right away when you asked him, didn't he? I guess he wouldn't have come at all if I had asked him. Do you think he would? She talked very fast in her excitement.

When they reached the store, he part with her at the door, lifting his hat as though she were a lady. The grocer looked after him as he went up the street; and, as he took her order, he said—

"Do you know that gentleman?"

"No," answered Margery.

"That is the President."

Margery opened her blue eyes very wide, and ran home quickly. She did not think the President was just a man. Her mother met her at the door, and, seeing the letter still in her hand, exclaimed: "There, Margery! I was afriad you would forget something. You haven't mailed my letter.—*Christian Register.*

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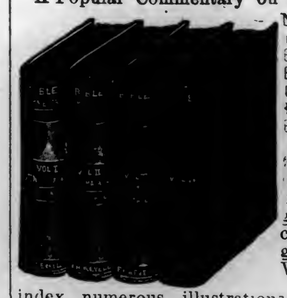
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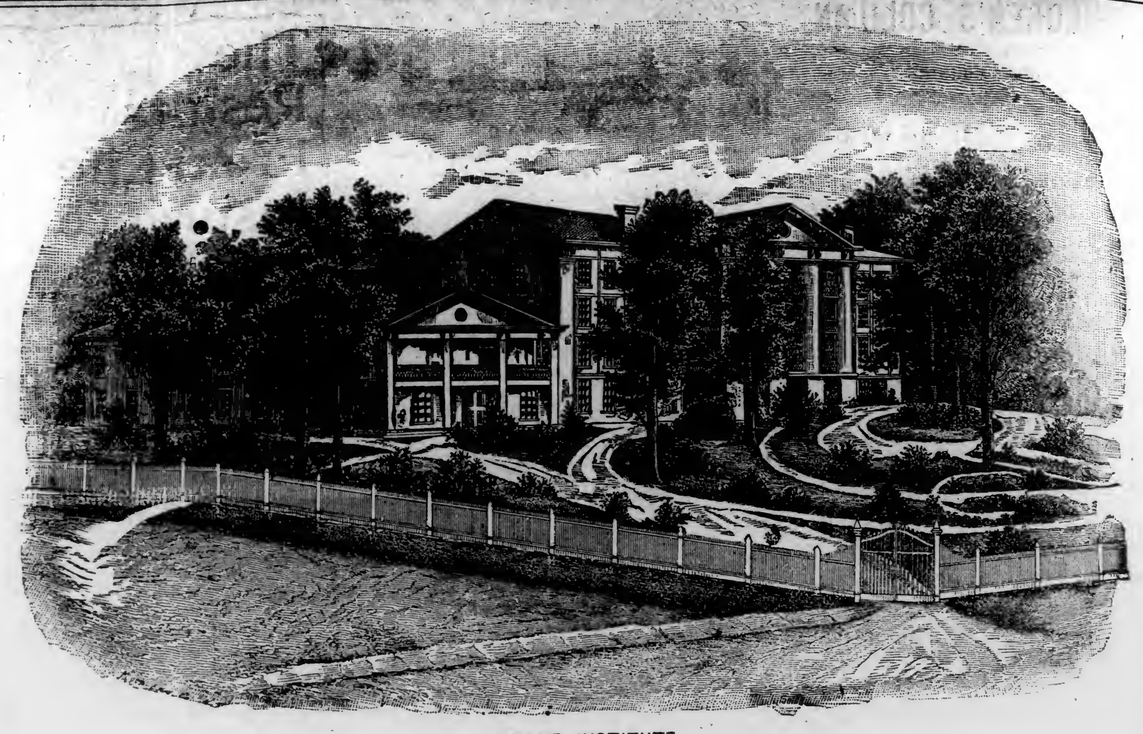
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	P. M.		
Leave Wilmington	*3 40		
Leave Marion	6 31		
Arrive Florence	7 10		
	No. 50		
	P. M.	A. M.	
Leave Florence	*7 50	*8 20	
Arrive Sumter	8 45	9 40	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 47	*9 58	
Arrive Columbia	10 10	11 10	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 55	5 45	
		No. 59	
	A. M.	P. M.	
Leave Sumter	5 55	* 5 55	
	A. M.		
Arrive Florence	7 10	7 05	
	No. 56		
	A M.		
Leave Florence	*7 40		
Leave Marion	8 23		
Arrive Wilmington	11 10		

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North Carolina Presbyterian.

NEW SERIES—Vol. XXVI—No. 1,387. WILMINGTON, N. C., THURSDAY, AUGUST 9, 1894. OLD SERIES. Vol. XXXVI—No. 2,007

The Presbyterian.

ANNOUNCEMENT.

Rev. James W. Rawlings, D. D., has purchased a half interest in the North Carolina Presbyterian, and upon October first will assume editorial management and control. The new arrangement will necessarily introduce changes; changes that we trust will make the paper more acceptable to the Presbyterian public and more worthy of patronage—and especially that will render it more serviceable in the work of the Master.

THE QUAILS.

When the manna was given to the children of Israel in the wilderness all the flesh necessary was sent with it. Long afterwards the mixed multitude which had been camp followers or sympathizers to a limited extent made the people murmur with desire for more flesh. It was not want that created this murmuring but a greed of gain, a craving of more than was necessary. Thus the generations of men are alike, complaining rarely at real want, but for want of more than is needful. The complaints we hear are far out of proportion to the few cases of abject poverty and conditions of real distress and suffering. Moses must have felt this, that the people were unreasonable, and may well have been unusually fretted as well as doubtful whether God would grant the request. His questioning, when there was a promise of the superabundance, whence God would give it, was not so much lack of faith in God's ability as wondering what means would be used. There was want of faith, but mixed with the sense that Israel did not really need what they asked.

"God gave them their request." He answered their prayer beyond their asking. This He always does to His believing children, "exceeding abundantly." He gives more and does better than we ask or know how to ask. He answers in kindness, though not always in kind, as we ask. Here, however, He gave in kind, though not in the result they expected. Great flocks of quails roosted and nested in North Africa. These then, as now, went northward in Asia to feed. Flying thus, in almost countless numbers God sent an east wind and drove them out of their course; about a cubit and a half above the ground, on both sides of the camp, so that each man gathered in immense quantities and dried them in the sand or cured them in the sun. It was a great miracle with natural elements.

The people acted as we do now. They had neglected the gratitude due for past mercies. They had cried selfishly for more than they needed as, we do now. When it was within reach they worked day and night to gather overmuch. So men do now. There are the promises of God for the future and all we need, but men will risk rest and health to seize and store superfluities, but fail to regard God and their obligation of worship and service.

The prayer of the people was answered, but as a chastening and correction of their greed and folly. God "gave them their request, but sent leanness into their souls."

The immediate effect was upon their bodies as the surfeit was nauseating and the curse of God rested upon them. They fell under a great plague and their souls were lean for want of faith in God and feeding on His word.

All this may teach us that God may and sometimes does answer our prayers when they are greedy and selfish, in such a way as to show His power and correct our folly. It is a blessing to us that he does not answer all the foolish and selfish prayers we offer, that He so often refuses to give us what we ask, but He sees not good for us. It ought to make us careful to seek His glory in all we ask and to make all our requests subject to His will for our good. If the penalty be leanness of soul in granting our requests we may well ask Him not to grant them.

Our requests are not limited to our formal prayers. They may be our purposes and plans of life which we demand of God selfishly in the way of His Providence. If our hearts are set on great wealth as a good in itself or any success as a satisfying portion and we pursue these, without gratitude to God and devotion to Him and without referring these to Him and submitting all to His approval and without seeking His guidance, He will grant our desires. He may let our plans and purposes prevail and send leanness into our souls. That is the explanation of much of the success of godless traffic and business of our day. Men may not know it, but selfishness and greed, gratified, harm the soul.

Our very prayers may be selfish, and yet may be answered only to mock us with leanness of soul. That mother, whose boy was dying as the doctors said, who closed the door and selfishly demanded that God must give her back her boy's life, and lived to have that boy the bane of her life, is not alone as witness that selfish plans and prayers may be answered with sorrow of soul.

LICENSURE AND ORDINATION.—A PARTING WORD.

I do not know of any one whom I would rather have on my side in a discussion than Dr. Daniel, but next to that pleasure is the one of having him as an opponent. His position is so clearly taken, his statement of an opponent's position is so fair, and his tone is withal so courteous, as to make a discussion a pleasure to his antagonist, and really profitable—to the cause of truth.

Dr. Daniel objects to my reply as not *relevant*. If that means that I did not follow the lines of battle he laid down, I plead guilty. But was I not following the illustrious example of my brother who based a fight on licensure and ordination upon an article on the length of Seminary term? In that state of affairs all that I could do was to throw up a few hasty earthworks around my original position—which, fortunately, were occupied by unexpected re-inforcements from Columbia and Cincinnati—and then go off to attack the enemy in his entrenchments. And that was the way I got so "far away from my first article"—following him! Face to face to the enemy, I saw that the Presbyterian could not possibly spare me *columns* enough to cover his whole line of battle, so my only resource was to concentrate all my strength in a charge upon his central position.

This I claim to have *captured*. He said licensure was in order to a *call*. I claimed that it was in order to *probation*. This he admits, but does not surrrender, but tries to stand his ground by throwing up an inner line. The sufficiency of the probation is "evinced by receiving from the churches a good report." I do not believe that position will stand. The Book says: Presbyteries shall license Probationers to preach the gospel, in order that, after sufficiently trying their gifts, *and* receiving from the churches a good report, they may, in due time, ordain them to the sacred office." Dr. Daniel makes the receiving a good report explanatory, or *exegetical* of the sufficency of the trial. On the other hand I claim that the Presbytery remains the judge of the sufficiency of the trial, and of the "due time," and that the report from the churches is only *one of the elements* upon which the Presbytery is to base its judgment.

In consequence of this we claim that the Presbytery may keep the Probationer on probation as long as in its judgment it is best, and may require of him such further study and preparation as it deems necessary. This being the position of the Probationer, there is no reason that men should not be licensed at an early stage in their studies and carry on the trial of their gifts *pari passu* with their preparation. When the Lord sent forth the Twelve saying, "As ye go, preach," their preparation was far from complete. They were ignorant of many things that our Sunday-school scholars would be ashamed not to know. But they could call on men to repent, and tell them that the kingdom of heaven was at hand, and they returned with joy, because the very devils were subject to them. Then Jesus tells them to come apart and rest awhile, and they have another lesson of the Master's presence and are ready to learn the higher lesson He was to teach them. That is precisely what we want.

But Dr. Daniel further objects to my answer as not *sufficient*. Now if I captured his central position, surely *humanity* would require that I give him an opportunity to surrender before raking his now vulnerable lines with grape and cannister. But while I did not attempt to refute in detail all the charges brought against the proposed plan, I did show, further, that these charges were all based upon a wrong conception of the position of the Probationer if the amendments should be adopted. The "three or six year's term" is the Pandora's box from which all these evils are to spring. But Dr. Daniel overlooks the fact that licensure is now *unlimited*, that men have actually been on our rolls as licentiates for thirty or forty years, and that the whole intent of this provision is to *limit* the term of licensure, so that deadwood will drop off of itself. At the same time it is intended to indicate the period within which one can reasonably be expected to be fitted for ordination, though giving the Presbyteries the option of extending it. The Presbytery's power over the Probationer meanwhile remains unchanged. He is not a creature, like a New York Prosecutor's Committee, that once created is beyond the will of his creator.

In another sense, however, I must admit that my answer was not "sufficient." It yet remains to set forth the many advantages of the proposed change. This I may do at some other time unless it shall meanwhile have been done by abler hand. But there is one argument that to many will be *quite* sufficient. Dr. Daniel was the acknowledged leader of the last Assembly. He led it wisely and well, and in his leadership we all as North Carolinians rejoiced. The fact that on this question all the force of his logic and influence could not carry the Assembly, is pretty conclusive evidence that *the truth was on the other side.*

P. H. H.

THE INTERNATIONAL MISSIONARY UNION.

[Correspondence of the N. C. Presbyterian.]

Dear Friends:—Having been "on the run" I have found it almost impossible to give your readers a short article on the late International Missionary Union convention at Clifton Springs, N. Y., June 13–20.

The union was organized eleven years ago at a meeting on the Canada side of Niagara Falls. A call was made for all those who were or had been missionaries from any field and from all the Boards to meet together for prayer and conference. Only missionaries were to participate in the discussions, while all were cordially invited to attend. It was designed to give missionaries of different fields an opportunity to become acquainted with each other and exchange views and discuss problems connected with their work. The first meeting proved so delightful and profitable that the International Missionary Union was organized and another meeting was appointed the next year in the same place. For several succeeding years it was migratory, being held in such places as gave a cordial invitation for entertainment. But many disadvantages with some advantages attended that feature of it. The addresses of missionaries at home could not always be found and some could not always find the time and place of the next meeting. One year it was held at Clifton Springs Sanitarium, under Dr. Henry Foster. The meeting was so richly enjoyed by both host and guests and all the surroundings were so suitable that the invitation was given and accepted to make it the permanent place of meeting. One word for the sanitarium itself. The institution is a fitting monument of one of the grand Christian men of the Church. Dr. Foster bought or owned a piece of marshy land near some mineral springs, and put all his fortune it, converting it into a lovely park with buildings to accommodate nearly a thousand patients. When his own funds were exhausted he continued it on the George Muhler plan of faith and works with such aid as he could obtain till his magnificent buildings and equipments are nearing towards completion. The restful religious atmosphere is no less marked a feature in its plan and execution than the advantages it affords of relief to the maladies of the body. A chaplain and physicans are always on hand, daily religious services, and Bible readings are held, all kinds of baths are furnished and a delightful place of rest for the weary and sick in mind and body make it a home as well as a sanitarium. Its influence for good has been so patent and so potent that Dr. Foster after devoting his life to making it what it is, has now turned over the property worth half a million of dollars to a board of trustees to be perpetuated on the same plan for the public good after his decease. Of course it is not entirely a benevolent institution. Those who can pay are charged for room and board as at other mineral springs or sanitariums. But it has benevolent features peculiar to itself with probably a few others. It has become almost a home for returned overworked missionaries. Several members of our mission in Siam and Laos have found great improvement there, and one was enabled to return to his field contrary to all expectations of himself and others. I think too that favorable terms are always offered to ministers and others in straitened circumstances. So catholic is it in its terms and management that I am not certain what denomination Dr. Foster belongs to, though I believe he is a Methodist. The one hundred and sixty or seventy missionaries and other representatives of missionary societies were mainly the guests of Dr. Foster at the late meeting aided by a few in the village.

Now for the meeting itself. To say that it was by far the best, as it was the largest, gathering of missionaries that I ever attended is stating it very mildly. It was crowded from Wednesday night till the next Wednesday morning with three long daily sessions, the interest increasing and culminating in the last session when all those who were soon to return to their fields made short farewell addresses.

At the opening session our address of welcome was made by Dr. Foster with responses from Dr. Gracy the president and others. The roll was called by fields when each member reported his name in full, his church and board, his field of labor, length of service and the kind of work in which he was engaged, and any other facts he could compress into three minutes. And such a roll! There were representatives of various stations in India, Turkey, Persia, Bulgaria, Constantinople, Asia Minor and the Holy Land—from Burma and Assam—from all over China and Japan and Corea, from Africa and South America, Micronesia and other islands of the Pacific, from Mexico and the North American Indians as far up as Alasks and Hudson's Bay. Such veterans as Drs. Hamlin and Wood of over forty years of service, though now retired. Bishop Thorburn of the M. E. Church of India and Malaysia was there with his thrilling report of the wonderful ingathering of the low or non-caste people of India averaging over a thousand additions a month, and Bishop Chenney of the Protestant Episcopal Mission in Africa, always ready and always interesting—and Dr. Boggs from the Telugu Baptist Mission in India, in which on one day two thousand two hundred and twenty-two converts were baptized. Time would fail to give special mention of Drs. Ford, of Persia and House, of Bulgaria, and Gulick, of the Sandwich Islands. Probably one of the most characteristic names on the roll was that of Dr. Young, for over thirty years working among the Hudson Bay Indians, where he makes his mission tours not on elephants as we do in Laosland, but on sledges drawn by *dogs*. Probably no other man has had such an experience and he has witnessed wonderful triumphs of the gospel. I have forgotten the title of his books one of which something like "Drawn by my Dog," I have reserved for reading on the voyage from England, his thrilling adventures told as but few others could. He is one of those men who on his visits to England can fill Exeter Hall. A man of apostolic spirit, comical enough for a stage and brimfull of wit, swaying his audience to laughter or tears.

Dr. Boggs, told an episode of ours that occurred in 1874. He was sent out with some idea of working among the Siamese Karens. The way not being open he with two associates crossed overland from Bankok to Burma. They were stopping at Rahang, the border town between Siam and Laos. One Saturday evening he saw a boat with foreigners coming up which stopped near his. It proved to be myself and family returning from our first visit to the United States. We spent a delightful Sabbath together and in the afternoon had a real union prayer-meeting on a sand-bar, in which hymns were sung and prayer offered in four languages. English and Koren, Siamesy and Laos. Next morning we separated, they to Burma and thence to the Telugu Mission in India to see such wonderful results and we, to our less prolific but highly favored work among the Laos. Dr. Graybill a Virginian was a good representative of the Southern Presbyterian Church from Mexico, and by a kind of natural chemical affinity we became room-mates, and the same or some other attraction, gave us the delightful association at the same table of the Misses Houston visiting members from Virginia. Though not foreign missionaries they were daughters, or grand daughters, or nieces of missionaries and deeply interested in all the proceedings. If I had been otherwise ignorant of the fact I would have seen from the roll that I was no longer a boy, as I believe the departure of only one or two of the members now on the field dated back before 1858, that Dr. Hamlin, in his able paper on Russia and Turkey designated as the *annus mirabilis* in modern diplomacy and events of historic importance. They were kind enough and sufficiently interested in our dear little Laos Mission to allow a double portion of time to its recital, dividing an hour between it and Bishop Thorburn's work in India instead of the usual ten minutes addresses; a compliment to the work that was highly appreciated.

Of course a prominent feature of the Convention was its catholicity. Although eleven boards and several self-supporting independent missions were represented, one never thought of asking what denomination a speaker belonged to, and almost forgot whether he himself belonged to *any* particular church. The work and not the regimental flag were the all important thing.

Closely connected with its catholicity were the breadth and scope of vision presented. Papers were read, results stated, difficulties and obstacles enumerated and missionary problems discussed too numerous to mention in a single letter. Schools and colleges had their representatives and able ones. Medical missionaries showed the grand share that the healing art has in the great warfare against human maladies of soul and body. Representatives of the work among stronger Aryan races—and the Japanese as well as of the pioneer and school work among cannibals and rude tribes. And it was wonderful to find how the work in the one class illustrated and found counterparts in the other, and above all to see that while all alike need the gospel, it has in all alike proved the power of God and the wisdom of God unto salvation. Leaving to the reader to draw interesting inferences from such a meeting, I must refer to one other item. On one afternoon and that not the least interesting the new men took the back seats and the ladies had it all their own way. And only those who have never attended a meeting of one of our Woman's Boards of Missions need be informed that in the management of such a meeting they are the peers of the men, and if any one is skeptical as to the propriety of their meeting, let the work they are doing in the cause and the results speak for themselves. If still skeptical—go and attend the next annual meeting in Clifton Springs next June, and then state your convictions. And I can think of nothing better calculated to awaken an enthusiasm on the subject of the world's conversion than for our pastors and laymen, men and women to attend those annual conventions. The missionary meetings of one of our General Assemblies or annual conferences or associations North or South, cannot be compared with them. When you have heard reports of the work of 38 laborers of the A. B. C. F. M. 34 of the M. E., 33 of the Presbyterian boards and twenty or more of the Baptist bands and societies, not to mention smaller ones you return with the greater interest and inspiration to your own individual work, and it is just such broad views that the Church needs. One thing was noteworthy, there was no pessimistic note struck during the meeting. The keynote of hope and triumph touched the first evening, was more than sustained till the closing farewell meeting. Many who from age and providential hindrances are prevented from returning expressed regret, but never a man or a woman showed aught but joy at the thought of returning to his field and his people and his work.

Our own faces are again turned homeward, as we are nearing the Irish and English shores where the first stage of our journey will end. The winds and the waves have so far been favorable. We sailed on the Umbria from New York on the 7th. It is a little world of life with its 570 first-class passengers with second-class officers and crew nearly as many more. We have probably never been so long a time, so near to so many human beings. One organized party of 150 on a European tour and another of fifty, business and professional men running from the strain of a year's work in an age where people live so fast, pleasure-seekers and health-seekers and rest-seekers all huddled together for a few days and then to separate. Ministers who have left their charges—other professional and business men their offices, and school-teachers their schools, are all as eagerly looking forward to a pleasant summer; one other, an able missionary physician from near Tarsus and Mt. Lebanon, is returning to his work of thirty years. Pray for us all—for we all alike need the Church's prayers.

Sincerely yours,

D. McGilvary.

The Presbyterian.

LOVE AND THE MASTER.

Love, he led the Master
In a garden lone,
Where the darkness shadowed him
With its grief and moan.
And Oh, for him—the Master—
Within that garden drear!
The keen thorns climbed and kissed his lips
And left the crimson there!

Love, he led the Master
From that garden dim,
And with the thorns, in mockery,
Wreathed round the brow of Him.
And Oh, for him—the Master—
That Love should kiss and kill,
And carve Him there a cross to bear
Alone to Calvary hill!

Love, he led the Master
From the midnight gloom,
O'er the wild and wounding thorns—
Made the lilies bloom.
And Oh, for him—the Master—
For garden, cross and hill!
The hands that scourged Him He hath kissed,
And lives to love them still!

—*Frank L. Stanton.*

POPULAR TALKS ON LAW.

BY WM. C. SPRAGUE.

Property Rights of Married Women.

At common law, generally, all contracts, agreements, conveyances, promises, and representations of married women were absolutely null and void at law and in equity. The theory was that a married woman had no legal existence, her existence in law being merged in that of her husband. She was presumed to be under the power and control of her husband and to have no consenting capacity.

In modern times in our American States married women are unable to contract at all, unless the statutes of the State within which she lives expressly permit her to do so. Before examining into the statutes of the various States, however, we should say that, even at common law, there were certain exceptions to the rule that a married woman could not make a contract. These exceptions were where the husband was an alien residing abroad, or where he had been banished, or had abjured the realm, or was civilly dead.

Under the statutes of the various States of the American Union, property owned by a woman at marriage remains hers after marriage. We believe this to be the rule in every State. There is some difference, however, in the statutes in the matter of property acquired by the wife during marriage. Some States go so far as to say that all property acquired by a woman during marriage, including that which she earns, is her own property. The States holding this are: Alabama, Arkansas, Connecticut, Delaware, Florida, Georgia, Illinois, Indiana, Indiah Territory, Iowa, Kansas, Kentucky, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, North Dakota, Ohio, Oregon, Pennsylvania, South Dakota, Utah, Vermont, Virginia, Wisconsin, and Wyoming.

There are other States that are willing to give to a married woman all property acquired by her during marriage, *excepting* that which comes from her husband. In other words, all property acquired after marriage by the woman from any source other than the husband is her own property. Colorado and West Virginia so hold.

The District of Columbia and Michigan give to a married woman all property she acquires during marriage *except* her earnings.

Some States, as Arizona, California, Idaho, Louisiana, Montana, Nevada, New Mexico, Rhode Island, South Carolina, Texas, and Washington give to a married woman all the property she has received by gift, will or inheritance during her marriage and only such; while Arizona, California, Idaho, Louisiana, Nevada, New Mexico Texas and Washington give to the husband and wife what is called community property, that is, all such property as is acquired by them during marriage which does not come by gift, will or inheritance, and is not the increase of or the income from such property, or from property owned at marriage. Community property is owned jointly by them and is subject to the husband's control.

The law of most of the States allows a married woman to make a contract as freely as if she were unmarried. Such is the case in all States, excepting Alabama, District of Columbia, Georgia, Kentucky, Louisiana, Maryland, Michigan, Minnesota, Nevada, New Jersey, Indiana, North Carolina, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, West Virginia, and Wisconsin.

In New Jersey, and Wisconsin she can act in the making of contracts as an unmarried woman, except that she cannot become a surety.

In Minnesota she can act as a single woman except that her husband must join in all contracts that she makes regarding land; and in Indiana she can make a contract as if a single woman except that she cannot become surety, and her husbrand must join in her land contracts.

In the following States a married woman may make contracts concerning her separate property as if a single woman: District of Columbia, Pennsylvania, Rhode Island, Tennessee, Texas and Nevada. This is so also in Georgia, Kentucky, Michigan, South Carolina, West Virginia, except that she cannot make such property liable for her husband's debts.

In Alabama and Missouri a married woman can make a contract if her husband consents to it.

In Louisiana a married woman cannot make a contract which puts her under obligation for her husband's debts, nor can she enter into an agreement at all without his consent.

In Maryland a married women may bind her separate estate, but the contract must show upon its face some evidence of the intent to charge the estate, or there must be evidence outside of the contract tending to prove such intent.

In Idaho a married woman may become a sole trader by a decree of the District Court.

In Nevada she may transact business as a single woman after she is declared a sole trader by order of the court. In this State as above pointed out she may make contracts as a single woman binding her own separate property, real and personal, without the consent of her husband.

PRESBYTERIAN SABBATH SCHOOL INSTITUTE, GASTON COUNTY, N. C.

[Correspondence of the N. C. Presbyterian.]

The Presbyterian Ministers' Association of Gaston county, (composed of the ministers residing in and laboring in that county) held their first Sabbath-school Institute at Olney church (one of Rev. Geo. A. Sparrow's) on Thursday, Friday and Saturday before the fifth Sabbath in July. So far as can be gathered from prevailing opinion and results, it was a complete success and thinking some accounts of it with proceedings, topics, discussed, &c., might be of interest to your readers, and possibly of use to some other county looking forward to the same thing, we send you this. The Presbyterian churches in Gaston county are as follows with the ministers serving them:

Castanea Grove, Rev. J. J. Kennedy; Goshen, Stanley Creek, and Dallas, Rev. R. Z. Johnston; Belmont, New Hope, Lowell, Rev. R. A. Miller; Union and Olney, Rev. Geo. A. Sparrow; Gastonia, Rev. R. P. Smith; Hephzibah, King's Mountain, Long Creek, Rev. R. J. McIlwain; Cherryville, Rev. W. P. McCorkle; Mount Holly, Rev. W. C. C. Foster.

There were present as delegates from these, Ministers Rev. R. P. Smith, R. A. Miller, J. J. Kennedy, R. Z. Johnston, R. J. McIlwain, with a quite a number of superintendents, teachers, elders, &c., from the different schools.

The opening sermon was preached by Rev. R. Z. Johnston from Judges 11: 29, "Then the Spirit of the Lord came upon Jephtha." After this the Institute was organized with Rev. R. P. Smith, chairman or moderator, and Elder W. I. Stone, Kings Mountain, and Prof. W. L. Campbell, of Gastonia, secretaries, and then an address of welcome was delivered by the pastor, Rev. G. A. Sparrow, responded to by Revs. Kennedy and Johnston, after which the Institute settled down to work. We do not wish to take up your space (so valuable) nor try the patience of your readers with a detailed statement of the proceedings, and yet in the interest of our Presbyterian schools we feel constrained to give at least an outline. And first a few words about the church itself. It is located three miles from Gastonia on the Narrow Gauge railroad, being only about one hundred and fifty yards from it. A large frame building in a beautiful grove with a cemetery as large perhaps as that of any other in the State of its numbers, &c.

The organization is something over one hundred years old, the first pastorate being one hundred and four years ago. In that time fourteen ministers only have served it, and but comparatively a small portion of this time has it been without one. It has eight elders, a proportionate board of deacons and about one hundred and seventy-five effectve members. The iuside of the church was tastily decorated with flowers, cut and growing, while over the pulpit was in floral letters the Scripture, "The children of thy elect sister greet thee." Sermons were preached by Rev. R. Z. Johnston, R. J. McIlwain and Mr. W. L. Lingle, a candidate for the ministry, who has been for some months doing effective work in the county as a general evangelist, preaching in the destitute and waste places. During the three days many questions were discussed on the program and taken from the question box which was a prominent and interesting feature. We give some of them:

1. The Object and Purposes of the Institute and How to Make it a Success. Miller and Smith.

2. The Relation Sunday-schools Sustain to the Church and the Duties of the Pastor and Session under this Relation. Kennedy, Lingle, Sparrow and Johnston.

3. The Qualifications Necessary to Make a Success for Sunday-school Teacher. Lingle and Miller.

4. Should any One not a Professing Christian Teach in the Sunday-school?

5. Should a Sunday-school Teacher Visit the Pupils of his or her Class when Sick?

6. Should the Spelling Book be used in the Sunday-school?

7. Is it not Reasonable that Elders Attend and Teach in Sunday-school?

8. Should we say Sunday-school or Sabbath-school?

9. How Should Teachers be Elected? By the session.

10. The scope of a Superintendent's duties and how he can make the Sabbath-school exercises interesting?

11. How to meet and overcome the difficulties in maintaining a county Sabbath-school?

These are only some of the questions discussed and will give some idea of the work done by the Convention. A committee having been appointed to draft a Constitution and By-Laws, they recommended the assistance of an Executive Committee of seven, two ministers and three elders or Superintendent of Sabbath-schools "into whose hands all things pertaining to the institute be committed. Committee: Revs. Sparrow, Smith; Elders: Henderson, Dixon, Dameron. The different Sabbath-schools in the county sent in reports on blanks furnished them, The number of Sabbath-schools 11, number of pupils 718, number of teachers 80, and of these 36 were male, female 44; all meet weekly. All are kept up during the winter months; four have Sabbath-school libraries aggregating 318 books. This last does not include two mission schools one of Gastonia church, one of Olney.

A resolution of thanks was adopted and the Convention adjourned. The Sabbath was communion and Rev. R. Z. Johnston remained over and assisted the pastor. Each day a bounteous repast was spread under the trees and every one was satisfied.

It was truly a delightful occasion and one that will long be remembered in Olney church. All of us were drawn closer together, and the delegates went back to their respective charges filled with new zeal and new ideas for the Sabbath-school work. If it works everywhere as it did here, then we advise every county to have a Sabbath-school Institute. Should any information be desired as to the Institute or the Ministers' Association, parties can correspond with Rev. Geo. A. Sparrow, Secretary Association, Gastonia, Gaston county, N. C., who will be glad to give them any in his power. It is distinct and separate from the International and others because distinctly Presbyterian.

GEO. A. SPARROW.

Aunt Hannah's Speech at the Missionary Meeting.

When I heard they had put me down for a missionary speech I told Moses I couldn't do it.

"Oh, yes, you can," said he, "just tell them about little Nell and the shoe."

"But I can't get to the meeting," said I; "this weather is too bad for my rheumatism."

"Now don't go to looking on the gloomy side of things," said Moses. "It will be brighter again before long. It is more pleasant after such dull weather."

That is Moses' way of looking at things. Sometimes when he lies down at night with every bone in his body aching, he says he can wait for his resting time a bit, knowing for certain its coming.

"But, Moses," says I, "I'm not gifted in speech, and maybe I'll make a blunder. If I could only talk like sister Bowers, I shouldn't mind it at all. And there is Aunt Hannah Coeymans possesses such a gift she can hold a whole meeting house full of people."

"Just do your best," said Moses. "That's all the Lord will expect of you. He don't hold you responsible for other folks' talents."

I don't know that I could do better than tell you about little Nell. It's five years come next fall since she died. She was my daughter Elizabeth's child, and she had a good many others, and her husband was sort of shiftless, and they felt glad to have Nell live with Moses and me. She was a fair child to see, and full of the missionary spirit. She used to gather berries and wild flowers to sell, and instead of spending the money as would seem childlike, she put it in a little box the Sabbath-school teacher gave her. And she wasn't satisfied with this, either. She used to beg Moses and me to give something. I wasn't even a church member then, and I couldn't see the necessity of giving the little money I had. Moses hadn't much faith in giving, either. Fact is, he hadn't much to give. With little Nell to feed and dress we had to economize in more ways than one. Moses loved the child that much he gave up his tobacco and took to chewing a button instead. I turned my old black dress and darned the holes, but I couldn't make it look like new. Still little Nell thought we ought to give something for missionary work.

Moses worked on the railroad, and Nell was such a steady little creature I used to let her go off nights to meet him. Well, one night I had supper on the table and Moses didn't come, and, Nell didn't come, so I went down to the gate to watch. Then I saw an old man carrying something in his arms and I cried, "Is that you, Moses?" He didn't answer, I reckon he couldn't, his voice was that husky. But the next instant I saw it was Moses and little Nell.

The express train had run over the child and cut off one foot. She grew tired of watching for Moses and ventured too far to meet him. We laid her on her little bed, and when Moses began to weep, she said:

"It's all right, grandpa, don't cry."

She was never very strong and like a sweet flower, she began to fade away. As we went about our work she would follow us with her eyes smiling as natural as could be. One day she called Moses to the bed, I was already there, and said:

"Now, grandpa, you can do something for the missionaries. You know I won't need but one shoe now!"

Moses burst into tears, to hear the little creature talk so. But she put her arms tight about his neck and whispered:

"You'll give the missionaries the price of the other shoe, won't you, grandpa?"

Moses said he would and took her up and began to walk the floor with her. I guess he thought she was nearly ready to enter the golden gate, where the starry crown awaited her. Well, one evening at sunset, Moses had just come in from work, Nell called us to her and said:

"I guess the missionaries can have the price of both shoes, grandpa."

At first I didn't know what she meant, but Moses did, such a scared look came into his face. She smiled as natural as could be and cried:

"It's all right, he's coming," and then the little thing was gone.

Then Moses turned comforter and said she had gone where she would have better company and be cared for. But it seemed at first I couldn't bear the cross. Then I took down her missionary box. The dear child had saved fifty-six cents. That meant a good deal to little Nell, more than to most children, for we never had any to give her. Moses dropped in fifty cents, the price of the first shoe, and began to look about to see what I could give.

Its only when we get in earnest that the opportunity comes. The apple tree in the corner of the yard was full of fruit, but they took to dropping off wormy at the core, Moses said. It struck me might take the best of them and dry them for market. Of course I didn't realize much, but I felt a sight happier for doing it. Then Moses would drop in the price of another shoe and sometimes that of a little dress and apron. By and by his clothes got so threadbare I began to suspect he was dropping in the price of them, too.

"It don't matter about this world's goods," he said, "if we've only got hold on him."

So Moses would talk; there was no shadow of doubt in his mind.

"We were poor, wandering sheep," he said, "and the Lord sent a little child to lead us into the fold."

You don't wonder we feel an interest in missionary work, do you? If only when this life over we can hear the welcome, "Well done! Enter into the joy of thy Lord."—*Sallie V. Du Bois, in the Young Christian.*

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GOLD DUST.

The common problem—yours, mine, every one's—
Is not to fancy what were fair in life,
Provided it could be; but, finding first
What may be, then find how to make it fair.
—*Robert Browning.*

***

He that worries himself with the dread of possible contingencies will never be at rest.—*Johnson.*

***

As small letters weary the eye most, so also the smallest affairs disturb us most.—*Montaigne.*

***

The world would be a place of peace if men were all peace-makers.—*John Ruskin.*

***

Just as summer is the outburst of spring, so worship is the outburst of divine life in man.—*Davies.*

***

Thrice blest is he who, looking to the Lord,
Receives the precepts of his holy word,
Accepts his Son, and makes that perfect life
His true ideal through his earthly strife.
—*W. H. G. Temple.*

MAGAZINES.

The August number of *Ladies' Home Journal* is full to the brim with interest arranged in pleasant variety. Published by The Curtis Publishing Co., for $1.00 a year.

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NORTH WILKESBORO.

[Correspondence of the N. C. Presbyterian.]

Colored Presbyterian church at North Wilkesboro—I cordially enclose the following circular from Rev. S. G. Walker, a colored member of the Synod of North Carolina. Mr. Walker is laboring in the Presbytery of Orange—but in the providence of God, here is the most urgent call for funds to aid the colored evangelistic work in the bounds of our Synod. Let us help him promptly and generously. I am confident that he is an earnest and useful minister, and is heartily working for the Master's service. Let us respond without regard to Presbyterial boundaries, and give him immediate assistance.

W. D. MORTTON,
Chm. Com. Col. Evangelization of Synod of North Carolina.

DEAR FRIENDS:—You will please pardon me for presenting to you a matter of so much importance on a printed circular letter, as such generally fails to command the attention of its readers.

But now is a time for recognizing and practicing the principles and rules of economy.

Never in the history of my ministry was there a time, when the finger of the Master pointed to fields ripe for harvest and offering a more glorious reward to reapers than at present.

A sense of duty and responsibility forbids my ignoring these Macedonian cries, or treating their cause with indifference. So with thankfulness of heart and with praise ever upon my lips to the Divine Master for his care and guidance in the construction of our new church edifice at Danbury, which is now nearing completion, we hasten to answer the urgent call of the Master to work at North Wilkesboro where we have already secured a good building site and more than three-fourths of the building material needed.

More than sixty persons are directly interested and will worship in this church edifice when completed while more than seventy-five per cent of the above number are young folks whose future lives will bear the impress of Presbyterian training. We have a Sabbath-school numbering above forty scholars in regular attendance. There are now ten or twelve persons professing religion who will join in a church organization whenever the way is clear. The parties interested in the enterprise are mostly farmers who own their homes and are raising and training their children to work upon the farms. The building proposed will be for church and school purposes when completed; the indications point to the attendance of more than one hundred students for the first term. Now what we want is that the friends of the Master's cause give us the means to pay the carpenters and purchase other necessaries for completing the building. It is believed that one hundred and fifty dollars will put us in the house for services. This we hope to do before October the 1st, 1894, that we may open our first term of school about that date. To do this I rely upon my friends and the friends of my cause promptly responding to this appeal. Monies may be sent to Rev. C. W. Robinson, Winston, N. C. (Agent for colored work.) With thanks for past favors and fervent prayers for an increased zeal and interest in my work for the Master.

I am yours for His cause,
S. G. WALKER.
Elkin, N. C., July 2d, 1894.

REFERENCE.

Rev. J. Henry Smith, D. D., Greensboro, N. B., Rev. D. I. Craig, Reidsville, N. C., Rev. W. D. Morton, D. D., Henderson, N. C., Rev. A. L. Phillips, Tuscaloosa, Ala.

The Rising Generation.

BY MRS. M. E. SANGSTER.

The rising generation! It is an object of unfailing interest to the two generations which immediately precede and exist cotemporarily with it, and for it. To the generation which stands to the rising one, in direct order of parenthood, it is, of course, the most important thing on earth. To the second generation back of it, its grandparents and the greatest admirers of its marvellous developments, the rising generation is an object of pride and complacency.

In other words, the children, God bless them, occupy the largest share of the world's attention. For them, men toil unceasingly, live self-denyingly, hope continually. Homes centre about the children. Fathers and mothers have one end in view, one supreme end, and that is the bringing up of their children to take their places, honorably and successfully, when they have finished their course and gone higher.

All the vast machinery of our school systems, public and private, our academies and colleges, and our various professional institutions, has been called into operation and is kept at work for the benefit of the rising generation. To train these boys and girls so that they may make the most of themselves and of their opportunities, is held to be the sacred obligation of the State, as well as of every individual.

It goes without saying that every rising generation in its turn is the victim of blunders, and suffers more or less from the misplaced indulgence, or the needless rigidity of those who are responsible for its growth and its instruction.

Looking over the wide field of the world one's heart aches at the misery, oppression and suffering which little children and young people are forced to endure. Child labor in factories, child labor in tenements, where little ones of tender years are forced, too early, to undertake tasks beyond their strength, child slavery, as practiced virtually by those who make money from the gifts and accomplishments of children; these make a sum of agony which cries to heaven for relief and for vengeance.

Apart from special forms of bondage and hard work which come on helpless children through the poverty or the greed of the men and women who control it, a great deal of needless tronble is the portion of children because grown up people do not understand them. Accusations, for example, of falsehood are brought unjustly upon sensitive little hearts because of the difference of vocabulary. Imagination is very vivid in the case of children, and their statements are colored by their own fancies, when no untruth is intended. Along comes a big well-meaning blunderer of a father or mother, who, by a cruel doubt, gives the child its first knowledge that there are lies in the world. Few adults remember the passionate joy, the intense pain, the Eden brightness, the occasional woe, which were their portion in childhood. And so, they are harsh when they ought to be forbearing, punish when to punish is a crime against the defenceless, and plume themselves on their discipline when they ought to bemoan their own stupidity in sackcloth.

On the other hand, the rising generation is often endangered by too great liberty. The sons of the very rich, or of the moderately well-to-do, are given too much money to spend, and too little responsibility is laid upon them. The blessedness of work, in the right degree, cannot be overestimated, and some parents, having borne the burden in their own day, are foolishly ready to spare their children every trial. Such parents might take lessons from our little neighbors, the birds. These "little brothers of the air" coddle their baby broods, wait on them from morning until night, feed them incessantly, hover over and defend them, but when the time comes for them to fly who so relentless as the father bird, who so resolved as the mother? They appear to know that the younglings must try their own strength, and they insist on their doing so, even it the baby birds fall and are hurt.

The rising generation has a right to the most positive Christian training which it can receive. Perhaps the great fault and the weakest point of our education in this country and at this period, is a deficiency at this vital place. We cram with tidbits of science, with facts and dates and syntax and etymology, but we forget that with their mother's milk, children should be indoctrinated in honesty, in purity, and in the fear of God. Whatever else may be left in abeyance, it is unsafe and insane to leave the question of a religious education to accident. Children should be taught to observe the Sabbath, to obey God's law, to read the Bible, to look up in every circumstance to One who is a strong habitation for the righteous.

This is the best inheritance to which the rising generation can attain.—*Christian Intelligencer.*

Worshiping an Unknown God.

An apostle in one of his evangelistic tours discovered an altar with the inscription, "To the unknown God. To others who professed to be quite religious it was said by one who knew, "Ye know not what ye worship." Earlier it was said of some, "They feared the Lord and worshiped their own gods." They feared the God of Israel on account of the judgments that had been visited upon them for their sins, and worshiped their own gods from love in gratification of their sinful desires. They realized not the nature of the God that received the devoted affections of their hearts.

This is true of multitudes even in nominal Christian countries. They know not what they worship. Man is called a religious being, because in every grade of being from the highest to the most degraded, he is inclined to have some object to which he is disposed to yield service, and devote the affections of his heart. The whole intellectual, moral and spiritual being is moulded into conformity with this idol.

Much that is called worship in Christian lands is a mere pleasurable emotion with vague and incoherent ideas, that pass away, with the liturgical forms and sound in which the service is rendered, leaving no lasting impressions upon the mind or heart. It may satisfy the conscience as a kind of meritorious service in the midst of a worldly and godless life, but brings forth no fruits of righteousness. True worship is rendered in spirit and in truth, where the heart believeth unto righteousness. The fruits of it are seen in lives of devoted fidelity to Christian principles in the line of honoring God and in being a blessing to mankind. The spectacular forms may be many, attractive and imposing, but God abhors the sacrifice where not the heart is found. In true worship there is a felt vital communion and union with God in the name and by the merit of Christ.

The Lily Life.

Let your life be like the water-lily, all white and pure, with a golden crown of love right in its centre. See how its gentle loveliness riseth above all those leaves of profession that encircle it. Those leaves, O gaze on them, see how verdant they are, whilst the underside is a deep red O let us be like that; fair to the eyes of man, fresh and bright and vernal, but in those hidden parts stained with Golgotha's blood, let the dye of Christ's veins be engraved in us as well as on the surface. And above it all, lo, there shall arise one lily life, as holy as Christ is holy, as lowly as Christ is lowly. And out of that glorious golden heart the breeze wafts the exquisite perfume of a summer life over the slime and the river mud from which it has risen by power divine. The scent is floating down the stream, it mingles with wild thyme and banks of mint till it grasps the hands with the odors of the honeysuckle that clusters around the cottage window where the siek child breathes feebly. Or the lily scent rising from the stream perfumes the dull feathers of the flitting swallow's wings, as she skims away to her muddy nest in that cottage thatch. And the bee that sucks the wealth of love from this floweret storeth it near that swallow's nest Whilst the flower unconscious of its purity, its grace, its inexpressible love and self-denial sits in the waters at God's feet. He pours into its open head all the blaze of heaven's sunshine. It smiles at him. He bathes it with night dews. It sparkles with tears in the morning sun. It gazes heavenward amid his thunders, his midnight lightnings gild it with electric glory. Bruised, battered with the storms of dying autumn, it sinks into its grave, the clay from which it sprang, having lived for God. "He bade it grow, he laid it low, wherefore we do not know."

But in the Eternal Spring he shall lift it with his Divine hand, and gently place it on quiet pools of the Water of Life to float and to blossom for ever—where the surges cease to roll.—*Religious Herald.*

LIFE LONG DYSPEPSIA.

—)o(—

Margarettsville, N. C., May 4th, 1893.

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(Rev.) J. H. M. GILES, (of N. C. Conference.)

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The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

FOREIGN MISSION RECEIPTS FOR JULY.

It is with anxiety and sorrow of heart that we send out the report of our receipts for the month of July, $8,195.34; a decrease as compared with the receipts of July 1893, of $4,148.49. This also changes the balance in our favor for the year of $1,318.41 reported last month, to a balance against us of $2,830.08.

There are various ways in which this deplorable fact might be accounted for. For instance, there are three whole Presbyteries from which we have as yet received nothing from the May collection. If the Treasurers of these Presbyteries had been heard from as they should have been, the record might have been different. But after the fact has been accounted for it remains none the less a fact, and none the less deplorable. This is all we have to say on the subject at present.

S. H. CHESTER,
Secretary.

NORTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Zion :—Rev. H. D. Lequeux, of Poplar Tent was with us, preaching every day. We received during the meeting nine young people into the church—all of them children of the covenant. Rev. R. V. Lancaster, pastor.

[Correspondence of the N. C. Presbyterian.]

Elk Park Church :—Rev. R. P. Pell writes 30th ult.: We have recently had a meeting at Elk Park. Bro. Gales again preached with great faithfulness and power. We cannot speak too highly of the labors of this deeply consecrated brother. There were over thirty professions of faith and reclamations. Nine have already united with us, and many will join the Methodist and Baptist churches. We have also received five more members on profession of faith at Spruce Pine.

[Correspondence of the N. C. Presbyterian.]

Alton, Mecklenburg Presbytery :—A very interesting and profitable meeting has just been closed at Alton, Union county. This is quite a recent organization, only about a year old, and is under the charge of the Evangelist of Mecklenburg Presbytery. The Northern Presbyterian Church support a school there, under the management of Miss Eva Hotchkiss. From a community of extreme lawlessness, it has been transformed into one of culture and progress; both mental and spiritual, in a few short years.

Rev R. C. Morrison, came to the help of the Evangelist, commencing services July 27th and continuing for six days. God blessed the work of His servants. Sixteen professions of Christ were made. One-fourth of these were those who were already members of some church, but who had not *experienced* a change of heart. Two have connected themselves with our church, four or five others expect to do so in the near future, while the others will go some to the Methodist, and some to the Baptist. The Lord be praised.

A.

[Correspondence of the N. C. Presbyterian.]

Ida Mills Church :—Six persons have been recently received on profession of their faith in Christ into Ida Mills church. the result with God's blessing of the stated means of grace, and protracted services held both at the church and at one of the neighboring factories. Only a month or two over a year old, Ida Mills now numbers more than fifty on her roll of membership; and though one of the youngest churches she is the best officered, best organized, and most active working church within my knowledge. Praise the Lord for His grace bestowed on Ida Mills church.

[Correspondence of the N. C. Presbyterian.]

White Hill, Fayetteville Presbytery :—God has blessed us most graciously at White Hill this week. In a meeting just closed there, about seventeen precious souls were converted to God. We had fourteen accessions to the church. God's believing children were baptized afresh by the Holy Spirit and their Christian graces quickened and strengthened. Rev. K. A. McLeod, of Jonesboro preached for us two days with much earnestness and power.

[Correspondence of the N. C. Presbyterian.]

Midway :—On Saturday, July 28th, 1894, a commission of Mecklenburg Presbytery met at Holly Springs schoolhouse in Henderson county, N. C. Present; Revs. E. A. Sample and Frank D. Hunt, and Ruling Elders, W. E. Deaver and Joseph H. Burgin. Rev. E. A. Sample was moderator and Frank D. Hunt, clerk. The way being found clear, the commission proceeded to the organization of a Presbyterian church with sixteen members, ten of whom were received by letter, four from the Mills River church, three from the Northern Methodist Church, two from the Davidson River Presbyterian church, Northern Assembly, and one from the M. E. Church, South. Six were received by examination, four of whom were baptized. The church was then organized and the following were elected Ruling Elders: W. C. Jordan, Pink Orr, and Colville Woodfin, who were duly ordained and installed on the next day, Sunday, immediately after morning service. The name chosen for the new church is "Midway" which is very appropriate as it is the purpose to erect a building at a point about midway between the Mills River and Davidson River churches.

The material of which this church is composed is very promising, being some of the most influential people in the community. The organization is the result of most active and earnest work by Bro. Sample, who has won his way into the hearts of the people and who, will continue to minister unto them. There is no church building of any denomination in this immediate neighborhood and I am satisfied that as soon as a building is erected our church will grow rapidly. They have the offer of the gift of two lots upon which to build, and are going to work at once to get out the lumber, but they need help and if any of the Lord's servants who read this will send them some money, it will be rightly used and to good advantage. Send all contributions to Rev. E. A. Sample, Hendersonville, N. C. Now is the time to help Presbyterianism in that community. Don't wait, act at once.

ALABAMA.

[Correspondence of the N. C. Presbyterian.]

Munford :—In November, 1892, Rev. Wm. E. McIlwain organized a church at this place with fourteen members and to give the people work to do to preserve and augment the fruit of his labors, he appointed a building committee. Notwithstanding the financial depression and the lack of a pastor the little flock persevered in their labors and in March, 1894, they were able to worship in their own building which cost about $850, besides material and work donated which amounted to $100 or $200 more. The Church Erection fund aided them with the gift of $100. The building is one of the prettiest village churches in North Alabama.

On the third Sabbath of July the church was dedicated after a subscription of $114 had been raised to pay off the indebtedness on the building, and then the dedication sermon was preached by Rev. Wm. E. McIlwain. In the meeting that followed during that week six were added to the church, four of whom came by certificate, and four infants were baptized. Rev. W. I. Sinnott has been their "supply" since Jan. 1st, 1894.

Columbiana :—We have had a delightful revival. The Lord began the work in a series of prayer-meetings in the Baptist church conducted in turn by Baptists, Methodists and Presbyterians. The next week the Methodist District Conference convened and then was followed a meeting of two weeks length conducted by Mr. T. K. Roberts, a consecrated young man who expects to go forth as a foreign missionary. He was assisted by Rev. Mr. McCloskey, of Birmingham, who also has the foreign field in view as his life work, and the pastors and other Christian workers of the town. Hardened sinners became inquirers for the way of life, and cold, careless Christians were aroused from their lethargy, and some of these led the public prayer for the first time in their lives. About seventy-five persons confessed Christ and ten of these joined the Presbyterian church, besides three that were received by letter, fifteen the Baptist church, and thirty-one (including several the cause by letter) the Methodist church. All persons of Presbyterian stock over thirteen years old living within three miles of town are now in the full fellowship of the church.

[Correspondence of the N. C. Presbyterian.]

Pea River Church :—A good meeting just closed at this place where Rev. W. E. McIlwain has been preaching for several days resulting in fifteen additions.

[Correspondence of the N. C. Presbyterian.]

Union, Dale County :—A meeting lasting a week, with sixteen additions, when Rev. P. C. Morton aided the present supply of the church, Mr. Ford.

MISSISSIPPI.

[Correspondence of the N. C. Presbyterian.]

Poplar Creek :—The pastor of this church, assisted by the elders and members, recently closed a meeting of nine days. The pastor preaching eighteen sermons and the elders doing the most of the praying and the people attending in goodly numbers and listening with deep interest. Five were added to the church on profession and others showing a deep interest.

[Correspondence of the N. C. Presbyterian.]

Koscuisko :—Rev. J. A. Mecklin, D. D., has taken charge of this church for one half his time as stated supply. He recently received fifteen new members. The result of a meeting held at the Methodist church. The Methodist thirty-five, Baptist fourteen.

Durant :—Rev. J B. Hutton, the pastor of this church and that of Lexington takes a vacation in Virginia.

FORRIGN.

Rev. Dr. J. W. Bachman, representing the Southern Presbyterian Church, called on Secretary Gresham on Friday last to ask for protection for the missionaries in Japan, China and Korea. Assurance of protection was given though the Secretary does not apprehend danger at present. The Japanese minister assured Dr. Bachman that missionaries are perfectly safe in Japan. In Korea in the event of the necessity therefor arising, the missionaries will be taken aboard on United States man-of-war. More uneasiness is felt as to China, but there the missionaries will probably be concentrated at some point where they can be effectually protected.

THE MEANS CASE.

The Statement, Protest and Testimony of the Session of the Second Presbyterian Church, Columbia, S. C.

Resolved, That this session, in submitting to the judgment of the General Assembly in the case of Miss Sadie M. Means, file upon its records the following statement, protest, and testimony:

Miss Means was sentenced under Rules of Discipline, Paragraph 234, which is as follows:

When any person shall come forward and make his offence known to the court, a full statement of the facts shall be recorded, and judgment rendered without process.

The session's record of the cause is as follows:

The session met at the call of the moderator, in the pastor's study. Present, Rev. G. A. Blackburn, and Elders McCreery and Suber. Session opened with prayer by the moderator. Miss Sadie M. Means, being present, stated that she habitually violated the Sabbath by working in the central office of the Telephone Company in this city. She was exhorted to give up that employment. This she refused to do. Mr. McCreery, after inquiring what salary she was getting, asked her if she would not rather have a place in the store. This she declined. The pastor then stated that he had requested her to give up her place and study stenography and typewriting at his expense, but she declined this offer. She was then solemnly warned of the danger she was incurring in making her choice. She still, however, adhered to her purpose. Thereupon the session suspended her from the communion of the church, according to Chapter 10, Section 5, Paragraph 224, of the Book of Church Order.

An effort was made to induce Miss Means to appeal from this judgment to the Charleston Presbytery. And upon her refusal to do so, the case was carried up by complaint of her family. The Presbytery refused to sustain their complaint. They then complained to the Synod against the judgment of the Presbytery. The Synod sustained the complaint, and ordered Miss Means restored. The Presbytery then appealed to the General Assembly, for the following reasons:

I. The proceedings whereby the said judgment was reached were irregular and unconstitutional.

1. Because under the Rules of Discipline, the complainants were not entitled to complain.

2. Because the complaint contained reasons for complaint irrelevant in themselves, and not deducible from the "record of the cause," to wit: all of that part of the third reason after the words, "confession of offence," and all of the fourth reason.

3. Because the Synod did not try the cause upon "the record of the cause" furnished by the Presbytery, but upon a "record of the cause" made by itself.

4. Because the Synod in its trial of the cause, upon the "record of cause, thus made, considered as a part of the "record" certain papers which were not before the Presbytery in its trial of the cause complained against, to wit, a complaint of A. H. and E. M. Monteith *vs.* the session of the Second church, Columbia, S. C., based upon an amended notice of complaint, served upon the session eighteen days after the judgment complained against had been rendered; also a protest of J. Wm. Flynn and Samuel M. Smith, with the answer thereto filed after the judgment of the Presbytery had been rendered; also a preamble and resolution offered by Wm. R. Atkinson, after the judgment complained against had been rendered; also certain extracts from the Minutes of the fall meeting of the Charleston Presbytery, said meeting having been held about six months after the judgment complained against had been rendered.

(The Stated Clerk of the Synod did not send up to the Assembly the Minutes referred to in the last item of this paragraph, and so, in order to avoid a year's delay the Presbytery withdrew the item).

5. Because the Synod permitted new testimony to be introduced in its trial of the cause.

II. The judgment of the Synod in the cause was not according to the law and evidence.

1. Because work, as an avocation, in a telephone office on the Sabbath day, is a disciplinable offence under the Standards of the Presbyterian Church.

2. Because the evidence that such an offence had been committed by Miss Sadie M. Means was conclusive.

3. Because the proceeding of the Charleston Presbytery and of the session of the Second church, Columbia, S. C., in their trial of the cause had been regular and constitutional.

The judgment of the Assembly upon this appeal was as follows:

This appeal having been heard according to due process of law, the Assembly finds:

1. That the record of the cause does not clearly show that the aforesaid Sadie Means came before the session of the Second Presbyterian church, of Columbia, S. C., to make known to the court, as provided in paragraph 234, that she was guilty of violating the Sabbath, by working in a telephone office on the Lord's day, and therefore, the record lacks the statement which authorizes trial without process.

2. The decision of the session was reached without trial, provided in paragraph 174; and these two paragraphs, 234 and 174, limit the session's power.

3. The decision was made in undue haste, and at the first and only sitting of the court, so far as the records show.

4. The sentence of suspension from the communion was of excessive severity. Premises considered, it is the judgment of the Assembly that the appeal be not sustained, and that the decision of the Synod of South Carolina affirmed. In connection with this judgment, the Assembly deems it wise to reaffirm its immutable conviction as to the universal and perpetual obligation to remember the Sabbath day to keep it holy.

The session protests against the first item in this judgment, because its record does show with sufficient clearness that Miss Means came before it to confess her offence. For what other reason did she come, and why did she do so? We do not understand this item, unless the Assembly meant that the session did not correctly record the confession made by her. If this be the intention of the Assembly, then we protest against its violation of the constitutional law of the Church, expressed in paragraphs 213 and 245, which provide that the records of a court shall not be impeached without giving the court an opportunity of defence. Such opportunity this court has not had.

We further protest against the injustice done us by the Assembly in accepting, as true, the allegations of disaffected parties, of whose credibility the Assembly had no knowledge, without giving the session an opportunity to answer these allegations. The session could easily have show that Miss Means had frequently, before she came before the session, confessed her work to be wrong and sinful, That she so confessed it before the session, every member of this court is well aware. And it could also have been shown that she knew the exact wording of the session's record, in so far as it related to her confession, before she left the session, and that she made no objection to its correctness. It could have been shown further that she has since admitted making such a confession, with many other things confirming the truth of the session's record. If, therefore, the Assembly entertained any doubt about the correctness of this record, it ought, in common fairness, to have remanded the case in accordance with the prayer of the appeal for the pupose of allowing the session to meet its accusers on the witness stand.

Again, even though no confession of *guilt* had been made, the Assembly would not have been justified in reversing the session's judgment. It a person should go before a court and confess drunkenness, it would not be necessary for him to confess guilt. This was the judgment of the Assembly of 1870, as shown in Alexander's Digest, pp. 526 and 527. The court must have the thing done confessed before it by the party or proved before it in presence of the party. It is then its province to pass upon the guilt, and fix the sentence. In this case, it has never been denied that the work done was confessed.

The session protests against the second item of the Assembly's judgment because Miss Means, knowing that process would be instituted against her, came before the court without any summons from it, or without even being advised to do so by any member of it; but came with a full knowledge of all her privileges, and against the advice of able counsel, for reasons relating to her family; the session could not take from her the right of a hearing given her by paragraph 234 of the Constitutions. But even under paragraph 174, which contains the following—

When a charge is laid before the Session, or Presbytery, it shall be reduced to writing, and nothing shall be done at the first meeting of the court *unless by consent of the parties*.... If he confess (guilt) the court may deal with him accordingly at its discretion,

the Assembly would not have been justified in reversing the session's jugment, although it might have noted the irregularity of the failure to reduce the charge to writing. So that by agreement of parties all the essential requirement, of justice would have been complied with had the trial been under this paragraph.

The session protests against the third item of the Assembly's judgment, because it was not in a position to know whether there had been undue haste or not, while session was in such a position! The session knew of the six months of patient and laborious pastoral work to save Miss Means from discipline. Nor was it until after she had broken her agreement with her pastor to give up her work, if she could not be relieved from Sabbath labor, nor until she had finally determined, under pressure from her family to comply with their wishes, even against her own conscience, nor until the session was thoroughly satisfied that there was no hope of reclaiming her in any other way, did it pronounce its sentence.

The session protests against the fourth item of the Assembly's judgment, because the sentence of indefinite suspension was the only one that could have been pronounced under Par. 158, which says:

Indefinite suspension is the exclusion of an offender from sealing ordinances, or from his office until he exhibit signs of repentance.

No signs of repentance were shown in this case, but a determination to carry out the purposes of her family, despite the testimony of her pastor, her church and her conscience. Moreover this is the sentence ordered by the Assemblies of 1885 and 1886, as shown by Alexander's Digest, 344. It was not necessary that this should have been severe. The session was ready to remove it as soon as she would cease the offence. While, as late as the meeting of Synod a formal offer was made to the counsel for complainants to remove the sentence if Miss Means would accept another equally honorable and lucrative position that was at her disposal.

The session protests against the whole judgment of the Assembly because the reasons for it relate merely to procedure. Upon such reasons a cause can only in justice be remanded. The great principle for which the session is contending, the Assembly professes to hold, while, in fact, by reversing the session's judgment instead of remanding the case, it declares telephone work on the Sabbath to be no violation of the Sabbath law. This judgment, therefore, leaves in doubt what the Assembly means by "Remember the Sabbath day to keep it holy." Does it mean that the pursuit of one's ordinary avocation on the Sabbath is no violation of the holiness of the day?

Nor does the session understand why its judgment should be reversed for irregularities of procedure, instead of the Synod's judgment, which was reached by irregularities more numerous and more flagrant than those charged against the session.

We further protest against the higher courts allowing us to be tried on accusations not deducible from our records, and not true in fact, while we have not been allowed to file an answer to them. So, while denying that there are any irregularities in our procedure, and affirming that we have obeyed to the letter the constitutional law of our Church; and while regarding it absurd that men who have been engaged in the solemn business which has occupied us, without any earthly motive for wrong doing, should be charged with corrupting their records—for it was impossible that a mistake could have been made in recording the confession of Miss Means—with persecuting a girl, with taking advantage of ignorance, and with showing partiality; we confess that we have been striving to preserve the Old Sinai Westminster Sabbath of our fathers against the new nineteenth century Sabbath which allows men to follow their ordinary avocations and pleasures under the names of "necessity and mercy." We are persuaded that in allowing the great corporations of our country to take from so many hundreds of thousands of our fellow creatures their heaven-given Sabbath, we are exposing ourselves to the wrath of God and endangering the very foundations of our civilization.

We are further persuaded that the Church is making a fatal mistake in not coming to the rescue of these enslaved thousands in such a way as to command the attention and obedience of men. Deliverances amount to nothing under such circumstances as those surrounding us, unless the world sees that the Church means what it says. We believe also that this evil has become so great that it can only be removed by such conservative measures as those adopted by us—stopping the increase, and working out what has already found entrance, as rapidly as possible. And, if the superior courts, who directed the sessions in 1884, 1885 and 1886, to begin this contest, had stood by us in the fight, we believe that a reformation would have followed which might have saved our land from destroying this "sign," and breaking this "perpetual covenant" between Jehovah and his people.

Our hope and prayer now is that the Lord will use this judgment of the Assembly to awake his Church to the fact that unless something is speedily done, the Sabbath of our Bible, of our Standards, and of our Presbyterian history, will soon be supplanted by a new Sabbath different from it in purpose and character.

Resolved further, That the papers of our Church be requested, in justice to the session, to publish this statement, protest and testimony. By order of the session.

C. W. SUBER, Clerk.

[We publish this in deference to the wishes, and at the request, of some good friends who think that justice requires the publication.]

MINUTES CORRECTED.

[Correspondence of the N. C. Presbyterian.]

Please correct a typographical error, (by this mention), which occurs in report of First church, Charlotte, in Assembly's Minutes. It makes the church give the preposterous sum of $9,040 to evangelistic work.

We are proud that Mecklenburg leads all the Presbyteries in Foreign Missions, and the First church, Charlotte, heads the list of all the churches in this cause, Dr. Murkland's church comes next.

J. A. P.

Envelopes and Leaflets for September collection for Assembly's Home Missions now ready for distribution. Say how many you want, on a postal card addressed to,

Rev. J. N. CRIAG, Secretary,
Atlanta, Ga.

The Presbytery of Potosi, will hold its next stated meeting (the 92d) in the First Presbyterian church, Jackson, Mo., on Wednesday, September 12th, 1894, at 7.30 p.m.

GEO. W. HARLAN,
Stated Clerk.

Delegates to Albemarle Presbytery will come to Middleburg, N. C., 15th Aug. 1894, where they will meet conveyances to Nut Bush church.

J. M. B. HUNT,
Chm. Committee.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE. D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Third Quarter.—Lesson VIII.

Aug. 13.—First Disciples of Jesus.

John i. 35–49. Commit vss. 42–45

Golden Text. We have found the Messias, which is, being interpreted, the Christ. John i. 41.

I. THE STUDY OF THE LESSON.

First Step. The connection is given in vss. 19–34, in which the baptism of Jesus is alluded to (vss. 32, 33) as a *past* event. Jesus then had returned from the wrestling with Satan and is quietly waiting for some signal to begin His work, when the delegation from the Sanhedrim arrives, and John declares that he is not the Christ, but that He is standing among them (vss. 26, 27). The next day he, as the fore-runner, authoritatively points Him out (vss. 29–34). To this testimony Jesus subsequently appeals (ch. v. 32–34). The *place* (vs. 28) and relatively the *time* of this lesson is here determined.

Second Step. Master the points of the lesson: the personal appeal and prompt response, vss. 35–37; the greeting and invitation, vss. 38, 39; Andrew and Peter, vss. 40–42; Philip and Nathaniel, vss. 43–46; Nathaniel and Jesus, vss. 47–49.

Third Step. Study with your helps any points needing explanation:

Vs. 35. *And two of his disciples.* One, we are told in vs. 40, was Andrew; the other was evidently John the writer of this book: (1) Because it was his habit to conceal his own name (xiii. 23, 25; xix. 26; xx. 2, etc.; xxi. 20, 24); (2) Because the details are those of an interested eye-witness, tenderly, lovingly recalling each point (vss. 38, 39); (3) Because in Luke v. 10 the sons of Zebedee appear in exactly the same relation to Jesus as Andrew and Peter. It is evidently not his first meeting with either. From this it would appear that John had brought James to Him just as Andrew had brought Peter. The first six disciples, then, were probably gathered at this time, and we have the same six, with the single addition of Thomas, gathered together in the last scene of this gospel, supposing—as is most natural—that the "two other of his disciples" were Andrew and Philip (xxi. 2).

Vs. 36. *Looking upon Jesus as He walked.* Evidently alone, unattended. This picture of the Messiah among His people, quietly waiting for recognition is very striking. The kingdom of God cometh not with observation (Luke xvii. 20), but is the quiet working of leaven from heart to heart (Matt. xiii. 33).

Behold the Lamb of God. Not so full a statement as that of the day before (vs. 29), but it is the personal, individual appeal, following and based upon the public proclamation, that *tells*. The designation of the Messiah here used indicates the *sacrificial* character of His work.

Vs. 37. *Heard him speak.* Doubtless they had heard him speak the day before, or they would hardly have understood, but this word was evidently meant for *them*, so they acted.

Vs. 38. *Jesus turned.* That He may *meet* those who are *following*.

What seek ye? In the unutterable loneliness of His new position, He was hungering for recognition, and for *their* sakes He would bring them to a speedy consciousness and confession of their object.

Rabbi.....being interpreted. This expression which is frequent is used where Aramaic terms are introduced into the narrative which is Greek. There is an irregularity of usage in our translation as to the rendering of the Greek term. Sometimes, as here, it is rendered into English, and so in vs. 42. But sometimes as in vs. 41, the Greek term is carried over into English.

Where dwellest thou. Evidently a question of embarassment, but turned by Jesus into an invitation, vs. 39.

Vs 39. *About the tenth hour.* Four o'clock p. m., and too late to return to their own place of temporary abode. What an evening that must have been. It was enough to enable them to say with assurance, *We have found!*

Vs. 40. *Andrew, Simon Peter's brother.* The gospel was written when Simon Peter's name had world-wide fame.

Vs. 41. *Messias*, properly Messiah, the final letter being a Greek termination given to the Aramaic word, like Esaias, for Isaiah, etc. Like the Greek world Christ, it was not a proper name, but a *title*, and means, the Anointed. Its first use is in the Song of Hannah (1 Sam. ii. 10).

Vs. 42. *By interpretation, A stone.* As it is a proper name, the rendering should be *Stone* omitting the article and with a capital. But better still, as we have adopted the name from the Greek, and not translated it, is the rendering, *By interpretation Peter.*

Vs. 43. *Philip.* The first disciple personally called by Jesus. It was afterwards his customary way (Matt. ix. 9: Luke ix. 59).

Vs. 44. *Bethsaida, the city of Andrew and Peter.* Explaining his prompt response—he had heard of the accession of Andrew and Peter. These Galileans were all here together, waiting on the ministry of John. The place is on the Sea of Galilee, and is alluded to in Jesus' "Woes" (Matt. xi. 21).

Vs. 45. *Nathanael.* Mentioned again in chapter xxi. 2 in a company of the Apostles. One of the first disciples, and with them at the last we naturally suppose that he would be an Apostle. He is doubtless the same as Bartholomew, who is coupled with Philip in all the lists. Matt. x. 3; Mark iii. 18; Luke vi. 14. The list in Acts i. is not arranged in pairs.

We have found. The Greek word has passed into an exclamation of joy. *Eureka!* It indicates previous expectancy and search. Luke iii. 15 describes the state of mind of earnest, devout souls at the time.

Moses....and the prophets. His faith was from the beginning a *Scriptural* faith.

Vs. 46. *Can there any good thing*, etc. The language of doubt and prejudice on account of Nazareth's evil reputation. He who was to be despised and rejected of men came from, and was known by the name of, a despised town Matt. ii. 23.

Come and see. Not argument, but knowing Jesus, is what men need to break down unbelief.

Vs. 47. *No guile.* Prejudice there had been, but only that growing out of ignorance. The prejudice that grows out of pride, passion and self-deceit is the most stubborn opponent of youth. But the pure, that is the guileless, heart shall see God, however He reveals Himself.

Vs. 48. *Under the fig-tree.* This was more to Nathanael then an evidence of Jesus' omniscience. The fig tree was a favorite place of prayer and meditation. To Nathanae so engaged God had revealed Himself in the Spirit. Jesus' word to Nathanael's quickly responsive heart is equivalent to a declaration, It was I, who communed with thee there.

Vs. 49. The prompt response of faith.

Vs. 50. *Greater things.* The path of faith shines more and more unto the perfect day, leading at last to the opened heavens and the full revelation of the Son of Man as uniting heaven and earth (vs. 51) like the ladder Jacob saw.

Fourth Step. Make a summary of the lesson. We omit ours for lack of space.

Fifth Step. Study the topics of the lesson in the light of God's Word.

1. *The law of the Church's growth.*
   - A growth of *life* (and not a mere accretion) Matt. xiii. 31. 32
   - By *spreading*, or contact of particle with with particle like leaven. Matt. xiii. 33.
   - The particles are living souls; John Baptist and two disciples, vs. 35, Andrew and Peter, vss. 40, 41; [John and James, see above]; Jesus and Philip, vs. 43; Philip and Nathanael, vss. 45, 46.
   - The means is personal testimony. "Behold the Lamb of God," vs. 36; "We have found" 41, 45; iv. 29.
   - Based on personal experience—same references.
   - Far-reaching effects. Compare vs. 41 and Acts ii. 14, 41.
2. *The nature of faith.*
   - Awakened by testimony, vs. 37, etc.
   - Convinced by evidence, vs. 50.
   - Instructed by God's word, vs. 45.
   - Cultivated by prayer and meditation, vs. 48 (see note).
   - But consists in spiritual vision—Come and see, vs. 46—or recognition by direct spiritual apprehension of what is invisible to the natural eye, vs. 49.
   - Only possible to the pure heart, vs. 47, Matt. v. 8; Heb. x. 22.
   - Hence the need of regeneration, iii. 3; Eph. ii. 8.
   - Expresses itself in action, vss. 37, 39, 42.
   - And testimony, see above.

Sixth Step. Have you found Jesus? If not, come and see—see just the Saviour you need as He is revealed in the Gospel. Let speculation and metaphysics alone, and come to the gospels praying, "Lord, that I might receive my sight." If you have, are you revealing Him to others? Have you no brothers, as Andrew and John, or friend, as Philip, to whom you can go, and, out of the depths of a personal experience, say "I have found the Christ?" Even the woman of Samaria could do that. And who knows but that you may find a Peter?

II. TEACHING THE LESSON.

This lesson is full of the preciousness of the gospel. One must enter into its spirit before one can teach it. Once full of its spirit, the narrative is so simple and the lessons so plain, that one can hardly go amiss in method.

Prize Questions.

ANSWERS TO QUESTIONS OF JUNE 21 AND 28, AND JULY 5.

71. (a). Rachel, Gen. xxxv. 19, 20; (b) Naomi, Ruth 1. 19; (c) Ruth, Ruth i. 22. (Leah and Orpah were named in some of the answers, but Leah had no association with Bethlehem and Orpah was never there.)
72. At the creation. Job. xxxviii. 7.
73. At the repentance of a sinner. Luke xv. 10,
74. The readiness of Jacob to die after seeing Joseph. Gen. xlvi. 30.
75. (a) Miriam, Ex) xv. 20 (b) Deborah, Judg. iv. 4; (c) Huldah, 2 Kings xxii. 14; (d) Anna, Luke ii. 36–38; (e) The four daughters of Philip, Acts xxi. 9. (Noadiah, Neh. vi. 14, was a false prophetess and should not be counted; the allusion in Is. viii. 3, is probably to the prophet's wife. This was not given, however, in any of the answers. It would be proper to call Hannah, 1 Sam. ii. 1–10; Elizabeth, Luke i. 41–45, and Mary, Luke i. 46–55, prophetesses though not expressly called so in the Scriptures.)
76. Jacob Gen. xxvii. 11 or Manoah, Judg. xiii. 8. The questioning and doubt of Abraham (Gen. xvii. 17 is quite different.
77. The Queen of Sheba, 1 Kings x. 1.
78. Judg. v. 20.
79. The glory of God, Ps. xix 1.

[For lack of space we are compelled to defer answers to "Prize Questions" till next week.]

MARRIED.

On July 4th at the home of the bride, North Fifth street, Wilmington, N. C., Mr. JOSEPH SANDLIN and Mrs. MARY GIESCHEN, Rev. A. D. McCLURE, officiating.

On July 31st, at the home of the bride's parents, 305 South Front street, Wilmington, N. C., by Rev. A. D. McClure, Prof. G. B. HARRILL, of Forest City, N. C., and Miss LUCY McD. OWEN.

On Aug. 2d, at the home of the bride's parents, Red Cross street, Wilmington, N. C., by Rev. A. D. McClure, Mr. ALFONSO M. UNDERWOOD and Miss ANN DONALDSON KING.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

Entered into Paradise, July 17th, 1894, in the 67th year of her age, Mrs. CATHARINE A. GILLESPIE, beloved wife of Mr. Daniel D. Gillespie, elder in the Westminster church, Greensboro, N. C.

It is with an acute sense of personal bereavement that we record the death of this elect and gentle lady, whom we have known and loved from boyhood, and whose sympathy and affection did much to make sweet the years of our first pastorate. Her refinement of feeling, her quickness of sympathy, her unaffected warmth of heart, the sensitiveness and depth of her womanly nature, drew the affection of a wide circle of friends. But her gentle and retiring disposition made home the natural sphere of her thought and action, and there she was the centre of such a family love as makes earth heavenlike.

Having given her heart to the Saviour in happy girlhood she lived on earth for fifty years the life that is hid with Christ in God. These years were marked for her by many dark Gethsemanes, so that, looking upon the chastened and tender expression of her face, we have often been reminded that

"Only those are crowned and sainted
Who with grief have been acquainted."

Her married life, brightly begun in 1847, was soon overshadowed by the successive deaths of many dear children. Though five grown children survive their mother, yet for the last twenty-five years the family has been more in heaven than on earth. "Now no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." This promise "afterward" was signally manifest in the spiritual blessings that for years have sweetened and brightened her heart and home, in the chastened loveliness of character that forms the personal flower and fruit of sanctified affliction, and in the joy of seeing all her surviving children as they grew toward manhood and womanhood brought into the active service of Christ. For many years the deep unutterable gladness has been hers of knowing that while some of her children were in heaven all the others were on the road thither. Only a few weeks ago one of the dearest hopes of her life was realized in the consecration of her gifted son to the gospel ministry Perhaps deep down in her heart she whispered, "Lord, now lettest thou thy servant depart in peace."

The immediate cause of her death was a slow and long continued fever, in which everything that love and skill could do to win her back to health was done, but in vain. A few days before the end, during an interval of consciousness, to the question whether Jesus was with her in all her sickness, she replied, "Yes, he is very precious to me all the time." At a quarter past seven on Tuesday morning she gently fell asleep in Jesus. At the final moment her eyes brightened and her face was suddenly illumined, as with the rapture of the heavenly recognition, the radiance of the coming glory. We believe that ere her feet had touched the narrow stream, her ear had caught the music of the angels, and upon her wasted brow blew fresh and sweet the breath of the eternal morning. We love to think that amid the partings from her loved ones here she heard the greetings of her loved ones there, on the other brighter shore. Let our mourning hearts catch by faith the echoes of those celestial notes of welcome, and let us be comforted concerning her. And when nature will have its way and on the green hillside our tears fall where her precious dust lies sleeping, let us remember that she has simply ceased to be seen of us, and through the beautiful gate that opens over all Christian graves has gone up into the Holy City, where yet a little while and we shall see her again.

"Lovelier in heaven's sweet climate, yet the same."

EGBERT W. SMITH.

IN MEMORIAM.

At a meeting of the session of the Presbyterian church of Burlington, the following resolutions were adopted:

WHEREAS, He who doeth all things well, hath seen fit to remove from this earthly tabernacle, to a brighter and happier land, as we humbly hope and sincerely believe, our beloved pastor, the Rev. JAMES L. CURRIE.

Resolved 1st. That in his death the church here loses a tried and faithful pastor, and the Church at large a wise and conservative presbyter: his widow a loving husband, and his children a kind father, and society one of its brightest ornaments, we can pay him no higher eulogy, than to say that a good man has gone to rest—the Lord took him:

2d. That while we mourn the death of him who has so long gone in and out before us, we sorrow not without hope, and that we bow in humble submission to the will of our Heavenly Father.

3d. That we extend our heartfelt sympathy to the widow and orphans in this sad bereavement and trust that they will seek and find consolation in Him, who has promised to be a father to them.

4th. That a copy of these resolutions be sent to the family of the deceased, and that copies be sent to the Burlington News and the N. C. PRESBYTERIAN, with a request to publish, and that the same be spread upon the minutes of the session.

JAMES H. HOLT,
J. W. RIPPY,
J. D. BASON,
J. W. SHARPE.

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From Prof. John C. Rolfe, formerly instructor of Latin in Cornell University, now Professor of Latin in the University of Michigan.

Miss Wailes is thoroughly fitted for her position and is doing excellent work."

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WEEK ENDING, AUG. 8, 1894.

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ROSIN: Steady throughout at 87½ cents for Strained and 92½ cents for Good Strained.

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TAR: Receipts taken day by day at $1.35.

TIMBER: Hear of no change in prices.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.

IN EFFECT JUNE 24th, 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m.
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "
SOUTH BOUND.	**No. 1. Daily ex Sunday.**
Leave Mt. Airy	9.45a.m,
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m.
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.15a.m
LeaveMaxton	8.13 "
Leave Red Springs	8.50 "
Leave Hope Mills	9.39 "
Arrive Fayetteville	10.00 "
SOUTH BOUND.	**No. 3. Daily ex Sunday.**
Leave Fayetteville	4.42p.m.
Leave Hope Mills	5.05 "
Leave Red Springs	5.53 "
Leave Maxton	6.27 "
Arrive Bennettsville	7.30 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "
SOUTH BOUND.	**No. 15. Mixed. Daily ex. Sunday.**
Leave Madison	12.30p.m.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

NORTH BOUND CONNECTIONS.

Trains No. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No. 1 connects at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R., North and South Bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junctioh with the Atlantic Coast Line for Charleston, Savannah, Jacksonville and all Florida points. Train No. 3 connects at Maxton with the Seaboard Air Line for for Charlotte, Atlanta and all points South.

W. E. KYLE,
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J. W. FRY,
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The Presbyterian.

FOR THE FAMILY.

THE LITTLE ARM-CHAIR.

Nobody sits in the little arm-chair
It stands in a corner dim,
But a white-haired mother gazing there
And yearningly thinking of him,
Sees through the dust of long ago
The bloom of her boy's sweet face
As he rocks so merrily to and fro,
With a laugh that cheers the place.

Sometimes he holds a book in his hand,
Sometimes a pencil and slate;
And the lesson is hard to understand,
And the figures hard to mate;
But she sees the nod of the father's head,
So proud of his little son.
And she hears the word so often said:
"No fear for our little one."

They were wonderful days, the dear sweet days,
When a child with sunny hair
Was here to scold, to kiss and to praise
At her knee in the little chair.
She lost him back in her busy years,
When the great world caught the man
And he strode away past hopes and fears
To his place in the battle's van,

And now and then in a wistful dream,
Like a picture out of date,
She sees a head with a golden gleam
Bent over a pencil and slate.
And she lives again the happy day.
The days of her young life's spring,
When the small arm-chair stood just in the way,
The centre of everything.

—*Harper's Bazar.*

Easily-Made Jelly.

I wish every one who attempts to make jelly, who has not tried the following method, would do so. It is so easy, so simple, so sure, that any who have tried a hap-hazard method of making would feel infinitely relieved to know just exactly how to make jelly that will jell almost before you take it from the fire.

A common mistake in jelly making is the idea that the more water you use in cooking fruit, the more juice there will be, and hence the more jelly. The more water you put in, the more you will have to cook out before your jelly will form. Another mistake is trying to be economical with sugar. Some may use less than measure for measure of fruit juice and sugar, but it rarely results in as fine jelly, or often not in jelly at all but in syrup.

Some do not press fruit at all, but simply let it drain through a bag. This makes the clearest, finest jelly; especially is this true if you strain the juice a second time and through a flannel bag. That fruit may be pressed and still have a nice-looking jelly, I know by experience. Still if fruit is plenty, there is no call for pressing, because the pulp will find ready utilization.

To make jelly easily put the fruit in a stone jar or crock, and place this in a kettle of tepid water, set over the fire and bring to a boil. Keep the fruit closely covered and cook until the fruit is well broken; it may be stirred occasionally to aid in breaking the fruit. Drain through a bag until juice is extracted, or all that will drain through without pressing; for the finest jelly press a little if not so particular. When drained, measure liquid and allow measure for measure of fruit juice and sugar. Use none but the best white sugar.

Put the juice over the fire in a granite kettle, put the sugar on tins and place in the oven to heat. Boil the juice twenty minutes after it actually begins to boil. The sugar should be hot by this time. If it has melted or even burned a little, no harm is done as the lumps can readily be skimmed off the top of the jelly. Add the hot sugar. It will hiss as it falls, and dissolves almost immediately. Just let all boil up and remove from fire. My jelly often forms at once.

If cups are used simply fill them; if glasses are used set them upon a cloth wet in water, and the boiling liquid may be poured in without breaking them. Jelly always seems to shrink a little, so fill the cups as full as possible. It is said that a tissue paper wet with brandy, and placed over the top of jelly, will prevent it moulding. I seldom use any special precaution. If glasses are used the tops are put on, if cups or bowls, paper is pasted over. In lieu of anything better, flour simply wet with water makes a very adhesive paste for this purpose. Some use the white of egg and others mucilage. I believe anything canned keeps better in the dark, and some things are spoiled by keeping where it is light. Keep jelly cool and dry and there is little danger of its spoiling.

There is a difference in fruit about jellying easily. Grapes and currants are especially good. Strawberries, very ripe raspberries and blackberries and peaches, need something to make them a little more acid in order to make a firm jelly. One lemon to every pint of peach juice will makes a most delicious jell.

Green grape jelly requires one third more sugar than juice to make a nice jelly.

Quince jelly. Peelings, cores and all are used for this. Put into a jar or granite kettle. Allow a cup of water for every five pounds of fruit. Cook until fruit is soft, and proceed the same as with others.

Crab apples and apples make one of the firmest and surest jellies, Cut the fruit up, putting in seeds, parings and all; allow a cup of water for every six pounds of fruit, cook until soft and proceed as with others. Cranberries I experimented with last winter, and I think they make a cheap and delicious jelly. Three cups of water may be used for two quarts of fruit, and the usual process makes a beautiful jelly.—*The Household.*

Things Useful.

Plum Custard.—Stone and stew a pint of plums. Lay them in the bottom of a pudding dish, sprinkle with sugar and pour over them a cream made by cooking together until thick and smooth 2 cups of milk and 2 tablespoonfuls of flour, and adding to this after it comes from the fire a tablespoonful of butter and the yolks of 3 eggs, beaten light. Bake the cream-covered plums ten minutes, cover them with a meringue made of the whites of the eggs beaten with 3 tablespoonfuls of powdered sugar, brown lightly, and eat cold with cream.

Instead of throwing away tin cans when emptied of their contents, save them. Melt off the tops and bottoms, paste stout cloth over the bottoms, fill the cans with well prepared soil, and plant in each one, two or three seeds, and set them in a sunny window. Transplant all the surplus growth and set the can, without disturbing the central plant into the garden bed, first cutting open the cloth-bottom.

Egg Lemonade.—Separate four eggs. Beat the whites and yolks separately until light. Dissolve one cup of sugar into one pint of boiling water, add to it the juice of four good sized lemons. Now, turn into this say one quart of grated ice, enough to chill it quickly, Stir the yolks of the eggs into the whites, turn them into a pitcher and pour in at a good height, the lemonade. Pour the mixture from one pitcher to another for a moment and serve.

Peach Water Ice.—Twelve large fully ripe peaches, one pound of granulated sugar, one pint of water, two small fresh lemons, three drops of cochineal, one white of egg. Pare, stone and quarter the peaches and put them into a porcelain-lined saucepan with a simple syrup, made by boiling the sugar and water together until the sugar is entirely dissolved; add the white of egg, whipped, to a stiff froth, and one peach kernel (blanched.) Let all simmer gently till the peaches are pulped, when taken out and press through a sieve, adding the juice of the lemons and cochineal. Mix all thoroughly together and freeze in the usual way.

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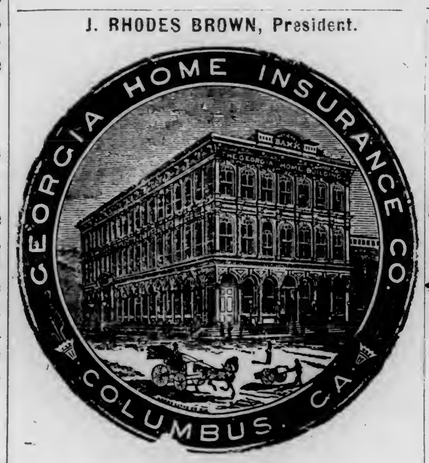
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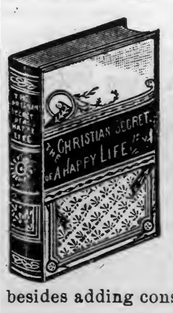
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A bright little brook
Flowing restlessly by,
And reflecting the clouds
Of the pretty blue sky.

The wind came along
In a very great breeze
And tore down the branches
And rushed through the trees,

"Well, wind," said the brook,
"You seem angry to-day,
And I very well think
You had best blow away."

"Now, here," said the wind,
As he tore down a tree,
"I think you'd be wise
Not to sing thus to me."

"When you come to your station
Just blow as you please,
But don't whistle at me,
I'm too fresh for a breeze."

"You are growing too rough
With the waves of your hand;
So dry up, I'm going
To the beach to raise sand."

And the cold, dreary earth,
In the sun's arms grew warm.
For the wind danced away,
And the brook became calm.

Scarlet Ribbon and Daisies.

"It's all gray together," murmured a child, as she stood with her head leaning against the sitting-room window, and her eyes fixed upon a doll in her arms.

As she spoke she moved her head slightly and looked out of the window once more, and again repeated the low, sighing murmur:

"It's all gray together."

The assertion was quite true. The whole out-of-door atmosphere was gray. Even the trees and grass looked gray in the damp, heavy air. And the new doll in the little girl's arms was entirely dressed in gray. Gray hat, gray shoes. All gray, and nothing but gray. She stood there leaning against the damp widow, feeling very gray herself.

Suddenly she started slightly, a brighter look came into her face, and she stood upright, listening. The sound of a voice and quick steps coming up stairs had made the change. The room door opened.

"Sylvia, are you there?"

"Yes, auntie."

And the child sprang forward eagerly as she answered. There was no dullness in the brisk, bright tones of dear Aunt Mary's voice, as the further question was put:

How came you to take your doll out of my room, dear, before I told you?"

Sylvia's eyes widened with surprise.

"Why, auntie, Uncle John told me to."

"Yes," said Uncle John, who had also come into the room in time to answer for himself. "I found the little one looking so forlorn two minutes ago, that I told her to fetch it. I heard you say, just before you went out, that it was ready for her."

Aunt Mary looked puzzled for a moment, and then laughed. "Ah! I begin to understand. I expect I spoke a part of my thoughts aloud, as I often do. What I was thinking just before I went out was—now I have only to put on the trimming, and then it is ready for Sylvia."

At this explanation both Uncle John and Sylvia laughed heartily. Perhaps Sylvia felt the more ready to laugh for the mention of that word "trimming," and the sight of the soft paper parcel in her aunt's hand.

Five minutes later Aunt Mary was seated near the window, a small table drawn up beside her, covered with a bright mass of scarlet ribbon, and narrow white lace. The gray dressed doll in her lap, and before her, with sparkling eyes and smiling lips, stood little Sylvia. Her imagination was quite vivid enough to picture her doll's different appearance when it should be adorned with that generous supply of ribbon and lace.

Aunt Mary turned her eyes for a moment to the window.

"How gray it does look out of doors, to be sure. All gray together!"

"Does it, auntie?" said Sylvia absently. But the next instant recollection flashed back upon her, and she added with a little note of surprise in her voice:

"Oh, auntie, it does seem curious. You have said just the same words I said to myself a little while ago. But, do you know, it doesn't seem gray to me now not dull gray at least. I seem to be able to see a tiny hint, all about, of the sun breaking through the clouds all in a minute, bright and beautiful as it did last week."

Aunt Mary looked at her little niece with a loving smile.

"Have Dolly's scarlet ribbons done all that for you, my darling?" she asked gently. So gently that Sylvia's little rosy face grew softly serious as she answered slowly:

"I suppose—it's that—auntie. But—are you thinking of something?"

"Yes, dear," was the reply, "and if you will bring your little chair here, and sit beside me, I will tell you what your words made me think of.

"A few months ago a lady was visiting some poor people. As the morning wore on she found herself in a dingy, dreary little garret. There was no one else in the miserable room but a poor sick boy lying in bed. There was nothing to be seen out of the window but a bit of gray sky. The window itself was gray with dust. Everything in the garret from the coarse gray blanket on the hard bed, was of a sort of dingy grayness. Poor and dirty, yet the boy's face looked bright.

"He held in his hand a rough little bunch of smutty buttercups and daisies.

"'Sally brought me these,' he said joyously, 'out of her missis's back garden.'

"'That was thoughtful of her,' answered the lady. She felt glad to think that anything had come to cheer that poor boy's gray day.

"'You like flowers very much,' she said, a few moments later, as she watched the boy smiling at those poor little flowers. He raised his eyes from them to her face.

"'They seemed kind of reminders, like, of the heaps of love there is for us everywhere, even when we can't see it.'"

Aunt Mary ceased speaking. There was intelligence, with tears of sympathy, in little Sylvia's eyes. "Auntie," she said, in a low voice, "that boy saw the light of the Sun of Righteousnes, you mean, even through all that great grayness of everything about his life."

"Yes, dear," came the gentle answer. "But a certain little girl I know, who is quite well, and surrounded with comforts, could not remember even that there was a created sun, for looking at a gray sky and a gray dolly. Could not let her own little face be a bit of sunshine to brighten the gray day, but could only look, 'a forlorn little creature.' Remember, my darling, that a poor suffering boy had the sunny light of the love of Jesus Christ in his soul, before he learnt to find joy and comfort in a few poor little smoke-dried London daisies. And now there is Miss Dolly, bright enough with her scarlet ribbons, I'm sure; so run away and play with her, but never forget, dear, where the true sunlight comes from, without which our very lives themselves must be gray."—*Sunday at Home.*

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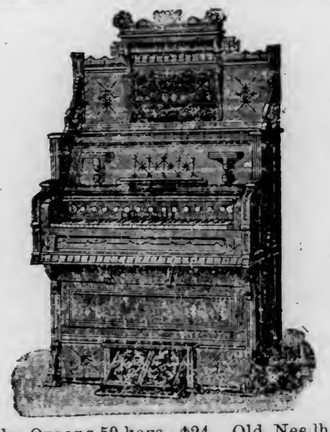
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State of North Carolina, County of New Hanover. } Superior Court.

D. O'Connor Administrator, C. T. A., of Thomas R. Radcliffe vs. Mildred La Treille Radcliffe, The Ladies' Benevolent Society of Wilmington, N. C., Grace Methodist Episcopal Church, South, of Wilmington, N. C., Mary A. Radcliffe, Robert Radcliffe, Kate Fuller and her husband Thomas Fuller, Margaret Radcliffe, Mary E. Schempf and her husband —— Schempf, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe, Kate C. Pridgen, Robert J. Pridgen and Virginia J. Pridgen and her husband R. S. Pridgen.

The above named defendants Margaret Radcliffe, Mary E. Schempf and —— Schempf her husband, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe and Robert J. Pridgen will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county to sell certain Real Estate in said county, in which they have an interest, to make assets with which to pay the debts of Thomas R. Radcliffe deceased; the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court for the county of New Hanover on 15th day of September 1894, at 12 o'clock m. and answer or demur to the Complaint filed in said action, or the Plaintiff will apply to the Court for the relief demanded in said Complaint.

Dated this 1st day of August, 1894.

JNO. D. TAYLOR,
Clerk Superior Court,
of New Hanover County.

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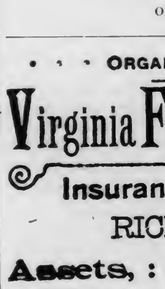
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SECULAR NEWS.

NORTH CAROLINA.

Lumberton Robesonian: Up to date the crops in this county are the finest for over twenty years.

Goldsboro Argus: The watermelon crop and trade of this section is something truly immense. In the farming territory lying between this city and Dudley alone, there are thousands upon thousands of melons being shipped daily to all parts of the country.

Clinton Democrat: We have seen a tomato, grown by Mr. J. L. Rose in his garden. It was eighteen inches in circumference and weighed two pounds and two and one-half ounces.

Salisbury Herald: Farmers in town to-day bring good news of the crops. They say corn is finer than they ever saw it and cotton is good. Good rains have fallen everywhere.

Charlotte Observer: Things have been quiet in the direction of Surface Hill for some months, but the monotonous music of the picks was broken Monday by joyous exclamations occasioned by a new find. A new pocket of ore was opened, which is one of the richest yet found. A bucketfull of the ore was taken out, and then the pocket closed. One hundred dollars worth of gold was found easily in the bucket. The pocket is to be opened up and worked later.

Monroe Enquirer: There is great complaint of musk rats on the creeks. A gentleman who lives near Waxhaw Creek, in Jackson township, tells us that acres of corn have been destroyed on that creek by the sly little animals.

The two students who led the Freshman class of more than one hundred students at the University of North Carolina last year were both prepared at the Horner School. Five of the base-ball team were also students from this school. By a system of awards instead of penalties, they have succeeded in stopping entirely the use of tobacco in the school.

DOMESTIC.

Judge Joseph Holt died in Washington City on Wednesday of last week. He held various prominent political positions, in one party or the other. During the latter part of the Buchanan administration he was Secretary of War. He espoused the Union cause heartily and under Lincoln was Judge Advocate General. He was conspicuous in the assassination trials and was charged with preventing President Johnson from receiving or hearing matter favorable to Mrs. Surratt and which might have saved her life—though his friends denied this. He was born in Breckenridge county, Ky., in 1807.

FOREIGN.

The Emperor of China incensed at the inaction in preparing for war has divested Li Hung Chang, the viceroy, of the order of the Yellow Riding Coat, which conferred upon him privileges next to royalty. By this action the services of the ablest man in the kingdom are virtually set aside though he is not deposed from office.

The Royal Geographical Society, London, has received information that the steamer which arrived of the Wellman expedition was crushed in the ice. Six of the seamen returned to Norway, but Wellman and the rest pushed on toward the North Pole. Their situation is critical.

Spain is uneasy now lest Japan should become dominant in the far East and her possession of the Philippine islands should be endangered. The Spanish government looking to complications with Japan has bought three warships.

Say Soes.

Among the replies to an advertisement of a music committee for "a candidate as organist, music-teacher," etc., was the following: "Gentlemen, I noticed your advertisement for organist and music-teacher, either lady or gentleman. Having been both for several years, I offer you my services."

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For those who lead a sedentary life exercise is very necessary, but if they are employed in any intellectual labour their recreation should be of a nature to make few demands on their brain power. For this reason fencing, gymnastics, riding and the like may sometimes be unsuited to either the overworked schoolboy or the student of full age, who should in that case try to find exercises which are so simple in character that the action becomes almost mechanical

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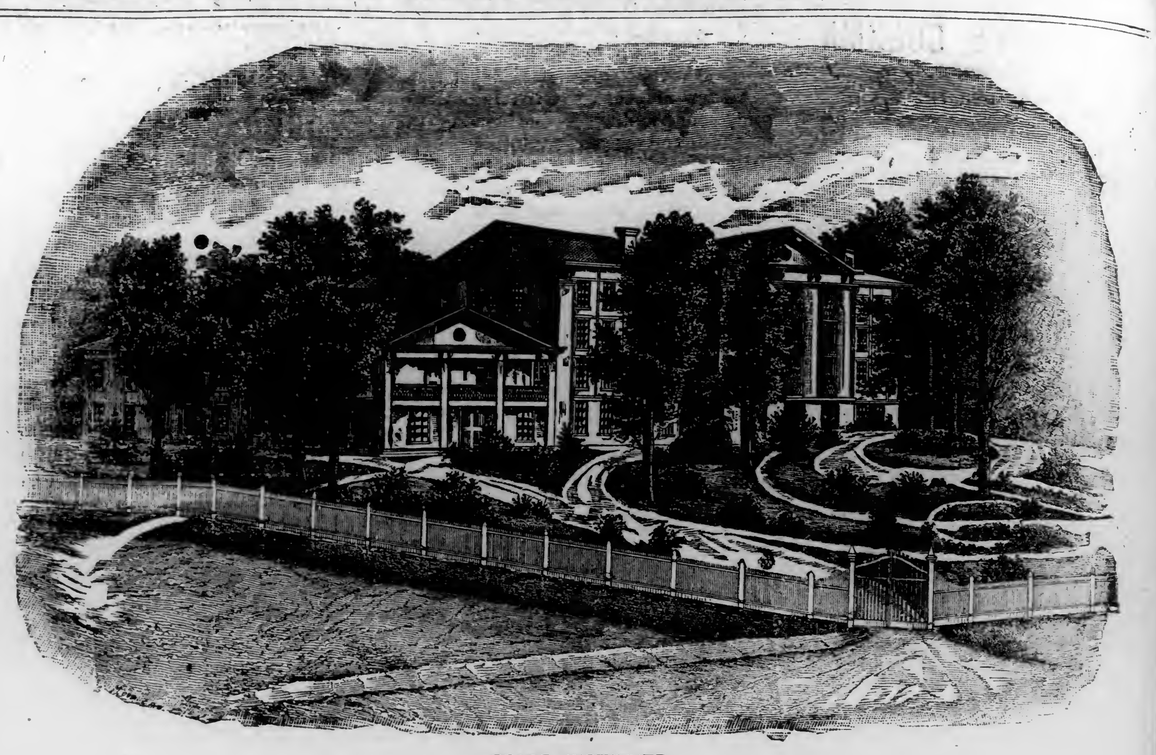
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	P. M.		.....
Leave Wilmington.....	*3 40		.....
			.....
Leave Marion.....	6 31		.....
Arrive Florence..... ..	7 10		.....
			.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence.....	*7 35	* 8 20	.....
Arrive Sumter.....	8 47	9 40	.....
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter.....	8 47	*9 58	.....
Arrive Columbia.....	10 10	11 10	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

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	No. 51	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia.....	*4 30	*4 20	.....
Arrive Sumter..	5 55	5 45	.....
		No. 59	.....
	A. M.	P. M.	.....
Leave Sumter.....	5 55	* 5 55	.....
	.....	.....	.....
Arrive Florence..... .	7 10	7 05	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence.....	*7 40	.. ..	.....
Leave Marion.....	8 23	.....	.....
Arrive Wilmington.....	11 10	.....	... ..

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May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

November and April—Education for the Ministry.

December—Colored Evangelization.

THE INSTITUTE.

The Presbytery of Fayetteville is in earnest to bring its Elders' and Deacons' into yearly council and communication upon their duties and their Judicious Committee has added for this third and subsequent years a commodious and permanent tabernacle of excellent acoustic properties. All this at Red Springs. Last year there was rain. This year there is more rain but happily ceasing to fall near the beginning though detaining some speakers by swollen streams and floating bridges. This lessened the attendance and put extra duty on me. I had an extra sermon and some other extra work.

The journey coming was very comfortable on the Carolina Central and our little party votes to call it the three C's. instead of two—to celebrate the courtesy, comfort and convenience we enjoyed. With malice for none we favor this route and shall hold on our way to Atlanta in its service.

The programme has been arranged to present a connected line of doctrinal topics from first to last by well prepared papers, two each day, with instructive and entertaining variety at other hours. The series of addresses by our Dr. HOGE on Israel in Egypt and the Exodus has been well received and sustains his reputation as a thinker and teacher; his lectures being clear, comprehensive and strong.

The attendance of elders and deacons is not as large as desirable and they cannot be induced to take as much part in the discussions as requested. They are modest and reticent, but can be trusted to take with them and use at their own home meetings the helps furnished by services, addresses, prayers and songs. They must be wiser for counsel and more earnest for work by reason of this Institute.

This Scotch section seems determined to hold on to these yearly meetings with such a proof of final perseverance that the dullest must see and be convinced of its truth. This will succeed. The duties of our church officers are being discussed by them with papers by appointed representatives. It is reaching our other Presbyteries as ministers, elders and deacons are here from them besides those of us invited to open discussions and conduct services. Dr. SHEARER, of Davidson College is here again because his addresses of last year were of great clearness, strength and instructiveness. They are not to be heard until this is being set up and may be referred to again.

The good fellowship among brethren and the enlarged acquaintance of their families is among the good results of this Institute The waters of Red Springs with iron magnesia and sulphur attract some. The open cordial entertainment provided at moderate cost encourages this and must tend to a yearly increase of visitors as well as delegates. The people of the district came in private conveyances and greatly enlarge the daily audiences.

These people believe in singing with the spirit and the understanding. They use the Gospel Hymns in the way they are intended and rightly provide that the churches shall have the Church Hymn books.

A whole day, Friday, is devoted to the work of Sabbath-schools, and appropriately as that is the work most directly administered and done by our Church officers and their families besides ruling and attending to church finances. This is not meant to supplant parental training and discipline and home instruction and worship, but to supplement that and reach out to destitute regions and families and to teach children otherwise neglected.

The Ladies' Foreign Mission Union of Fayetteville is setting in annual business and counsel at this time in this place, arranging their meetings so as to hear important addresses and discussions of the Institute and securing addresses on their own work as part of the Institute proceedings. By the labors and self-sacrifice of one woman, Mrs. McRAE, and at much personal expense in her travel, this Presbytery has been made the banner Presbytery in the number and work of its ladies Foreign Mission societies. Of the five thousand members of such societies in our Church, twelve hundred are in this Presbytery. Dr. DuBOSE, of China, has urged their union to prepare a history of its societies, how they were organized and how they work, and to offer this to our Church papers for publication. This they have agreed to do. There is one society organized a few years ago with six members, one Methodist, one Baptist, being of these six. Now they have eight members, every one earning her living at moderate wages. One is paying tuition for her seminary studies wherein she has already graduated. Yet these eight wage earners by self-sacrifice and with love for JESUS report sixty dollars sent by them to our committee for last year, just closed. This is simply wonderful and deserves to go to record many times to rebuke selfishness and encourage all our churches to work. Many such societies of this Presbytery are in the weaker feebler country churches, showing that this can be done with a blessing to such churches and the cause.

In short this Institute is far more and wider than a meeting and conference of elders and deacons, important as that is, and much as others need to hold similar ones, and we all are glad to share these blessings. A. D. M.

READING WHAT WE GIVE BELOW, ONE will scarcely feel that Ireland need pine for "Rome Rule":

"Ireland certainly seems to be enjoying a period of prosperity which has not been hers for years past. Statistics just published show that the deposits and cash balances in the Joint Stock Banks of Ireland now amount to thirty-five and a-half millions sterling, or eight hundred thousand pounds more than they were in the corresponding period of 1893. The balances in the Post Office and Trustees Savings Banks are six millions and a half sterling, or six hundred thousand pounds more than in July, 1893. This is double the highest increase in any of the twenty years from 1874 to 1893, inclusive. The railway traffic receipts for the last half-year are a million and a-half sterling, being higher than the amount in any previous half-year, and showing an incease of forty thousand pounds, as compared with the receipts for the first six months of 1893.

HERE AND THERE.

ON THE SECOND AND THIRD PAGES readers will find interesting matter for which we could not find room in the place usually devoted to articles of the kind. We especially invite attention to the discussion of "Our Present System of Sunday School Instruction." It may well be doubted whether any subject before the Church just at this time approaches this in importance.

WE TRUST OUR FRIENDS WILL NOT forget that we need all the money we can get. Please forward subcription, if due, and add to the favor by sending at least one new subscriber if you can.

WE CLIP THIS VERY INTERESTING item from an exchange:

"Mrs. William H. Vanderbilt, of whom little has been heard since the death of her husband in 1885, and who has kept so completely out of publicity that little is known of her movements, makes her home to-day the most active center of charity in New York. Soon after her husband's death Mrs. Vanderbilt organized an extensive system of charity, into which almost all of her enormous income goes. She cast about her for a man to take principal charge of the work, but under her immediate supervision. When she found him she gave him a liberal salary and so far as is known, never let any one know who he was or permitted him to tell. Under him are still other agents at smaller salaries, who make reports to him. These agents are kept in the dark as much as possible. For this Mrs. Vanderbilt has two reasons: a dislike of publicity and dread of being annoyed by the unworthy."

DR. RICHARDSON, ONE OF THE EDITORS of the Central Presbyterian, is now in Europe. Writing home to his paper a week or two ago he mentioned his visit to Hawarden Castle and to the church in which GLADSTONE worships. There he found printed and placed in a neat little frame, which was hung near the main entrance, the following suggestions to worshippers. They will suit any land or clime and we gladly give our readers the benefit of them

"ON YOUR WAY TO CHURCH."

"On your way to the Lord's house be thankful, be silent, say but little and that little good. Speak not of others faults, think of your own, for you are going to ask forgiveness."

"WHEN YOU REACH THE CHURCH."

"Never stay outside, go in at once, Time spent inside should be precious."

"IN CHURCH."

"Kneel down very humbly and pray. Spend the time that remains in holy thought and prayer. Remember the awful presence into which you have come. Do not look about to see who are coming in, nor for any other cause. It matters nothing to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service. Do not miss one word. This needs a severe struggle. You have no time for vain thoughts. The blessed Spirit will strengthen you if you persevere."

"WHEN SERVICE IS OVER."

Remain kneeling and pray. Be intent and speak to no one until you are outside. The church is God's house even when prayer is over. Be quiet and thoughtful as you go through the church yard."

"ON YOUR WAY HOME."

"Be careful in your talk, or the world will too soon slip back into your heart. Remember where you have been and what you have done. Resolve to try and live a better life."

WHILE THESE SUGGESTIONS, ALL, ARE so heartily to be commended and recommended, that we hardly care to select one from the rest, we must call attention particularly to that which refers to behavior "In Church." Irreverence in the house of GOD during or preceding divine worship is a most flagrant sin and yet of such common occurrence as to largely escape notice. One often sees those who are recognized as the most humble and consistent followers of CHRIST, perfectly oblivious of the solemnity due to time and place of worship—whispering, sometimes talking, jesting and laughing—and all from sheer thoughtlessness; utter forgetfulness that they have come to meet their LORD, to offer to Him the homage of prayer and praise and receive from Him the blessings of joy and peace.

IN OUR NOTICE OF THE MINUTES OF the General Assembly we omitted saying the price of each copy is 25 cents—and that each minister and church officer, at least, ought to own a copy.

WE HAVE A TENDER FEELING FOR THE Agricultural and Mechanical College of North Carolina, not the less perhaps that we had not counted largely upon its proving successful. Our Legislatures do sometimes hand out money for enterprises of which one finds little more to say than than that they find employment for persons who need employment but who, it is only fair to say, do not eat idle bread in the State's service. The results to the public do not justify the expense incurred. Not so the Agricultural and Mechanical College. It is doing good work and growing in favor. Last year the students numbered 193 and this year the faculty count on perhaps as many as 200. The material benefits in the industrial development of the State will increase year by year and soon will be incalculable.

AS WE ARE MAKING UR OUR FORMS we get the programme of the State Sunday-school Convention which meets at Durham on 21st–23d, with request to give a write-up. Too late. But the Convention really should not need a write-up. Its past record of good tells all that need be told. Mr. WM. REYNOLDS is to be there. We wish it all success.

WHAT THE AGE DEMANDS OF A MINISTER.

At the induction of a minister to the pastorate of a United Presbyterian church in Glasgow, lately, the following good advice was given in the course of the address delivered:

"To determine, whatever others do, to maintain the dignity of the pulpit as his throne of power, keep it sacred to Jesus only, and hold forth the Cross *plus* His personality, *minus* self, so loftily and definitely that all men may see it and be subdued by its melting pathos and appeasing love. There is no power in any creed that hides the Cross, and no life in any theology which denies or ignores the infinite glory of the eternal Son of God. Ours is a time of searching criticism in theology as in everything else. Nothing is now taken for granted. Even those things which have been most surely believed among us—the most vital truths of our religion—are being called in question, and we are getting new departures on every hand. Never was the human mind more restless, and infidelity, even in the guise of religion, more daring. The social, political, and religious aspect of our country and the world is *strikingly* portentous. All that is not *asbestos* is being subjected to a fiery trial, and all the wood, hay, and stubble burnt up. If ever any age demanded of a minister talent, energy, firmness, extensive reading, much learning, an intimate acquaintance with the living sources of truth, it is the present. Necessity is laid upon me to preach the gospel, not merely the necessity of a great duty, but of a Divine consecration and a mighty love, and that from a soul baptized with the Holy Ghost and with fire—alive with the very love and pity of the ever-yearning heart of Christ for the salvation of men—whom we preach, warning every man and teaching every man that we may make every man perfect in Christ Jesus.

AN INJUSTICE.

[Correspondence of the N. C. Presbyterian.]

One of the questions asked in the blanks sent to the churches in the spring is: Did your church pay the expenses of minister and elder to Presbytery and Synod the past year? The churches having pastors mostly reply: Yes. But not so with the small weak ones served by an evangelist. Here is the injustice. Generally the evangelist's salary is small, he must rent a house, his travelling expenses, too, are much greater than the pastors. And hence often, very often, he is utterly unable to pay out of his own pocket his expenses to the Presbytery, his group of feeble churches is also unable, and he must remain away. Yet often they would be the life of the Presbytery, their reports rendered in person would greatly stimulate. Besides, they are in an especial sense the servants of Presbytery, and yet no provision is made for them to get to the governing body for personal intercourse, for counsel, for encouragement. But is it replied the expense is generally small? Granted. But the local evangelist is *often* in such straits, that his worldly care concerning life's bare necessities almost crushes his spirit. It does often cripple his purse.

I think that each Presbytery should feel enough interest in these faithful frontiersmen that they should never be kept away from these profitable meetings from lack of means to pay their expenses. It would cheer them so in their work, and so make them more useful in their turn.

My idea is that if the Home Mission funds cannot bear the whole of their travelling expenses to Presbytery, they should receive the proportion, on the basis of what the Presbytery pays them. For example: An Evangelist has a field which pays him $300, Presbytery adds $400. Therefore Presbytery should guarantee 4-7 of his travelling expenses to the meetings. Is not this more just, than as matters now stand?

J. N. H. S.

The Value of a Church Paper.

It is astounding that some pastors, and the people generally, are so little interested in the circulation of a worthy denominational paper. Pastors stand sadly in their own light when they fail to encourage the members of their churches to take a good denominational paper. It is simply impossible for church people to be in the largest degree useful to their churches, to their denomination and to the cause of Christ at large if they do not take a religious paper. There is no investment of money which will bring larger returns for the Church, for the denomination and for Christianity than what is expended in procuring good religious papers. Five cents a week for the year will secure the weekly visits of a great, strong, wholesome and altogether superior religious paper. The general circulation of such a paper in a church is worth as much to a pastor as is an assistant in pastoral work. Church members cannot intelligently give to or work for denominational societies and other objects of benevolence except they be familiar with the scope and manner of their operations; and such familiarity can come only from the weekly visits of a religious newspaper. In all our churches there are many young members who were brought up outside of our denomination; there is also a considerable proportion of such who are more advanced in years. How can they know what our contemporary enterprises are, and how can they come into touch, either with the living present or with the hopeful future, except they take a weekly denominational paper? Men of wealth could not do better with hundreds, or even thousands, of dollars than to aid the pastor in introducing a worthy denominational paper into churches and missions. A pastor in this city a few weeks ago paid for twenty copies of such a paper to be sent to as many families connected with a mission of his church. Could he have made a better investment of the amount?—*Christian Intelligencer.*

The Presbyterian.

LET DOWN YOUR NETS.

Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there,
And the sea is wide, and the pitiless tide
Bears on its bosom—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draught" for Me!
He stands in our midst on our wreck-strewn strand,
And sweet and royal is His command.
His pleading call
Is to each—to all:
And wherever the royal call is heard,
There hang the nets of the royal Word.
Trust to the nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power,
And the King's own voice comes over the sea,
"Let down your nets for a draught" for Me!

—*London Presbyterian.*

IS OUR PRESENT SYSTEM OF SUNDAY SCHOOL INSTUCTION THE BEST?

[Correspondence of the N. C. Presbyterian.]

By our present system I of course mean the International System, as used in most of our schools. This system, if we understand it aright, is, that a body of men composed of representatives from all of the evangelical bodies, or as nearly so as possible, shall select certain portions of Scripture to be studied each Sabbath in every school in the world, and that the Bible be taken in course, so that each portion shall come within the scope of the lessons once in seven years, thus enabling the scholar to form some idea of each part. The Scripture thus selected is given to the world, each denomination prepares, so far as it is able a system of lesson helps, aids to teachers, etc. Publish houses, in direct connection. with, and under the control of no denomination, also prepare the "helps" (?).

In the system thus briefly outlined, we want to consider two points: 1st, the plan of selection, 2d, its adaptability to class work.

1st. Then as to plan of selection. It must necessarily be historic rather than designed to draw out any particular truth or system of truth. The composition of the committee precludes the latter. This can easily be shown. How can a Methodist agree to a course that brings out the points, and comes to the conclusions that a Presbyterian would delight in? No, there must be no point aimed at, no culmination no drawing out of the unity of the teaching of Scripture as we see it, at any period of the course. The plan of selection has, to many, been planless or worse. Why study half of the life of Paul, leave it for six months or a year's study in other parts of the Scripture that has no direct connection with it and then back to Paul? Who has been able to find the plan in the lessons of the last half of '93? I know that some will call to mind with pleasure the lessons in John. When for a whole year we studied that book; but who can tell the reasons that some portions were taken and others left.

2nd. Is this plan suited to class work for the whole school? That is is not may be abundantly proven. The best proof is the following. We quote from the Christian Observer, "The International Primary Teachers' Union at its meeting at Philadelphia passed the following resolution:

"*Resolved.* That we recommend to the Lesson Committee now in session in Philadelphia that they select a separate International Lesson course for the primary department, to begin January 1st, 1894, and that it consist of one-half the length of time used to cover the regular course."

This is nothing, if not a confession on the part of the primary teachers that the plan as heretofore pursued is not adapted to the needs of the whole school. This is no new complaint, and the above voices the sentiment of a host of those who have vainly attempted to teach to children of five lessons suited only to adults.

The advocates of the International Lessons claim for them three distinct and great advantages:

1st. The inspiration of the thought that all the world is studying the same portion of Scripture on the same Sabbath. This has, practically been given up by the committee when they ask the Primary Teachers, as they have done, to formulate a separate series for the primary department. This will cut off at least one-half of the Sunday-school world from the regular lesson and the union of study is thus destroyed. This advantage, if it ever was a real advantage, is already lost.

2nd. The concentration of the scholarship of the world on this particular Scripture. There are three things to be considered here; the teacher either sticks to the helps and interpretation of his or her denomination and derives no, even apparent benefit from this fact; or if they branch out into the teaching of another only confusion is the result; or, perhaps, they get hold of some of those "broad views" so called, edited by "irresponsible parties" then we have "confusion worse confounded." This vast multitude of helps is, at best but a questionable advantage. The helps are studied rather than the Bible, but every Sunday school worker knows of this difficulty without any elaboration on our part.

3rd. The whole of the great Sunday-school movement of late years is credited to this system of lessons. We do not doubt that they have been a factor and an important one in this work, but the main-spring of the whole is, to our mind, the desire for mutual helpfulness in the spread of the Master's kingdom. The great conventions have brought together workers, ventilated methods of work, etc., etc. These things are not inseparable from the International Lessons and if this system should pass away there will still be need of instruction "how to teach," etc.; there will still be inspiration in the meeting together of earnest workers in the cause and the matters discussed then will not differ in any great measure from those discussed now.

We will now consider three objections to this system:

1st. The Bible as a book does not come into the hands of the scholars. They study helps, bring helps to school, read out of helps, tell you what the helps say, but THE BIBLE is conspicuous by its absence from many, if not most of our schools.

2nd. The standards of our Church have no connection with the Sunday-school lesson and in many of our schools no place in the plan of study, they are crowded out by the present system of lessons. This is to our mind a very grave fault for we are not teaching to the children of the Church those things that are her life, and we have those in our midst, even as teachers, the Church's own children, who cannot tell, for they do not know, what the Church believes, and why? because the Church has not taught them. If the time has come for banishing all doctrinal teaching from our schools let us do it and not tack on to the end of a lesson a question from the Catechism that has no connection with it.

3rd. Dr. Joseph Lampe, in an article in the New York Observer against the Blakeslee System says: "It is neither wise nor safe to commit to irresponsible parties the selecting, arranging and explaining of the Scripture lesson to be taught to our children and to allow them to choose or point out the material by which these lessons are to be illustrated and enforced." This is just what our Church *is* doing. It may be, and doubtless is true, to quote Dr. Lampe again, that "The International Sunday-school Lessons are selected by a large committee of evangelical Christians who have the confidence of all the churches" but to whom are they responsible? and they do the selecting. The arranging and explanation is in many instances done by "irresponsible parties." To whom is Peloubet, Hurlburt, Pentecost, David C. Cook, The Sunday School Times, and a host of others responsible? And yet, in what school, if it is a school at all do not one, or all of these find a place. Dr. Lampe again: "The Lessons (Blakeslee System) with all their teaching materials are prepared by outside parties. Can any church, which holds a positive creed, afford to commit to irresponsible hands a matter of such great importance? Surely not. The issues involved are too serious. The faith and life of the next generation will derive their character from the quality of the religious education which the children of this generation receive." Just so. Why does not our Church with her "positive creed" SELECT her own lessons suited to and illustrating her own creed? Why does she not arrange and explain them herself? Why does she, can she afford to allow any body of men not part and parcel of herself, and under her authority to undertake *any part* of this responsible work. We quote again, "These considerations are strengthened by the fact that dangerous errors are actually disseminated by means of the manuals, lesson, helps and circulars which accompany the Blakeslee Lesson." The same can be said of many interpretations of the International Lessons. But if we do away with the International Lessons what shall we put in their place?

1st. Let us have a committee full of zeal for the Sunday-school work and knowledge of its needs; who are fully informed as to and in sympathy with the doctrines of our Church, and are under the control of our body.

2nd. Let them prepare a system of lessons that will bring the Bible as a whole into the hands of the children and make it impossible to prepare the lessons without it, thus giving them a personal contact with the Book as a whole, a thing they do not have now.

3rd. That the lessons be so arranged that the standards of the Church be connected with and part and parcel of the lessons so that our children be shown that ours is a Church founded upon the Bible, and that we as a body teach only what the Bible teaches.

4th. The lessons be graded so as to suit the scholars of different ages. Dr. Lampe admits that "The graded idea has manifest advantages in giving Bible instruction." He says: "This idea of the grading of the lessons is not new, and can be applied to the International or to any other plan of Bible study."

Then let us apply it to a system that shall embrace in one complete and beautiful whole, the Bible, the standards of our church, and the Sunday-school lessons, that our beloved Church may teach her children what she believes, why she believes it, and that all of her teaching is of God.

C. G. VARDELL,
New Bern, N. C.

HANDS TIED.

[Correspondence of the N. C. Presbyterian.]

A peculiar condition of affairs in Albemarle Presbytery, along one line of Christian work, is beginning, it is feared, to embarrass our work in several directions, and in one department of progress the situation is serious. It is thought that a brief statement will show our friends and helpers in the Synod how necessary is the continuance of their interest in this missionary Presbytery.

The larger churches are Raleigh, Goldsboro, Newbern, Washington, Henderson, Oxford, Tarboro. Then comes Wilson, Rocky Mount, Nut Bush, La Grange, Geneva. Notice how the ability of the majority is hindered by debt or by home enterprises—all just at this time.

This is apparent by the following example: A church building is a crying necessity at, say Parmele, where the circumstances all appeal powerfully for help. An appeal is sent to Raleigh. Result: The church there is about to build a new church themselves, and they are strained to the utmost.

Goldsboro: There they have recently finished Georgetown chapel, and are doing their utmost to remodel their old building, so much needed.

Newbern: Here we find the congregation keyed up to most excellent condition all along the line, and in addition repairing, changing and refitting their house of worship.

Henderson: Has nobly borne the burden of Brookston chapel, and suffering acutely the depression in the tobacco trade.

Oxford: Staggering on bravely under a heavy church debt, sadly weakened by business failures, removals and deaths.

Tarboro: Recently finished, meeting its obligations for Olivet and aiding the whole evangelistic field of her pastor and seeing where, in another point in the county of Edgecombe, she must soon bear the burden of another building.

Rocky Mount: Growing—but a large debt on her recently erected manse keeps her from aiding where she might desire to give.

Wilson; Again her hands are tied by a heavy debt.

La Grange: She needs more help on her debt, therefore her helping hands are tied.

Nut Bush and Geneva: In the tobacco belt our heads are above water. This is the condition of affairs in brief in the Presbytery.

Every church of much size and strength, save one, has just commenced some extra expense at hand, or is trying to meet a debt, or is beginning to breathe from a load just lightening. What is Parmele to do? and Kinston? and Mackay's Ferry—may I add Greenville too, for her church is not yet finished nor paid for? Then what for future development in church building? I look at other Presbyteries, and see large wealthy city churches in comparatively prosperous times, to which appeals are made, and from which aid flows to the feebler points around. But just at present the cry of Albemarle must mingle with these nearer appeals, and the aid so generously extended, is still needed, is expected brethren, and is, we trust, wisely expended.

S.

GREENVILLE.

[Correspondence of the N. C. Presbyterian.]

The following offer has been made by a gentleman to the trustees of our little church at this place:

If they will build a neat house of moderate size, *this fall*, and rent it to him, he will advance, *in lumber*, enough rent to build the house, and also will keep one furnished room as a "prophet's chamber," to be occupied by the minister, whenever he comes to Greenville. The trustees are not able to accept this offer, as the debt on the church is taxing our resources. A comfortable manse on our lot will be a necessity in a few years, when Greenville will be the centre of an Evangelistic field. Is there not a sanctified heart with a consecrated purse in a devoted hand, willing to invest a thank-offering, tithe, or a sacrifice, in this permanent benefit to an important Home Mission centre? Or is some Presbyterian, not able to give the principal, willing to lend, at a mere nominal rate of interest, for a term of five years, properly secured, a sufficient amount to erect the building? $700 will build the house.

J. N. H. SUMMERELL,
Tarboro, N. C.

BEERSHEBA SPRINGS—GRUNDY COUNTY, TENN.

Dedication of "Grace Chapel."

[Correspondence of the N. C. Presbyterian.]

At the invitation of Miss Grace G. McKeage, a member of Dr. Lupton's church at Clarksville, Tenn., I laid aside for two days, my evangelistic work, to climb to the crest of Cumberland Mountain "and view the landscape o'er" and dedicate to the worship of our Covenant-keeping God the beautiful new church built for those who summer at this delightful spot, and for those whose home is permanently on the mountain and adjourning valleys.

In honor of the loving heart who started and carried through this enterprise—it was named "Grace Chapel."

Her work of love has embalmed herself in the heart's of all who live there. Blending the forms of the Methodist and Presbyterian hand-books for dedication services—assisted by Rev. Mr. Wilson of Tracey City—the commodious and suitable building was solemnly set apart.

I had the pleasure of preaching the dedicatory sermon, and Mr. Wilson offering the prayer. How hearty was the singing! After about two hours interval, I preached again—Heb. xii. 1–2, and two young married women came forward, confessed their Master as their Saviour and were baptized, and one of them then had her babe baptized.

Believing parents, long deprived of church ordinances then presented their infants—and seventeen were baptized. Thus on the very day of dedication, Miss McKeage had the joy of seeing the first fruits of her labor of love.

Another fountain head for the issuance of fruitful streams to gladden the city of God, nestles hard by where start the streams down that mountain.

A happy day I had! three sermons; three large congregations and nineteen baptisms. "And in all places where I record My name I will come unto thee and I will bless thee."

Which?

It is fair to judge of a sermon, not only by the pleasure which it gives a hearer while listening to it, but by the abiding impression it leaves upon his mind. Two friends, on a recent Sabbath, went to hear two distinguished metropolitan preachers, and at the close of the evening were comparing notes as to the day's experiences. "I cannot exactly define the flaw in the morning's discourse," remarked one friend. "It was able, brilliant, and in a certain sense spiritual; but it sent me home to speculate and philosophize over matters which heretofore I had accepted in simple faith. It unsettled old beliefs, and gave me nothing satisfying in return. But from the other sermon, he continued, I came away with a great longing to get on my knees before the Lord, and implore Him to make me the man He designed me to be, and then send me forth to wider service for the blessing of mankind." One preacher stimulated the mental faculties, the other quickened the soul's noblest aspirations. Which sermon was the better of the two? Which effect is most to be desired?—*The Congregationaalist.*

A Powerful Sermon.

A very powerful sermon is contained in the following paragraph that we find going the rounds in our exchanges: When a young man who had recently found the Saviour was asked under whose preaching he was converted, he gave the following significant reply: "I was converted *under my uncle's practicing.*" Oh, for more preachers like that uncle—men and women who commend the gospel to others by their holy lives.

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PROVE TRUE.

What though on peril's front you stand,
What though thro' lone and lonely ways,
With dusty feet, with horny hand,
You toil unfriended all the days,
And die at last with man's dispraise?

Would you have chosen ease, and so
Have shunned the fight? God honored you
With trust of weighty work. And O!
The Captain of the heavens knew
His trusted soldier would prove true.

—*Joaquin Miller.*

MAGAZINES.

Our Little Men and Women for August so charmingly arranged by Alpha Publishing Co., for the small sum of $1 a year is ready for the little folks pleasure.

The leading features in the August number of St. Nicholas are "The Admiral and the Midshipmite," "American Bicyclers, at Mont St. Michel:" A Sketchof James Fennimore Cooper "The Bears of North America; How Meta Saved the Mill, and many others. The Century Co., New York.

PROGRAMME

Of Sunday-School Convention of Orange Presbytery, to be held at Burlington, N. C., Tuesday, 11th Sept., 1894, at 10 a. m.

MORNING SESSION.

Organization.

Oral Report from School.

Song.

1st Topic: The Normal Training of Sunday-school Teachers, led by Rev. W. R. Coppedge.

General Discussion.

Song.

2nd Topic: The Importance of the Teacher's Work, led by Rev. L. B. Turnbull.

General Discussion.

Song.

3rd Topic: Duty of the Church to the Sunday-school, led by Hiram Foard.

General Discussion.

Song.

AFTERNOON SESSION.

Song.

4th Topic: The Qualifications and Duties of the Superintendent, led by Rev. M. McG. Shields.

General Discussion.

Song.

5th Topic: Sunday-school Management, led by E. A. Snow.

General Discussion.

6th Topic: The Teachers' Meeting—Its Purpose and Methods, led by Rev. E. W. Smith, D. D.

General Discussion.

Song.

Opening Question Box.

Adjournment.

The Gospel Hymns (Nos. 1, 2, 3, and 4 will be used.

Will each school send a delegate? and will each delegate report about his school?

J. McL. SEABROOK,
Agent of Sunday-school.

Living for Others.

Every human being born into the world has a chapter of life, a page of history, however brief and fragile, evanescent and transitory the career of that being may be. Every human being dies, the senator and the sage, the sovereign and the savage. Birth is the tender starting point of a journey; death its end. And every man that dies has his monument. With some it is pyramidical and with others it is monolithic. Some monuments are of marble, some of bronze, and some are built of deeds—deeds that will last after brass and bronze, alabaster, marble and granite have disappeared. Earth hath nothing more solid than good deeds. A monument of works is always more enduring than any other. The tall obelisk on Bunker Hill may crumble to powder, but the battle of Bunker Hill is immortal. Independence Hall will disappear, but the Declaration of Independence will never perish. A principle will always outlast a stone; an idea will always survive a material structure. And so the deeds of a man become his most enduring monument. A marble sarcophagus is often nothing but a sculptured lie; a cenotaph with nothing under it; but a man's deeds are himself, and cannot be untruthful. Many a man whose grave is unmarked with even a single stone, has a towering monument of works. We have gone into the cemetery of Geneva and looked upon the grave of Calvin—a square block of unpolished granite that the stranger would hardly notice—with the initials of his great name marked on it; yet Calvin's real monument lifts itself so high that it touches the purposes of God. In Bunhill Fields, where slumbers the old Nonconformist dust waiting for God's trump to bid it rise, are two blocks of stone, one lying on the grave of Isaac Watts and the other pressing down on the dust of John Bunyan; but the monument of Watts is his inimitable hymns, and the monument of Bunyan is that famous allegory! In the grand melody of one and the gorgeous drapery of the other, their souls go marching on.

When Christ was crucified the Romans did not erect a monument over him. The Jews gave him no such sepulchre as their kings had in the valley of Jehoshaphat. But the great day of atonement witnessed the completion of the noblest memorial of human virtues that the world ever saw. Christ had a monument; its base was as broad as the world he came to save; and its summit was as high as the throne of glory to which he lifted his believing children. O, how full was that life of his of excellence, of nobility, of grandeur, of holiness! How it shone in comparison with all other characters! What biography is like his biography? What teachings are like his teachings? Thinking as never man thought; speaking as never man spake; acting as man never acted! This language was not used with reference to Christ, but how applicable to him—"Poor, yet making rich!" He was so poor that he had not where to lay his head, but he enriched every village he entered: he added to the wealth of every house whose guest he became. He had something of more value than gold, and that he gave. He gave a brother from the grave to Mary and Martha; he gave a son to the poor weeping widow of Nain; he gave eyes to blind Bartimeus; he gave a clean heart to wretched, demon-possessed Mary Magdalene; he gave principles and ideas to the nations; he gave blood and agonies for a lost world; he became poor that we through his poverty might become rich, that the whole wealth of his nature might be crowded into his gifts to the poor, sinful children of Adam.

And Paul declares that he and his fellow-laborers had the same spirit. They were amazing contradictions to all the people of their time. Their lives were a paradox that none could explain. They lived, he himself declares, "as sorrowful, yet always rejoicing, as poor, yet making many rich; as having nothing, yet possessing all things."

"Living for others," was the grand idea of both Christ and Paul. There was not a breath of Christ's life that was drawn for himself, not a drop of his blood that was shed for himself, not an agony of his heart that was endured for himself. Every element of his sufiering was for others—for the guilty and unworthy. He could stand before the world and say, "I weep that you may never weep; I bleed that you hearts may never be stung with anguish; I die that you may live forever." He lived for others, not for himself; he died for others, not for himself. He stood in the place of the great guilty world. He bore the brunt of a broken law, for others, not for himself. Thus he is the sublime model of all human virtue that culminates in living for others. It was the one grand purpose, the supreme achievement of his Sonship—to bring lost man to his Father through the breach in his own body. He hung aloft the banner of victory stained with his own blood. He trod the winepress of the wrath of God that he might have the vintage of the earth. In losing his life he saved it, and in saving it saved lost mankind.—*Christian Inquirer.*

Too Much Domesticity.

BY MRS. M. E. SANGSTER.

Does it ever occur to you, Mrs. Clever Housewife, that there are perils in being exclusively domestic? It is of course a praiseworthy thing to keep one's home in absolutely beautiful and elegant order, to have one's rooms dusted and shining, and spick-and-span, to arrange one's table with precision, and induce one's family to conform to rule's of invincible regularity! And yet, dear Mrs. Clever Housewife, one may pay too costly a price for this system, this elegance, this unapproachable excellence.

"What has become of that little lady who was your opposite neighbor on Elmwood avenue, in 1887," I asked a friend the other day. "I mean," said I, "the pretty, bright-faced little woman, whose doorsteps were a dream of cleanliness, and whose windows shone like mirrors; the one who dusted all the books in the library every week, and who finished the stairs with a hairpin in the corners."

My friend looked sad. A retrospective glance came into her eyes. "You refer to Mrs. Craig-holme," she said. "Poor child, she has been in a state of nervous depression bordering on insanity for the last three years. They have given up housekeeping, all the furniture is stored, the books are packed, the children are at boarding school, and Mr. Craig-holme spends his time in taking his wife from one place to another, hoping to rouse her from the apathy into which she has settled. The doctors said that her life had been too narrow It had shut about her like prison bars; she is a victim of too much domesticity.

A peril of this same virtue-turned-into-vice, is that we lose the power of seeing things in the right relations. To the intensely domestic woman, a spoiled batch of bread is a heartache, a delayed meal is a disaster, a spot on the paint is a catastrophe. She laments over trifles until she has no breath nor strength to spare for the real joys of life, nor, indeed, for the sorrows in which she ought to sympathize. Her sons and daughters, and her husband, too, are afraid of infringing on her province by criticizing where occasional criticism is deserved; they know how jealous is her pride in her housekeeping, and how resentful she is if any one, be he or she the dearest of the dear, does not consider it absolutely without a fault or a defect.

Again, Mrs. Clever Housewife, the over-domestic woman, as you must admit, cannot keep a servant. Her "girls," whether elderly women or slips of eighteen and twenty, are apt to leave her at unexpected moments, and she is always dissatisfied with the kitchen contingent, and always making changes. Her cooks drink, or are wasteful, or ill-tempered. Her waitresses break china and neglect their duties. Everyone who serves her fails to reach her standard, and wearies of her never-ending fussiness.

It is well to be a good housekeeper, but dear Mrs Clever Housewife, it is very poor economy to be this only, and nothing more. For the house exists for the convenience of the people whose abiding place it is, and whether it be palace or cottage, its single claim upon our respect and regard is summed up in the four little letters which make the word "home."—*Christian Intelligencer.*

Dont Be Mulish!

This is a free rendering of a striking verse in one of the Psalms, which runs, "Be ye not as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle lest they come near unto thee." Paraphrased in modern version the counsel might he rendered on this fashion: "Act like an intelligent being—not like a balky horse, or a stubborn mule. You have intellect, use it; you have knowledge and the means of acquiring information—employ them. Do not back, and balk, and kick, and turn, and refuse to work, until a bit has to be put into your mouth, and a halter strap on your neck, and chafing harness is put on you, and you are forced into the track of obedience, and the way of workfulness. Do not kick against the goads. Do not wait to be driven by force, and urged like a brute by strenuous means to your rightful work. Become amenable to the motives of conscience, of reason, of gratitude, of love, of loyalty. Respond to the appeals of God's law with instant obedience, with hearty devotion. Reflect upon his precious promise—I will guide thee with mine eye. Let the relations of loyalty, of fellowship, of sonship, be so close between you and the Almighty Father that you shall need only a glance of his eye, a motion of his hand, a whisper from his Spirit to move you in the line of prompt and obedient action. Do not wait to be pulled and hauled, to be haltered and harnessed, to be directed by affliction, by physical law, by the restraining and chastening influences of providence, by the penalties which make the way of the transgressor painful and hard. Be not like a mule—be a man!—*Central Christian Advocate.*

The Difference.

There are too many people, both in city and country, who require a more pleasant day and more favorable conditions for going to church than for almost any other purpose. If there is slush or ice on the pavement they feel quite excusable for staying at home; but they would not think of declining an invitation to dine with a friend if they had no better excuse. It is seldom that the roads are too muddy or too rough to keep the farmer from going to market with his produce, but how frightfully bad are they on the Sabbath! The young people must get to the social entertainment, however disagreeable the weather, but it is only at a time of unusual religious interest that many of them will encounter the storm to attend the prayer-meeting.

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Read Letter of
Mr. Thos. E. Lewis, of Tarboro in this paper. Write us for book and rent terms.

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The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address :

Rev. T. R. Sampson, D. D., from Asheville, N. C., to Fredericksburg, Va.

Rev. J. W. Tyler, from Cynthiana, Ky., to Georgetown, Ky.

Rev. G. S. Robinson, from Coleman, Texas, to Pineville, N. C.

Rev. C. M. Payne, D. D., after September 1st, from Concord, N. C., to Washington, N. C.

FOREIGN MISSION ROOMS,
NASHVILLE, TENN., Aug. 3, '94.

The Executive Committee of Foreign Missions met in special session at 9 a. m., called in view of the possible peril of our missionaries in China, Japan and Korea.

The Secretary reported that he had sent to the Secretary of State a list of the names of all our missionaries in those countries with their locations, requesting that the authorities in Washington do whatever might be possible for their safety.

Correspondence had also been had with Dr. Gillespie, Secretary of the Northern Presbyterian Board, with a view of concert of action with them should the occasion make it necessary.

Dr. J. W. Bachman, a member of the Committee, being in Washington City, a telegram was sent him to confer with the authorities and with the envoys of China and Japan. Cablegrams were also sent to China, Japan and Korea instructing the missionaries to take whatever steps might be necessary for their protection.

It is hoped that none of our brethren abroad are in personal danger, but knowing the disposition of the mandarins and Buddhist priests to charge all calamities befalling these countries to the presence of foreigners and seeing that in one place an anti-foreign riot had already occurred, it was thought best to leave nothing undone that could possibly contribute to the greater safety of our brethren there.

The Committee also took action requesting that the Church everywhere should remember these brethren and their work in special prayer-meetings at this time. The work is obliged to be seriously hindered temporarily even though the missionaries should not personally suffer.

It is hoped, therefore, that in special meetings as well as at the regular services of the churches, that prayer will be continually offered until the time of peril is past, and especially that God will overrule the present disturbance and apparent interference with his work to the furtherance of the gospel everywhere.

The Treasnrer's report showed the receipts for the month to be $8,192.34, a decrease of more than $4,000 as compared with the month of July last year. It is earnestly hoped that all church and Presbyterial treasurers having funds for our work will forward them promptly, so that we may send forward enough funds to the missionaries to enable them to take all necessary steps for their safety.

The first number of the children's missionary magazine was ordered to be issued in September, the name to be "The Children's Missionary."

A letter was read from Miss Charlotte Kemper, of Lavras, Brazil, reporting all well and expressing the nrgent need of a lady helper at that station.

Letters were read from Messrs. Robert Whyte and Dr. G. D. Mathews, of London, giving interesting acconnt of the visit of Mr. Sheppard and his party, and stating that they had made a profound impression in London, and that they had left in health and spirits on July 6th for Africa.

Letters were read from Messrs. Sydenstricker, H. M. Woods, M. H. Houston and J. L. Stuart, of China, reporting all well and the work progressing hopefully. Mr. Stuart's letter stated that at their last meeting they had sixteen applicants for baptism.

A letter was read from Rev. G.W. Painter, who is at Tacoma, Washington, stating that he was improving in health and hoped to be able to retnrn to his field before long.

A letter was read from Rev. W. B. McIlwaine giving interesting information of the work in Japan.

The usual routine bnsiness was transacted, and the Committee adjourned at 1 p. m.

S. H. CHESTER,
Secretary.

[The above items reached us some days after they were written and just too late for last issue—a part of the information we gathered from other quarters and gave to our readers last week.]

NORTH CAROLINA.

Presbyterian Home in Charlotte :—The Charlotte Observer says : A Presbyterian home is soon to be an institution of the city. As previously stated in the Observer, Mr. R. B. Alexander, with generosity highly commendable, gave the Presbyterians of the three churches a honse and lot on North McDowell street, valued at $1,200, to be used as a home for old ladies and children, and to be known as the Presbyterian Home. This offer Mr. Alexander first made conditional on the First and Second churches raising $600 each as a guarantee that the place would be kept up. He has, however, agreed to give the lot anyway and let the churches pay the amounts stipulated as they can. The home will probably be opened by September 1st.

Rev. Dr. C. M. Payne :—We see it stated that this brother having left Concord will begin his pastorate of the Washington church with the first Sabbath in September.

Mecklenburg Presbytery :—It will be seen by notice elsewhere that this Presbytery will meet in the Second church, Charlotte, on the 16th inst., to consider dissolution of the relation between Rev. T. A. Wharton and Steel Creek church, and other matters pertaining thereto.

SOUTH CAROLINA.

Lebanon :—A call has been made for services of Rev. James Russell who has been laboring here three months.

Heath Springs :—Rev. W. G. White, of Rock Hill, preached. Nineteen persons have united with the church.

TENNESSEE.

[For an interesting item "Dedication of Grace Chapel" Grundy County, Tenn., see second page.]

Lookout Mountain :—Pleasant and profitable meeting. Seven additions to the Presbyterian church and some unite with other denominations.

Rev. C. E. Sullivan :—Has been dismissed by Coluumbia Presbytery and will assume pastoral charge of the Second church, Nashville.

Ornan's Chapel :—This mission of the Tiptonville church has been revived by the ministrations of Rev. Wm. Thorne and has received eighteen new members to its roll.

ARKANSAS.

Mt. Zion Church :—Meeting of five days. Rev. Dr. S. C. Alexander preached. Sixteen were added to the church on profession.

MISSISSIPPI.

Poplar Creek :—Nine days' meeting. Five added to the church. Meetings conducted by the pastor and elders.

Forest Grove :—Eight additions to the church. Meeting conducted by Rev. L. H. Kimmons.

DOMESTIC.

The N. Y. correspondent of the Baltimore Sun says :

Among the legacies which have been paid out by the estate of the late Mary Stuart under her will are the following: $28,500 to the Rev. Dr. John Hall, $9,500 to the Rev. Dr. James McCosh, $4,750 to Dr. Andrew McCosh, $75,000 to the University of the City of New York, $200,000 each to the American Bible Society, the Board of Foreign Missions of the Presbyterian church, the Board of Home Missions, Presbyterian Hospital, trustees of Lennox Library, the Board of Church Erection of the Presbyterian Church and the trustees of the Theological Seminary of the Presbyterian church at Princeton. To each of the following $59,230: Presbyterian Board of Publication and Sabbath-school Work, Board of Education of the Presbyterian Church, Presbyterian Board of Relief, Board of Missions for Freedmen, New York Bible Society, American Tract Society, New York City Mission and Tract Society, American Sunday-school Union, Young Men's Christion Association, Presbyterian Home for Aged Women, Association for Relief of Respectable Aged and Indigent Females, Home for Incurables, Colored Orphan Asylum, Association for the Benefit of the Colored Children, Colored Home and Hospital, Children's Aid Scociety, New York Juvenile Asylum, Association for the Relief of Half Orphans and Destitute Children, Association for the Relief of Poor Widows with Small Children, Association for the Relief of Destitute Children of Seamen, New York Eye and Ear Infirmary, Manhattan Eye and Ear Hospital, New York Society for the Relief of Ruptured and Crippled, Woman's Hospital in the State of New York, Orphan Asylnm Society, trustees of Presbytery of New York and the New York Society for the Prevention of Crnelty to Children.

FAYETTEVILLE INSTITUTE.

[Correspondence of the N. C. Presbyterian.]

The Third Annual Elders' and Deacons' Institute for Bible stndy was opened on the night of August 6th, by sermon from Rev. A. D. McClnre, of Wilmington, N. C., on the subject assigned, "The Ministry of the Holy Ghost." This gave the Institute a good "send off." The subject was ably treated.

Tuesday Morning, Augnst 7th.

Is in keeping with the last few days, and it rains and don't rain, and the greater part of the morning is spent looking and waiting for the selected speakers, who with many others are detained on account of high water. Mr. McClure was used for the 11 o'clock service, and gave an excellent discourse on Persistence in Prayer

Dr. H. G. Hill, after waiting for the train, which was detained on account of a washout, came on by private conveyance, arriving about noon.

Tuesday Afternoon : Dr. Hill spoke on "The Bible, the Standard of Truth and Duty," which goes withont saying was good. Mnch sweet singing under the leadership of Mr. McClure. Short talks were made this afternoon.

At night : "How to obtain a Saving Knowledge of the Scriptures," was forcibly preached by Rev. D. Fairley. Thus closed the first day of the Third Institute.

Wednesday Morning, August 8th.

Prayer and praise services were conduected by Elder Hector McLean, of Laurel Hill church, reading of the Acts, and exhorting as to the duty of Elders, Deacons and Ministers as found in this chapter. Dr. P. H. Hoge, discussed the subject of "Israel in the land of Egypt." Rev. P. R. Law, then followed in the discussion of the "Covenant of Works." "Man's Depravity and Total Helplessness," was ably treated by Rev. W. B. Arrowood.

Afternoon : Praise services were conducted by Major J. R. McLean. Rev. A. D. McClure sang "Throw out the Life Line" in a most feeling manner, the choir taking the chorus, and after prayer he spoke on "Woman as a Factor in the Evangelization of the World." This subject was not on the program, but the Ladies' Missionary Society of Fayetteville Presbytery, through their representatives requested and insisted on a place for an address on the subject, and were delighted at their success, in securing an opportunity and such a ready, willing and effective speaker. After prayer and a song, "The Pastor and his Duties," were discussed by Rev. Jos. Evans, of Wilmington Presbytery in an able manner. After recess, at Mr. McClure's suggestion the whole Assembly of one thousand people or more stood and sang 'There is a Fountain Filled with Blood." Even many of the little children joined in this old familiar hymn.

Dr. Hoge then lectured on "Rameses the Great, or the Pharaoh of the Oppression," which was rich, as history, and delivered with the greatest of ease. It evinced careful and studied preparation by the speaker, and demonstrated that God is Supreme and overrules all things for His glory.

At night Rev. D. W. Fox, preached a sermon on Regeneration, and made an excellent exposition of that subject.

Thursday Morning, August 9th.

Prayer and praise services were conducted by Elder J. L. McLean. The subject discussed on yesterday by Rev. Mr. Evans, "The Pastor and his Duties" was taken up this morning by Dr. Hill who made a short but a good speech on the subject. At this juncture a request for prayer was read wherein a young man struggling against his besetting sin asked the prayers of the Institute in his behalf Dr. Hoge led in this prayer. Mr. McClure sang a song of prayer, "Jesus Saviour Pilot Me." Dr. Hoge then spoke upon "Jehovah and the God's of Egypt."

After recess, Rev. A. McQueen discoursed upon "Christ the Only Saviour," taking for his text, "God forbid that I should glory save in the Cross of Our Lord Jesus Christ." At the close of which Dr. J. B. Shearer led in prayer. This is said to be Mr. McQ's. best sermon. In the afternoon praise services were conducted by Capt. J. D. Malloy. The Office, Functions and Qualifications of Ruling Elders, was treated by Rev. A. N. Ferguson at this point.

Mutual Relations and Authority of the Eldership and Diaconate was opened up in a plain practical speech by Mr. J. W. McLauchlin, and was continued, elders and ministers, intermingling in discussing the subject.

This afternoon Dr. Hill as one of the committee in charge of the management of the Institute, made a report of its financial condition and showed the cost of the building and the calculated current expenses of this meeting. He referred to the liberality of Dr. J. L. McMillan in deeding to the trustees of this Presbytery the land on which the tabernacle rests and as much other ground as will be necessary for hitching purposes. On motion of Mr. Hector McLean, a vote of thanks was tendered Dr. McMillan and the building committee for what they had done for the Institute. This was responded to heartily by a rising vote.

At night Rev. W. F. Thom preached on Christ Our Righteonsness. A sermon full of good seed, which with God's promise will not return void.

Friday Morning, Aug. 10th.

This morning, Rev. J. S. Black seems to be acting chairman, and already new life seems to be infused into the day's work, from the fact that Mr. Black cannot introduce a subject nor speak in a dry manner, but with a smile on his own face he raises a smile on all faces before him, and with some little remark which he is sure to make, often causes harmless laughter. This is laid out for field day in discussing Sunday-school work in all of its phases. Prayer and Praise Service by Rev. J. S. Black.

Dnties of the Church to the Sabbath-school. The Parent's Dnties to the Sabbath-school. The Superintendent, his Qualification and Duties, were discussed by Revs. W. F. Thom, J. W. Johnson and Laymen J. M. McIver, A. D. McGill, Major M. McR. McLauchlin, of Cheraw, S. C., Capt. S. C. Rankin and Mr. Archie Johnson. These addresses and that of Mr. Jas. Dinwiddie, of Peace Institute, N. C., were spicy and full of life and zeal for the Master's work. Good thoughts, good counsel were thrown out and many duties and remedies pointed out, all of which let us hope will be put into practice, and good results be achieved.

A sermon on "Christ our Model," preached by Rev. A. J. McKelway, was a beautiful unfolding of our Saviour's life as absolutely perfect. This is the most applicable sermon or address of the occasion, fitting preacher and people of all stations of life alike Oh! that all people would imitate "Christ Our Model" in all avocations of life. Dr. Shearer led in a fervent prayer for God's blessing upon the word spoken.

Afternoon : Sunday-school literature and music was pleasantly, beautifully and intelligently discussed by Col. E. F. McRae.

The Teacher, his Qualifications and Duties, was well and truthfully presented by Rev. S. M. Rankin, one of the coming young ministers of Fayetteville Presbytery. After a song, Rev. P. R. Law spoke on "The Use of Our Standards in the Sabbath-school"—insisting on the use of the Confession of Faith and the Catechisms, of the Presbytertan Church, in the Sabbath-schools.

After recess, blackboard and pictorial illustrations were admirably given by Rev. A. J. McKelway. He recommended the use of Bible Lesson Pictures in all Sabbath-schools, as it is a good thing to teach by the eye as well as by the ear. Public discussion of Sabbath-school work was then entered into. Mr. Gilbert Patterson opening the discussion by saying that every phase of the work had been discussed, and nothing was left for him to say, but before he sat down it was evident that the subject had by no means been exhausted. Major McLean then made a few remarks and Rev. A. McMillan led in prayer.

At night among the many beautiful songs sung before the sermon, a solo (a prayer; No. 103 in No. 6) was most touchingly rendered by Mr. McClure. Rev. J. W. Johnson whose subject on the program was "Infant Salvation" thought it useless to discourse upon a subject that everybody believed, *i. e.*, in salvation of infants. So he spoke upon the salvation of living children, which he thought should concern us all the more than of those who are

"Safe in the arms of Jesus."

This the fourth day of the Institute has been the best in attendance and in discussion and in other ways. The weather has been fair, and with the exception of the intense heat, everything is as nice and pleasant as could be. The singing while not as strong as it ought to be—perhaps from the lack of books—is correct and melodious, two pianos and a cornet being used. Several good voices from different sections, are always found in their places in the choir. J. McL.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., Aug. 8th, 1894.

The Senate this week, after devoting a small portion of two days to debate, passed a bill that in the opinion of many well-informed persons deals with a subject of quite as much or even more importance to the future welfare of the United States than the tariff, to which months have been devoted without reaching a conclusion. The bill in question is for the further restriction of immigration and the absolute prohibition of the coming of anarchists. The bill passed by the Senate is a substitute for the House bill providing for the inspection of all immigrants by U. S. Consuls, and both bills are now in the hands of a conference committee. The Senate bill is a long one, the first three sections being devoted to providing for the exclusion of anarchists and for the deportation under certain circumstances off those already in the country, and the last three to the duties of U. S. Immigrant Inspectors, which the bill provides for. The House bill makes the U. S. Consuls abroad do the inspecting. Which ever bill, or parts of either or both bills, shall meet the approval of the conference committee, it is certain that the perfected bill will retain the provisions against the coming of anarchists, who are, a very large majority, in and out of Congress, believe doing great harm, particularly in our large cities. No one who has made even the most casual investigation of the class of immigrants we have been getting during recent years can fail to heartily endorse this or any other measure that promises to keep out the worst of them and to improve those we do get. It is an admitted fact that the very worst classes in Europe have furnished a large percentage of the last ten years immigration, and it is more than suspected that many of them have practically been compelled to come, for the good of the countries they left. It requires no argument to show that such immigrants do not make good citizens.

A motley congregation, indeed, was that which confronted Rev. Dr. Corey and a portion of the Epworth League of the Metropolitan M. E. Church, last Sunday. The pulpit was an empty box, surrounded by poles from which floated small American flags, under the shade of the near-by trees. The congregation was made up of the unfortunate men who have been deluded by smooth-talking demagogues into coming to Washington with one or another of the so-called "industrial armies," and the services were conducted in their camp on the Virginia side of the Potomac, just opposite Washington. Dr. Corey based his remarks upon the brotherhood of men, and at the end of the exercises he asked all who were desirous of returning to their homes to raise their hands. Every hand went up. He then asked them if the present movement to secure railroad transportation for them was successful would they promise never to start from their homes on such foolish mission again. Once more every hand went up in token of assent. One of the men made a few remarks, thanking Dr. Corey and the members of the Epworth League, and saying that the men never would have come to Washington if they had not been grossly deceived. The men have paid dearly in personal suffering for allowing themselves to be deceived.

Judging from the number of letters and telegrams received by Congressmen and others in Washington on the subject, considerable anxiety is felt for the safety of American missionaries in China, Japan and Corea, owing to the war between China and Japan. Dr. J. W. Bachman, who is at present in Washington, was requested by the Executive Committee on Foreign Missions of the Southern Presbyterian Church to see Secretary Gresham and urge upon him the necessity of taking some steps for the protection of American missionaries in the countries named. Dr. Bachman had an interview with Secretary Gresham but it was not very satisfactory. Secretary Gresham told him that the same protection would be given the missionaries as is extended to all citizens of the United States abroad, but further than that he could make no promises; that this government had no power to especially care for one class of its citizens more than another; that the interests of the United States were being amply looked after by our war ships, and should the missionaries at any port seek refuge on board an U. S. vessel, protection would be accorded them. All of which might have been taken for granted without a word from Secretary Gresham. If our missionaries can get only the protection they ask for from our war ships they will not get much, as most of them are in the interior and would but put themselves in additional jeopardy by attempting to reach a port, without even the certainty of finding a U. S. vessel there should they succeed in reaching it. It does seem as though this government might demand that the governments of the countries in which they are should protect American missionaries. Other governments do it for their citizens. T.

NOTICE!

To the Christian Brethren of Mecklenburg Presbytery :

We are glad to announce that the people of Steele Creek are preparing to entertain the Elders' and Deacons' Institute which convenes at Steele Creek, August 21st to 23d. Would be glad if all delegates who wish entertainment would write to B. T. Price Lodo, N. C. Delegates coming by rail will please notify us at once and they will be met by conveyances at Lodo on August 21st at 12 o'clock noon and 6 p m.

B. T. PRICE,
Ch'm. Committee of Arrangement.

Presbyterial Notices.

The 249th session of Orange Presbytery will be held at Burlington, N. C., commencing on Tuesday, September the 11th at 8 o'clock p. m.

Reduced rates of travel will be kindly granted from all points within the bounds of the Presbytery by the General Passenger Agent of the Southern Railway Company.

D. I. CRAIG,
Stated Clerk.

Reidsville, N. C., Aug. 12th, 1874.

Ministers, elders and other persons, intending to visit the next session of Orange Presbytery will please notify the undersigned upon a postal card, giving the day and the train upou which they expect to arrive.

CHAS. E. MCLEAN,
Burlington, N. C.

Concord Presbytery will hold the next regular meeting at Bethphage church, Cabarrus county, N. C., Sept. 11th, 1894, at 12 o'clock.

W. R. MCLELLAND,
Stated Clerk.

The committee of arrangements request that those going byRailroad purchase tickets to "*Glass*" and give notice of their purpose to attend the meeting to the committee that they may have conveyances ready to meet them. All who can are requested to go in their own conveyances.

Address, Dr. J. S. LAFFERTY,
Ch'm. Com. of Arrangements, Concord, N. C.

The Presbytery of Potosi, will hold its next stated meeting (the 92d) in the First Presbyterian church, Jackson, Mo., on Wednesday, September 12th, 1894, at 7.30 p.m.

GEO. W. HARLAN,
Stated Clerk.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE. D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Third Quarter.—Lesson IX.

Aug. 26.—First Miracle of Jesus.

John i.i 1–11. Commit vss. 1–5.

Golden Text. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory.—John ii. 11.

I. THE STUDY OF THE LESSON.

First Step. The connection between this lesson and the preceding is very simple. In i. 43, we are told that Jesus would go forth into Galilee, but first finds Philip, of Bethsaida, who in turn brings Nathanael, who was of Cana (chapter xxi. 2). They set out at once and on the third day (ii. 1) this event takes place in Cana.

Second Step. Master the points of the lesson: The wedding guests, vss. 1, 2; the domestic difficulty in which Mary turns to Jesus, vs. 3; his reply and her orders, vss. 4, 5; the miracle, vss, 6–8; its perfection, vss. 9, 10; its significance and results, vs. 11.

Third Step. Study with your helps any points needing explanation:

Vs. 1. *Cana of Galilee.* A village 8 or 9 miles northeast of Nazareth, and 60 miles from Bethabara.

The mother of Jesus. From this time always mentioned without Joseph. He had evidently died some time after Jesus' 12th year, when we last heard of him. Mary appears to have come to Cana especially to this marriage which was probably that of a relative, as she seems to have responsibility (vs. 3) and authority (vs. 5) in the management of the feast.

Vs. 2. *Both Jesus and His disciples.* Perhaps invited after their arrival; or, Jesus may have come to Cana especially to the wedding, and His disciples being with Him were asked afterwards; or, all may have been friends and previously asked, not as disciples of Jesus but as friends of the family; Nathanael was a neighbor, Philip a friend of his, and Andrew and Peter were Philip's fellow townsmen, while John and James were partners of Andrew and Peter.

Vs. 3. She turns to Jesus not only as one upon whose help and judgment she had been accustomed to rely, but, after the recent events, as one from whom miraculous aid could be expected. The last is evident from His answer.

Vs. 4. A verse of extreme difficulty. Not for its apparent harshness, for that is only in the English. The word for "Woman," was the most respectful form of address, equivalent to our "Madam," and the following words (lit. What to me and three?) is an orientalism whose significance depends chiefly on the tone of voice. It is evident from the following verse that she did not understand it as a refusal. The real difficulty is: (1.) That the changed relations implied in the question seem inconsistent with the following words, Mine hour is not yet come; and (2.) That these words seem inconsistent with the action that followed. The best explanation is found by comparison with a similar reply to a similar interference on the part of his brethren (John vii. 3–6). It is evident there that His "time" was the open manifestation of His Messiahship and the inauguration of the Messianic Kingdom. Such a thought He preceives lay hidden in Mary's appeal, and His reply is equivalent to this: Our relations are now changed; do not attempt to dictate my Messianic movement, or to press me into an inauguration of the kingdom before the time. It was a reproof, but a gentle one, and in his own quiet, unostentatious way He grants her request.

Vs. 6. *Six waterpots. ....purifying of the Jews.* Every Jew must have water poured over his hands before he could partake of food, lest he might have touched something unclean (ceremonially, and his food be ceremonially defiled by contact with his hands (Mark vii. 2–4). It was also a customary hospitality to wash the feet of guests on the removal of the sandals (Luke vii. 44.) One servant poured the water over the feet while another wiped them with a towel. For this the amount of water mentioned (from 100 to 150 gallons) would not be too much. The vessels were now empty, this ceremony having been at the beginning of the feast.

Vs. 7. *Fill.....with water.* It would have been as easy to make the wine without water: but (1) the knowledge of the servants that the vessels had been filled with water would make the *fact* of the miracle certain, preventing all possibility of fraud; (2) there is a fitness, or congruity—a conformity to the processes of nature—in using a kindred material as the *vehicle* of the divine power; (3) The *significance* of the miracle consisted in its being a *transformation* (see below).

Vs. 8. *Governor of the feast.* One of the guests selected by the host to preside. The same word, governor or ruler—it matters little which—should be used throughout.

Vs. 9. *Called the bridegroom.* The feast was at his house and was *after* the marriage. The procession (for which the virgins waited, Matt. xxv. 1 etc.) was from the home of the bride to that of the bridegroom; then followed the marriage and festivities, Matt. xxv. 10.

Vs. 10. *Have well drunk.* Implying satisfaction, not intoxication. Wine was the common beverage of the country—as we drink tea and coffee. The wines were light and intoxication was rare. The danger from its use now—of going on to use stronger liquors—did not then exist. It is one of the good things of God that have been made dangerous by man's peversions.

The good wine. Its excellence consisted in the richness of its flavor and not in its alcolic strength. Its great abundance (see note on vs. 6) not only made fraud impossible, but was to testify to the super-abundant gifts of the kingdom. At the same time it must be remembered that the Oriental laws of hospitality inuolved great multitudes of guests coming and going for several days.

Fourth Step. Make a summary of the lesson.

Fifth Step. Study the topics of the lesson in the light of God's Word.

1. *Jesus in social life.*
   - His presence at feasts, Luke v. 29; vii. 36; xii 37; xiv. 1, 7; John xii. 2 (compare Matt. xxvi. 6.)
   - Made a ground of accusation, Luke vii. 34.
   - His defence, Matt. ix. 15.
   - His approbation of, and blessing upon, marriage, *Lesson*, and Matt. xix. 4–6.
   - His presence in the home. Luke x. 38–42; John xi. 5; Matt. xxi. 17.
   - Christian consideration and helpfulness—recognizing the reality of social duties, difficulties and mortifications, Lesson, vss. 3, 8, 10.
   - Christian modesty and politeness, Luke xiv. 8.
   - Christian hospitality, Luke xiv. 12, 13; Heb. xiii. 2.
2. *The new wine of the kingdom.*
   - Transformed nature, vs. 9; 2 Cor. v. 17.
   - A richer life, vs. 10; Phil. iii. 7, 8 (1st clause).
   - Joyousness, Ps. civ. 15; Gal. v. 22; Phil. iv. 4.
   - The fruit of the Vine, John xv. 1.
   - Showing forth His glory, vs. 11; 1 Pet. ii. 9.
   - Foretaste of heaven, Matt. xxvi. 29.

Sixth Step. Whatsoever He saith unto you, do. If Mary could say this with simple confidence knowing Christ as yet only on His *human* side, how much stronger comes the counsel to us now that we know Him exalted above principalities and powers! And when we *do* His bidding the simplest acts become full of power and even at *our* words and deeds the transformations of grace take place.

II. TEACHING THE LESSON.

Draw from the scholars the names of the company with Jesus, which will review the last lesson. Connect it with the purpose in i. 43. Locate Cana. Give, or draw from the scholars, an account of an oriental wedding. Do not *magnify* the temperance difficulty. Simply give facts, and the gospel story will take care of itself. Bring out the lessons in Bible Readings 1 and 2.

Prize Questions.

ANSWERS TO QUESTIONS OF JULY 12 AND 26.

80. Resurrection on the third day, Hos. vi. 2.
81. 1. Herod the Great, King of Judea, and surrounding provinces; called in N. T., *Herod the king*, Matt. ii. 1.
    2. Archelaus, son of No. 1, ethnarch of Judea, Samaria and Idumea, Matt. ii. 22.
    3. Herod Antipas, tetrarch of Galilee and Perea, whole brother of No. 2. Married *Herodias* daughter of his murdered half-brother Aristobulus, and wife of his half brother Philip, Matt. xiv. 1, etc.; Luke xxiii. 7, etc.
    4. Herod Philip I, half-brother of Nos. 2, and 3; first husband of Herodias, and father of Salome. Held no office. Called in N. T. Philip, Matt. xiv. 3.
    5. Herod Philip II, tetrarch of Iturea and Trachonitis, called in N. T., Philip, Luke iii. 1. Half brother of Nos. 2, 3 and 4. Married Salome, daughter of Herodias and his half-brother Philip.
    6. Herod Agrippa I, grandson of No. 1, son of the murdered Aristobulus and brother of Herodias. He is the Herod of the *Acts*, called Herod the King, Acts xii. 1. He succeeded Herod Philip II as Tetrarch of Ituria, etc., Herod Antipas as Tetrarch of Galilee, etc., and at last gained Judea and Samaria.
    7. Agrippa II. Son of No. 6, Tetrarch of Chalcis, called in N. T.. King Agrippa, Acts xxv. 13, etc. Bernice was his sister, and so was Drusilla, wife of the Roman governor Felix, Acts xxiv. 24.
82. John viii. 6.
83. Gamaliel, Acts v. 34.
84. John vii. 15.
85. (a) At the Transfiguration, Matt xvii. 5.
    (b) When foretelling His death, John xii. 28.
86. (a) After the Temptation, Matt. iv. 11.
    (b) During the agony in the garden, Luke xxii. 43.

Correct answers have been received as follows:

Janet McDonald, 71, 72, 73, 77, 78, 79, 81(4), 82, 83, 84, 85, 86a
Bettie Overcash, 71, 72, 73, 74, 75abcd, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86.
Mary McIntyre, 71, 72, 73, 74, 75abcd, 77 78, 79, 80, 81 (5), 82, 83, 84, 85, 86.
Robbie McIntyre, 71, 72, 73, 74, 75abcd, 77, 78, 79, 80, 81 (5), 82, 83, 84, 85, 86.
Beatrice T. McEachern, 71, 72, 73, 74, 75 abcd, 76; 77, 79, 80, 81, 82, 83, 84, 85, 86.
Katie Monroe, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81 (5), 82, 83, 84, 85, 86.
N. E. Monroe, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81 (5), 82, 83, 84, 85, 86.
Miriam McFadyen. 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86a.
Estelle McIver, 71, 72, 73, 74, 75abcd, 76, 77, 78, 79, 80, 81, 82. 83, 84, 85, 86.
D. R. Johnson, 71, 72, 73, 74, 75, 76, 77, 79, 80, 81, 82, 83, 84, 85, 86.
Chas. E. McMillan, 71, 72, 73, 74, 75, 76, 77,79, 80, 81(6), 82, 83, 84, 85, 86.
Lila Lane, 71 ac, 72, 73, 74, 75 abcd, 77, 78, 80, 81(3), 82, 83, 84, 85. 86.
Willie Arrowood, 71, 72, 73.
Isabelle Robeson, 71, 72,73, 74,75,76,77,78, 79, 80, 81, 82, 83, 84, 85, 86.
Olive Wilson, 71 ac, 72, 73,* 74, 75, 77, 81 (5), 82, 83, 84, 85, 86.
Flora C. McNeill, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86.
Chas. P. Russell, 71a*bc, 72, 73, 74, 75, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86.
Mary Knox Johnston, 71, 72, 73, 74, 75abcd, 77, 78, 79, 80, 81, 82, 83, 84, 85.
Jas. A. Whitsett, 71, 72, 73, 74, 75abcd.

*Half value. Only reference given, or no reference.

The number after 81 indicates how many Herods were correctly given.

NEW QUESTIONS.

90. How many Simons (Simeon is the same name) mentioned in the N. T.?
91. Which of the Apostles had surnames, or or alternative names, and what were they?

SECULAR NEWS.

NORTH CAROLINA.

The News and Observer under management of Josephus Daniels came out in New dress on 12th inst. To both the retiring and the incoming editors we wish utmost prosperity and usefulness.

[Correspondence of the N. C. Presbyterian.]

Our obliging correspondent "M." writes from Greensboro that the hearts of Guilford farmers are cheered at the prospect of the greatest corn crop of almost a life time, with also the greatest abundance of fine melons, and with a fine crop of potatoes of both kinds in sight. These products will go far to make up the very great almost total loss of the usual abundant "fruit crop" this county is noted for.

Black River is to have s new boat. The "Frank Sessoms" was launched last Saturday. She is the largest boat that has ever run on the upper river.

Sanford Express: A very rich vein of new coal was recently discovered on the line of the Glendon & Gulf Railroad. This coal is of a superior quality and will probably be worked in the near future.

Salisbury Herald; All the farmers we have talked with declare they never saw corn and cotton looking better. and that the season is as good as could be desired.

Liberty Herald: Crops are looking very fine and the prospect for cotton and corn is much better than it has been for several years Judging from the height of the corn in this section, farmers will find a need for ladders to gather their crops in the fall.

DOMESTIC.

The outlook for cotton and all cereal crops is better in the West Point, Miss., section than for years.

On Monday last the U. S. House of Representatives agreed to the Senate amendments to the tariff bill and thus ended the long wrangle.

The attorney general of Illinois has filed a petition looking to depriving the Pullman Palace Car Company of its charter. The petition sets forth that the charter, as granted, allowed the company to purchase, control and convey such property as was necessary to the successful prosecution of its business. The corporation has far exceeded its privileges, the document declares, owning a vast amount of real estate in the town of Pullman and vicinity, which is in no wise necessary to the business.

At a meeting of citizens of Fort Worth, Texas, it was decided to raise $50,000 bonus to secure the Kansas, Oklahoma and Texas Southern railroad.

By a thunder and rain storm at Winona, Miss., bridges were washed away and fences carried away like straw. Corn was blown down and cotton in low places inundated—causing great loss.

FOREIGN.

Canton, China, has both the cholera and the plague. The latter is fatal in nine cases out of ten and since March 40,000 persons have perished of it.

Cholera has reached Poland and in Vienna 126 new cases and 83 deaths were reported on the 5th.

China and Japan are still engaged in warring. Japan thus far seems to have the advantage.

A sailing vessel and a fast cutter have sailed from Tromsoe, Norway, for Spitzbergern with a view to bringing back the survivors of the Wellman expedition.

A revolt has occurred in Moroco. A number of Kabelys have revolted and killed a number of Califs.

Cholera has obtained a foothold in nineteen Russian provinces and hundreds of deaths are reported daily.

In Peru the new President, General Caceros was inaugurated on last Friday.

Mecklenburg Presbytery.

I hereby call a pro-re-nata meeting of Mecklenburg Presbytery to be held at Charlotte, N. C., in the Second Presbyterian church, on Thursday 16th of August, 1894, to consider the following matters:

1. A request from Rev. T. A. Wharton for the dissolution of his pastoral relations with Steel Creek church
2. To give him a letter of dismission to Presbytery of Abingdon, if the way be clear.
3. To transact any necessary business in connection with the above matters.

H. M. DIXON,
Moderator.

Catarrh of Stomach.

Tarboro, N. C., Aug. 14, 1893.

For several years I have been a great sufferer from indigestion and tried all sorts of medicines for relief. About two years ago I had a severe attack coupled with catarrh of the stomach. I was given up to die. I bought an Electropoise and within a week was at my office attending to my duties and rapidly improved, gained in a few months twenty-five pounds and am in better health to-day than I have been for twenty five years.

About two weeks ago I had a severe attack of sciatica, could not lie down. Suffered severely. I applied the Poise and on the following morning awoke relieved; continued treatment for a day or two and have not had one particle of pain since. I believe in it and would not for many times its cost be without it. I used it for cramp on one of my children with instant success. If people will use according to directions I believe it will do anything claimrd.

Yours truly,
THOS. E. LEWIS.

WILMINGTON MARKET.

FOR

WEEK ENDING, AUG. 15, 1894.

SPIRITS TURPENTINE: Firm throughout at 27½ cents.

ROSIN: For Strained 85 cents and Good Strained 90 cents—closing steady.

CRUDE TURPENTINE: Hard $1.00, Yellow Dip $1.70 and Virgin $2.10 throughout.

TAR: Receipts taken day by day at $1.30.

TIMBER: Very little coming in and little doing. Note no change in prices.

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COLUMBIA, S. C.

FALL SESSION BEGINS SEPTEMBER 19, 1894.

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Female School.

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Misses Wailes, Principals.

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Extract of letter from the late Prof. B. M. Smith, D. D.

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Miss Wailes is thoroughly fitted for her position and is doing excellent work."

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Rev. C. HAMPTON, Principal,
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C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.
IN EFFECT JUNE 24th, 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m.
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "
SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m,
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m.
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.15a.m
LeaveMaxton	8.13 "
Leave Red Springs	8.50 "
Leave Hope Mills	9.39 "
Arrive Fayetteville	10.00 "
SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.42p.m.
Leave Hope Mills	5.05 "
Leave Red Springs	5.53 "
Leave Maxton	6.27 "
Arrive Bennettsville	7.30 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9.25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "
SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

NORTH BOUND CONNECTIONS.

Trains No. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No. 1 connects at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R., North and South Bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with the Atlantic Coast Line for Charleston, Savannah, Jacksonville and all Florida points. Train No. 3 connects at Maxton with the Seaboard Air Line for for Charlotte, Atlanta and all points South.

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The Presbyterian.

FOR THE FAMILY.

THE CHILDREN.

Only to keep them so,
Soft, warm and young:
The wee, feeble fingers,
The babbling tongue,
Tears that we kiss away,
Smiles that we win;
Careless of knowledge.
As guiltless of sin.

Only to keep them so,
Frank, true and pure;
Of our full wisdom
So lovingly sure.
Our frown all they shrink from,
Our fiat their law;
Our store, whence all gladness
They fearlessly draw.

Only to keep them so
Sweet hands that cling,
Sweet lips that laugh for us,
Sweet tones that ring;
Curls that we train to wave,
Feet that we guide,
Each fresh step a wonder,
Each new word a pride.

Only to keep them so!
Women and men,
Are the tinies that circled us
Lovingly then.
Gentle and good to us,
Patient and strong,
Guarding our weaknesses,
Bearing us long.

Tenderly mocking us,
Old thoughts and ways,
That scarcely keep measure
With life's rapid days.
Good to us—waiting,
Our sunset shows fair!
But, only to have them so,
Just as they were!

—*Exchange.*

Items for Lady Readers.

I liked to see in London the things that I don't see at home, and the outings of royalty is one of them. I have always wanted to see Queen Victoria, not so much because she is a Queen as because she is the particular Queen that she is. She has ruled England ever since I was born, and a good deal longer, and she seems as much a part of England as Westminster Abbey or the Magna Charta. Not only is she a Queen, but she is a woman who has held a most trying position in the most admirable manner, and I have a profound respect for her. The day before I sailed for New York I saw by the paper that the Queen was to be at Richmond that afternoon to attend the christening of new-born Prince. "Here's my opportunity," said I, but at the same moment remembered that I had accepted an invitation to attend the unveiling of a bust of Keats, given by his American admirers to the parish church of Hampstead. I went to the latter and listened to all the speeches and music, saw Mr. Goose pull the sheet (veil it is called for picturesqueness) from the bust, and saw Mr. Du Maurier, Mr. I Zangwill, Mrs. Burnett, Mrs. W. K. Clifford and a host of other well-known writers crowd past the bust into the vestry room, and then I jumped into my cab and drove to the nearest district railway. While waiting at a station, where we changed cars, I suddenly remembered the christening party at Richmond. But where was Richmond from that particular point? The District Railway has so many branches that you never can tell till you ask where they may lead to. "Can I go from here to Richmond?" I asked the guard. He answered that I could. "When will there be a train?" "There is one coming now." "When will it get to Richmonp?" "In sixteen minutes." I looked at my watch. It was just 6.30. If I had luck I would arrive in time to see the royal departure for Windsor. The guard waved his flag, the engine blew its penny whistle, and I sprang into the nearest carriage. In just sixteen minutes we were at Richmond, and I saw by the crowds in and around the station that I was not too late. There was no getting in or out of the station, so I joined the crowd standing by one of the gateways. Every window in the street above was crowded with people, the buildings were decorated, and the street was filled with loyal British subjects. Just outside the gate stood the bear-skins, so I knew that the Queen would pass that way. In a few moments a body of mounted hussars dashed past; then there was a fanfare of trumpets, a wild cheer from the crowd, and past the gate flashed a vision of brancing horses, a stout woman with gray hair, Scotch gillies, native East Indias, more red-coats, and the Queen had come and gone. But I had seen her The crowd made a made rush for the other side of the station to see her walk over the carpet from the coach to the railway carriage, but it only saw her suite, of which the East Indians were the most picturesque feature. You may say that I didn't see much, but I saw the Queen of England, and I saw a show that I wouldn't have missed for a good deal. I also saw that her subjects were eager to do her homage, and I could not but regret that she gave them so few opportunities of seeing her. A glimpse of the Queen in London is seldom to be had, though she may often be seen driving about Windsor and its adjacent parks, and if you go to the castle of a Sunday afternoon to hear the band play, you are more than likely to see her at one of the windows opening on the terrace.—*Jeannette L. Gilder, in The World.*

Things Useful.

Chilled Watermelon.—Split a nice ripe watermelon into halves. Scoop it out, removing the seeds. Now, with a silver spoon, chop the watermelon into small pieces. Sprinkle over about a half-pound of powdered sugar and the juice of a lemon. Turn this into a freezer, pack with salt and ice, and stir very slowly for about fifteen minutes, until the watermelon is frozen like soft snow. Serve in punch glasses.

Raspberry Blancmange.—Smooth four tablespoonfuls of cornstarch in an equal quantity of milk, and add to it a quart of boiling fresh milk, to which as it thickens add four tablespoonfuls of sugar. When it is cooked, stir in half a cupful of juice from fresh berries, slightly sweetened. Turn into a mold and serve with sweet cream. The juice from canned raspberries may be used, but is not as good as the fresh fruit.

Equal portions of cornmeal and red lead mixed with molasses and spread on plates will destroy roaches." And it did. I put it in several dishes and set them on the floor, and at nine o'clock stole softly out to see if they ate it. The dishes were so covered with roaches that the mixture was scarcely visible. The next night there were fewer at the feast, and in a week not a roach was seen. I lived seven years thereafter in the same house and never saw one.

Sweet Pickles of Ripe Cucumbers.—The ripe yellow cucumbers, many of which are yearly left in the fields after the few selected for seed are gathered, make an excellent sweet pickle and delicious chow-chow. To make the sweet pickles, select ripe cucumbers, peel them lightly, cut them in lengthwise strips and remove the seed. Lay them in a light brine, made by adding a cup of salt to a gallon of water. In twenty-four hours remove them from the brine, rinse them, put them in a saucepan and cover them with vinegar. Cook the cucumbers in this sweet pickle very slowly on the back of stove till they are clear and transparent. Add whole cinnamon, cloves, a tablespoonful of cassia buds, a teaspoonful of mace blades, and two ounces of green ginger. Pour the pickle in a stone jar, cover lightly, and in two months' time begin to use it.



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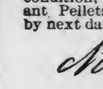
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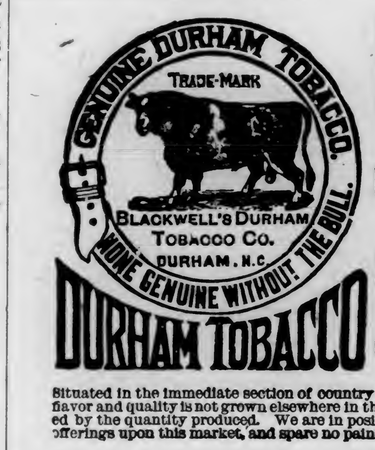
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Wilmington & Weldon Railroad & Branches and Florence Railroad.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated July 8, '94.	No. 23 Daily.	No. 35 Daily.		No. 47 Daily.
	A. M.	P. M.		A. M.
Lv Weldon	11 52	9 27		
Ar R Mount	1 02	10 20		
	P. M.			
Ar Tarboro	2 40			
Le Tarboro	12 25			
	P. M.	P. M.		
Lv R Mount	1 02	10 20		6 00
Lv Wilson	2 08	11 01		
Lv Selma	2 58			
Lv F'y'ville	4 35	12 51		
Ar Florence	7 25	3 00		
	No. 47 Daily.			
	P. M.			A. M.
Lv Wilson	2 18			6 35
Lv Goldsboro	3 05			7 20
Lv M'gnolia	4 16			8 29
Ar Wilm'tn	5 50			10 00

TRAINS GOING NORTH.

Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.		P. M.	
Lv Florence	7 30		7 25	
Lv F'y'ville	10 25		9 30	
Lv Selma	12 08			
Ar Wilson	1 00		11 27	
	No. 48 Daily			
	A. M.			P. M.
Lv Wilm'tn	9 00			7 00
Lv M'gnolia	10 40			8 33
Lv Goldsbo'	11 55			9 40
Ar Wilson	12 40			10 27
	No. 78 Daily.		No. 32 Daily.	
	P M		P. M.	P. M.
Lv Wilson	1 10		11 27	10 32
Ar R Mount	2 13		12 05	11 15
Ar Tarboro	2 40			
Lv Tarboro	12 25			
Lv R Mount	2 13		12 05	
Ar Weldon	3 19		12 58	
	P. M.		A. M	

†Daily except Monday. ‡Daily except Sunday.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m. arrive Rocky Mount 9 15 a m, daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m. arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m. Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m. Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R. R leave Latta 6 50 p.m. arrive Dunbar 8 00 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m Returning leaves Clinton at 7 20 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount, with Norfolk and Carolina for Norfolk daily and all points North via Norfolk. daily except Sunday.

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A REAL LITTLE ESKIMO BOY.

All the way down from the pole he came,
With a sealskin suit and a yard of name,
That each little everyday boy might know
How a little boy looks who's an Eskimo.

Think of a boy who's as big as that,
And never have tasted a thing but fat
And oil and blubber and reindeer steak—
Who never has heard of a buckwheat cake!

Jolly and broad is his dear little grin,
Showing the small boy fun within.
Maybe he'll tell you it isn't so bad
To be a real little Eskimo lad.

His stout wooden sled, all the long year round,
Goes screakety screak on the frozen ground.
His toes may be cold, and his fingers may freeze,
But he never is bothered with A. B. C's.

When he goes home, he'll astonish them there
With the curious things that they eat and wear
Down in the land when he went to show
How a little boy looks when he's Eskimo.

—*St. Nicholas.*

The Corn Lady's Story.

Little Bessie was out in the country, one week in October. Among the other pleasant events that happened to her was a visit with a little Corn Lady who lived in a large settlement of corn, near the barn.

Bessie had long admired the graceful, waving arms that the corn stretched out to her, and one day she decided to pay a visit to the field. The gentle rustling of the leaves and stalks welcomed her with a peculiar soothing melody. One old grandfather spied her first, and waved his arms in friendly greeting. The shaking of his loose-jointed head resolved itself into words, and Bessie declared that he said:

"Welcome, little girl, glad to see you. Come and let me introduce you to my family."

So Bessie bowed, too, when one after another of the tall heads about her bended low, and each murmured something she could not understand, but she thought it had a very pleasant sound.

She sat down and watched the curious motions that this strange family seemed to be making for her benefit. It was so soothing and delightful to be there among them that she took off her hat and lay down upon some soft leaves. Gradually their voices seemed to grow into a song, and Bessie was sung into slumberland by a beautiful lullaby in corn language.

It was then that she talked with the little Corn Lady. She never could tell just how they became so well acquainted, or how the conversation began. Bessie says the little lady spoke a pretty language, and thinks it strange that she could understand her so well. She told Bessie all about her own childhood, and if you will not mind I will tell you just what she said:

"Once upon a time there was no corn upon the earth and men had no knowledge of our family. We lived then on a distant planet, but hearing wonderful stories of this one, we decided to move here. At that time all this country was peopled with the red men. They welcomed us in their savage fashion, but so cordially that we never felt sorry we came.

"The story is told in our family about a certain brave Indian who thought a great deal about helping his people and desired very much to present them with a new kind of food. He was so earnest in his desire that he prayed daily for many days and went without food until he was rewarded by the appearance of one of our great-great grandfathers.

"This is the way he came and in this way have we all come since. A little feathery leaf appears above the ground. Then it pushes its way upward until it gets big enough to give a party, when it invites some of its little friends to visit it. They come up at this invitation and soon there are several leaves, and such a merry time as they have. They roll out from the first one and before long a stalk is supporting them. You might think we are fond of fighting because our leaves are so much like swords, but a fight or quarrel was never heard of in our family.

"Soon upon the stalk is seen the tiny beginning of the ear. Our ears are not like yours, you see, for they grow into food for you, and do not help us one bit to hear. These ears grow daily until the little grains of corn can be seen, like prim rows of bugs sitting on a log. All the while the ear is wrapped in its coat, called the husk, and on the end is its silky hair.

"Upon the top of the stalk are the blossoms, and when the proper time comes they shake down a kind of powder called 'pollen,' which the silk helps the ear to catch, and then the ear soon becomes full grown and perfect.

"We dry up in the fall, changing our beautiful green clothes for some dusty yellow ones. Then we wave our dry arms about and rattle a good deal until the farmer understands that it is time to gather the ears.

"You ask if we never get hungry? O, yes. But we get our food from the earth by means of little roots. They gather moisture and the sun draws it up through the stalk, and thus you see we are fed."

Just then a big gust of wind swept across the field and rattled the stalks so that Bessie was awakened from her sleep. She found that this long story that the Corn Lady had told her was a dream, but the strange thing about it is that the dream is all true.—*Ram's Horn.*

Flip.

"Stand, Flip! Stand, sir! Now listen well to what I say. This is the second time you have put your little nose in my lunch-basket and eaten up my buttered roll."

Here Flip came down all-fours, wagging his bushy tail, evidently well satisfied with his moral character.

"Stand, Flip! Stand this minute, sir! I'm not done scolding you, by any means. The next time you do me such a mean trick I'll tie you up and thrash you well! Do you hear, doggie? Well, Sir?"

Down came Flip again, as well pleased with himself as before. Peyton heard an unexpected sound of footsteps on the other side of the hillock, and sprang to his feet. Presently Brother Jo's broad back was seen moving across the meadow, and Peyton and Flip were soon at his side. Peyton wondered if Brother Jo had heard Flip's scolding; but, if he had, nothing was said about it.

Nothing, at least, on the walk; but that evening, before the lamps were lighted, as the family gathered in the twilight, Peyton was startled to hear the familiar sound:

"Stand, Flip! Stand, sir! and listen to what I say!" It was Brother Jo, sitting over at the west window; and Flip could be seen outlined against the evening sky, standing obediently on his hind legs.

"Is it you, Flip," said Brother Jo, "that uses my pen and gets it inky halfway up the handle? Is it you that tears up the day's paper into kite-tails? that turns down the corners of my books, and makes greasy finger-marks on them? Do you leave my door open, and drop crumbs on the floor, and play in my fire, and eat the apples off my table? Somebody does these things, Flip; and, if you can find out who it is, let me know, and, when your master ties you up for a thrashing, I'll thrash the fellow that gives me so much trouble."

Flip, turned loose, flew over to Peyton. "Flip's found him for you, Brother Jo," said the little boy, laughing, but with a red face, which the dusk hid. 'If Flip needs one thrashing, it looks as though his master needed six."

"Maybe that will teach the little master to be easy on people's failings when he stops and counts up his own," said Brother Jo, kindly.

Maybe it did.—*Sunbeam.*

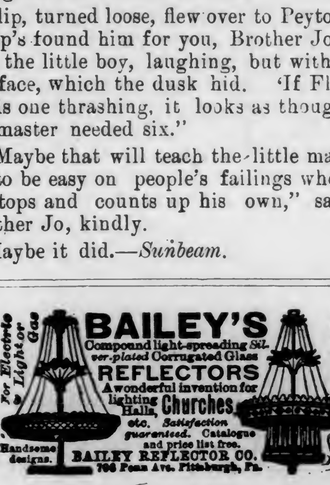
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Thirty-Fourth Annual Statement
EQUITABLE
LIFE ASSURANCE SOCIETY
For the Year Ending December 31st, 1893.

ASSETS.

Bonds and Mortgages	$22,808,916.74
Real Estate, including the Equitable Buildings and purchases under foreclosure of mortgages	23,928,724.53
United States Stocks, State Stocks, City Stocks, & other investments	89,253,593.42
Loans secured by Bonds and Stocks (Market value, $9,449,241)	6,934,463.33
Real Estate outside the State of New York, including purchases under foreclosure	14,396,857.64
Cash in Bank and in transit (since received and invested)	5,294,463.13
Interest and Rents due and accrued, Deferred Premiums and other Securities	6,439,378.11
Total Assets December 31, 1893	$169,056,396.90

LIABILITIES.

Reserve on all existing Policies (4 per cent. Standard) and all other liabilities	$136,689,646.57
Total Undivided Surplus (4 per ct. Standard), including Special Reserve of $2,500,000 towards establishment of a 3 per ct. valuation	32,366,750.33
	$169,056,396.90

We certify to the correctness of the above calculation of the reserve and surplus. From this surplus the usual dividends will be made.
GEO. W. PHILLIPS, J. G. VAN CISE, Actuaries.

INCOME.

Premiums	$35,537,369.59
Interest, Rents, etc	6,485,285.96
	$42,022,605.55

DISBURSEMENTS.

Claims by Death and Matured Endowments	$10,761,402.80
Dividends, Surrender Values, Annuities & Discounted Endowments	6,888,912.63
Total Paid Policy-Holders	$17,650,315.43
Commissions, Advertising, Postage and Exchange	4,615,745.29
General Expenses, State, County and City Taxes	3,089,438.08
	$25,355,498.80
New Assurance written in 1893	$205,280,227.00
Total Outstanding Assurance	932,532,577.00

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State of North Carolina, County of New Hanover. } Superior Court.

D. O'Connor Administrator, C. T. A., of Thomas R. Radcliffe
vs.
Mildred La Treille Radcliffe, The Ladies' Benevolent Society of Wilmington, N. C., Grace Methodist Episcopal Church, South, of Wilmington, N. C., Mary A. Radcliffe, Robert Radcliffe, Kate Fuller and her husband Thomas Fuller, Margaret Radcliffe, Mary E. Schempf and her husband ——Schempf, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe, Kate C. Pridgen, Robert J. Pridgen and Virginia J. Pridgen and her husband R. S. Pridgen.

The above named defendants Margaret Radcliffe, Mary E. Schempf and ——Schempf her husband, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe and Robert J. Pridgen will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county to sell certain Real Estate in said county, in which they have an interest, to make assets with which to pay the debts of Thomas R. Radcliffe deceased; the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court for the county of New Hanover on 15th day of September 1894, at 12 o'clock m. and answer or demur to the Complaint filed in said action, or the Plaintiff will apply to the Court for the relief demanded in said Complaint.

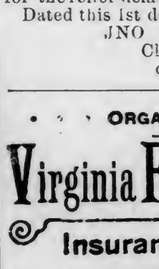
Dated this 1st day of August, 1894.

JNO D. TAYLOR,
Clerk Superior Court,
of New Hanover County.

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Professor in the School of Elocution.
THE REV. EDWIN MULLER.
Adjunct Professor in the School of Church History and Church Polity.
THE REV. ROBERT L. DABNEY, D. D., LL.D.
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RESOLUTIONS OF RESPECT FOR ALSA SOUTHERLAND, ESQUIRE.

WHEREAS, It has pleased Almighty God to remove from our midst, on Wednesday, 18th day of April, 1894, at his home in Rose Hill, N. C., of La Grippe, our beloved brother and ruling elder, Alsa Southerland, Esq. Therefore Mt. Zion church puts upon record this testimonial of this deligent and faithful colaborer. We desire to bear witness;

1. To his earnest and self-denying labors as an elder of our church for many years,

2. To the beautiful resignation which he displayed in the affliction of his old age, and the warm sympathy and generous aid which he continued to give to the Master's cause, even after he was called to lay down the battle and the strife.

3. To the victorious faith which sustained him in his last hours. Mt. Zion church extends its hearty sympathy to the bereaved family and praises God for the earnest work and victorious death of this honored member of His kingdom.

By order of the Session, May 13th, 1894.

R. D. CARR, Clerk.

PROGRAMME OF THE ELDERS' AND DEACONS' INSTITUTE APPOINTED BY MECKLENBURG PRESBYTERY.

To be Held at Steel Creek Church, Mecklenburg County, N. C., Aug. 21-23rd, 1894.

To the Elders and Deacons of Mecklenburg Presbytery. Greeting.

The committee appointed by the Presbytery take pleasure in submitting the following programme. But first:

A WORD FOR HEARERS.

Instead of a week's session, as held last year, the present Institute will last only three days. Therefore, we suggest that in justice to yourself and the programme as prepared, you endeavor to be present at the very first session on Tuesday, Aug. 21st, at 10 a. m. Again.

A WORD FOR SPEAKERS.

As these papers are neither intended to be exhaustive nor exhausting; but largely to open and stimulate discussion, it is hoped that they will not consume more than fifteen or at the outside twenty minutes in reading. A few exceptions are noted in which writers have been asked to give more time to certain important topics. Again

A WORD TO SINGERS.

Bring your Gospel Hymns Nos. 5 and 6. The music is in good hands. You may expect a treat.

Yours fraternally,
THE COMMITTEE.

Tuesday, August 21st.

MORNING SESSION.

10:00—Devotional Exercises, Rev. R. Z. Johnston.
10:30—Enrollment and announcement of Organization.
11:00—Address of Welcome, Rev. T. A. Wharton. Response for Deacons, J. J. Osborne. Response for Ruling Elders, Jno. E. Oates. Response for Teaching Elders, Rev. J. M. Grier.

AFTERNOON SESSION.

2:00—Devotional Exercises.
2:30—"The Institute" (Five minute talks by the Committee.) Is it Needed? Rev. J. W. Siler. It's Past.....Rev. S. W. Newell. Its Methods.....Rev. F. D. Hunt. Its Opportunities, J. J. Osborne. Its Programme, Rev. Jonas Barclay.
3:00—Pan Presbyterianism, its History and Present Strength, Rev. Roger Martin.
3:40—Opening Question Box.
3:45—The Scriptural vs. Prevailing Ideas of the Qualifications for Church Officers, Rev. W. P. McCorkle.
4:00—Presbyterian Church Government, Rev. F. D. Hunt.
4:30—Presbyterian Church Courts Contrasted with our Civil Courts, Col. Jno. E. Brown, Rev. G. A. Sparrow.
5:00—The Church Member in the Sabbath-school, Jno. B. Ross.
5:30—Church Music, W. B. Newell.

Wednesday, August 22d.

MORNING SESSION.

9:00—Devotional Exercises, Rev. W. C. C. Foster.
9:30—Some of our Defects, Deacons W. A. Pearce, B. W. Barnett.
10:00—Some of our Defects, Elder H. K. Reid.
10:30—Some of our Defects, Rev. H. M. Dixon.
11:00—The Person and Work of the Holy Spirit, Rev. T. P. Barclay.
11:30—The Bible Idea of a Deacon, Rev. J. H. Boyd, D. D.

AFTERNOON SESSION.

2:00—Devotional Exercises, Rev. J. J. Kennedy.
2:30—The Scriptural Doctrine of Ordination, Rev. J. L. Williamson.
3:00—The Preaching We Need, J. J. Osborne.
3:30—The Functions, Duties and Responsibilities of an Elder, Rev. Roger Martin.
4:00—The Gift of the Holy Spirit for Service, Rev. T. P. Barclay.
4:30—The Deaconess, Rev. S. W. Newell.
5:00—Discipline, Rev. J. J. Harrell.
5:30—The Elder and his Pastoral Duties, Rev. R. A. Miller.

Thursday, August 23d.

9:00—Devotional Exercises.
9:30—How to Teach the Infant Class, Rev. L. H. Baldwin.
10:00—How to Teach the Bible Class, Rev. E. A. Sample.
10:30—The Duty of the Elder in Proclaiming the Gospel, Rev. R. C. Morrison.
11:00—How to Study the Word, Rev T. P Barclay.
11:30—The Prayer-meeting, Rev. Eugene Siler.

AFTERNOON SESSION.

2:00—Devotional Exercises.
2:30—Methods of Church Finance, Jno. E. Oates, Dr. J. T. Kell.
3:00—How May a Deacon Improve? Jno. F Love.
3:15—How May a Ruling Elder Improve? Dr. F. O. Hawley.
3:30—How May a Teaching Elder Improve? Rev. J. M. Grier.
3:45—Our Duty to Our Brother in Black, Rev. J. W. Siler, Rev. A. L. Phillips.
4:15—The Elder and Deacon in Time of Special Awakening, Rev. T. P. Barclay.
4:45—The Tithe, Rev. H. M. Dixon.
5:15—Opening of Question Box. Closing Remarks.

Say Soes.

Kidneys are nicest cooked on the gridiron. After they are taken off a little piece of butter should be placed in the inside of each, and a tiny pinch of chopped parsley dropped on the butter.

Dry meals, with hot water (or weak tea or coffee, but very hot) two hours afterwards, is said to be a cure for many stomach ailments.

MOTHERS.

"One good mother is worth a hundred schoolmasters," said George Herbert. Men are what their mothers make them. But if the mothers are peevish and irritable, through irregularities, 'female weakness," and kindred ailments, they find no pleasure, no beauty in the care of their babes. All effort is torture. Let all such, who feel weighed to the earth with "weaknesses" peculiar to their sex, try Dr. Pierce's Favorite Prescription. They will find the little ones a delight instead of a torment.

To those about to become mothers it is a priceless boon. It lessens the pains and perils of childbirth, shortens labor and promotes the secretion of an abundance of nourishment for the child.

When suffering from sick headache put a teaspoonful of liquid ammonia in a cup of hot water. Take a teaspoonful every hour or half-hour, if needed. It gives great relief.

The following is highly recommended as an effective insect destroyer: Put alum in hot water and boil until dissolved, then while it is hot apply with a brush or feather to the cracks where the pests are found. Ants, bed-bugs, &c., are killed by it, though there is no danger from poisoning.

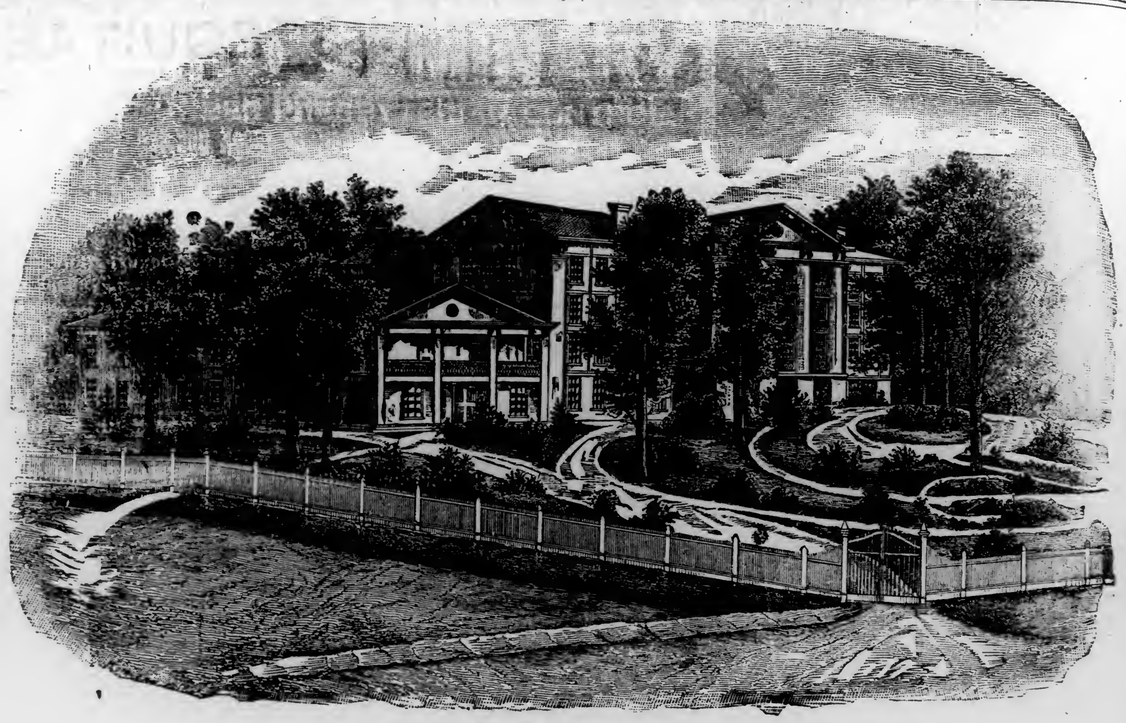
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Tickets will be on sale August 20th, 21st, and 25th, good to return on or before September 3rd, 1894.

Also for meeting of Grand Chapter, Eastern Star, New Bern, N. C., Aug. 28-31st. Tickets will be sold Aug. 27th-29th inclusive, final limit Sept. 4th in accordance with circular 1582. From competitive points the following rates: Maxton $8.15; Sanford, $7.75.

Also on account of North Carolina Republican State Convention, at Raleigh, Aug. 30th-31st. Round trip tickets according to circular 1582 and from competitive points: Fayetteville, $4.00; Rural Hall, $5.65; Greensboro, $4.05; Wilmington; $6.55; Maxton, $5.45.

Also for Knights of Pythias Conclave Washington, D. C One first-class fare for round trip to Fayetteville, Sanford or Greensboro. Tickets to be sold Aug. 22d-28th inclusive—final limit Sept. 15th, provided tickets are deposited with Joint Agent of the Trunk Line Association at Washington on or before Sept. 6th, 1894.



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State of North Carolina, New Hanover County. } Superior Court.

Mildred A. Sherwood vs. Richard Sherwood. } Notice.

The defendant above named will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover County for an absolute divorce from the bonds of matrimony; and the said defendant will further take notice, that he is required to appear at the next term of the Superior Court of New Hanover County to be held on the fourth Monday in September 1894, at the Court House of said County in Wilmington, N. C., and demur to or answer the complaint in said action or the plaintiff will apply to the Court for the relief demanded in said complaint.

This the 11th day of August 1894.

JNO. D. TAYLOR,
Clerk of the Superior Court of New Hanover County, N. C.

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THURSDAY, AUGUST 23, '94.

JOHN McLAURIN, - - - EDITOR.

CONTRIBUTING EDITORS:

REV. PEYTON H. HOGE, D. D.

REV. WALTER W. MOORE, D. D.

REV. ALEX. D. McCLURE.

Scheme of Annual Collection in the Synod of North Carolina.

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April—(One Collection) Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

November and April—Education for the Ministry.

December—Colored Evangelization.

OBSERVATIONS.

The waters assuaged and the attendance at the Institute grew from Thursday until Sabbath, when the crowd was variously estimated from 1,500 to 3,000 people. They came from all points of the compass on foot and by all manner of conveyances except the railway train. Happily no trains run on the Sabbath on the railroad which passes Red Springs. It was a painful surprise to learn that a Sunday excursion was run to our city of Wilmington on that same Sabbath day. If we do not protest and stop this Sabbath desecration our conservative Old North State will rush to ruin as so many are doing. Israel was in captivity until the land kept its Sabbaths which the people had taken. As certainly a curse rests against any people who desecrate this day. Chicago opened the exposition on the Sabbath day under plea of giving good to the laboring man. Within a year the harvest of anarchy has been reaped in the suffering of that same laboring man and the firebrand has heaped ruins where the beautiful buildings stood.

What rapid advances are seen in means of travel. A nice horse and buggy is all well enough for a pleasant short ride, but for a long journey we must have the vestibule train like the magnificent Atlanta special on the Seaboard Air Line, and a speed of forty to sixty miles an hour. No time to realize the importance of towns and cities like Clinton, S. C., with our Presbyterian paper and our Presbyterian orphanage and college and missionary training school, the blessing of God on the life and labors of Dr. JACOBS, still in the prime of lite, or Athens, Ga., and its university and distinguished Presbyterian names, and we are in Atlanta. The growth of this fine city is due very much to its facilities of railway travel and transportation. Once there we found the electric street railways hurrying the weary or the busy ones in every direction, to work or business, or parks, or the country. Instead of taking a day for sight-seeing by the older and idler way in open carriage, for a tithe of the expense, we can in a few hours from some convenient centre go and return in all directions and see all the public works, buildings and grounds.

This will include the church of Dr. BARNETT and that of Dr. STRICKLER, facing the capitol, whose lofty dome and well planned and constructed walls and apartments and elegant furnishing are the more impressive from the fact that all was done within the appropriation. It is one more evidence of the thrift of the people and their honesty. The interior, massive and beautiful, has noble decoration and portraits of distinguished citizens of the State including that of the first governor OGLETHORPE. The cheery ex-Confederate, State librarian Mr. MILLEDGE, has our thanks for his great courtesy and proved himself as chivalrous in peace and surrounded with weapons of peace as he proved himself courageous in the midst of war. The portrait of their grandfather, by his gifted sister who fell dead in her devotion to her class, hangs on the library walls. He it was who captured at Savannah when a youth the powder that gave the States our Bunker Hill. In another room is a framed commission of Governor OGLETHORPE to the father of this youth appointing him Captain of cavalry, one hundred and forty years before this great grandson received in 1883, the handsome silver set near by as testimonial of his comrades in arms for bravery in the war between the States. Another portrait of this capitol is that of Mr. STEPHENS, of delicate frame, in his rolling chair. Out in the cemetery which you may see is a monument worthy of special mention. It is a fine copy of the recumbent lion of Lucerne cut out of solid marble. It must be seen to be appreciated. It adds the features of the lion's paws on the Confederate battle flag and a few old muskets and a sword. The monument was secured as the last result of the labors of the wife of our kind friend, the librarian. She has been an invalid for more than twenty years and may have secured her own monument in this which is but the last of many memorials. This one is doubly attractive: "To the unknown Confederate dead." It was unveiled last year. How much does the world owe to its invalids! If only there were the patience, perseverance and persistence among those who are in good health and strength there would be untold blessings and beauty bestowed on mankind. Many a desert would blossom as the rose.

While in Atlanta we must not forget that one of the two most important branches of the work of our Assembly has its headquarters here. The Home Mission work in charge of Dr. CRAIG and his committee is organized and laboring to overtake the destitutions of our weaker Presbyteries, to maintain our feebler churches and to carry the gospel to the heathen at our doors, and in the compass of this fair South land for which our brave men fought and noble women suffered. The war is long passed. To its survivors there is a privilege of living over its deeds of courage and endurance without their bitterness of battle and of blight, but our generation must arise in noble appreciation of all that past with high resolve to make these times, times of peace. Our time to cement a common country in a common cause to evangelize the enemy not in civil affairs, but in the camp of our common foe to be conquered not by force of arms, but by the story of love and "the fruits of righteousness" "sown in peace of them that make peace." To do this our Southern Church must increase her gifts to carry on this work which Dr. CRAIG represents, or stand silent when the MASTER calls us to give account of our stewardship. What can we say then? Let us hope that the committee for Red Springs next year will give special attention to this cause in its arrangements. Our elders and deacons may meantime overtake the destitutions near at hand and give to send the workers to the borders.

By this same overland rapid transmit through Georgia under Lookout Mountain, across a corner of Alabama and the States of Tennessee and Kentucky our greetings are from a county seat of the Breckenridge district. We fear this disgraced public man will have disgraceful following enough in a three cornered party fight to fix shameful disgrace on the good people. These fear this and cry for deliverance. It may be that this curse across the way, the open saloon in this lately dry town, is party to this disgrace. Certain it is that the saloons of this town make rowdyism and profanity where we saw decency and order two years ago. It is the same everywhere. The saloon is the source and centre of personal profanity, political strife and public deterioration. The Institute is happy in this respect that Robeson county is a prohibition county. We may wisely abstain for our own sakes and the good of others and seek to persuade our neighbors and friends to put away the accursed thing for righteousness sake.

A. D. M.

HERE AND THERE.

SATOLLI, WHO HAS BEEN CALLED THE American Pope, has not yet reached the point where that title is appropriate, but the point will be reached if as is now reported the Pope makes his delegation absolute and sovereign. Now SATOLLI is answerable to the congregation of the Propaganda; under the action above referred to he will be subject to the Pope alone.

MUCH HAS BEEN MADE OF THE LATE pronunciamento of Mgr. SATOLLI concerning the liquor traffic—that is endorsing a bishop who forbade any Catholic society to give any office to a liquor-seller. Given its full force and effect this does not even bring the Roman Catholic church up to the plane of Protestantism in that particular diocese. It does not at all affect the status of liquor-sellers elsewhere. In New York for instance, where the large majority of liquor seller, are Romanists, no such order is issued. In fact the general effect designed is to create a specially favorably impression, in behalf of the Roman Catholic church, among those who will never look to see whether or not these brave words of denunciation are ever followed out in acts that are becoming to them. The Roman Catholic Church, powerful as it is will not enter upon a fight with the liquor-traffic. Its interest does not, in fact, lie in that direction.

WE FIND THIS CLIPPING IN OUR exchange. It is so Jackson-like that we regard it as perfectly genuine and give it to our readers accordingly:

When "Stonewall" Jackson was the unknown teacher at the Military School, Lexington, Va., an old comrade passed a night at his house, having with him a little daughter, only four or five years old. It was the first time the child had been away from her mother, and Major Jackson showed the greatest solicitude lest she should miss the mother's care. He wanted the little one committed to Mrs. Jackson's keeping for the night, but she was shy, and clung to her father. During the darkness and stillness of midnight the guest was startled to find some one in his room; it was the soldier professor, who had crept stealthily in to see that the little girl was snugly tucked under her covers and was not grieving for the absent mother."

WHERE IS DEBS? THE WATERS OF oblivion are fast gathering around him, and his work will soon be remembered only as a warning against the folly of accepting the leadership of mouthy demagogues—for all the demagogues are not among the politicians. Fortunately the country is fast recovering from the effect of the strikes and the stubborn disregard of Congress for the bill of the people. The crops, in the South at least, are abundant, and they have been made at less expense than usual. Because of these things, for which let GOD be thanked, the people are recovering their spirits, and better times seem just ahead. We sincerely hope the coming season, as now appears probable, will be one of more ease and comfort to all classes of toilers, in country and in town alike, than many that have preceded it.

MAJOR WORTH ORDERED A PRIVATE named CEDARQUIST to take part in target practice on Sunday. The private refused on the ground that army regulations forbade such exercise on the Sabbath. The private was taken into custody for disobedience. President CLEVELAND ordered the private released and Maj. WORTH to be tried by court-martial.

THE COURT-MARTIAL LAST WEEK acquitted Maj. WORTH on the ground that the orders to CEDARQUIST were "warranted by the exigencies of the occasion, and that the proclamation of President LINCOLN was not in force at present, not being part of the army regulations."

GENERAL BROOKE IN REVIEWING THE findings says:

"The reviewing authority desires that the result reached shall not be understood as sanctioning in any degree unnecessary Sunday labor in the army, but rather as the announcement of the principle that where an officer of the army is vested by law or orders with discretion in the performance of official duty, and he honestly and with reason exercises that discretion, he is not to be held criminally respon sible for any errors of judgment he may have comitted."

IT MAY BE NOTED THAT THE REVIEWING authority does not intimate that the "orders were warranted," but that an officer honestly exercising discretion in the performance of official duty should not "be held criminally responsible for any errors of judgment, he may have committed." It will be apt to put a stop to target practice on Sunday.

LET NO ONE SAY THE TIME WILL never come when the sale of liquor will be banned as the sale of other poisons now is. Some forty years ago, Mississippi, those will bear me out who knew Mississippi then, was as far from being a temperance State as is possible to conceive. North Carolina was as far ahead of it on that line as Mississippi is ahead of North Carolina now. Think of it! Hinds county has decided for prohibition—and in six counties only, out of seventy-five in the State, is the sale of liquor allowed by law. It can not be very long before Mississippi will be totally clear of the disgrace which inevitably hangs around the sale of liquor. It might go without saying that Mississippi is fast going ahead in educational and religious matters.

THE HERALD AND PRESBYTER IS right when it says:

"Many tell us that in these days of intense activity, when the demands upon the ministry are so great, frequent changes are necessary. No man, it is said, can endure the continuous pressure in one place for more than three or four years. He must then get relief by going to a new field and working over the material that he has gathered. For the brethren whose highest ambition is to be popular preachers this may be true; but for the upbuilding of the local church and of the interests of religion in a specific locality, there is nothing so favorable as a long pastorate. When the right man gets into the right place, he ought to stay there. And if he does, he may make a record over which angels will rejoice.

WE HAVE BEEN REQUESTED, IN THE interest of good government, to publish the address of the late Populist Convention to the people of this State. We must decline. We cannot publish political documents for any party. The PRESBYTERIAN in such matters is absolutely neutral.

Seeing God.

How wonderfully rich are the words of Jesus! It is like gazing long into the depths of a pure spring to ponder upon them. From unseen sources, ever fresh, increasingly reviving, clear, and sweet, they issue, a well of eternal life. No wonder the people as he talked marveled, and said, "Never man spake like this man." How his words grow in meaning as we think upon them as our own experience deepens! It may be that in his early ministry he gave to his disciples the simpler truths as we find them in the Sermon on the Mount, reserving the more deeply spiritual for his later teaching, as recorded by St. John. And yet what richer depths than in the beatitudes are anywhere else revealed? We hear him saying: "Blessed are the pure in heart: for they shall see God"—a teaching so simple and incontrovertible that a child may receive it. In order to see the Father's face and dwell with him forever in his sinless heaven, of course we must be good and holy. Who could believe otherwise?

But our first reception of this truth is very limited. It embraces only the conditions of our future blessedness; only the pure in heart can see his face there. But as we grow in the knowledge of Jesus, as we try out his doctrine in daily living, what infinite depths we find. The blessedness of a heart cleansed from sin, sincere and teachable, is, we discover, a comprehensive "seeing" everywhere, in all things, here and hereafter. The truth so very simple deepens as we gaze beyond our power to fathom its crystal depths. As we consider what seeing God in all things at all times means, with what longing do we cry out for the pure heart that thus beholds him behind the clouds of mysterious providences, holding with unerring wisdom and strength the government of men and nations, never losing sight of the divine love, the all-controlling force in the universe which will ultimately bring disorder into righteous harmony.

A heart made pure by the indwelling of the Holy Spirit sees God in the beauty of the things which he has made as others cannot see him. A refined nature or poetic mind may realize the beauty and get great enjoyment from it.

But when the loveliness of the landscape, the trill of the birds, the scent of the flowers, become, not only revelations of beauty, but also of the Author of all that is beautiful and good, with what exquisite delight do they fill the soul. The Christian's part,

> "In all the pomp that fills
> The circuit of the summer hills,"

is a rich and full possession. "The wonder and bloom of the world is God's free gift" to him in a peculiar sense. The overarching sky suggests the brooding love and care of God; the trees whisper of him; the mysteries in flowers and stones fill him with reverent awe; all nature, all experience, are touched with a light unknown to eyes upon which the divine finger has not pressed with the command, "Be opened." "Blessed are the pure in heart; for they shall see God."—*Selected.*

"Holiness" That Don't Help a Revival.

That kind that don't pay debts.

That overreaches in business.

That ignores the the golden rule.

That talks loud and practices low.

That rests in the theory of salvavtion while destitute of the experience.

That is nettled if it cannot boss.

That is afraid of Madame Grundy.

That "flares up" or gets "miffed" when crossed.

That, like Jacob, will cheat to get the best of a bargain.

That tries to pick the motes out of others' eyes when a beam is in its own.

That don't keep its promises.

That dresses like the world, gossips like the world, backbites like the world, and votes like the world.

That cares more for the glory of self than the glory of God.

Those who profess salvation and do the above things are in the way of revivals of religion, and should be "created anew in righteousness and true holiness."—*Selected.*

The word *lost* on the lips of Jesus Christ, is a word of deep and sad sympathy and pathos, and not of wrath, as so many understand it.

The Presbyterian.

TEMPTATION.

Oh, weary way! so dark, so hard, so rough;
With trials sore beset,
Like those which in that wilderness
Our Master met.

We struggle on and struggling fall,
Unless we look above
To him who sends his messengers
[illegible]nd of love.

We [illegible]ote too much the stones, the thorns,
Along our road;
[illegible]ands outstretched

[illegible] who hears each moan
[illegible] sore-tried breast;
Oh, may we know those messengers
Of love and peace and rest!

To thee they came when thou hadst won
Thy conflict brief.
To us they come in every weary hour
Of trial or of grief.

O angel ministers who strengthen us!
Forever are ye near,
In all our weary pilgrimage
Through desert drear.

O angel messengers! stay ever close;
Give eyes to see.
O Father-heart! give strength to bear,
And peace in thee.

—*A. G. R., in S. S. Times.*

Bits of Local Color.

BY AN IMPRESSIONIST.

The streets of Antwerp, where we disembarked, were more quiet than those of Philadelphia on Sunday. There was not the rush of church-going people, no rough children. Squads of soldiers passed with bands of music. At an omnibus-stand, people quietly entered the coaches, and waited their turn to start.

Many of the small stores were open, but seemed to be doing little business. Our artist eyes were enchanted with the arrangement of goods in the windows,—the butchers,' pastry-cooks,' etc.,—the massing of colors. The color of the buildings—light stone, with tiled roofs—gives a softened look to everything. No red brick, no dazzlingly white marble, no crudeness, offends the eye.

June is, of all months, the time to see the country at its best. That which lies between Antwerp and Paris (Picardy, in France) is very beautiful, and is like a succession of flower-gardens. There are no fences, though the rows of small, stiff-looking trees seem to serve as boundary lines. Brilliant red poppies (single), blue corn-flowers (bachelor's buttons), and our white daisies, grow everywhere, even along the banks of the railroad, in great profusion, varied with yellow flowers of dandelion shape and pink candy-tuft. All the land is carefully cultivated, and is divided into plats, like a vegetable garden. These are a study in the massing of colors, and one can easily understand why, in Paris, flowers and fruits are offered for sale each massed by itself; for that is the way they are seen in nature. One sees an immense patch of red poppies, one of daisies, one of corn-flowers, and at a distance these are simply masses of vivid color. The flowers grow more close together than in America. The grain-fields, too, are filled with these flowers, scattered among the grain. The trees are trimmed close, and kept small, so that the effect is of one landscape garden. The pretty, low, cream-colored stone cottages, with red roofs, add to the beauty.

One can hardly look out of the window, in Paris, without seeing several hand-barrows, made like a large flat tray, in charge of bare-headed women, in which fruits and flowers are displayed for sale. While there may be several varieties on the same barrow, each one is bunched by itself,—mignonette, forget-me-nots, carnations, roses,—almost every flower we know, and all large and fine specimens.

The fruit is as fine as the flowers. Strawberries, cherries, peaches, apricots, raspberries, are very large, of fine texture and most delicious flavor, and are as perfect as if prepared for an exhibition. They are displayed in the stores in pretty baskets lined with green leaves, and are nicely served at the restaurants; for instance, a pyramid of large strawberries on a green leaf (maple, perhaps), with raspberries on the top and around the base.

To St. Cloud, by way of the river Seine, is a delightful ride in the steamboat, and we went there on Saturday, the boat stopping at Sevres, where the china is manufactured. Saturday is the day selected for weddings by the middle classes, who keep up the customs of their forefathers, and do not try to imitate the rich. The wedding party is arranged in couples, and walks in an orderly procession, headed by the bride and groom, followed by the parents, then the relatives and friends. They go first to the civil magistrate, then to the church, and then go, either in one large carriage or in hacks, to some park to enjoy themselves. At St. Cloud we saw six of these parties, as we sat in front of a restaurant in the park there, and watched them with a great deal of interest. Some of them walked demurely past us, in spite of the exertions of a baritone singer to induce them to stop, but others were evidently bent on having the best time possible.

The bride wears a white dress,—of alpaca, cashmere, or satin, made with a demi-train, which is pinned up in the back, to allow freedom in walking,—and her hair is dressed high, with orange-blossoms. Her white slippers seem hardly the thing for walking over the pebbly paths. The rest of the party have new clothes for the occasion, some of these as pretty as one sees anywhere. The men wear black suits and high black hats.

Leaving the carriages outside the park, the party forms in procession and walks down the avenue of lindens, stopping at pleasure at the merry-go-round, where they all take a ride, then marching to a cafe for refreshments.

Another party came dancing down the path in high spirits, the bridegroom full of antics. We went close to them, as they stopped in a little grove. They formed in a ring, and ran around to the music of penny whistles and gay paper horns, which the men were provided with. Then the ring broke into a serpentine march. Finally they all sat down in a half-circle, the men standing at the base, and sang several times, solo and chorus, accompanied by the horns and whistles. They had a very good time in a very decorous way. This party had decorated themselves with small tambourines hung by red ribbons. Both families unite to pay expenses.

Well, Paris is fine! Our casement window opens on the street, and carriages are passing day and night. We can see the outdoor life of the people who sit outside the cafes eating and drinking. We notice the absence of street music, street children, and flies. There is a general feeling of cleanliness. The boys wear a black apron, made with a yoke, fastened in the back, and falling to the knee. They wear short hose, leaving the calf of the leg bare. It was impossible to get near the streets where the funeral of M. Carnot passed, but we saw many of the wreaths which were sent by the delegations, and were mostly immense, carried on stretchers by four men. These were of artificial flowers, with a background of real palms and evergreens. Some were over two yards in diameter.—*S. S. Times.*

The Luxury of Kindness.

Kindness has been defined as "the overflowing of self upon others." We change places, as it were, with others for the time. We seek to do for their relief or happiness as if the want or the misery in the case were our own. Thus the law of kindness is best embodied in the Golden Rule. True kindness however is more than deeds and relief measures. It is sympathy and tenderness—the actions of the spirit Benevolence, deeper than its popular sense, means *wishing well.* If kindness runs to help, besides the help it brings there is the encasement of love in which it is brought. And thus the blessedness it confers is a two-fold one.

Then there is the power which belongs to kindness. It is one of the great factors in the life of man. Just as sunshine and rain for his work in the soil; just as medicine and attention to hygiene for his body; so, for the joy and healthful development of his spirit is the influence of the kindness of his fellowmen. Soured and embittered through all his life is that person who, however ample his resources to preserve him from want, yet has been unaccustomed to the gentle deeds and the sympathies and the tender grace of his fellows. On the other hand, how do such kindly manifestations tend to improve one, and to evoke responsively the better points of his character. This is the talismanic charm which has opened many a door whose thick plates were deaf to all violent knockings, and whose hinges swung not to any other pressure.

Kindness to our fellows also greatly tends to incite them to similiar deeds. As they reflect upon the ever cherished experience of goodness received at your hands, the sublime rule of kindness, "Do as you would be done by," by a slight adaptation readily suggests to their conscience, "Do as you have been done by." The remembrance of their receiving brings with it the thought of their giving, and applies to the conscience the lesson of the parable, "Go thou and do likewise." Thus the exercise of kindness propagates and brings forth after its kind and throws out ever new roots.

By kindness unto others too, we bring good unto ourselves. Such acts leave a blessing as well as impart it. No one shows kindness but has its reflex influence in his own spirit. The great poet has said, "Mercy is twice blessed. It blesses him that gives as well as him that receives." And in higher wisdom and with still greater scope of benediction has the Saviour pronounced, "It is *more* blessed to give than to receive." There is a luxury in doing good when one is cheerful in his beneficence. And if kind deeds should not come back in reciprocated favors or returns of any kind, not even in thanks, yet verily he has not lost his reward. How pleasant to think that amidst the abundant sorrows of our Lord Jesus when upon our sin cursed-earth, this must have been one of His great joys—that He had such power of doing good! We delight to picture Him proclaiming the acceptable year of the Lord, healing the broken-hearted, preaching deliverance to the captives and recovering of sight to the blind, setting at liberty them that were healed. We think of the joy He brought to others in healing the sick and giving sight to the blind and recalling the dead to their desolate homes. But let us think also of the joy He must have brought to *Himself* in thus walking in the path of kindness—"going about doing good."—*Mid-Continent.*

The Day Dawn in the Sun.

Morning begins with the swing of the earth into the first glimmering rays of light from the sun. Spiritual light begins with the first approaches of the soul to Jesus Christ. All true converts are alike in two respects; they were once in the darkness of depravity and unbelief; their day-dawn began with the penitent turning of the heart to the Saviour. The Holy Spirit drew them and they moved Christward. Conversions have been very numerous lately, but no two persons have had exactly the same experience. With one person the first step was into an inquiry room. With another person it was the re-opening of a long-neglected Bible, or a betaking himself to honest prayer. A third began with a resolution of total abstinence from the decanter, for Jesus Christ cannot dwell in a soul that is drowned in drink. With thousands the first step is the banishment of some besetting sin; and as the sin went out the light broke in. No seeker after salvation ever finds peace until he has renounced his favorite sins, and done it in order to obey Christ. Obedience to Jesus Christ is the test of conversion.

Some people are consciously converted suddenly. They can fix the hour and the place and all the attendant circumstances of their new birth. They can point to the very arrow of truth that pierced the heart, and to the precise sermon, or prayer, or conscientious act that brought the healing balm. With the majority of Christians I feel quite confident that their experience in conversion is literally like the daybreak. A faint gleam of thoughtfulness grew into earnestness, grew into penitence, and enlarged into a fuller, deeper sense of the soul's need of Christ; then as the soul came on towards Jesus, the ruddier hues of hope appeared, and some flushes of joy kindled up; and the soul discovers that the night of unbelief has ended and the day-dawn has begun. "I have come to the conclusion," said a very intelligent Christian lady to her pastor, "that it is best for me that I have never yet been able to fix the exact time of my conversion; I am afraid that I should trust too much to it if I could. Now I trust to nothing but to continued faith and to living in happy fellowship with my Saviour."

Too many new converts are apt to think that the dawn is enough, that they have reached a certain desired point and need only to remain there. As well might our globe pause in its motion when a faint streak of morning light is reached instead of rolling on into the perfect day. Conversion is not the point of termination; it is the point of departure. It is a start. No one has a right to say, 'Now I trust that I am converted; the work is done; I am saved, and I need only join the church and ride on towards heaven.' This wretched mistake has dwarfed many a church member for life. They never outgrow their babyhood. Infancy is very beautiful in its place; but it must not last too long. I am charmed with the bright prattle of our little two-year-old grandson, who is playing with his toys and 'choo-choo railroad cars' in yonder nursery; but that same lively prattle ten years hence would not be so pleasant. 'When I was a child, I spoke as a child,' said the great apostle, 'but now I have put away childish things.' The first timid, brief, and rather incoherent prayer of a new convert in a social meeting is very delightful. It is music to a pastor's ears, and perhaps to the ears of angels likewise. Yet we should not be satisfied to hear the same prayer from him after ten years of sound Christian experience. Even Paul, a quarter of a century after his new birth into Christ, declares that he was still reaching forth unto the things that were before, and pressing towards the goal. The path of the Christian is like unto a shining light 'that shineth *more and more* unto the perfect day.'

Progress is the law of true piety. The 'convert' who never grows an inch in grace may well doubt whether he was ever really converted. And let the genuine convert never forget that as the germ of his spiritual life came from Christ, so his advance into godly, useful living will depend on his drawing closer and closer unto Christ. No amount of gas-light or electric burners can create a morning in this city; we must swing on towards the sun.

So it is in the nearer approach to and closer conformity unto the Divine Saviour that a convert advances into a robust Christian. We only shine, at best, by reflected light. All brightness and beauty come from our Sun of Righteousness; the plants of grace thrive only under His warmth. My young brother or sister, remember that *Christ's love to you* was an orb that beamed and burned before you ever beheld it. Christ's love turned your darkness into dawn. Christ's love to you is the unfailing shaft of light that shall stream into the valley of death-shade when you are passing over that river that hath no bridge. At evening-time it shall be light.

A rough old fisherman, who stammered in his speech, used to pray often in the weekly meeting, and one expression was always introduced into homely, fervent prayers—'Oh, Lord—lead us—more and more—into the love of Jesus—*for never was love like that.*' The nearer the old fisherman drew towards it the brighter and warmer it became; and now he stands—with certain other fishermen from Galilee—in the noonday glory of his everlasting King!

'Love here is but a faint desire,
But there the spark's a flaming fire;
Joys here are drops that passing flee;
But there an overflowing sea.

'Here shadows often cloud my day,
But there the shadows flee away.
My Lord will break the dimming glass,
And show His glory face to face.

—*Rev. Dr. Cuyler.*

How to Kill a Good Work.

In the first place, prevent its being proposed. Diffuse such an atmosphere of indifference and hostility that no one will venture to suggest such a thing. It is very necessary (from your point of view) not to do anything in particular. Inertia is one of the great properties of matter.

2. If, in spite of your indifference, some incautious soul proposes to do something, put on the extinguisher at once. Remark that the present is a very inopportune time for such work. It is just the season for spring house cleaning, or else having and harvesting has just begun, or the fall work is pressing too hard, or the weather is too cold to undertake anything. Or, if none of these objections are seasonable, remark that most every one has company now. Be sure to say that there is enough to be done at home without outside work.

3. If this fails to take effect, say that the work proposed is all well enough, but it ought to be done in a different way. This is a very powerful objection. Of course, it is better a good work should not be done at all than be done in any way but the right one. (As to which is the right way, any way suggested is the wrong way, and any way especially difficult or impossible is the only right one). If any one asks what you consider to be the right way, don't condescend to inform him. Wisdom is always more impressive when it is an unknown quantity; besides, you can't be expected to provide brains for the community.

4. If, in spite of this, the matter makes headway, impugn the motives of the workers. Nothing is easier, especially if they be zealous and devoted. Say that Mrs. A——"just enjoys anything of that sort." Of course to enjoy any form of Church work is monstrous. Say that Mrs. B——"just loves to take the lead in anything." (Everybody likes her to take it, but you need not mention that.) You might add that Mr. C—— loves to hear himself talk, Mr. D—— likes anything that will bring him into prominence and that Mr. E—wants to advertise his business. Ask, with emphasis, how much of this work would be done withdrawn from the public gaze. Add that you really believe these people think they are going to receive some sort of reward in another world, and that their good deeds will all be set down to their account! That ought to shame them out of it, if anything will, and you can be assured, if good works be a sin, you will never have to answer for any yourself.

5. If, by this time, any good work is not killed it must have a firm hold on life. But, if it still continue, you can hinder it considerably by always alluding to it with a sneer; by mortifying the workers as much as possible, and by giving out the impression that, if your exalted station and personal dignity did not forbid you noticing anything so insignificant, you could show all concerned how to do the thing as it ought to be done. You might, also, get up something yourself of a directly opposite nature, to draw off the attention of the community.

After having faithfully tried all these plans, you may rest assured that you have done all in your power, and, if the good work succeeds, your skirts are clear of all participation in the matter.—*A. S. in Presbyterian.*

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GOLD DUST.

Learning is pleasurable, but doing is the height of enjoyment.—*Novalis.*

***

The word of God moves along like a passing shower; wherever it comes it must be received at once, or it will be gone. How soon a man's "not now" becomes a "never,"—*Luther.*

***

It is for active service soldiers are drilled and trained and fed and armed. That is why you and I are in the world at all—not to prepare to go out of it some day, but to serve God actively in it now.—*Drummond.*

***

Be kind and just. God loves the tender heart.—
The heart that lives not for itself alone;
He knows what prompts each word, and will impart
New strength where sweet humility is shown.
To humbly walk with God be the aim
Of every soul who bears the Saviour's name.
—*Presbyterian Journal.*

***

Read your Bibles. Fill your whole souls with the thought of Christ; make Him not only a Redeemer, but a Brother; not only a Saviour, but a Friend.—*Canon Farrar.*

***

Sin, not till it is left, will duly sinful seem;
A man must first awake, ere he can tell his dream.
—*Trench.*

MAGAZINES.

McClure's Magazine for August contains many interesting articles and a series of portraits well arranged, which make it attractive.

The *Cosmopolitan* glows with interest and contains much that is excellent and readable. Address Sixth Avenue and Eleventh Street New York.

The *Century* for August contains for the frontispiece Pennsylvania Avenue, in Mid-Winter. Washington as a Spectacle by F. Marion Crawford, with pictures by A. Castaigne, The Closing Century by Henry Jerome Stockard, Doctor and Priest, Dora Read Goodale, The Coleman Collection of Antique Glass by Russell Sturgis, Dr. Morton's Discovery of Anesthesia by E. L. Snell, The Day's Shroud by Frank Dempster Sherman, The Wrongs and Perils of Woman suffrage by J. M. Buckley, The Right and Expediency of Woman Suffrage by J. M. Buckley, Conversation in France by The Benton. The Century Co., New York. Price $4.00 a year.

A WORD.

FROM THE ASSEMBLY'S OFFICE OF HOME MISSIONS, ATLANTA, GA.

In 1893 the total membership of our Church was 188,546. In 1894 it is 199,167, an increase of five and a half per cent. To those who have invested their money in Home Missionary work it will be an item of interest to know that much the largest percentage of increase was in the west; the increase in the Synod of Arkansas, being a little over 10 per cent., and in the Synod of Texas nearly 12 per cent.

The church at large through the Assembly's treasury is now helping to support seventy odd missionaries in Arkansas, Florida, Texas, Indian Territory, and New Mexico. The work is carried on a cash basis. The Central Committee makes no promises beyond its receipts. All salaries for the first and second quarters of '94 were paid promptly and in full. There is a small amount of cash now in the treasury and by the first of October, the committee hopes to receive enough to meet the third quarter's payments in full.

The Central Committee has purchased and paid for a suitable school-property in Durant, Choctaw nation, and hopes to open there September 1st, a thoroughly Christian school of high grade which if sustained will be an untold blessing, a mighty power for our Lord in all that region. Other Christian schools taught by consecrated ladies are also expected to accomplish immeasurable good. The necessity for these schools arises from such facts as these, viz: All signs indicate that the tribal government of the Indian Territory will soon be changed to U. S. territorial government; then within another twenty-five years perhaps or less, a thickly populated State will there exist. In view of these things large numbers of poor white people are now going there and for the education of their children, no provision whatever is made. Those children in coming years will be the leading citizens of the State. This, therefore, is our opportunity. The next collection for Assembly's Home Missions will be taken in September, and something preparatory to that will, God willing, appear in these columns in due time.

J. N. CRAIG,
Secretary.

A Message From A Star.

An Incident in a Missionary's Life.

BY THE REV. FREDERIC E. J. LLOYD.

I had been spending some days with an old couple, their two sons and a daughter, in one of the most distant and inaccessible of my numerous mission stations on the northern coast of Newfoundland. They were very ignorant indeed, and "God" and "Christ" seemed to them words without meaning, except as oaths. During my stay with them I had to put up with the hardest of fare in every possible way, and the weather had been very stormy.

I had finished my work for that time, and was ready to depart for my headquarters. The snow and ice had not come, and my only way of getting home was by means of boat. There was no boat large enough at this place, so I had to look out for a passing boat, and try to secure a passage. Day after day I scanned the waters of the Strait of Belle Isle. By and by a boat appeared. I hailed her, and was promised a passage down the strait. It was a rough and tempestuous sea upon which we embarked, but with the blessing of God upon us we got along very well.

Towards evening a thick fog came down, and this increased our peril. In the boat were two experienced fishermen and myself. We had a few crusts of bread for food, and some stale water. By reason of the fog, which was very dense, we avoided the coast as much as possible, lest we should be dashed upon the rocks. And there we were drifting about at the mercy of the elements for some hours. The sea was washing over us continually, until we were all completely drenched. It was cold and miserable in the extreme.

About ten at night the wind veered and blew off the land. The fog disappeared, and we felt there was a chance us reaching a harbor after all, but none of us being able to get a warm bed to lie on. One of our crew of two was an old man with one imperfect eye. The expression of this defective eye was at times so odd, especially when the old man was puzzled, that, in the midst of my misery, I was kept in a state of inward laughter.

With the change of the wind we put our boat about, as the sailors say, and made for a harbor a few miles to the eastward of where we were. In a brief space afterwards we shot into the harbor with great gladness and thankfulness of heart. Then we prepared to get some rest. But there was but one place on which this was at all possible, I should rather say in which it was possible to lie down, and that was on the ballast of the boat, which consisted of flat stones. This was the best bedroom, and, being the guest of the occasion, this was assigned to me by the crew. I stole away on all-fours (it was impossible to stand), and soon found my quarters for the rest of the night. My bed was hard, and my bed was cold, and my only covering was an old tarpaulin; that is, a tarred sail. This quilt possessed no heating qualities. On this bed I tossed and tossed for a long time in a good deal of misery.

At length so great a feeling of loneliness and sadness came over me that I felt as if my life was being wasted in my lonely mission, and that even God hap foraken me. This was, no doubt, due to my inability to get any rest, and to my great fatigue. I had said my usual prayers, and committed myself, as usual, to him who never slumbers nor sleeps; but still I felt miserable.

I finally turned, and lay on my back with my eyes looking towards the under side of the deck. A bright and glowing light gleamed above me, and I was lost in wonder and delight. It was so glorious. "What can it be?" I thought. It was only the light of the planet Venus shining in upon me through a hole in the deck. But it drove away my misery. That beauteous star was, for me, that night, the eye of God, and a heavenly benison indeed. It was not, I think, a mere accident, that this beacon light should have shined upon me at that time when my soul needed just a little of heaven's light to shine within it, and drive away the darkness of fear and gloom and distrust.

In such ways, I truly believe, does Christ help his children in their toils and labors for his dear sake. The brightness of the star helped and cheered me many a time afterwards, and even to-day does it help me.

In all our ways God will direct us, and his eye will rest on us at all times and in all places.—*Sunday School Times.*

My Joy.

Read the fifteenth chapter of John s Gospel, and when you come to the eleventh verse stop and think. Who is it that says, "These things have I spoken unto you that my joy might be in you"? Is the speaker a monarch on his throne—a warrior celebrating a victory that he has won—a popular orator or author whom multitudes admire and applaud? No; he is poor, homeless, hated, hunted by relentless foes, and on the morrow he will be hanging on the cross. He knows this. He sees with omniscient eyes that even while he is speaking, Judas is betraying him. He sees the soldiers rallying with swords and torches. He sees that in an hour or two he will be agonizing in Gethsemane, and yet he cries, "My joy." And his desire, in behalf of his disciples, is that they may be as happy, as exultant, as he is. How can we understand this? A good man in such circumstances might talk about resignation, he might be willing to suffer in a just and holy cause, but rejoicing seems unnatural and impossible. How, then, I ask again, shall we explain these words of our Saviour? The explanation is in the preceding verse. "I have kept my Father's commandments, and abide in his love." He was conscious of a union with God, who is love, which nothing could disturb. And "perfect love casteth out fear"—it is the headspring from which must flow increasing streams of gladness.

Dr. Bessor says: "Christ's heart is a joyful heart, even in the deepest suffering; for he abides in his Father's love, and that is the source and essence of all joy. This joy of Jesus Christ should become our joy. In him it is full, in us it becomes full. It grows with our growing faith until it reaches its fullness, when he will satisfy us with the joys of his countenance in heaven." And Bishop Hunting says: "Abiding in Christ's love, what can the brave, true Christian need more? His tranquility will be like that of the sea when the storm has been subdued; not a dead or stagnant calm, but the rippling calm that laughs because it moves and makes music and catches all the light o heaven"

This statement about the connection of love and joy follows the parable of the vine and its branches. The vine is Christ rooted by faith in the soil of truth, in the covenant of redemption between him and the Father. The vital sap that circulates in the vine is love, and the foliage is joy—a holy joy that no burning heat can blight, and that quivers with rapture in every breeze that blows—joy equally in what men call prosperity and what they call adversity, because we believe that all things work together for good to them who love God."

Lange says: "The holy joyfulness of Christ, the untrammeled, glad upsoaring of his soul in the midst of his tribulations, shall, through the Spirit, by means of the communication and awakening of love, devolve upon the disciples themselves."

The whole world is crying, Who will show us any good? There are a thousand answers, but all save one are mocking and delusive. The great Physician brings us the only panacea. He offers us the joy that lifted his own spirit up into celestial sunlight, even in the darkest hour; the joy that was as untroubled as the depths of the ocean are when the tempest agitates its surface. That joy comes into the heart by the faith "which worketh by love." Christ says: "Abide in my love. Let my words abide in you." Love me. Love one another as I have loved you. Let the sap of the heavenly vine penetrate all your thoughts and your affections, then you shall have, not peace merely, but joy—such conscious blessedness as I experienced even on the night of my betrayal. We are to be Christ-like, not only in meekness, patience and fidelity, but in the joy which led him to endure the cross, despising the shame.—*Herald and Presbyter.*

The Flower of Culloden.

They tell us that in Scotland is a battlefield on which the natives of the soil and their Saxon neighbors once met in a terrible conflict. No monument marks the scene of the bloody fight. All over the field grows the beautiful Scotch heather—except in one spot. There a little blue flower grows abundantly. No flowers like them are to be found for many a league around. Why are they there? The reason is this: Just in the spot where they grow, the bodies of the slain were buried, and the earth was saturated with the blood and the remains of the unhappy victims. The seeds of these flowers were there before. As soon as the blood touched them, they sprung up. They developed. And every blue flower on Culloden's field, as it bends to the breeze, is a memorial of the brave warriors who dyed that heathery sod with their crimson gore.

So it is with character. The seeds of action lie deep beneath the surface—seeds of heroism and the seeds of crime. The seeds of lofty deeds yet unperformed—or of sensualities, frauds and treacheries yet unperpetrated. These principles, or germs of action, lie dormant. They may remain latent for years—may, in fact, never be developed in this lower world. The seeds of the blue flowers at Culloden would, probably, have lain there undetected to this day, but for the trickling about them of human blood. That called them forth.—*Rev. Theodore Cuyler, D. D.*

A good Christian cannot be other than eager for the extension of our Lord's kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice, his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his inmost life.—*Canon Liddon.*

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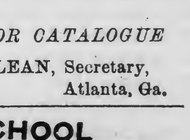
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CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. R. W. Wilson, from Soddy, Tenn., to Oliver Spring, Tenn.

Rev. J. C. Caldwell, from Holly Springs, Miss., to Morganfield, Ky.

NORTH CAROLINA.

Wilmington:—Services were held all last week at Immanuel chapel, Dr. Hoge and Rev. G. H. Cornelson, Jr., preaching. On Sunday night when the communion was administered nineteen persons who had been received by the session made public profession of their faith and one was received on certificate. Three others have been received into the First church since the last communion on profession of their faith and one on certificate—twenty-four in all. Mr. Cornelson has been doing excellent work at the chapel since June 1st, and it was never in so flourishing a condition.

Mecklenburg Presbytery:—On Thursday of last week the Presbytery met in the Second Presbyterian church, of Charlotte and dissolved the pastoral relation between Rev. T. A. Wharton and Steele Creek.

[Correspondence of the N. C. Presbyterian.]

Williams Memorial Church:—We have just closed another communion season at Williams Memorial church, in which the pastor, Rev. Jonas Barclay, was assisted by Rev. F. D. Hunt, whose preaching was greatly enjoyed by our people. There were eleven or twelve additions—a result especially encouraging as we received fourteen members at our last communion season in April. This makes over fifty received by the two churches of this charge in the last few months. To God be the praise and the glory forever. Amen!

[Correspondence of the N. C. Presbyterian.]

Oxford:—At a congregational meeting of the Presbyterian church in Oxford, of which Rev. J. E. Thacker is pastor, there was organized, on August 12th, three new and additional societies, which we trust, will do much toward strengthening and up building the Church spiritually, and aiding the missionary work at home and abroad.

One was a general missionary society, whose object is, to aid in all kinds of missionary work. Another was a "Ladies' Local Christian Endeavor Society," which is apart from the Ladies' Union and Aid Societies; and the third was a "Men's Local Christian Endeavor Society." These societies will meet, alternately, on Sunday morning at 10.30, just before the regular service. Nearly every member present united with them, and it will be their earnest effort to make themselves more useful in the Church, and more worshipful in the service of our Saviour, and we feel that this will, truly, awaken our people to more activity and usefulness.

[Correspondence of the N. C. Presbyterian.]

Fifth Creek Church:—We closed a very interesting meeting at Fifth Creek, August 16th. Rev. C. A. Munroe, of Lenoir was with us, and did all the preaching. The meeting continued for seven days, during which time Bro. Munroe preached the Word with earnestness, plainness and power. The results of the meeting are; fourteen have already united with the church on examination, two or three more will probably join soon. God's people have been encouraged and edified, and some who had backslidden have renewed their vows. For all this we thank God and take courage.

[Correspondence of the N. C. Presbyterian.]

Oakland, Johnston County:—Rev. A. M. Hassell has lately assisted Rev. John A. McMurray in a meeting at Oakland, Johnston county. His preaching was good, the effect good and far-reaching. But for hard and protracted rains which hindered the work, I am satisfied, I could now report a large number of converts. At times, the great majority of the congregation was moved to tears. Four or five, we hope were persuaded to accept Christ and others, whose attitude was uncertain, took side with Jesus. The church was persuaded to fuller consecration, and more than a score of the unsaved were brought to consider and, we hope will turn and live.

[Correspondence of the N. C. Presbyterian.]

Presbytery of Albemarle:—The Presbytery of Albemarle has just closed a delightful meeting at Nutbush church. The Rev. Eugene Daniel delivered the opening sermon on Christian Unity. The Rev. F. D. Thomas was elected moderator and Ruling Elder R. C. Brown, temporary clerk. Licentiate R. C. Hines was ordained to the full work of the gospel ministry. Public meetings were held in the interest of Home and Foreign Missions. The Rev. T. U. Faucette, was received as a member from Orange Presbytery. The Presbytery unanimously declined to approve the constitutional changes recommended by the Assembly, touching Licensure and Ordination. The NORTH CAROLINA PRESBYTERIAN was warmly commended and pastors directed to bring its claims before their congregations from their pulpits. The next meeting is to be at New Berne.

SOUTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Presbytery of Pee Dee:—At a called meeting of the Presbytery of Pee Dee, held at Florence, August 8th, the pastoral relation existing between Rev. John G. Law and the Darlington church was dissolved to take effect October 1st, and a letter of dismission was granted to Suwanee Presbytery. Mr. Law takes charge of the church of Ocala, Fla. Rev. A. H. McArn, was elected stated clerk *vice* Rev. John G. Law resigned. The following resolutions were adopted:

WHEREAS, The pastoral relation existing between Rev. J. G. Law and the Darlington church has been dissolved and a letter of dismission granted him.

Resolved 1st. That by the removal of Rev. J. G. Law, the Presbytery of Pee Dee has lost a faithful worker, an earnest preacher and able presbyter.

2. That the best wishes and prayers of the Presbytery followed him to his new field of labor.

3rd. That he be heartily commended to the love and fellowship of Suwanee Presbytery.

The Presbytery of Pee Dee stands adjourned to meet at Blenheim, S. C., on Thursday, September 13th, at 8 p. m.

A. H. McARN,
Stated Clerk.

FAYETTEVILLE INSTITUTE.

[Correspondence of the N. C. Presbyterian.]

Saturday Morning, Aug. 11th.

While many, of both speakers and hearers are returning home, others of both classes are coming in, and the indications are that the crowd to-day will be larger than any succeeding day.

Prayer and praise service were conducted by Col. E. F. McRae. The book of Job was discussed by Dr. J. B. Shearer, proving by the Bible itself that Job was a living man in his day; one of the best and most pious examples of men to be found. He also quoted Satan's answer to the question where He came from, and applied it to the saying of the boy or young men of to-day, who so readily quote Satan when asked where they were to-day or last night, "Just walking about." He also showed that every lie was a slander of somebody or something. Even the common snake or fish stories are a slander of these things. Upon the whole it was an interesting discourse.

We did not state in the proper place that protracted meetings for church members was discussed by Rev. Jas. Evans and perhaps others.

The Evangelist, his Authority, his Functions and his Field was discussed by Dr. Hill and Rev. D. W. Fox, showing the need of evangelists, especially in destitute fields, and showing the advantages of evangelists being subject to their own Church courts, and controlled by their several denominations. Faith in Jesus Christ was ably presented in a sermon by Rev. A. D. McClure. After which Rev. D. W. Fox led in prayer.

Afternoon: Prayer and praise service was conducted by Mr. L. Shaw. Rev. J. W. Johnston then followed in a sermon. His theme being "Believing a Lie." It is easy to believe what we want to believe; and hard to believe what we do not relish. The word of God is the only infallible guide. The book of Daniel was unfolded by Dr. Shearer in a lecture which was rich in religious and political history. We state for the information of those who are loath to believe that Nebuchadnezar was saved that if we are to believe his own profession in the God of Daniel, for about a year before his death, he was saved. That all history repeats itself is a fact worthy of serious consideration.

After Recess: The Question Box was opened and several perplexing Bible questions were intelligently answered. Mr. J. W. McLauchlin giving the elaborate and explicit answer to the question, propounded for him to answer, viz: Should not a bishop be the husband of one (a) wife? This answer by one of our best eminent elders was well presented and was well received.

The committee announced that they thought it best to have no service to-night, in order that the people may rest.

Sunday Morning, Aug. 12th.

A pleasant rain last night laid the dust and cooled the atmosphere, and at 10 o'clock the tabernacle is nearly filled to its seating capacity of several thousand persons. Mr. McClure is doing some good spiritual work in songs of prayer and praise, having the audience join him in several old familiar pieces. Occasionally he gives a touching solo, his melodious voice giving expression of feeling. Capt. S. C. Rankin conducted the prayer and praise service. Dr. J. B. Shearer then lectured on the book of Ecclesiastes. He showed the greatness of Solomon in wisdom and possession, and wherein he was enabled to say, "All is vanity and vexation of spirit." Hear the conclusion of the whole matter: "Fear God, and keep His commandments. For this is the whole duty of man." Thus the nail is fastened and clinched, for all shall be brought into judgment O! the judgment, the judgment, for the sinner, and we all are sinners. But blessed be God, we have an advocate with the Father Jesus Christ the Righteous.

After Recess: One of the most beautiful anthems was rendered by some select members of the choir, and was highly enjoyed by three thousand or more people. As a manifestation of the spiritual interest taken in the proceedings of the Institute, Dr. H. G. Hill then preached one of the greatest sermons of the occasion, taking for text 11th and 12th verses of the first chapter of John. His theme was the designs of the coming to the world of Jesus Christ as the Saviour of the world, and the treatment that He received by his own, being rejected of them. And so is it to-day: Some reject Him in this enlightened age without investigation of Him as revealed in the Bible. And some reject Him after investigation; an awful, wicked position to take and an awful condition to be in. But all did not reject Him, some did receive Him. So it is to-day, some, not all. Will you not receive Him to-day? He is here now as then, and is presented to you. Will you receive Him now and become the sons of God? or will you reject Him and go to hell? The power of the gospel does not and is not intended to only deliver us from Hell, but it gives us power to become the sons of God, which is far better. Surely many souls will be benefitted this day by this soul-stirring sermon. If only one, as Dr. Hill said, is saved then our coming to this tabernacle of God will not be in vain.

After Recess: Much good singing was done by the choir, and Mr. McClure preached a forcible sermon; his theme being the Daily Fellowship and Communion of Christ, or the want of it in the Modern Church. They are not willing to do the work of the Church. We have lost much of the sweetness of our religion being at ease, and are not willing to do His bidding in lowly service. Let us not be comforted at ease, but up and doing. Text Songs of Solomon fifth chapter and third verse.

Afternon: Children's service was entered into. Addresses were made by Mr. J. W. McLauchlin, Rev. D. W. Fox, Prof. Dinwiddie and Mr. J. M. McIver. A little distant thunder at this late hour of the day caused a little commotion in the large audience that had sat so attentively all day—as many had come from a distance and wished to return before night, services were announced for to-night and the congregation dismissed.

At night. After many songs by the still large audience, and an anthem by the Red Springs choir, prayer by Rev. J. M. Clark, of Tennessee. Dr. J. B. Shearer, preached from the 5th verse of the Psalm. The text containing a sweet invitation and a dreadful warning. Mr. McClure led in prayer and the service was closed by singing and the benediction as usual.

Monday Morning, August 13th.

The crowd gathered more slowly this morning but still they come. As has been the case frequently the main speaker mentioned on the program is not present. But this Presbytery is not lacking in material to handle any Biblical subject, and too, Mr. McClure has been on hand all the time and ever ready to respond by song or speech and inform people and preacher.

The Four Gospels were discussed by Dr. Hill and Messrs. McClure and Fox, showing that while they may seem at a glance to differ in some points, yet when they are studied there is perfect harmony between them.

The opening prayer and praise service this morning as should have been stated were conducted by Major McLauchlin, of Cheraw, South Carolina.

AFTER RECESS:

Church Discipline was discussed by Capt. S. C. Rankin, Dr. Shearer and Dr. Hill. The trouble lies not in the Book of "Church Discipline" but in the ignorance of church officers; they do not understand the Book. There is a disputed line which is claimed alike by the *world* and the *Church*, and they too often meet on this disputed ground, and take part in the so claimed innocent pleasures together. The line must be drawn by the Church, is the solution, and discipline used against great offences; this will check the small ones.

Afternoon: Prayer and praise service were conducted by John McLean. Then the discussion on Church Societies was opened up by Rev. S. M. Rankin—Dr. Hill, S. C. Rankin, Rev. J. M. Clark, following him in interesting speeches. The Book of Acts was then unfolded in a lecture by Dr. Hill.

At night: After service of song and prayer by Rev. L. M. Kestler (Baptist), Dr. Shearer preached the closing sermon from Romans 6: 23, The sinner earns his wages and is paid for his service just as any other hireling. But life everlasting is the gift of God. The greatest offer made to man, a gift not to be earned, but accepted. A fearful warning to sinners; a hopeful sermon to Christians. At close of the sermon Rev. J. M. Clark led in prayer. Then an anthem by the choir. Resolutions of thanks that had been passed by the Committee, tendering thanks to the Railroad authorities, hotel proprietors, and all other persons who had so liberally assisted in having the tabernacle erected, and in making this meeting of the Institute a success, were read before the audience. "Blest be the tie that binds" was sung. Dr. Shearer pronounced the benediction.

Thus closed another successful meeting of the Elders' and Deacons' Institute at Red Springs, and we trust that many happy church-going people returned to their homes better fitted for service in life. Miss Mary McKinnon, the very efficient pianist who has so faithfully served the Institute at each meeting has the confidence of this Presbytery in piety, punctuality, and as a leader in gospel music. No more worthy person could be selected. Miss Russel, also was very acceptable, in assisting in the music, as were other ladies. But perhaps Mr. W. F. Blount was the chief one in the instrumental music after all, in that he furnished the two excellent Kimball pianoes just from the factory, for which he is the successful agent.

Sunday the crowd was larger than any other day. We never saw so many horses and riding vehicles before. People came from town and village, from far and near, but every day was a good day, The speakers did their part well. But how about the hearers. God alone can know. In our skeleton report, we have only sketched a sentence here and there of what was said and done.

The hand of Providence is seen in this Institute for Bible study. The greatest of success attended the first one held here, and the second gave encouragement enough to cause the erection of the very large pavilion under which thousands delightfully worshiped during the last seven days. The cost of this tabernacle was no small amount, and the committee felt it a big undertaking, but the people responded liberally and everything went on smoothly. Now as it is an established thing, we want to suggest that the end in view, must be watched that something amiss may not creep in unaware, and the Institute degenerate into something not so good, such as socialisms or other *isms*. There were several ministers, elders and deacons present from other Presbyteries.

J. McL.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D.C., Aug. 15 th, 1894.

The great interest in the passing of the Senate tariff bill by the House and the sending of that measure to President Cleveland, either to receive his approval, be vetoed, or be allowed to become a law without his approval, has resulted in causing the action of the Senate, in ratifying the Chinese treaty by a vote of 47 to 20, to fail to receive the public attention that its importance deserves. The treaty was ratified just as it was negotiated by Secretary Gresham. It is for a period of ten years only, but will be renewed for a second period of ten years, unless notice of abrogation be given either government within six months of its expiration. The portion of the treaty in which church folk are most interested is Article V, wherein" the government of the United States agrees that within twelve months from the date of the exchange of the ratification of this convention, and annually thereafter, it will furnish to the government of China registers or reports showing the full names, age, occupation and number or place of residence of all citizens of the United States, including missionaries, residing both within and without the treaty ports of China, not including, however, diplomatic and other officers of the United States residing or traveling in China upon official business, together with their body and household servants." The claim is made that the ratification of this treaty, which is on the whole considered favorable to China—very much so when the Geary law, before its modification is considered—comes very opportunely, in that it will result in making the Chinese authorities much more solicitous for the safety of American missionaries in China than they would otherwise have been. It seems certain from private information received here that the American missionaries in China will need protection if the war between China and Japan be prolonged.

The plans of the new Congressional Library building, now nearing completion, provide for the erection in the main reading room of sixteen marble statues of eminent men in eight branches of literature, and Librarian Spofford, to whom the selection was left, has named the following: Poetry—Homer and Shakespeare; Art and Music—Angelo and Beethoven; Science—Newton and Henry; History—Herodotus and Gibbon; Philosophy—Plato and Bacon; Commerce—Columbus and Fulton; Law—Solon and Blackstone; Religion—Moses and St. Paul. On the outer walls are niches for nine busts, and Mr. Spofford has selected: Franklin, Demosthenes, Dante, Irving, Macaulay, Sir Walter Scott, Emerson, Hawthorne, and Goethe, to fill them.

Naturally the most absorbing topic of conversation here this week is the tariff bill, which has been sent to the President as amended by the Senate, and the separate bills passed by the House, putting iron ore coal, barbed wire and sugar on the free list. As to the last there seems little probability that any of them will be passed by the Senate, although there is little doubt that if a vote were taken in a full Senate on the bill placing sugar on the free list it would pass by a substantial majority, but there isn't a full Senate and isn't likely to be again this session. It is difficult, and daily growing more so, to get a quorum in the Senate and that reason, if there were no others, would prevent any further tariff legislation, as in the absence of a quorum nothing can be done except by unanimous consent, and unanimous consent is never given to tariff legislation of any kind. It is the bill in Mr. Cleveland' hands that everybody is interested in. He expressed his adverse opinion of that bill so strongly in his memorable letter to Chairman Wilson, of the House Ways and Means Committee, that few people believe he will sign it, but the general impression appears to be that he will, in deference to the general demand of the business men of the country to have the matter definitely settled, allow it to become a law without his signature, and on account of that impression Congress will remain in session for at least ten days longer, unless Mr. Cleveland shall before that take action on the tariff bill, but there is little probability that any important legislation will be taken up in either House or Senate.

Tramp organizations are at an end as far as the District of Columbia is concerned. The last of the so called "industrial armies" were started to their homes at the expense of the District of Columbia last night, and formal notice was issued that all tramps hereafter coming into the District, whether singly or organized, would be arrested and imprisoned under the vagrancy laws. Had this action been taken months ago much necessary suffering would have been saved the men who allowed themselves to be persuaded into coming here.

T.

SECULAR NEWS.

NORTH CAROLINA.

At Burlington one day last week, Bertha, a little girl eleven years old daughter of Mr. Wm. J. Thomas, was struck by lightning and killed. Mr. Thomas and two other children lying on a pallet in the room escaped unhurt.

Monroe Enquirer: The wonderful stalk of corn in Mr. M. F. Yandle's field, near Stouts, which has taken the coloring of the horned snake which was buried near where it was planted, still attracts great attention. We have been presented with a blade from off the strange colored stalk. It is the most wonderful thing of its kind we have ever seen.

Wadesboro Messenger-Intelligencer: A number of good judges say that the cotton crop in this county has been damaged at least 50 per cent. in the last ten or fifteen days, by the numerous heavy rains. Sandy land, especially, has suffered severely. The trouble is that cotton has not fruited, but has gone to weed too much.

Rocky Mount Phœnix: Miss Harper, of Whitakers, who has been living at Portsmouth, Va., with her brother, Mr. Charlie Harper, was killed by lightning there on Monday. He had a wire leading from the Telegraph office to his residence and this conducted the electrtcity which killed the young lady.

Jonesboro Journal: At the Egypt coal mines one hundred men are now at work. The output of coal is now about one hundred tons daily. It is to be increased to four hundred tons daily September 1st, it is said.

Monroe Journal: Yesterday afternoon lightning struck the barn of Mr. John Allen Price, who lives six miles north of here, killed the finest mule he had, set the barn on fire and burned it up, together with all its contents.

DOMESTIC.

Within two weeks there have been twelve fires in Providence, R. I., apparently of incendiary origin. An escaped lunatic who set fire to the Union Congregational church before going to the asylum is supposed to be the incendiary.

New England city, a village some twenty miles from Chattanooga was nearly wiped out, so reports say, by a severe hail and wind storm on Wednesday of last week. No lives lost, but thousands of dollars of property destroyed.

The official test of the dynamite gun at Sandy Hook, N. Y., proved very successful.

A young merchant at Blocton, Ala., while reaching out to pick up a bird was bitten by a rattlesnake and died in a very few hours in great agony.

FOREIGN.

The Freeman's Journal, of Dublin, counsels that the fears of landlords be worked upon because of rejection of the evicted tenant's bill. This means trouble.

During a recent storm on the Volga near Rybnisk, Russia, a steamer foundered and six persons were drowned.

An anarchist plot to assassinate Premier Duppy, of France, was discovered and frustrated.

A plot to assassinate Crispi, the Italian premier is said to have been discovered at Rome.

Presbyterial Notices.

The 249th session of Orange Presbytery will be held at Burlington, N. C., commencing on Tuesday, September the 11th at 8 o'clock p. m.

Reduced rates of travel will be kindly granted from all points within the bounds of the Presbytery by the General Passenger Agent of the Southern Railway Company.

D. I. CRAIG,
Stated Clerk.

Reidsville, N. C., Aug. 12th, 1874.

Ministers, elders and other persons, intending to visit the next session of Orange Presbytery will please notify the undersigned upon a postal card, giving the day and the train upou which they expect to arrive.

CHAS. E. McLEAN.
Burlington, N. C.

Concord Presbytery will hold the next regular meeting at Bethphage church, Cabarrus county, N. C., Sept. 11th, 1894, at 12 o'clock.

W. R. McLELLAND,
Stated Clerk.

The committee of arrangements request that those going by Railroad purchase tickets to "*Glass*" and give notice of their purpose to attend the meeting to the committee that they may have conveyances ready to meet them. All who can are requested to go in their own conveyances.

Address, Dr. J. S. LAFFERTY,
Ch'm. Com. of Arrangements, Concord, N. C.

The Presbytery of Potosi, will hold its next stated meeting (the 92d) in the First Presbyterian church, Jackson, Mo., on Wednesday, September 12th, 1894, at 7.30 p.m.

GEO. W. HARLAN,
Stated Clerk.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE. D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Third Quarter.—Lesson X.

Sept. 2.—**Jesus Cleansing the Temple.**

John ii 13-25. Commit vss. 13-16.

Golden Text. Make not my Father's house a place of merchandise.—John ii. 16.

I. THE STUDY OF THE LESSON.

First Step. A brief visit to Capernaum, "with his mother and his brethren and his disciples" followed the visit to Cana. At this time he may have made His arrangements for making it His permanent abode. The frequent allusions to "his disciples" in John's account of the Judean ministry (iv. 2, 8, 31-38) would look as if the final call of the four fishermen had taken place at this visit; but the reference to the healing of the nobleman's son as the "second miracle" in Galilee, would indicate that the miraculous draught of fishes which accompanied that call had not yet taken place. We must, therefore, suppose that they went up with Jesus to the Passover and remained with Him—as they had previously remained with John—without yet recognizing that they had permanently left their regular employment. While at Capernaum Jesus was probably the guest of Peter whose house was there (Mark i. 21, 29), though he was a native of Bethsaida across the Lake (John i. 44).

Second Step. Master the points of the lesson. Jesus coming to His temple, vss. 13, 14; and purifying His Father's house, vss. 14-16; the disciples applying prophecy, vs. 11; the rulers questioning His authority, vs. 18; His answer, their misunderstanding and his meaning, vss. 19-21; the effect on His disciples after the resurrection, vs. 22; untrustworthy disciples, vss. 23, 24; His insight, vss. 24, 25.

Third Step. Study with your helps points needing explanation:

Vs. 13. *The Jews' Passover.* The form of the expression indicates that John was writing for Gentile Christians. This Passover was the first of our Lord's public ministry, and was in the year 780 A. U. C. or 27 A. D. This which we have previously determined is confirmed by vs. 20. The Temple was not *finished* until long after (A. D. 63) so the 46 years indicates the time it had been building when they spoke. It was begun in the 18th year of Herod's reign, A. U. C. 734, and forty-six years would bring us to 780.

Vs 14. *Found in the Temple*, that is within the *courts* (see previous explanation). The court of the Gentiles was the scene of this traffic which had originally been intended for the convenience of those who came to sacrifice and to pay the Temple tax, or half-shekel, but had now become a monopoly and a source of revenue to the family of Annas.

Vs. 15. *The genial guest is now the avenging Judge.* Gentle as a woman to the suffering, and considerate to the embarassed, His wrath blazes out against hypocrisy and oppression, and He formally assumes the authority and mission of the Messiah.

A scourge of small cords. More as an emblem of authority than as a weapon for actual use. As the latter it would have been useless against such numbers. It was the *moral* force of His indignation that swept them out like leaves before the wind

Vs. 16 *Said unto them that sold doves.* A fine touch! The oxen and sheep could be driven out without injury; for the money of the exchangers who sold the Jewish half-shekel for an exorbitant profit he cared nothing, but for the doves—helpless in their imprisonment—he gave command to "take them hence."

Make not, etc. An appeal to the *fitness* of things When three years later He finds them more firmly intrenched than ever, He quotes the Scriptures; what His Father's House ought to be—a place of prayer; and what they had made it—a den of thieves.

Vs. 18. *What sign.* The exercise of such authority implied a Divine commission which He must show, or they would regard Him as an intruder, and impostor. Yet when He replies with a sign that cannot be at present tested or understood, they take no action against Him. In their hearts they knew that He was *right*, and righteousness needs no sign to vindicate it; its Divine power is in itself.

Vs. 21. *But He spake.* The emphasis is upon He. The fate of the Temple was sealed when they rejected their Messiah. The Temple only looked forward to Him, and embodied the propheeies and promises concerning Him. When His body was slain the vail of the Temple was rent in twain, its sanctity was destroyed and the final catastrophe was only delayed a few years. But long before that catastrophe He had reared on the fact of His resurrection, the spiritual Temple of which the old material Temple was but a type.

Vs. 24. *But Jesus did not commit Himself;* better, "did not trust Himself." Their faith was only superficial, based upon miracles. They believed He was the Messiah, but they had no spiritual apprehension of the Messiah—no knowledge of what He was, no personal experience of His saving power. He knew they would fall away, so He did not trust Himself unreservedly to them. He avoided them as He afterwards did those Galileans that would take Him by force to make Him a king.

Fourth Step. Make a summary of the lesson involving, as far as possible, the points of explanation brought out.

Fifth Step. Study the topics of the lesson in the light of God's Word.

1. *The Lord coming to His Temple.*
   a. Foretold, Mal. iii. 1-3.
      Note (1.) A messenger to prepare the way. (2.) The Lord who comes is the Angel of the Covenant, who was the delight and glory of Israel (compare Is. lxiii. 8.) (3.) He comes suddenly. (4.) To His own Temple. (5.) He finds it polluted by its appointed ministers. (6.) He cleanses it by the fire of His righteous wrath before which none can stand.
   b. Declaration of the "messenger," Matt. iii. 7-11. Note, (1.) Wrath impending against false ministers—axe lying at the root of the tree, vss. 7, 10; (2.) The one coming mightier then he, vs. 11; (3.) Cleanses not with the superficial cleansing of water, but with the thorough cleansing of fire, vs. 11; (4.) It is His own floor to which He comes and which He will thoroughly purge, destroying the chaff, gathering in the wheat.
   c. The fulfilment, John ii. 13.
      (1) The Lord comes, vs. 13; (2) Finds the Temple corrupted, (3) Indignation aroused, vs 17; (4) assumes the symbol of authority, vs. 15; (5) casts out the defilers, vs. 15; (6) publicly claims authority over His Father's House, vs. 16.
   d. Relation to His subsequent work.

(1) A public declaration of His Messiahship (see above).

(2) A challenge and rebuke to the existing religious administration, compare Matt. xxiii. 2, 3, etc.

(3) As the first miracle emphasizes the *good will* of the kingdom, so this act declares its *righteousness*.

(4) A fore-shadowing of the final consummation (Rev xxi. 27; 2 Pet. iii. 13).

Sixth Step. Let us lay to heart the solemn inquiry of Mal. iii. 2. "But who may abide the day of His coming?" We must judge ourselves if we would not be judged. Only those who are "in Him" can escape from Him when He comes to judgment. Only those who are clean (cleansed by His blood) can stand before Him.

II. TEACHING THE LESSON.

Bring out the story especially in relation to Malachi's prophecy and John's ministry, that your scholars may understand its relation to the Jews of that day. Then seek to impress upon them its relation to themselves; the necessity of having everything in their life fit for Jesus' inspection at any time. Thou God seest me.

Prize Questions.

ANSWERS TO QUESTIONS OF AUG. 2.

86. a. The manna and quails in the wilderness, Ex. xvi. 12-16.
    b. Elijah fed by ravens, 1 Kings xvii. 6.
    c. The barrel of meal that wasted not, vs. 16, or Elijah under the juniper tree, 1 Kings xix. 5-7, or Elisha's feeding 100 men, 2 Kings iv. 42-44.
    (Some seem to have read this question wrong and give instances in Christ's life.)

87. a. In O. T., Daniel, Dan. vi. 22.
    b. In N. T., Peter, Acts 4.
    (Other instances in the O. T. are: Lot from Sodom (Gen. xix. 15); Shadrach and his companions, though Dan. ii. 7 would indicate that here the deliver was Christ, the Angel of the covenant. This is the general view, though it is doubtful whether in the mouth of a heathen king the words would mean more than an angel. The destruction of Sennacherib and of the firstborn of Egypt, hardly meet the terms of the question, but indirectly effected the deliverance of Israel (and so are accepted.)

88. Moses Heb. xi. 24-26.

Correct answers have been received as follows:

Willie Arrowood, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89.
Thos. O. Coppedge, 81(6), 82, 84, 85, 86, 87, 88.
Bettie Overcash, 87, 88, 89.
Chas. P. Russell, 87, 88, 89.
Mary McIntyre, 87, 88, 89.
Robbie McIntyre, 87, 88, 89.
Chas. E. McMillan, 87, 88, 89.
Olive Wilson, 87, 88, 89.
Beatrice T. McEachern, 87, 88, 89.
Katie Monroe, 88, 89.
N. E. Monroe, 88, 89.
Flora C. McNeill, 87, 88, 89.
Lila Lane, 87 ab, 88a, 88.
Miriam McFadyen, 87, 88, 89.
Isabelle Robeson, 88b, 89.
Estelle McIver, 88, 89.
D. R. Johnson, 87, 88, 89.

NEW QUESTIONS.

92. What Psalm tells us of the heart-searching God?

93. What verse of a Psalm counsels us to make peace with Christ before the day of His wrath?

94. What Psalm tells the blessedness of forgiveness and the only way to find it?

MARRIED.

On Aug. 1st, at the residence of Mr. G. C. Fisher, the bride's father, by Rev. S. M. Rankin Mr. D. H. McNEILL and Miss NANNIE L. FISHER—all of Robeson county, N. C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

On July 21st, 1894, at her home, near Antioch, N. C., Miss MARY E. SMITH, in the 80th year of her age. She was received into the full communion of Antioch church in 1833, the same year the church was organized, and was a good, active, earnest worker in the church until she became too feeble to attend. For more than two years she had been a patient sufferer waiting for the coming of her Master

In Oxford, N. C., Aug. 3d, 1894, Mr. DANIEL S. OSBORN, aged 77 years. He was a sincere, active and earnest Christian, and one of our most useful and devoted elders. His simple, earnest piety, his godly walk and conversation, his great benevolence and charity, his most tender, loving, and sympathetic heart, drew all men to him, and to know him was to love him. His place of usefulness will be hard to fill, and his death cast a shadow over our whole community. "Blessed are the dead that die in the Lord," and so blessed is our brother who has fallen asleep. J. E. T.

At a called meeting of the Woman's Missionary and Aid Society of the Presbyterian church of Burlington the undersigned were appointed a committee in behalf of the society to express our sorrow at the death of the Rev. JAMES L. CURRIE, our pastor, who so frequently visited us during our meetings.

WHEREAS, Our beloved pastor is no more, but his spirit has fled to God who gave it.

Resolved, 1st., That the memory of his many virtues as pastor, friend and neighbor, and his visits to our monthly meetings shall never be forgotten, but that we will cherish it as a priceless jewel.

2d. That we shall miss his welcome face from our meetings; that we will sadly miss his kind and genial face from our pulpit. That we will miss him in our social life

3d. That we sorrow with the widow and orphans in their deep trouble, and can only say that our loss is his gain.

MRS. ARMSTRONG TATE,
MRS. CICERO MOORE,
MRS. JAMES BASON.

RESOLUTIONS OF RESPECT ADOPTED BY BETHESDA SUNDAY SCHOOL, AUGUST 12, 1894.

WHEREAS, It has pleased God in his inscrutable wisdom to remove by death Mr. N. A. A. McKEITHEN, one of the most valuable and consistent members of our Sabbath-school, therefore be it

Resolved 1st. That while we bow in submission to the Divine will, we realize that in his death the Sabbath school, the church and the community have sustained a loss well nigh irreparable.

2d. That while we grieve at the loss of this noble example of young manhood, we take comfort in believing that our loss is his eternal gain.

3d. That we strive to emulate the sterling virtues which characterized his daily walk.

4th. That a copy of these resolutions be sent to the bereaved family, to the Aberdeen Telegram and N. C. PRESBYTERIAN with a request to publish.

N. A. McKEITHEN,
J. W. GRAHAM,
MISS MARY JOHNSTON,
MISS OLLIE BRADSHAW.
Committee.

Aberdeen, N. C., Aug. 13, 1894.

On August 3d, 1894, little WALTER McNEIL, infant son of Mr. W. L. and Mrs. E. E. Powell, of Laurens county, Ga., aged 2 months and 3 days.

On Sabbath morning, surrounded by parents and loving friends, the remains were tenderly laid to rest in Bonaventure cemetery in the sacred spot hallowed by the dust of loved ones gone before. There the bodies of the old and young will rest quietly until the resurrection morn, and the last trumpet sound shall awake them to the glories of immortality. Never were more loving tender parents called upon to return to the great Giver, a more precious, lovely gift. But although their hearts are sore, with the eye of faith they can look through their tears and see the star that has set upon their earthly home, now risen in glory and shining in purer skies.

"It is well! nor would we our babe recall,
And soothing and sweet are the tears that fall;
But a few brief pangs on his mother's breast,
And we laid him down in his holy rest;
Ere the world its snares around him threw,
Or its sins and its cares he ever knew.

"It is well! since the Saviour's word is given,
That of such as our child is the host of heaven;
No struggle for him, no doubts or fears,
His young cheek spared repentant tears.
It is well! and we "bear" and adore "the rod,"
For the willing hand was the hand of God."

"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." W.

[Writer requests Christian Observer to copy.]

At his home near Pleasant Grove, N. C., on Saturday morning 11th, Mr. WM. P. BARNWELL, in the 64th year of his age, for a long time a member and highly esteemed officer, in Cross Roads church.

A loss keenly felt not alone by the sorrowing family, but by church and community. A hearty and kindly nature marked Mr. Barnwell as a man, and a decided piety as a Christian. For months before his death he suffered much, but with patience and cheerfulness. The comforts of a Christian's hope were his support, and he passed away in peace. To him the words were true and *real:* "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27. PASTOR.

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COLUMBIA, S. C.

FALL SESSION BEGINS SEPTEMBER 19, 1894.

—)o(—

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—)o(—

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Extract of letter from the late Prof. B. M. Smith, D. D.

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Nelson County, Va.

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All Healing Springs, N. C.

WILMINGTON MARKET,

FOR

WEEK ENDING, AUG. 22, 1894.

SPIRITS TURPENTINE: Has been very dull throughout—closing at 23¾ cents.

ROSIN: Steady throughout at 85 cents for Strained and 90 cents for Good Strained.

CRUDE TURPENTINE: Hard $1.00, Yellow Dip $1.70 and Virgin $2.10 throughout.

TAR: On Thursday (16th) $1.25; since $1.10.

TIMBER: Has been more active. Some 15 or 20 rafts received and sold at prices ranging from $2.50 to $8.50—the first hardly merchantable.

C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.
IN EFFECT JUNE 24th. 1894.

NORTH BOUND.	No. 2. Daily ex. Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m.
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11 35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m.
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.15a.m
LeaveMaxton	8.13 "
Leave Red Springs	8.50 "
Leave Hope Mills	9.39 "
Arrive Fayetteville	10.00 "

SOUTH BOUND.	No. 3. Daily ex Sunday.
Leave Fayetteville	4.42p.m.
Leave Hope Mills	5.05 "
Leave Red Springs	5.53 "
Leave Maxton	6.27 "
Arrive Bennettsville	7.30 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

NORTH BOUND CONNECTIONS.

Trains No. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No. 1 connects at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R., North and South Bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with the Atlantic Coast Line for Charleston, Savannah, Jacksonville and all Florida points. Train No. 3 connects at Maxton with the Seaboard Air Line for for Charlotte, Atlanta and all points South.

W. E. KYLE,
Gen'l Passenger Agent.

J. W. FRY,
Gen'l Manager.

The Presbyterian. NORTH CAROLINA PRESBYTERIAN, AUGUST 23, 1894.

FOR THE FAMILY.

MY MENDING BASKET.

It is made of the stoutest of willow;
It is deep and spacious and wide;
Yet the gulf stream that flows through its borders
Seems always to stand at flood tide!

And the garments lie heaped on each other;
I look at them often and sigh.
Shall I ever be able to grapple
With a pile that has grown two feet high?

There's a top layer, always, of stockings;
These arrive and depart every day;
And the things that are playing "button-button"
Also leave without any delay.

But ah, underneath there are strata
Buried deep as the earth's eocene!
Things put there the first of the autumn,
Still there when the trees have grown green!

There are things to be ripped and made over;
There are things that gave out in their prime;
There are intricate tasks—all awaiting
One magical hour of "spare time."

Will it come? Shall I ever possess it?
I start with fresh hope every day.
Like a will-o'-the wisp it allures me;
Like a will-o'-the-wisp, fades away.

For the basket has never been empty,
During all of its burdened career,
But once, for a few fleeting moments,
When the baby upset it, last year.

—*Bessie Chandler, in "Harper's Bazaar."*

Items for Lady Readers.

There are few women who will be more greatly missed in Philadelphia than Mrs Alice Lippincott who died a short time since. In speaking of her the public Ledger says: "Amiable to a degree that would have exhausted most women; consenting to be patroness' for many a struggling enterprise; sought out by Philadelphia's leading men to bear the weight of entertaining in hottest weather a visiting company of British scientists, or whatever may have been the visiting lions of the year; expected to do duty on many Boards of Directors—and constant to these duties—life would have been a most fatiguing round were it not for the animating sense of responsibility with which she entered into each new organization, knowing well the influence of her presence therein and its attractiveness to many of the unthinking devotees of fashion. She was no butterfly, but one of the busiest of bees, and the ornamental functions of her social life were rated by her at their face value, no more. Alice Lippincott realized that her position in Philadelphia compelled the fostering of every enterprise that would assist women. Whether it was to introduce a timid young singer in her own drawing-room, or to take a busy part in consolidating an older society with the Women's Exchange, or in lending her name to feeble charities, no woman ever lived more closely to her sense of duty."—*Banner*

Miss Rebecca F. Kelly, whose death at the age of 79 years, occurred in Philadelphia, on Saturday, July 28th, was a daughter of the late Judge Israel Webster Kelly, of NewHampshire, a brother-in-law and intimate friend of Daniel Webster. Her mother was a daughter of the Rev. Elijah Fletcher of Hopkinton, N. H., and elder sister of Miss Grace Fletcher, the first wife of Daniel Webster. It was in the Kelly mansion, Miss Kelly's home in Salisbury, N. H., where young Webster was introduced to her aunt Grace, and married there June 11th, 1808.

During the twenty years of Mrs. Webster's life Mr. Webster made it a rule to spend the summer season with his wife and children at the Kelly mansion, where he was heartily welcomed. Before his death he told the daughter of Judge Kelly that those seasons were the happiest of his life.

Miss Kelly, the deceased, was very fond of relating domestic incidents of the great statesman. His gentle, happy ways, interested the children and other members of the family.

Miss Kelly was a highly educated and intellectual woman, and her Christian spirit lent a peculiar charm to her life.

The funeral services were held in the Congregational church, East Concord, N. H., July 31st. Rev. Albert L. Kelly (1331 Tioga street), at whose house her death occurred, was a nephew, and was also brought up in the Kelly mansion, where he often met his distinguished relative, Daniel Webster.—*The Evangelist.*

Things Useful.

Serving Tomatoes.—Browned tomatoes will be found very appetizing. Take large round tomatoes and halve them; place them, the skin side down, in a frying pan in which a very small quantity of butter and lard have been previously melted, sprinkle them with salt and pepper and dredged well with flour. Place the pan on the hot part of the fire and let them brown thoroughly; then stir and brown again, and so on until they are quite done. They lose their acidity and their flavor is superior to stewed tomatoes. A delicious tomato salad is made by dipping rather small evensized tomatoes in scalding water, removing the outer skin immediately and placing them whole on ice. Then make a mayonnaise, and when the tomatoes are perfectly cold, place each one in a little bed of crisp lettuce leaves and serve.

Crab Fritters. For a one-pound can use two eggs, well beaten; a good half teacup of milk, a lump of butter size of an egg (melted), a pinch of cayenne pepper and four tablespoonfuls of powdered cracker. Mix with the crab meat and fry in butter. This makes seven good sized fritters.

Orange and Lemon Ices.—The rind of three oranges grated and steeped a few moments in a little more than a pint of water; strain one pint of this on a pound of sugar and then add one pint of orange or lemon juice; pour in a freezer, and when half frozen add the whites of four eggs beaten to a stiff froth.

Chowchow.—One half pound of English mustard, one-half ounce of tumeric, two tablespoonfuls of mustard seed, one quart string beans, one-half gallon of vinegar, one cup of sugar, one gill of salad-oil, one head of cauliflower, one quart of tiny cucumbers, one quart of butter onions. Boil the cauliflower. beans and onions separately until tender. Cover the cucumbers with strong salt water and soak twenty-four hours. Then mix all together. Put the vinegar in a porcelain-lined kettle. Mix the mustard and tumeric together, and moisten them with a little cold vinegar, then stir them into the hot vinegar, and stir continuously until it begins to thicken; then add the sugar, mustard seed, and oil; stir again and pour this, while hot, over the vegetables. Put away in glass or stone jars.



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and Manly Vigor, Nervous Debility, Paralysis, or Palsy, Organic Weakness and wasting Drains upon the system, resulting in dullness of mental Faculties, Impaired Memory, Low Spirits, Morose or Irritable Temper, fear of impending calamity, and a thousand and one derangements of both body and mind result from pernicious secret practices, often indulged in by the young, through ignorance of their ruinous consequences. To reach, re-claim and restore such unfortunates to health and happiness, is the aim of an association of medical gentlemen who have prepared a book, written in plain but chaste language, treating of the nature, symptoms and curability, by home treatment, of such diseases. The World's Dispensary Medical Association, Proprietors of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., will, on receipt of this notice, with 10 cents (in stamps for postage) mail, sealed in plain envelope, a copy of this useful book. It should be read by every young man, parent and guardian in the land.

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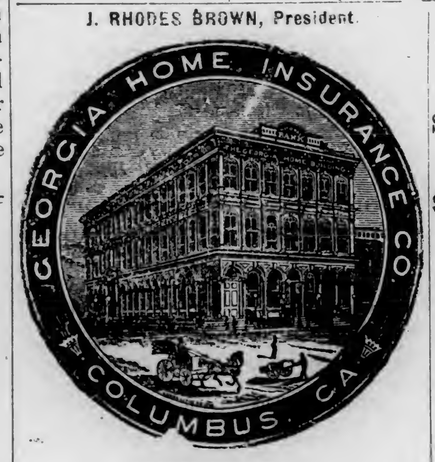
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Wilmington & Weldon Railroad & Branches and Florence Railroad.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated July 8, '94.	No. 23 Daily.	No. 35 Daily.		No. 41 Daily.
	A. M.	P. M.	.....	A. M.
Lv Weldon	11 52	9 27	.....	.....
ArR Mount	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro	2 40	.....	.....	.....
Le Tarboro	12 25	.....	.....	.....
	P. M.	P. M.	.....	.....
LvR Mount	1 02	10 20	.....	6 00
Lv Wilson	2 08	11 01	.....	.....
Lv Selma	2 58	.....	.....	.....
Lv F'y'ville	4 35	12 51	.....	.....
ArFlorence	7 25	3 00	.....	.....

	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson	2 18	.....	.....	6 35
LvGoldsboro	3 05	.....	.....	7 20
LvM'gnolia	4 16	.....	.....	8 29
Ar Wilm'tn	5 50	.....	.....	10 00

TRAINS GOING NORTH.

Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.	.....	P. M.	.....
LvFlorence	7 30	.....	7 25	.....
Lv F'y'ville	10 25	.....	9 30	.....
Lv Selma	12 08	.....	.....	.....
Ar Wilson	1 00	.....	11 27	.....

	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn	9 00	.....	.....	7 00
LvM'gnolia	10 40	.....	.....	8 33
LvGoldsbo'	11 55	.....	.....	9 40
Ar Wilson	12 40	.....	.....	10 27

	No. 78 Daily.		No. 32 Daily.	
	P M		P. M.	P. M.
Lv Wilson	1 10	.....	11 27	10 32
ArR Mount	2 13	.....	12 05	11 15
Ar Tarboro	2 40	.....	.....	.....
Lv Tarboro	12 25	.....	.....	.....
LvR Mount	2 13	.....	12 05	.....
Ar Weldon	3 19	.....	12 58	.....
	P. M.	.....	A. M.	.....

†Daily except Monday. ‡Daily except Sunday.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R. R. leave Latta 6 50 p.m. arrive Dunbar 8 00 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m Returning leaves Clinton at 7 20 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

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J. R. KENLY Gen'l Manager.
T. M. EMERSON, Traffic Manager.

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CHILDREN'S COLUMN.

A PLAIN LITTLE GIRL.

Once I knew a little girl,
Very plain;
You might try her hair to curl,
All in vain;
On her cheek no tint of rose
Paled and blushed, or sought repose!
She was plain.

But the thoughts that through her brain
Came and went,
As a recompense for pain
Angels sent;
So full many a beauteous thing,
In the young soul blossoming,
Gave content.

Every thought was full of grace,
Pure and true;
And in time the homely face
Lovelier grew,
With a heavenly radiance bright
From the soul's reflected light
Shining through.

Shall I tell you, little child,
Plain or poor,
If your thoughts are undefiled,
You are sure
Of the loveliness of worth;
And this beauty, not of earth,
Will endure.

—*St. Nicholas.*

Gracie's Guests.

BY LAURA E. HUTCHINSON.

Gracie was going to have a birthday party.

Yes, she would be six years old the tenth of August, and she had coaxed her mamma for a birthday party, and now, as she went about her play, she was very happy thinking of it.

Gracie was a sweet little girl, but at times she was inclined to be selfish, and her mamma was afraid that when her guests came she would not willingly let them play with her toys and playthings, as she was an only child and always had her playthings all to herself.

Before the children arrived she took Gracie on her knee and kissing her, said.

"Now my dear little girl must not be selfish to-day. She must remember that these little girls are her guests, and must let them play with her playthings."

"But, mamma," interrupted Gracie, "what will I have to play with, then?"

"Why, deary, you have enough dolls so that each can have one. But you must not think of your own pleasure, Gracie, but just try to make the others happy; and so if any little girl prefers the doll you are playing with to the one that she has, you must exchange with her very pleasantly, for she is your guest, you know."

"Yes, mamma."

"I would not like my little girl to be naughty on her birthday, of all days," said mamma. "Now you will be good, won't you, deary?"

Gracie put her arms around her mamma's neck and said:

"Oh, yes, mamma, I'll be good. But is it 'most time for them to come now?"

"Yes, it is quite time. And there is the bell ringing. Remember, Gracie, they are your little guests, and you must not be selfish."

The children all soon arrived, and Gracie for a time proved as unselfish as even her mamma could wish. But it was new for her to see her playthings in the hands of others, and at last, forgetting her promise to her mother, she rushed to the little girl that was holding her largest doll, and snatching it away, said:

"I want that dollie myself. It's mine."

And she did not even give her the one she had in exchange.

Grace kept on in this selfish way till she had her arms full of dolls, and some of the little guests were crying, when mamma appeared on the scene.

"What does this mean, children?"

Gracie hung her head, but hugged her treasures close and did not speak. One little girl, braver than the rest, said:

"Gracie won't let us play with her things, and I think she ought to when she invited us here, don't you?"

"Yes, of course she had. I am sorry she is so naughty."

Then taking the dolls and giving them to the children, she said to Gracie. "You remember what you promised." And leading her from the room, she talked lovingly about the sin of being so selfish.

After a time the two returned to the parlor. For a while Gracie did not join in the play, but watched the others as they handled her toys and dolls.

It was very soon evident that her mamma had succeeded in impressing on Gracie's mind the fact the children were her guests, for as she watched them, one little girl took a toy out of the hands of another, and immediately Gracie rushed to her saying:

"Nellie Frost, don't you know these are my little guests, and you mustn't take the things from them?"

She could see the fault in another, and did not admire it in the least.

That is the way with a great many childen, and even grown people. They can see a fault in another much quicker than in themselves, when it ought to be just the reverse.

Grace is older now, and I am glad to be able to tell you that she is outgrowing that selfish disposition. She is much more lovable—for who can love a selfish child?—*Weekly Welcome.*

The Chimney-Swallows' Home-Coming.

"Look, Frances," mamma exclaimed, "see the chimney-swallows coming home to go to bed."

Frances looked up and saw in the gathering twilight, a great number of little birds flying over the top of a near house.

"Watch them, dear, and, see how they fly around. See that one drop into the chimney; that chimney is their home."

Frances watched these soot-colored little birds until nearly all had gone into their chimney home.

The swallows flew around in a circle as fast as the eye could follow them. A part of the circle was above the mouth of the chimney. Into it the little birds could now and then be seen to fall.

By and by the circle spread out. It seemed as though the birds had lost the chimney. Soon, however, it would be seen, and making a turn the birds would come over it again and down into it would go a few more.

The birds grew tired going around the same way. So off they flew to a distance. Making a turn, they came back and flew around the chimney the other way. Many more birds this time dropped into the chimney.

Frances thinking the chimney could not hold all the birds in it, said:

"Oh! mamma, the garret must be full by this time." The flying circle, however, seemed as large and dark with birds as at any time.

Again the birds became confused. The circle slowly went higher and higher, when they would try to drop into the chimney, they would miss it.

The birds certainly agreed now that something must be done so they could get into their home. So away they flew from the house to turn themselves again, so that they could fly around the chimney in the direction they had first done.

There were no other houses near the one the birds were flying over. In returning the birds came back and flew downwards, then upwards, so as to make a slanting circle. One side was low, the other much higher in the air. The lowest portion of the circle was over the mouth of the chimney.

This proved a splendid plan for the little birds. They coasted down the sloping side of the circle on their wings, just as a boy would slide down a hill on his sled, and tumbled into the chimney by dozens. In less than two minutes nearly every bird had ridden down this slanting circle into the chimney and jumped into their beds. Not more than ten stragglers remained out.

As the little girl turned away, mamma said:

"What a chirping and chattering there will be in that chimney before the birds drop off to sleep. They will tell each other what they have been doing to-day, and what nice fat beetles and bugs they had to eat.—*Wm. Arch. McClean, in Our Little Men and Women.*

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State of North Carolina, County of New Hanover. } Superior Court.

D. O'Connor Administrator, C. T. A., of Thomas R. Radcliffe
vs.
Mildred La Treille Radcliffe, The Ladies' Benevolent Society of Wilmington, N. C., Grace Methodist Episcopal Church, South, of Wilmington, N. C., Mary A. Radcliffe, Robert Radcliffe, Kate Fuller and her husband Thomas Fuller, Margaret Radcliffe, Mary E. Schempf and her husband —— Schempf, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe, Kate C. Pridgen, Robert J. Pridgen and Virginia J. Pridgen and her husband R. S. Pridgen.

The above named defendants Margaret Radcliffe, Mary E. Schempf and —— Schempf her husband, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe and Robert J. Pridgen will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county to sell certain Real Estate in said county, in which they have an interest, to make assets with which to pay the debts of Thomas R. Radcliffe deceased; the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court for the county of New Hanover on 15th day of September 1894, at 12 o'clock m. and answer or demur to the Complaint filed in said action, or the Plaintiff will apply to the Court for the relief demanded in said Complaint.

Dated this 1st day of August. 1894.
JNO. D. TAYLOR,
Clerk Superior Court,
of New Hanover County.

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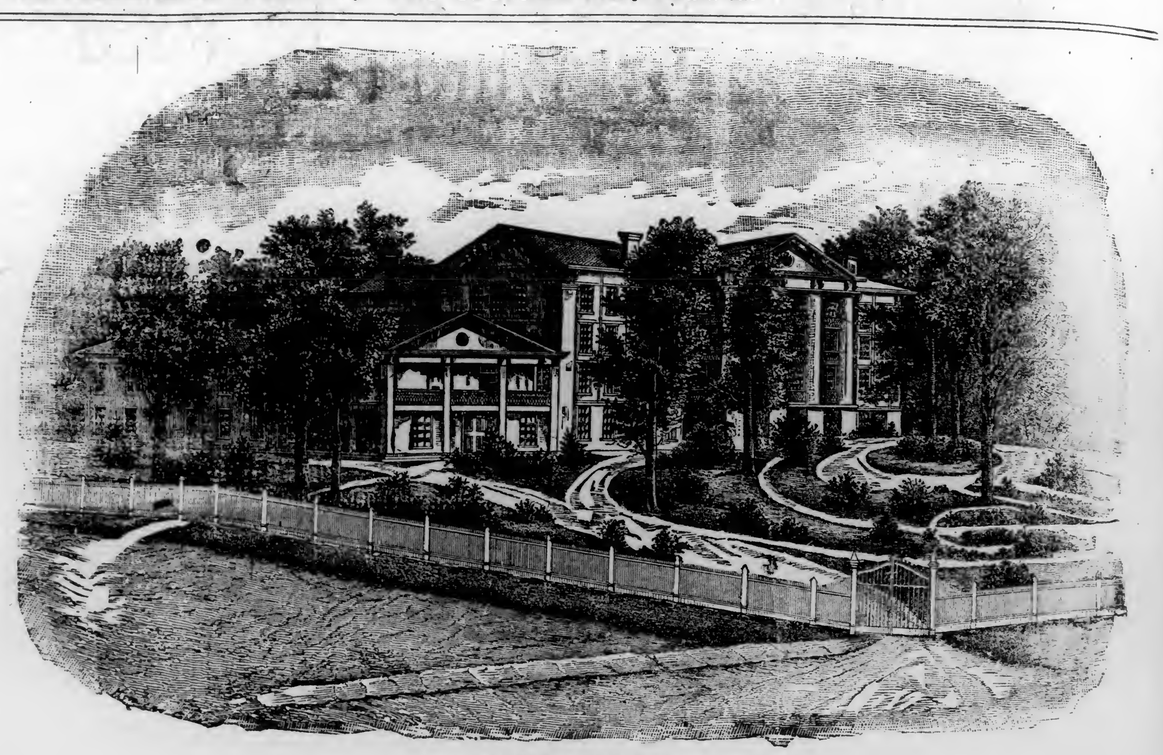
State of North Carolina, New Hanover County. } Superior Court.

Mildred A. Sherwood vs. Richard Sherwood. } Notice.

The defendant above named will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover County for an absolute divorce from the bonds of matrimony; and the said defendant will further take notice, that he is required to appear at the next term of the Superior Court of New Hanover County to be held on the fourth Monday in September 1894, at the Court House of said County in Wilmington, N. C., and demur to or answer the complaint in said action or the plaintiff will apply to the Court for the relief demanded in said complaint.

This the 11th day of August 1894.

JNO. D. TAYLOR,
Clerk of the Superior Court of New Hanover County, N. C.



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	P. M.		.....
Leave Wilmington.....	*3 40		.....
Leave Marion.....	6 31		.....
Arrive Florence.....	7 10		.....
	No. 50		.....
	P. M.	A. M.	.....
Leave Florence.....	*7 35	* 8 20	.....
Arrive Sumter.....	8 47	9 40	.....
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter.....	8 47	*9 58	.....
Arrive Columbia.....	10 10	11 10	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	.....
Leave Columbia.....	*4 30	*4 20	.....
Arrive Sumter.....	5 55	5 45	.....
		No. 59	.....
	A. M	P. M.	.....
Leave Sumter.....	5 55	* 5 55	.....
Arrive Florence.....	7 10	7 05	.....
	No. 56	.....	.....
	A M.	.....	.....
Leave Florence.....	*7 40	.....	.....
Leave Marion.....	8 23	.....	.....
Arrive Wilmington.....	11 10	.....	.....

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 22 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

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THURSDAY, AUGUST 30, '94.

JOHN MCLAURIN, - - EDITOR.

CONTRIBUTING EDITORS:

REV. PEYTON H. HOGE, D. D.

REV. WALTER W. MOORE, D. D.

REV. ALEX. D. MCCLURE.

Scheme of Annual Collection in the Synod of North Carolina.

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April—(One Collection) Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

November and April—Education for the Ministry.

December—Colored Evangelization.

RESTING.

Real rest is change of work, we are often told. If we should say change of occupation it would be more to my mind because rest and work are mutually exclusive in our thinking. This will give a place for sleep and may justify the habit of some preachers in getting rid of blue Mondays by reading some light literature. There is great need of resting in many parts of our land. There ought to be a revival of resting on the Sabbath day. Resting among friends recalls one April night twelve years ago and preaching in a small frame chapel in a suburb of Louisville, Ky., to six persons. The suburb was then attracting attention and a Sabbath-school was doing a good work. At the end of a week a church was organized with twenty-two members and two more agreeing to unite if the preacher would accept the call to be their first pastor. It was done and a pastorate of six years was greatly blessed where now, after six years more in the pastorate of two other churches that preacher finds a beautiful brick church and manse for a church of 325 members. Much of the growth and success of this church is due to the labors of the beloved pastor of our church in Winston. The first pastor spent a delightful day with this people last Sabbath, resting in their love and kindness.

The Presbyterian churches of this city of Louisville in connection with our Assembly, are all ably manned with good pastors. They all have buildings ample and comfortable and most of the pastors are helpers in the work of our new Theological Seminary of the Synods of Kentucky and Missouri. This seminary expects full fifty students in coming session and have arranged a course of lectures by Dr. DABNEY, of Texas. This will make the older students of Union, Virginia, almost wish they could hear his voice as when he taught them and live over again the times of his impressive instructions. It will make this seminary even more attractive than its able professors and desirable location have already done. It is gratifying to all of us in the harness that our students can have this advantage and we rejoice that the health and strength of our great teacher warrant his acceptance of the invitation to undertake the labor necessary.

The calls and talks with the proprietors of the Christian Observer were pleasant and cordial, personally and added confirmation to our opinion that the N. C. PRESBYTERIAN has been fortunate in arranging with Dr. RAWLINGS to become editor. They assure you of his cordial welcome to the fraternity. The policy of the PRESBYTERIAN to refrain from personalities and personal criticisms was justly recognized and greetings of good will were emphasized. The building and presses of the Observer were greatly injured by fire in an adjoining building two weeks ago, but the paper was promptly printed near by. The editors of the Observer do a great deal of preaching in mission fields and for churches while seeking pastors. They will be found resting from work of every day by preaching somewhere almost every Sabbath. They, and particularly one of them, have saved to us weaker churches and helped stronger ones in that way.

Here is the little chair of childhood and over there is the lawn where we played, while the dear mother is really resting from the long years of her prayers and tears, resting with children and grandchildren about her, and the dear father is resting in his grave till the resurrection. This resting in recounting the experiences of childhood and youth until maturer years have sent each one apart to the responsibilities of life has a charm for the children and helps us all to feel young again. Here is resting to take our children to the places where we played when at their age and to watch their eager-eared and open-mouthed interest in the "hair-breadth 'scape" and exploits we recall, and at morning and evening worship and recurring meals to to remember the thanksgiving and prayers of a sainted father and seek reverently the blessing of our heavenly FATHER—our own words and rejoice in the wise counsel, and tender teachings of the best of mothers.

Resting in the past we ease the pang of its griefs and the bitterness of its woes and trials and all its hallowed joys abide to cheer us toward future duties. In the shade of a favorite tree where the grass sward was thick and green, we recall the quiet Sabbath afternoon and the row of children of the family and the servants of the household, and the questions about the long line of Scripture saints and historic worthies, and the sermonettes of father and mother. The text of the morning and the sermon are recalled and applied. There is a careful instruction on pure lives and good character and timely teaching to keep GOD's day holy. It was not allowed to critisize the preacher or his message, but he was to be respected for the sake of his office and his message to be received as from GOD. Resting in the memory of such times, we do not see evil, but good in the slavery of such households, and we are persuaded that integrity and intrepidity of strong character were given support and strength. It awakens the question how far we are gainers in multiplying services and activities on the Sabbath day and whether we ought not to have more time given by parents to the moral and spiritual training of themselves and their children. When so much is done in dressing and manners to fit children for modern society, will it be better than the good old way of preparing for duties and trials? Resting in the past and comparing results at this meridian of life, so far as methods and principles are known to us, the balance is weightily on the side of the dear old-fashioned way of family religion, parental, personal instruction—filial obedience and Sabbath observance, with a solemn sense of GOD's approval on the public services and His sanction of the home care and culture. The lives of our companions of childhood, referred to their standard, are side-lights on the subject, making us surer that our parents were right. Resting there we point to dangers ahead for the children of parents who are unwilling to have their children restrained by such methods and put upon such wholesome diet.

Resting is not rusting. That is what this working world needs to know. According to that view wearing out rapidly is resting. We enter our protest. Especially do we protest against the modern society and business way of taking the night, which was given to us for resting, and wearing out body, mind and soul by dissipation of any sort in its blessed shade. The way of the fathers was best in requiring more of the time of the young people to be spent at home and to see that the occupation was more for moral training and mental culture and spiritual strength, than anything we see common nowadays. Resting here in the sweetness of a blessed childhood and youth, we commend the old way of real resting at night and on the Sabbath day. It savors of heaven to our souls.

A. D. M.

HERE AND THERE.

MONSIGNOR SATOLLI'S FAMOUS PROCLAMATION—temperance so-called—had been whittled down by explanations until little was left, when the somewhat famous Dr. MCGLYNN was asked for his understanding of the matter. He gave it to a vast audience and it clears away what little of the savour of temperance was left to Mgr. SATOLLI'S pronouncement:

Father McGlynn said there was a danger of magnifying Monsignor Satolli's letter beyond the intention of the writer and beyond its effect. It was not a decree. Monsignor Satolli hardly meant and Bishop Watterson hardly meant that it was a sin to drink intoxicating liquors or to sell them. They have not gone so far as that. In effect the letter meant that Catholics should look to it that their churches, families and business should be so conducted as to be no occasion of sin or scandal.

The liquor traffic is not hurt much by that.

OUR READERS WILL BE DELIGHTED to hear again from "W. S. L."

THE CONVENTION OF THE SIXTH CONGRESSIONAL District was held last week in Lumberton. There were five candidates in contest for the nomination and great enthusiasm for each was evoked. The voting continued through an entire night and until after sunrise next morning. The following from a correspondent of the Charlotte Observer is very significant and carries a moral with it: "The crowd was full of fun nearly all the time, and *as this is a dry town*, there was not the slightest ill-feeling or rowdyism. Everybody was extremely thirsty, but went no further than the well.

WE DISLIKE EXCEEDINGLY TO REFER to a matter that concerns us very seriously, but we venture the question: Is your subscription paid?

REV. DR. J. HENRY SMITH, PASTOR of the First church, Greensboro, with his sons Rev. Dr. SAMUEL M. SMITH, of Columbia and Drs. HENRY LOUIS SMITH, of Davidson College, and C. ALPHONSO SMITH, of the University of Louisiana, have been having a most enjoyable outing at the Hammocks near Wilmington. In trolling for blue fish they easily took the palm. Dr. J. H. SMITH, on last Sabbath at Island Beach hotel preached a sermon hard indeed; to surpass in its heart-searching directness and in its applicability to every-day life.

LETTER FROM W. S. L.

[Correspondence of the N. C. Presbyterian.]

"Life is like a summer day" is a line of an old hymn. And so it seemed, full of chequered shade and sheen, smiles and tears, as illustrated in that sweet day when I started off from my home by the tide for a rest among the rugged mountains. The stars were shining bright overhead when we took the "Atlanta Special" from Portsmouth, and ensconced in a luxurious Pullman sleeper, notwithstand the remonstrance of a certain Mr. Debs, we sped swiftly and literally in dreams southward. Brief delays at Weldon, Henderson, Raleigh, brought some slight interruption to slumber, and some slight recognition of familiar scenes even in the dusk of night. The gray dawn greeted us before reaching Sanford, the sun smiled on us there, and after the difficult task of dressing on a swiftly moving train behind an obstreperous curtain, and with such limited quarters that my head (and I am of Zacchaeus like altitude) was constantly in collision with floor of the bunk above (or the ceiling of my own), we got ready for breakfast before we reached Hamlet. To our dismay the morning was advancing in drenched garments. Heavy clouds and an exceedingly wet rain made the day that seemed to begin so fair a day of gloom and discomfort. It commenced (the rain that is) before reaching Keyser, and lasted nearly to Monroe, holding up kindly until we transferred from the gay and giddy flying special to the sedate train on the Carolina Central for Rutherfordton. All through the territory of Fayetteville Presbytery I was familiar with the stations, (and noted with pleasure marked improvements during the six years absence) and with the country roads leading to Cypress, Union, Buffalo, Euphronia, Carthage, White Hill, Bethesda, Jackson Spring, Sharon, Rockingham, Laurel Hill, Pee Dee, and other churches, where in years gone by I had so often preached, and of every one of which I had such fragrant and precious memories. As we journeyed on beyond Monroe the stations were not so well known. But the crops, the rolling lands decked with cotton and corn, the glimpses of blue mountains as gradually the mists rolled away, gave us ample scope for meditation. And from Shelby on to the end of the railway ride we had ample opportunity. I cannot tell how often (and why) we stopped, or why we travelled with such deliberation. But at that part of the road we were on a "mixed train," and had abundant time for observation, and observations, and had no difficulty in counting the telegraph posts

We reached Rutherfordton at 3, an hour late, and after a comforting dinner and rest at the "Iso-thermal," "took up our carriages" and were taken by our carriage to our destination, Chimney Rock. Excepting the new and attractive hotel, and some new and pleasant residences in the upper part of the town, Rutherfordton looks much as it did something over thirty-five years ago as I passed through in a carriage from Asheville to Davidson College, with the Rev. Daniel A. Penick (senior) Rev. E. D. Junkin, and my father—so merry and happy a company—now all but myself entered into and enjoying their well-earned rest. I recognized the old hotel and the room where I stayed over night (in that day people called such hostelries *taverns*) and it seemed to me I recognized the same crowd of men and boys playing marbles. I could not help but recall my dear friend, so long the loved and useful pastor, Rev. W. M. McGilvary, whose name I heard repeatedly and tenderly mentioned during my stay in Rutherford, and whose ashes rest in the graveyard of dear old Buffalo.

It was nearly five o'clock when we began our stage of eighteen miles to the Blue Ridge. The day had been again transformed into marvellous beauty. The sky was sapphire, the clouds were burnished silver, the sun was gold. The horizon was broken by mountains in the distance of deep amethyst. Our horses travelled well, considering how constant the ascent, and the first ten miles of ride was thoroughly enjoyed. The distant views gradually grew nearer, and the mountains grew larger and grander. We began to know their outlines and their names. But night set in on us before we reached the finest views, and journeying along and crossing repeatedly a mountain stream, the "Rocky Broad," (by the way they call all their little rivers up here Broad) we were glad to reach our stopping place somewhat after nine. The "silver shining moon" gave its light—but not enough to dispel the dark and ominous shadows, and huge rocks and clumps of fir and rhododendron seemed like dread ogres and spectres. So our home was welcomed. In the dark it appeared to be an ordinary farm-house without "modern improvements" and for that matter it looked the same way in the day time. But the rooms though small and scantily furnished were scrupuously clean. So too I may say of the table, plain country fare plainly served, but always neat and clean, and we always had an appetite and answered the bell promptly. The water was clear cold, mountain spring water, soft and pure. I want to say something more about the place. The house is kept by the widow of the late Judge Logan aided by her sister, and her sons. There are four of these "Logan boys," one engaged in merchandize, the other three giving themselves without stint to the comfort and happpiness of their guests—and the heartiness of their welcome, thoughtfulness of attention, and constant but not annoying assiduity of kindness of these young men, constitute the attraction" of the hotel. They were our companions and friends, our philosophers, entertainers and guides, gentlemen whose names and considerate services will be remembered by every guest. But the thing that charmed me most about these young gentlemen was their deference to their mother and ready aid to her in the duties of the house.

The thing that makes "Chimney Rock" famous is the Chimney Rock. Our home is at the base of the Blue-Ridge. I do not know the exact elevation above sea level. On every side lofty and rugged mountains stand moveless, silent, sublime. In front is the scarred side of "Quaking Bald" with "Harris's View" at the highest point, an elevation more than 4,000 feet above tide-water. Then to the left and nearer is "Round Top." Beyond is Stone Mountain. To the left of the valley is Chimney Rock Mountain, and Chimney Rock itself, while still further left and almost behind us is Sugar Loaf a smooth (looking) rounded peak that merits its name the highest in this cluster of giants. These mountains range from 3,500 to 4,500 feet in height, and with every changing position give new combinations and charming mountain views, and the eye never wearies in looking on these massive monuments of nature. On the bald stone surface of the "Quaking Bald" the eye readily traces the "Old Man's Face" and "Esmeralda's Cabin" outlined and delineated by crags and clefts and masses of fir or lichen—and once described always afterwards seen when the western sun brings to view the contrasts and shadows.

Chimney Rock stands about two miles above the Logan House. It takes its name from a fancied resemblance to a chimney—which eye and mind at once concede. But never son of Anak or Og of Bashan had such massive stone dwelling place or such enduring towering chimney. The great mountain may be likened to some vast castellated structure, by which this Rock rises as its chimney. From some points of view the Rock seems a part of the mountain but it is soon seen to stand on its own base, and rise in stately grandeur by the side of its mighty neighbour. The ascent is not very difficult or perilous. We had the best of guides, the owner of the mountain himself (himself refers to the owner not the mountain) who kindly told us that he would have sent his younger brother, but was told that there was an old gentleman (the imputation was promptly and unanimously resented by the whole party) who wanted to climb the Rock, and our friends at our lodging place had desired his special services. He was certainly kind, thoughtful, attentive, patient. He told us all the points of interest; gave us repeated rests, brought cool—no, *cold* water for our refreshment—guided over perilous crags and cliffs—along the stair-way constructed from the mountain side to the Rock over a dizzy chasm—till we reached the majestic dome itself. Oh, what a wonder of beauty and glory! The "Rocky Broad" looks like a line of silver through the valley, into which we might leap. The mountains near and far rear their shaggy sides—their solemn stony summits. I might call them sphinx-like but that with ever-changing sun-light and glory—they speak of Him who planted them on their eternal base. The tower on which we stand rises sheer from the valley below 1,100 feet and the precipice on the side next to the mountain is 267 feet, the attitude above sea level being 3,900 feet. The capstone is seventy-five feet in diameter. Here we pause to view the extended panorama, and wonder at the power of the Creator.

But I have taken too much of your time and space, and must reserve some other things I would like to tell you of.

W. S. L.

The Presbyterian.

MAN AND NATURE.

The mountains and the forests, and the seas,
Oldest of mourners with pathetic tone,
Have each a natural music, all their own,
Set in accord with human destinies,
Sad, tender, manifold. What is more sweet
Than woodland melodies at noon? More mild
Than the dimpled ocean, like a laughing child
That lisps, and rolls a jewel to our feet,
Breathlessly calm? And then, with an hour,
Behold that self-same ocean on the shore
Lashes; the forest quakes; with deafening power
The rocks are rent. Then, oh! amid that roar
Awe-struck we sink, we fall upon our knees,
Ye mountains, and ye forests, and the seas!

The mountains, and the forests, and the seas,
Have each their music, with our mortal lot
In sympathy, to soothe, exalt, appease;
And man, too, has his music; has a note
Of world-wide sweetness; tender reveries,
Dirges of buried blisses unforgot,
Rejoicing paeans, glorious symphonies;
But all of them lack something; they have not
The voice once heard in Eden; and the ear,
Pleased with rich sound, is as when some one sings
In a great court before a king of kings;
He closes; and of rapture born, a cheer
Shakes the high roof; but when the Lord of all
Speaks, there is awe and silence in the hall.

—*London Spectator.*

Are Our Descendants to be Criminals?

The public were made familiar with the startling increase of drunkenness in Switzerland, two years ago, in consequence of the admission and sale of cheap alcoholic liquors. All public interests, the existence of the republic, even, were affected by the general besotment. The Fortnightly Review for September contains an article on "The Origins of Crime," in which the writer treats of epilepsy, insanity, drunkenness and similar affections. It is in statistics of drunkenness that the most serious facts are brought out. A curious fact is that in the year 1890, in Great Britain, 1,544 infants were killed by overlying—drunken mothers rolling upon their infants while in alcoholic stupor. The Registrar General attributes as many more which are reported as dying from other causes, to this cause, over 3,000 infants overlaid and killed by drunken mothers in one year. Since that time the increase of infantile death from this cause has steadily increased. The killings occur for the most part Saturday and Sunday nights, after the week's wages have been paid.

The increase of this peculiar death rate is pari passu with the increase in the consumption of alcoholic liquors, which increase now is running at about $5,000,000, a year.

In France the increase in the consumption of drinks has increased even more rapidly than in Great Britain—thus: The amount consumed per capita in 1850 was one and one-half litres; in 1869 two and one-half, and in 1892 four and one-half litres.

A specially rapid increase has been observed since 1888, and wines which were at one time the prevailing drink have been replaced by brandy, gin, and absinthe. Thus during the past forty years the consumption of intoxicants in France has augmented threefold. The writer finds that drunkenness prevails more largely in the mining and maritime localities than in the agricultural regions—which is the case in this country, and everywhere. But he now comes to a part of his investigations which should fix the most serious attention, as it bears upon the future of the race. He shows that the moderate drink habit is the predisposing cause of insanity and crime. We quote:

"Alcohol plays a far less important role in the evolution of simple forms of insanity than it does in the production of the degenerate criminal, and the exceptional explosive or impulsive forms of insanity. The degeneration in type of nerve-tissue, and in particular of the delicate structure of the brain, entailed by the excessive indulgence in alcohol is a fact open to the observation of every pathological inquirer. That a highly important connection exists between this structural degradation induced by alcohol and the prevalence of epilepsy in the offspring of drunkards has been conclusively shown. Thus, to quote figures given by Dr. Henry Clarke, who investigated the subject with great care, it was found that, whilst for all criminals alike excessive drinking was traced in the father in 43.5 per cent. of the cases, it was found to exist in 49.5 per cent. of all epileptic criminals, and in a further percentage of 18.2 recorded as "doubtful," but almost certainly intemperate. This association of alcoholism, epilepsy, and criminality is a fact of vital importance; and it becomes all the more suggestive when contrasted with results obtained amongst the non-criminal community, more especially those who, being insane, must be regarded as subjects of morbid nervous instability.

"The writer investigated the direct alcoholic heredity in 4,125 of the insane admissions into West Riding Asylum during a period of ten years, and found excessive drinking amongst the antecedents in but 6.6 per cent.; but (limiting the inquiry to males), for 2,311 men the percentage rose to 9.39; whilst again, for those patients in whom personal intemperance played part as a factor of their insanity, the parents and grand-parents were drunkards in 11.2 per cent. and a further percentage of 6.0 showed drunkenness in the collateral line of uncles, aunts, and brothers.

"One obvious conclusion derived from these figures is this—that the alcoholic inheritance of the insane is by no means so important a factor in the evolution of their insanity as is the alcoholism of the antecedents of the criminal a possible factor in the evolution of a criminal type of degenerates. In the former, ancestral intemperance is probably only one of many predisposing forces which tend to favor insanity in the offspring; but, in the latter, ancestral drink would appear to be an all-important, if not most important element in inducing the moral degradation so associated with crime.

"Yet, though ancestral drunkenness is not so marked a factor in the evolution of simple insanity, as before stated, it makes itself felt in the development of epileptic offspring amongst the non-criminal community, in the moral obtuseness and degradation of such subjects, in the frequency of imbecile or idiot offspring, and peculiar epileptoid states of mind. In asserting that the epileptic state of mind is peculiarly prevalent amongst the criminal classes I must shield myself against a possible misinterpretation. The popular notion of epilepsy is naturally based on the more common and obtrusive symptoms of that disease—the sudden loss of consciousness, the wild cry, distorted features, foaming mouth and general convulsions, and the Scripture picture of the demonomaniac forms to most of the non-professional their type of epilepsy. The scientific connotation of the term is, however, far wider, embracing as it does a large proportion of cases where purely sensory or psychical disturbances occur, and wherein motorial or convulsive phenomena are rarely or never seen. Thus it is that epileptics have been broadly distinguished into two groups—such as show a predominance of convulsive phenomena, and such as are characterized by the prevailing feature of mental or sensory derangements. The essential element, however, in all cases of epilepsy alike is an extraordinary degree of instability of nervous tissue, preeminently that of the brain, an instability which can only be denominated explosive, in view of the suddenness, severity, and transient nature of the resulting phenomenon or "fit," an instability which can only indicate such a morbid constitution of nervous tissue that the slightest disturbing agency may become effective in producing the explosion. In fact, it is in this paroxysmal explosiveness and sudden loss of consciousness that epilepsy is mainly distinguishable from like affections. Most epileptics throughout the whole period of their lives (as well as those who are convulsed as those who suffer from no so-called convulsive fits) exhibit certain mental peculiarities which form a group of symptoms so characteristic of this disease that they may well be designated epileptoid indications. How far does the criminal community present us with such features as may thus be regarded as of epileptic origin? There is beyond doubt, I believe, a certain not insignificant section of criminals who show, with or without neurotic indications, these obvious epileptoid signs. There is the querulous discontent, and a morbid irritability from no obvious cause, often leading on any trifling excitement to wild, passionate outbursts wholly out of proportion to the exciting cause; there is the morbid subjectivity expressing itself in hypochondriacal or fanciful ailments, leading by a natural sequence to ideas of restricted rights—of injustice at the hands of their fellows, or of pretty persecution—all features common to the class of epileptics and criminals to which we allude. There is the tendency to an intense egoism rendering them preeminently unsympathetic and callous—narrowing the circle of their interests, and giving the death-blow to all altruistic sentiments which are antagonistic to the criminal instincts, and which leads so readily to an utter disregard of truth, and even a shameless deception, often incongruously conjoined with a demonstrative religiosity. There are the occasional illusions and hallucinations, in particular those of hearing, and which, again we find are so prone to occur as the result of solitary confinement in the case of certain neurotic criminals; there are the amnesic attacks—sudden forgetfulness, lapses of consciousness—so slight as to be lost upon the ordinary observer, and yet revealed subsequently by, perhaps, slight incoherence of speech, unmeaning gesture, motiveless conduct, revealing really an automatic state of mind to which he is momentarilly reduced, and which are again frequently succeeded by passionate out breaks with an uncalculating violence of conduct. In exceptional cases we witness results of emotional waves—voluminous emotional states, sudden in origin, mysterious and unaccountable to the subject himself, undefined in nature, rapid in transformation from one phase to another—now of sorrow, now of joy, and again of causeless terror, which lifts the epileptic subject into sudden transports of unmeaning ecstasy, or plunges him into profound grief; and which in later stages may drompt to those bizarre delusions so frequently connected with supernatural agency—of divine or malign influence, of demoniacal possession or, again, of a double conflicting personality. These latter conditions are certainly characteristic of many so-called criminal paranoics, who distinguish themselves by plotting especially against personages of exalted rank.

"The moral decadence due to the blunting of finer sensibilities is a notable feature in the epileptic as in the criminal. The deceit, treachery, mendacity, low cunning of the former are proverbial amongst asylum communities; with, of course, exceptions, the majority display a hypocritical disposition associated with a cowardly and often impulsive recklessness. Then again there is the peculiar brutality in the violent conduct of epileptics and criminals—the purposeless, unnecessary violence, explicable only on the supposition that the act was the outcome of blind automatism following an epileptic crisis—an excessive violence long since insisted upon by Trousseau, Maudsley, and others as an important indication of epileptic criminal acts. Nor must we omit to mention the notable tendency towards malingering displayed by epileptics, a feature common to them and the criminal community at large."

The conclusion of these investigations is that alcoholism, largely on the increase, is storing up for the future that kind of mental disease, "epileptoid" which manifests itself in crime. The acts of criminality which come as immediate effects of alcoholic stimulation are far from being so deplorable as the setting up of pathological conditions, in the future generations, which lead to established criminal character.—*Interior.*

Christ Knoweth His Own.

BY REV. THEODORE L. CUYLER.

Jesus knoweth them that are his. "I am the Good Shepherd, and know my sheep, and am known of mine. He can call every one of the flock by name. The officers of a Church may be deceived in many cases of those who apply for admission to membership; but no putting on "sheep's clothing" can mislead the omniscient Shepherd. There is a widespread religious interest in the land, and among the many thousands that profess conversion, it is not possible that Christ himself can be deceived as to a solitary case. Not only does he read every heart to the bottom; it is by the operation of his divine Spirit that every soul is regenerated. Not every one who enters an inquiry-room, finds Christ; and not every one who attends a "meeting of converts" is genuinely converted. Those who begin to lead a new life have got the new heart; those who *follow the Shepherd* have entered into the flock. There is a solemn warning in this fact. There is a precious comfort in it, too; for the Saviour knows perfectly well whom he is saving.

Not only does Jesus Christ know exactly who have come into his true flock, but he knows all about every one of them—their strong points and their weak points, their besetting sins and their new experiences of grace just beginning to sprout in their hearts. When we are sick we send for the old family physician; he is best acquainted with our constitutions. It is half the battle in family government for the parent to understand thoroughly the qualities of a child. Here is one gentle boy who can be led by a cotton thread; and there is another who snaps the cords of restraint as Samson broke the seven green withs. Some parents pay dearly for their ignorance or wilful blindness to the real character of their children. That was a wise as well as a loving mother who said, "I don't find it so hard to bring children up, as I do to *take them down* when they need it."

Our blessed Master, in his family discipline, commits no mistakes. When he takes an immortal soul under his loving care and into his training-school, he understands the character of all his pupils. Scott's "Jeanie Deans" put it very well when she said, 'There is ane wha kens better what is for our gude than we ken oursells." Christ detects and exposes the self-seeking ambition of certain disciples by setting a little child in the midst of them to teach them humility and unselfishness. In his raw inexperience Simon Peter bragged loudly of his loyalty; but the Master takes him down by the startling announcement, "Before the cock crows, thou shalt deny me thrice!" Jesus discovered the splendid natural qualities in Saul of Tarsus which converting grace could mould into a leadership of the churches; and what a tremendous schooling he gave him before he graduated! The same Great Shepherd has a place of usefulness in his flock for humble Tryphena and Tryphosa, for Tertius with his pen and for Dorcas with her needle. Jesus knows what is in every one of us, and just how much can be got out of us. This makes him, not a hard, exacting Master, but the most forbearing and considerate of employers and guardians. He never lays on weak shoulders the loads which only stalwarts can carry. All the while, too, how sweetly come the encouraging words, "I am with you always; my grace is sufficient for you; as thy day, thy strength shall be." He calls us not slaves; he calls us *friends.*

How perfectly acquainted he is, too, with all our weaknesses! He knoweth our frame; he remembereth that we are but dust. Here is great encouragement for penitent sinners. Those poor fellows who drift from their dram dens into the Jerry McAuley Mission House, find there a pitying Shepherd who welcomes the most wretched outcast who has been bedraggled in the mire. Up at the other end of the scale, Christ is equally conscious of the intellectual doubts and difficulties with which some Christians of skeptical temperaments have to contend. He quenches no smoking flax; he breaks no bruised reeds. The secret sorrow which I dare not breathe to the most intimate friend, I can freely unbosom to my Saviour. Ah, how well he knows every thorn that pricks my foot, and every wound that trickles its silent drops from the bleeding soul! This is a wondrous encouragement to prayer. For my Physician never will administer the wrong medicine, and I am sure that he never will refuse to hear my pull at "the night-bell" in the hour of sudden distress.

The fact of Christ's perfect knowledge of all our needs and requirements, throws great light on some dark providences. It explains some mysteries—why one of us is put up and another is put down; why one is prospered and another is impoverished; why one seems to run before the breeze and another is buffeted with contrary winds. Dear, loving Master! He knoweth what is for our good. Let him probe to the bottom if the wound requires it. He knoweth what is in me; yes, and what ought to come out of me, if I would attain to full health and robustness of spirit. Far better the probe and the pruning-knife than to be cast out, as incurable cumberers of his fold. If it is a joy to know whom we have believed, it is equally a joy that "He knoweth them that are his." There is a bond of reciprocal knowledge and affection between the Redeemer and his redeemed ones. Christ even compares it to the unity between the everlasting Father and Son; for as the Father knoweth the Son, so doth the Shepherd know his flock! This is an overwhelming thought; and it points onward to an intimacy of everlasting love in heaven.—*New York Evangelist.*

A True Wife.

I know nothing so Christian as to love a lost and hateful thing for the reason that it is lost and hateful; to cling with unalterable affection to a dishonored man. Names and dates can be furnished of sundry instances. This one is authentic: A lovely young woman, respected, happy, discovers that her husband is a defaulter, just ready to abscond with his felonious gains. In a moment her arms are around him. "Do not flee," she says, "reassert your manhood, and accept the consequences of your error. I will stand by you and share your lot to the bitter end." Aye, and she never flinched. Within a month her hair was gray. Consideration for others made her deny herself to friends who would be compromised by familiarity with a felon's wife. All thought of happiness was finally surrendered. "My business in life," she argued, "is not to be happy, but to rescue my fallen husband!"

O ye shining ones, who shall be sent to convey her to her rest, how gently will ye lift her from the dust of her voluntary humiliation! How soft the touch of your angel palms! How will ye say to one another of this chastened, suffering soul, it is by every token and lineament a true counterpart of Him who left the ninety and nine in the wilderness, and with bleeding hands extricated the lost sheep from the thorns of its own folly wherein it seemed hopelessly entangled.—*Bishop Lay.*

Losing the Temper.

Losing the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and you give way to your temper, the clean feeling vanishes and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And anyone who has experienced this feeling knows that it cannot be shaken off, but must be prayed off.

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MY DESIRE.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee;
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—*Whittier.*

Buried With Christ in Baptism.

The apostles, under the guidance of the Holy Spirit, used forcible language, and striking figures of speech, to express the truths of spiritual life and experience. One of the most striking figures used to express conversion and the converted life is that of death. The Christian is said to be dead. "Ye are dead." He is not only dead, but is buried. Just as a dead person is committed to the grave by burial, and is shut off from any participation in the life left behind, so the soul, by conversion to Christ, and entrance upon the Christian life, is entirely separated from any part or lot in the old life of sin and guilt and condemnation.

Death is a great change to the physical being, as complete and overwhelming a change as we can conceive. The mother is cut off in the midst of her loving ministrations, and separated from the ones for whom she cares; the business men is seen no more in the marts of trade; the statesman no longer administers the affairs of the government; the artisan touches no more his implements, and the artist comes no more into his studio; the invalid quits the weary couch of pain, and the babe passes away in the very morning of existence. And when burial takes place, and the remains are committed irrevocably to their silent resting place in the grave, it is impressed most forcibly upon all survivors that there is no coming back into the old scenes of earthly life.

So, with the one who becomes a Christian, there is a death to sin. The old excitements and delights have ceased to stir the heart. The old temptations and allurements have no longer the old-time fascination. Old things have passed away. Ye are dead. All things are become new. Ye are in a new world. Everything seems new. The word of God is now a living message from the heavenly Father Prayer is a living communion with God. Christ is a real presence. Ye are alive to the things of God. Ye are no longer of the world, worldly. Ye are in the world, and yet not of the world. The old world is around about, but God's children are dead to it, and are alive in the spiritual life and realm, with new affections, desires, enjoyments and relations.

The power that has wrought this new and wonderful change is God's Holy Spirit. He has come in his blessed processes. He has been welcomed. He has breathed upon the one who lived the worldling's life. He has breathed upon his brow and heart and inmost life, and he has become, in the new creation, a living soul. He has entered the kingdom of God, the spiritual realm, and has passed out of, and died to, the kingdom of Satan and sin. By God's Spirit he has died and been buried, and is no more to live and walk in the old ways of sin.

It is a wonderful transformation. The converted one is alive to God. He walks in newness of life. His life is hid with Christ in God. He confesses Christ before his fellowmen. He is joined to the body of God's believing people. He receive the seal of baptism, in the water sprinkled on his brow, in token of the cleansing life brought down into the heart by the Holy Spirit. In this act he becomes so completely identified with the new life, and so completely separated from the old life that the sacrament of baptism becomes a separating act, and men realize that this one, so thoroughly committed to Christ, will come back no more into the old ways of sinfulness and worldliness.

Christian life is something real. It is a new experience and in new relationships. God help us to accept it as an actual turning away from sin and the world, and a life in the kingdom of God. Each sacramental service is to us, and to those about us, a reminder that we are dead to the world, and that we are alive to Christ. For every true Christian is it true that he is dead, and yet that he is alive. He lives, and yet not he, but Christ in him, and the life that he lives he lives, not of himself, but by faith in him who died for him and rose again. In this faith he himself lives the life of the risen, seeking the things that are above. For he is dead, and his life is hid with Christ in God.—*Herald and Presbyter.*

Filling Out God's Pattern.

BY THE REV. W. H. ILSLEY.

While at the World's Fair, last summer, I stood for a while by the side of one of those wonderful wood-carving machines, and watched, with deep interest, while the operator carved a reproduction of that beautiful piece of statuary, the diver. At first I saw nothing to guide the eye and hand of the carver, and wondered as he drew out the finer lines of the completed figure. Finally, I asked him how it was done, for he did not appear an artist, in fact he was a stolid Dutchman, seemingly too devoid of artistic sentiment to appreciate the beauty of the figure he was producing. He replied gruffly, "dond you see dot battern, any more?" Looking up I did see a figure, just like the one he was carving, and, resting upon it was a guide, so that all that was left for him to do was to hold the chisel to the wood. The machine, with more apparent intelligence than its operator, "did the rest."

There was suggested to me the thought that God has a pattern for every life. The motto of Prince Albert was "find out the plan of God in your generation, and then beware lest you cross it or fail to find your place in it." And some one else has said, "There is a heavenly pattern for earthly service." Nor is it probable God would withhold the plan from His child, when carrying it out means so much to him. But if this be true, why so many defective lives?

Picking up almost any daily paper, one's eye will be attracted by advertisements of "misfit parlors," where all sorts of misfits are to be found. I wonder if there will be any misfit parlors in heaven. There certainly appear to be many misfit lives. So many angular people crowd themselves into round holes, and, to make matters worse, they get stuck there and seem unable to get out. Such a life mars God's plan, both for itself and for the world. There is sure to be conflict if the architect and the builder have different building plans? But the conflict is the smallest part of it. There will be defective building. And no less will it be true if the plan of life which God has made and that by which the man lives differ.

The one important question for every life is that of Paul, "What wilt thou have me to do?" Every true life does God's work and submits to His direction. He who lives according to God's pattern has already begun to practice heavenly living. "It is a good thing to know how they do things in heaven." And there is no better way to learn this than by living according to the divine rule which is the same for heaven and earth. Christ said, "I do the will of Him that sent me." He knew the pattern, and was filling out its every line.

If one asks Paul's question seriously, and watches for the answer, he will find it as God unfolds His will through the operation of the Holy Spirit on the heart, mind and inclinations, and the unfoldings of divine providences in the every day affairs of his life, and both made clearer by a careful study of his pattern as shown in the written word.

The result of an attempt to fill out God's pattern will be a higher type of manhood, a truer womanhood. But, while many desire just this, some are discouraged because they realize their ideal so slowly. They are discontented because they do not come at once "unto the fullness of the stature." Here they make mistake. Be content to watch and wait. Be prompt to act as God reveals the plan, even in small parts. Be content with apparent failure, for your failure may mean the truest success of the divine plan. Be careful of the seemingly little things that make up the whole of life. It is not the broad sweeps of the brush that make the beautiful picture, but the fine lines, some of them so light as to be unseen alone, which combine to produce the most charming results.

Susan Coolidge has aptly represented the value of filling out God's pattern in these words:

One small life in God's great plan,
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the infinite whole!
A single stitch in an endless web;
A drop in the ocean's flow and ebb;
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads are crossed.
And each life that fails of the true intent.
Mars the perfect plan that its Master meant.

—*Mid-Continent.*

Church Discipline.

Church discipline is not a pleasant duty to pastors, sessions and other Church courts. Nor is the trial, conviction and punishment of offenders against the civil laws an agreeable task, but it is necessary to the preservation of good order and to the protection of property and life. Equally necessary is the discipline of members of the Church who have violated their vows and brought reproach upon the cause of Christ, after private admonition has proved ineffective. This was provided for in both the Old and New Testament Churches. It is intended for the good of the offender and also of the Church—in short to be a means of grace. To this end it is to be performed in the spirit of Christ and according to the teachings of the Word of God.

As a matter of course no one ought to be brought before a Church court for the gratification of prejudice or personal dislike; nor upon merely floating rumors, the truth of which has not been investigated; nor upon what amounts to nothing more than suspicions. The alleged facts should be carefully examined, and the preliminary steps enjoined in Scripture should always be taken. "If thy brother shall trespass against thee, go and tell him first his fault between thee and him alone; if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear thee, tell it unto the Chureh; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican." Even when the offences are flagrant it is always best to approach the guilty one concerning them before beginning formal proceedings.

The Church cannot safely neglect discipline in the present imperfect conditions of life. The family that lays aside parental restraint and authority, and the State that neglects to arrest and punish those guilty of crimes, will alike come to grief. And the Church that takes no account of members who in life are violating its laws and the laws of God, bringing shame upon themselves and grief upon the devout followers of the Lord Jesus Christ, will sooner or later bring upon itself spiritual weakness and leanness. It is unfaithful to the trust committed to it—unfaithful to its great Head. The reproach likely to be heaped upon the pastor, session or private individual, no doubt deters many from initiating process, even in cases where the Church is suffering from the worldliness and misdoings of some of its members.

The Divine law was given by Paul to Timothy in these words; "Them that sin rebuke before all, that others may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality." Our book of discipline declares: "Discipline is the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ has appointed in His Church; embracing the care and control maintained by the Church over its members, officers and judicatories." And the Book of Discipline of the Southern Presbyterian Church truly says that discipline "acts the part of a tender mother correcting her children for their good. that every one of them may be presented faultless in the day of the Lord Jesus."—*Banner.*

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Dear Sir:—After using the Electropoise only a few months I sent you a testimonal which those that did uot know me doubted, and those that knew all about me said the half was not told. When I think of the good long rest I have enjoyed for nearly two years from excruciating pain and extreme nervousness, I find that language fails to express my appreciation for it, so I only say as I have said before that it truly is the most wonderful of God-given remedies to alleviate the suffering of all humanity. And I do believe it will help any one that will use it properly. I hope that others may be persuaded to try it as I did without faith and receive as much relief and that you may be spared to help thousands of poor despondent sufferers as you did me; I shall ever be grateful to you for your kindness and sympathy.

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True Faith.

If we would translate saving faith, such faith as is illustrated in the Epistle to the Hebrews, into a modern equivalent, we might call it faith in the victory of the good, in the victory of holy love and of self-surrender to the blessed purpose of God in Christ.

What a change would be produced in our ordinary lives if even in this sense we were men of faith! Take it in the simple sense of faith in the possibilities of life for ourselves, if we only embrace the promises of goodness and of God. Most of us accept a poor idea of what is possible for us to be or do. We live by conventional standards, and do not realize how rich and helpful life can be made through love, hope, and faith in God. Such a want of faith paralyzes effort. "It was easy enough for Abraham," we say, "to whom God gave a distinct command, to rise up and go forth from Mesopotamia." But what do we know of the nature of that voice which spoke to him? Are we sure that it was more distinct or more authoritative and personal than the voices which speak to ourselves every day—the voices of purity or of kindness and self-sacrifice which whisper to us of the right path, the right act, the right thought, the right word? It should be ours to embrace the Divine promises that come to us in these ordinary ways, and to live by self-surrender to them. It is thus we can be true children of Abraham, and inheritors of his faith and blessing.

Life brings untold possibilities of good to each of us, but what we need is faith in these, especially when we are immersed in the petty details, the drudgeries, the coarser passions, and trials which daily come to us. We need this faith in a Divine calling and in the promise of God, when the world and the flesh and the devil appeal to our sloth or to our self-indulgence, and we are tempted to take the low standard of the world, and to be, as they say, "no better than others." It is then we need faith in Christ, and, at whatever cost, to surrender ourselves to the vision which he vouchsafes of what is right and true and good. It may be hard just then to obey, to take this particular cross, to lay aside the indulgence that fascinates, and to turn at once from the tempter to the Saviour; but in so doing lies the way of faith and victory. It is more difficult to act under the highest principle when life brings little stimulus to heroism, and when its interests are monotonous or petty, than when we are aroused by the trumpet voice of great events or startling dangers. Salvation in the most real sense will come by such daily faith that shrinks not from the demands which a true embracing of the promises always brings.—*Sunday Magazine.*

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Forty-second regular Session begins September 5th, 1894. Fourteenth Summer Session begins July 2d, 1894. For particulars, address JOHN MANNING, LL. D.,
Chapel Hill, N. C.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. J. M. W. Elder, from Hampden Sidney, Va., to Putney's, Prince Edward county, Va.

Rev. J. R. McAlpine, from Winnsboro, S.C., to Pineville, N. C.

NORTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Dan River:—Dan River church, where so many regard our dear Bro. Black as their spiritual father, had the pleasure of having him with for a few days, beginning July 29th. We had a delightful meeting of a week, large congregations, about twenty confessions, seven additions to the church

[Correspondence of the N. C. Presbyterian.]

Asbury:—A meeting closed at Asbury on Monday, Aug. 13th, 1894, which was a *glorious work of grace*. We had with us Rev. A.S. Caldwell, of Sanford, Fla., and Mr. L. A. Coulter, secretary of the Y. M. C. A. for North Carolina, forty-six confessed Christ, twenty-nine united with the Presbyterian church, nearly all adults.

Bro. R. W. George, who was with us during the meeting made a proposition to double the subscription of every person who would subscribe for a church building. Nearly $300 was subscribed, which gives us with Bro. George's half $600. Arrangements were immediately begun on land given by Bro. George, and by winter we hope to have a house of worship. On the first Sunday of September we expect to organize Asbury church if the way be clear. To God be the praise.

[Correspondence of the N. C. Presbyterian.]

Shelby:—Following our last communion season, the Shelby church enjoyed a delightful "week of service." Rev. John A Preston, D. D., of the First church, Charlotte, came to us on Tuesday, July 24th, and preached seven sermons, returning to his flock on Saturday, and Rev. John H. Boyd, D. D., of the Second church, Charlotte, preached for me on Sabbath. It is needless to say that our people were greatly profited by the rich, suggestive, spiritual and impressive preaching of these two brethren. Believers were greatly comforted and stimulated, and the unconverted were profoundly impressed. Our people are greatly encouraged by the present outlook for Presbyterianism in this community. Since April we have received ten accessions, making twenty-eight within the past twelve months. A number have been dismissed to other churches, but the net gain is still very gratifying and is manifested by greatly increased congregations. P.

[Correspondence of the N. C. Presbyterian.]

Ramah Church, in Mecklenburg Presbytery:—Rev. Wm. Black began a meeting at Ramah on Aug. 12th, continued through the 19th. His preaching was with moving earnestness and power. The Lord blessed his labors and here as elsewhere he granted fruit to his work. Christians were strengthened and built up in the faith; many backsliders were reclaimed; many professions of faith were made, and of these, twenty-three have already joined our congregation—making thirty-five additions since our spring communion, for which we devoutly thank God and take courage.

[Correspondence of the N. C. Presbyterian.]

Bethlehem Church:—I have just closed a week's meeting at Bethlehem Presbyterian church, five miles from Fayetteville; was assisted one day by Licentiate C. M. Richards who is supplying the church in Fayetteville in the absence of Rev. A. J. McKelway. The congregations were large day and night, and the interest increased from day to day. Some attended and sought Christ who had not been to church in five years. Eight were received on profession of their faith in Christ, and as many more professed conversion. Bethlehem is an old church, but has never been ceiled until this year. With the building renovated, and the membership revived, we hope for a brighter future for this church.

[Correspondence of the N. C. Presbyterian.]

Christian Endeavor in Greensboro:—After a life of active church work and seeing the church in many stages of coldness, and likewise of revivals in these years, this writer desires, for the encouragement of all Christian workers and churches to emphasize the great benefit he has observed in the efforts put forth and carried out by the Christian Endeavor Societies of the First church, Greensboro. What I see I know, and when I mention one fact of the many, this will be sufficient for the time, viz: That it has brought out some fifteen or twenty in the last six months who offer public prayer, whose voices had not before been heard in a public assemblage. Then the silent work that is going on daily, by the six or eight committees, and the stirring monthly reports of the same is enough to stimulate to even far greater exertions that will tell for a time, yes, and for all eternity. M.

Greensboro, N. C.

[Correspondence of the N. C. Presbyterian.]

Burgaw:—We have just closed a meeting of ten days in our church here resulting in the revival of God's people and bringing them into a closer union with Christ and each other with a promise of a more faithful life in His service.

We have received fifty-seven applications for membership into the various churches on profession of faith as follows: Presbyterian 39, Baptist 13, Methodist 5. The preaching was done by Rev. W. H. Evans, of Salisbury, Tenn., a Methodist brother, formerly of Memphis Conference, but who for some years past has been located that he might do evangelistic work. Bro. Evans preaches a pure gospel, with power, with courage, and with boldness, and God blesses the labors of His faithful servant. Eternity alone can reveal the great blessings of his visit to us. Bro. Evans is now holding a meeting in Whiteville and the prayers of our good people follow him. To God be all the praise.

MISSISSIPPI.

[Correspondence of the N. C. Presbyterian.]

Old Salem, in Central Presbytery:—On Sunday, Aug. 2d, Pastor T. L. Haman held a good meeting. Six were added on examination.

[Correspondence of the N. C. Presbyterian.]

Bywy:—On Aug. 14th, the pastor, Rev. A. H. Mecklin, assisted by Licentiate W. J. Caldwell, had an interesting meeting. Two were added by profession. An elder and a deacon were elected.

DOMESTIC.

Dr. James Strong died in August, at Round Lake, where he was delivering a series of lectures before the Summer School on the "Revelations." Dr. Strong was born in New York in 1822; graduated from the Wesleyan University in 1844; removed to Flushing, L. I., where he projected and built the Flushing Railroad. He was reputed to be the most eminent Biblical and Hebraic scholar in the United States. He held the degree of Doctor of Sacred Theology, but he was not a clergyman. He was Professor of Exegetical Theology in Drew Seminary for twenty-five years, and was a member of the Anglo-American Commission to revise the English version of the Bible in 1881.

Among other bequests the late Mrs. Elizabeth Pleasonton, widow of the late General Pleasonton, directed, upon the death of her great niece, Elizabeth Hoge Pleasonton, the distribution of a trust fund of $20,000 equally between the Presbyterian Home for Widows and Single Women, the Presbyterian Orphanage, the Home for Incurables and the Presbyterian Hospital. She also made the following absolute bequests: The Bethel church for Seamen, $300; the Trustees of the Presbyterian Board of Domestic Missions, $3,000; the Presbyterian General Assembly, $5,000, in trust for the Ministerial Relief Fund; the Trustees of the Presbyterian Theological Seminary at Princeton, $6,000, for the endowment of one or more scholarships in the name of her parents Thomas and Elizabeth Hoge; the Presbyterian Board of Education, $3,000; the Presbyterian Board of Foreign Missions, $3,000; the Presbyterian Home for Widows and Single Women, $3,000, as a memorial foundation in the name of "Elizabeth Pleasonton;" the Philadelphia Home for Incurables, $10,000, to endow two free beds in perpetuity in the name of her brother, Thomas H. Hoge; the Franklin Reformatory for Inebriates, $5,000, to endow a free bed in the name of "Elizabeth Pleasonton;" the Presbyterian Hospital, $25,000, to endow a separate ward, to be known as the Rev. Thomas Hoge Ward, to be assigned to such class of cases as the Trustees of the hospital may designate; the Presbyterian Orphanage, $5,000, to endow a cottage, to be known as "The Elizabeth Hoge Pleasonton Cottage, and the further sum of $2,000 to furnish and equip it.

Reported for the N. C. Presbyterian.

ELDERS' AND DEACONS' INSTITUTE.

After three days of enthusiastic and successful work, the Elders' and Deacons' Institute of Mecklenburg Presbytery came to a close on Thursday afternoon at Steel Creek church. There were twenty-six ministers, fifty-six elders and thirty-five deacons in attendance; and to so great an extent was the large audience room taxed that additional benches were brought in to accommodate the crowd.

On Tuesday addresses were delivered by Revs. Roger Martin, S. W. Newell, F. D. Hunt, Jonas Barclay, and Elders Col. Jno. E. Brown and Jno. B. Ross.

The address of Rev. Roger Martin on "Pan Presbyterianism," was notably able and elaborate.

On Wednesday came the multitude—men, women and children. And it was well they did, for it proved a day of great interest. Among the principal speakers were Revs. Jno. H. Boyd, D. D., T. P. Barclay, G. A. Hough, J. W. Siler, Chalmers Moore, Roger Martin, S. W. Newell, R. A. Miller, and Elders H. K. Reid, Prof. Dinwiddie and W. B. Newell.

Among the forcible addresses of the day were those of Rev. T. P. Barclay, of Wytheville, Va., on "The Gift of the Holy Spirit for Service," and the remarks of Professor Dinwiddie on "Defects in the Ministry." The paper of Dr. Boyd on the "Bible Idea of a Deacon" produced a remarkably fine impression. It was pronounced a gem.

But Thursday was "the great day of the feast" after all. Among the speakers were Revs. L. H. Baldwin, T. H. Pritchard, E. A. Sample, T. P. Barclay, J. W. Siler, A. L. Phillips, E. L. Siler, Chalmers Moore and Elder J. K. Rankin, Dr. F. O. Hawley and Deacon John E. Oates.

For about an hour Rev. A. L. Phillips, the Assembly's Secretary for colored work spoke on "Our Brother in Black," compelling tears and laughter as he told in eloquent words of personal experiences, crying needs and future outlook. It was a most powerful and helpful effort.

It was remarked that the paper by Jno. E. Oates, of Charlotte, on "Methods of Church Finance," should find a place in print, so clear, business like and practical was his treatment of this most important subject.

Undoubtedly much of the enthusiasm and interest of the sessions, was due to the rousing music of the large choir, under the efficient leadership of Prof. R. C. Freeman, who leads sometimes with voice, sometimes with cornet, assisted by his brother, John Freeman, with the bass horn. Mr. McCann presided at the organ.

Another contributing cause of the sustained success of the institute was the faithful attendance of the ministers, elders and deacons themselves to the very end. So that as that touchiug hymn of parting, "Blest be the tie that binds," was sung, the delegates present with clasped hands, stood in a circle extending down one aisle, across the rear of the church, up the other aisle till the circle was completed in the chairman behind the pulpit.

The proverbial hospitality of the Steel Creek people was most graciously extended and as heartily appreciated and "the oldest inhabitant" says "it was the greatest thing ever seen at old Steel Creek."

THE FIRST CHURCH IN HUNAN.

(A private letter from Rev. W. H. Lingle, of the Northern Presbyterian Church, missionary at Sam Kong, China.)

June 28th, 1894.

I came back from Hunan day before yesterday, and before things crowd themselves too much upon me, I want to write you about the organization of the first Christian church in that province. A committee of three was appointed at the last meeting of Presbytery, and I was made chairman, with two of the native preachers, as the other two members, to organize the church if the committee thought best. We were of the unanimous opinion that the time was ripe for such an organization.

An Yung Sin Shang, one of the committee, went in advance a few days, and informed the people that Rev. Kwan Loi and I would be there in a short time to organize the church. Application was made to the official to prepare a place to receive me. He said he would have to send a deputation to a temple ten miles distant to consult the gods to see if I would be permitted to enter the city. The populace in the meantime heard of my coming, and said they would not allow the official to receive me, neither would they allow me to enter the city. Two of the native helpers wrote to me beseeching me not to come, but if I did come, I must go to the Lien Chow official, and get him to send a company of soldiers to accompany me on the way. Several of the native Christians tried to persuade me not to go, and if I would go, I must have soldiers to protect me. I would not yield, but remained obstinate and determined to go without any protection from the Chinese government. I do not believe in propagating our faith in that manner, which was characteristic of Mohammed. One day I walked about thirty-five miles and had for food three ears of corn, one egg and some peaches. Mrs. Mackle (wife of the physician at Sam Kong) sent food for me with the cook, but he never overtook me till the next day, when I willingly waited for him and the native minister. Rev. Kwan Loi and I thought we would ride one day, and so called sedan chairs and coolies. The coolies would not carry us either up hill or down hill, as they were poor, weak, miserable opium-smokers. So we walked the balance of the way going, and reached our destination at about 9 o'clock at night, soaked with rain and foot-sore. I would not go to homes (if they could be called such) of the Christians, but went to a regular Chinese inn which is incapable of description. I got a room, the only private one they had, and such a room. The odors were more offensive than a hog pen, and the filth just about as bad. I could not walk on the floor bare-footed. When I bathed I had to get up on the boards they brought me for bed boards. I took my hammock with me and slept in it. The five days I spent in Lam Mo I spent in that hole, excepting the time I spent at the meetings at another place. I do not think you can imagine me in such a place; you need not try. I ate but very little while there, but am making up for lost time now. I got into the city at night and no one saw me, but it was soon noised abroad next morning and many came to see me. I took a number of books with me and spent the first day in selling books in my room. The next morning some very vile placards were posted all over the city, calling upon the people to rise up against me, saying what they were going to do. I was to be caught, bound, and dragged through the streets and then flayed alive if I was not yet dead. The man who might be called chief of police came to me and said he would protect me if I would send in my passport to the official and employ him to guard me; otherwise, if I had any trouble he would not do anything. I told him I did not have the least fear of any trouble and did not need anybody to guard me, and if anybody undertook to flay me alive, it would be the toughest skinning they ever did. All he wanted was money, and I knew it. The soldiers who guarded Dr. Mackle and myself on a previous tour wanted the same job again, but I would not employ them.

Well, to make a long story short, we had two meetings a day for four days, organized a church with forty members and baptized thirteen new converts, and observed the Lord's Supper. We could secure no wine, and so used the common drink of China—tea, which to my mind satisfies every demand in the sacred service. When there is no bread or wine used by the Chinese, why import them? The Lord used what was left over from the common meal, and so I think we may use rice and tea as in one place, the cocoanut and its milk are used.

In returning I walked two days, then got a boat for a day's journey down to Len Chow. I suffered no injury anywhere and still have all my skin. A stone was thrown at me in Lam Mo but it missed me. At Sing Sy, where I took the boat coming back, I was standing on the bow of the boat talking to a crowd when something was hurled at my head, and missing me hit a Chinaman in the eye, hurting him considerably.

If the Lord be for us, who can be against us?

THE WALDENSES.

[Correspondence of the N. C. Presbyterian.]

An appeal for aid to assist our Waldensian brethren in building a church and an academy at their new settlement of Waldasia, near Morganton, N. C., appeared in the columns of the NORTH CAROLINA PRESBYTERIAN in January last, but I am persuaded that it has not met with the response it deserves.

The Presbyterian Sunday-school of Monroe, N. C., recently contributed $20 to this cause, and it seems to the writer, that if the matter was properly explained and our churches and Sunday-schools given an opportunity to contribute, there would be no difficulty in raising all the money necessary.

Now the Monroe church and Sunday-school are fully alive to their responsibilities and never do things by halves, but the method employed by them was simple, viz: the superintendent and pastor explained the matter to the school on one Sabbath and the children brought their contributions the next, with the handsome result above. Will not all our churches help in this grand work? Who can read the history of the Waldenses and not be thrilled at their recorded devotion to God and to the Bible and now that they are among us, let us cordially receive and help them with our means and prayers.

Send contributions to Capt. G. P. Erwin, Morganton, N. C. B.

COMMITTEE SYNODICAL MISSIONS, SYNOD OF NORTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

DEAR BRETHREN:—Please read this letter to your churches and urge its claims. The Lord has greatly blessed our mission work in the Synod of North Carolina and is still blessing us; new churches are being organized, new church buildings are being erected, new schools established, new school houses built, old churches are being greatly revived and hundreds of members are being added to our church, and now we have almost all over the State, the finest crops ever known.

September is the month set apart for contributions to Synodical Mission work; will not all our churches, and every member in them make a special thank-offering to God, through this work, right now, while we are in the midst of these blessings.

Yours fraternally,

WM. BLACK,
Superintendent.

Monroe, N. C., Aug. 24th, 1894.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D.C., Aug. 22 th, 1894.

One of the greatest drawbacks to the anti-saloon workers of Washington has been, for many years, the apparent ease with which the liquor interest controlled the official acts of the Commissioners of the District of Columbia, so far as they related to the liquor traffic. It may be imagined then that all those who oppose the domination of the saloon in municipal matters are gratified to know that the present board of Commissioners have asserted their independence of the rum power. The declaration of independence was publicly made a few days ago, when ten policemen were summarily discharged because of their peculiar relations with retail liquor dealers in their precincts, and their dismissal was accompanied by a warning to all the rest of the policemen calling their attention to the fact, that some of them have either overlooked or ignored for a long time, that it is their sworn duty to compel the saloon keepers to conduct their business in accordance with law, and not to aid them in breaking the laws, as the dismissed policemen did. The action of the Commissioners was made the subject of a sermon by Rev. Adolos Allen, in which, after expressing the gratitude and appreciation of the people, he said: "It is manifest by what has occurred that while the church has been laboring to lift up the community, officers of the law have been doing what they could to help keepers of saloons, which are a curse to any city, do what has a tendency to thwart one-half, if not three-quarters of our effort. It is widely hoped that now the Commissioners have commenced they will carry on their investigation to the end, and so get this community to a higher plane of respect for law and order than it has stood upon in the past." And every good citizen echoes the amen with which a large congregation greeted Mr. Allen's remarks.

There is so much talk and so many claims made, pro and con, about the success or failure of State regulation of the liquor traffic that the opinion of Mr. A. R. Burdette, of Georgia, at present visiting Washington, is of more than passing interest. He says: "Georgia is practically a prohibition State. Outside of the large cities the law forbids the retailing of intoxicating liquors within three miles of a church or schoolhouse. Now there are very few communities in the State that are not within that distance of a school or place of worship, and the result is that the saloon is almost a defunct institution in Georgia. Liquor can still be had in the small towns and villages, but only by the quart, and a heavy penalty attaches to drinking it on the premises where it is purchased. I think our system beats the State dispensary law of Gov. Tillman in that it is practicable and has public sentiment behind it. We have tried it for a number of years and it works so well that nobody would go back to the old way. In the outset I was very much opposed to the change, and voted and worked against it, but the test of experience has converted me. Though far from being a fanatic on the subject I am satisfied that any community is better off where the retailing of alcoholic drinks is interdicted."

The Epworth Leaguers of the District of Columbia held a mass meeting last night at Washington Grove Camp grounds, in Montgomery county, Md. A special train carried the Washington visitors and the affair was a great success from every point of view.

Notwithstanding the anxiety of the administration to get the bill providing for the deportation of alien anarchists on the statute books in time to head off the 500 European anarchists known to be headed towards the United States, it is feared that the bill will not be acted upon by the House of Representatives at this session—it has been passed by the Senate. The present trouble is lack of a quorum in the House and a disposition on the part of several members to object to the bill being passed without a quorum. The reason these gentlemen give for objecting is that the bill gives the U. S. Commissioner of Immigration power to determine who may be classed as alien anarchists and to deport them without any reference to courts of any kind. In view of recent occurrences in this country and in Europe, these objections would seem to come properly under the head of unnecessary hair-splitting. Even granting that the bill gives too much authority to one man, it seems to me that it would be much better that one man should have too much authority than that the United States should be overrun with the dangerous anarchists who are being driven from numerous European countries. It will be too late for regrets when their presence in the United States shall have caused the loss of valuable lives and property. This is the time to act, by shutting them out. T.

Presbyterial Notices.

The 249th session of Orange Presbytery will be held at Burlington, N. C., commencing on Tuesday, September the 11th at 8 o'clock p. m.

Reduced rates of travel will be kindly granted from all points within the bounds of the Presbytery by the General Passenger Agent of the Southern Railway Company.

D. I. CRAIG,
Stated Clerk.

Reidsville, N. C., Aug. 12th, 1874.

Ministers, elders and other persons, intending to visit the next session of Orange Presbytery will please notify the undersigned upon a postal card, giving the day and the train upon which they expect to arrive.

CHAS. E. MCLEAN,
Burlington, N. C.

Concord Presbytery will hold the next regular meeting at Bethphage church, Cabarrus county, N. C., Sept. 11th, 1894, at 12 o'clock.

W. R. MCLELLAND,
Stated Clerk.

The committee of arrangements request that those going by Railroad purchase tickets to "*Glass*" and give notice of their purpose to attend the meeting to the committee that they may have conveyances ready to meet them. All who can are requested to give their own conveyances.

Address, Dr. J. S. LAFFERTY,
Ch'm. Com. of Arrangements, Concord, N. C.

The Presbytery of Potosi, will hold its next stated meeting (the 92d) in the First Presbyterian church, Jackson, Mo., on Wednesday, September 12th, 1894, at 7.30 p. m.

GEO. W. HARLAN,
Stated Clerk.

The Presbytery of Louisiana will meet at Bethany church, Amite county, Miss., on Thursday, Oct. 11th, 1894, at 7.30 p. m.

M. P. Smith,
Stated Clerk.

Constitutional requirements having been met, I hereby call a meeting of Mecklenburg Presbytery, to be held at Charlotte, in the Second Presbyterian church, on Wednesday, Sept. 12th, at 11 o'clock a. m., for the purpose of examining Mr. Sam W. Lapsley with the view of receiving him under the care of Presbytery, as a candidate for the ministry.

H. M. Dixon,
Moderator.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Third Quarter.—Lesson XI.

Sept. 9.—Jesus and Nicodemus.
John iii 1-16. Commit vss. 14-16

Golden Text. God so loved the world that he gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John iii. 16.

I. THE STUDY OF THE LESSON.

First Step. The connection with the preceding lesson consists in its taking place during the same visit to Jerusalem. But its deeper, or logical connection consists in its being the first unfolding of the kingdom by our Lord in *discourse*.. Hitherto He had shown by miracle and act what the kingdom was to be. His choice of an audience is significant; not to a crowd but to one man, as the kingdom is not to come with observation—or ostentation; not to the common people but to a ruler; not to one of the unscrupulous rulers who cared for religion only as an instrument of place and power, but to a sincere seeker after righteousness. If there were any hope of winning Israel through the example of its leaders, it was through such men as Nicodemus. He gives him the opportunity, but the result is such that He henceforth seeks the reformation of Israel not from the top but from the bottom.

Second Step. Master the points of the lesson: Nicodemus, his office and sect, vs. 1; the nocturnal visit and the secret confession, vs. 2; the law of the kingdom stated and expounded, vss. 3-8; Israel's lack of spiritual preparation for receiving the kingdom, vss. 9-13; the way of life revealed, vss. 14-16

Third Step. Study with your helps points needing explanation.

Vs. 1. *A man of the Pharisees.* Consult Bible Dictionaries, Doctrinally orthodox, Acts xxiii. 8; politically opposed to the Roman power—hence the significance of their coming with the *friends* of the Roman power to propose to Him a political question, Mark xii. 13, 14. The mass of them corrupt, Matt. xxiii; though containing morally earnest men like Gamaliel, Acts v. 34, 38, 39; Saul, Phil. iii. 5, 6; and others, Rom. x. 2.

Nicodemus, appears again as a hesitating defender of Jesus, John vii. 50, 51; and an acknowledged follower at His death, xix. 39.

A ruler of the Jews. An indefinite expression, but here denoting a member of the Sanhedrim, vii. 32, 50.

Vs. 2. *By night.* Both for *prudence*, it being a hazardous thing for one in His position to commit Himself publicly, and for *privacy*, that He might have an uninterrupted interview. Jesus was doubtless lodging in Jerusalem, probably in an "upper room," which was reached by an outside stair. John, probably, and other disciples, perhaps, were present.

A teacher sent from God, etc. He confesses Jesus as a Divine Teacher as proved by His miracles. What these miracles were we are not told, but they are spoken of in ii. 23. The "we know" probably indicated the opinion that honest men in Nicodemus' circle had agreed upon. They have no idea that this plain man was the Messiah, but recognize Him as a Divinely commissioned prophet. Nicodemus comes with this rather patronizing confession, either for further inquiries, or for concerting plans—or, as some think, *to give advice*—as to the best way of effecting the reformation of Israel. He may have thought Jesus too hasty in His cleansing of the Temple, and have come to advise more cautious methods.

Vs. 3. Jesus cuts all this short by the astonishing declaration of this verse. It is not mere *teaching* that Israel wants, it is new life. Men must be born again.

Vs. 5. This was no new doctrine, as shown by Jesus' question in vs. 10. If it was baptismal regeneration or anything of the kind, no one—not even a "teacher of Israel"—could be expected to know it. In Ezek. xxxvi. 25-28 it is clearly set forth that it was by a *new heart*, symbolized by the ceremonial cleansings of the law, that Israel was to dwell in the land and become God's people. This ceremonial sprinkling implied confession of sins as had been so recently taught by John the Baptist. So these words are equivalent to this: the condition of entrance into the kingdom is a new heart, wrought by the Spirit and symbolized in Baptism. That the passage in Ezekiel was in our Lord's mind is further evident from the fact that He goes on to compare the birth of the Spirit to the work of the mind, reflecting the following passage in Ezekiel, xxxvii. 9, 14.

Vs. 11. *We speak that we do know.* The plural is used because all the children of the kingdom can say the same. The new birth is a matter of experience, Rom. viii. 16, but those without the kingdom will not receive the witness:

Vs. 12. *If I have told you earthly things.* This was indeed, "the teacher come from God," and He had come to reveal God; but they would not accept the A B C of this revelation, how could He reveal to them its mysteries. The doctrine that like produces like—matter producing matter, corrupt nature producing corrupt nature, and spirit producing spirit, was a doctrine of common law and of human experience.

Vs. 14-16. Jesus no longer seeks to explain new birth to him, but proceeds to show him the way of life. It was necessary to humble him by showing him that he knew more than teaching. But a man is unable to see by a treatise on optics. When we see that he is blind, what he needs is remedy: So Jesus uses as an illustration the remedy used for the smitten Israelites, Num. xxi. 6-9. The Son of man was come to be more than a teacher. A teacher could not convert, He was to condemn, but He had come to save. Israel needed a Saviour, and so the Son of man must be lifted up and He who believed on Him in faith should live.

Vs. 16. This is the Golden Text and every word is gold. It is the Gospel in epitome. See Fifth Step, No 2.

Fourth Step. Make a summary of the lesson embodying these explanations.

Fifth Step. Study the Topics of the lesson in the light of God's Word.

1. *The new Birth.*
   a. Necessity—vss. 3, 5.
      (1) Corruption of man's nature: *universal*, Rom. iii. 10, 11; Ps. xiv. 1, 2; *congenital*, Ps. li. 5; *total*, Gen. vi. 5; in the *heart*, Mark vii. 21-23.
      (2) Like produces like, Gen. v. 3; Job. xiv. 4; John iii. 6.
   b. Nature, vss. 5, 6.
      A spiritual quickening, Eph. ii. 5; 1 Pet i. 3.
      Englightenment, Eph. i. 18; Acts xxvi. 18.
      Cleansing, Ps. li. 10; Tit. iii. 5; John iii. 5,
      Renewing, Ps. li. 10; Tit. iii. 5; 2 Cor. v. 17.
      Renewing in the Divine image, Col. iii. 9, 10; Eph. iv. 22-24.
      Renewing in the Divine nature, Eph. iv. 18; 2 Pet. i. 4.
      Renewing in the Divine Sonship, John i. 12, 13; 1 John iii. 1, 2.
2. *God's Love to the world*, John iii. 16.
   a. The *object* of God's love—"*the world.*"
      A wicked world, John v. 19.
      A lost world, Luke xix. 10.
      A guilty (or condemned) world, Rom. iii. 19; 1 Cor. xi. 32.
      A world ignorant of God, 1 Cor. i. 21.
      Rejecting His Son, John i. 10, 11.
      Hating Him. John xv, 18, 23; Rom. viii. 7.
      The whole world, Mark xvi. 15; 1 Tim. ii. 4; 1 John ii. 2.
   b. The *measure* of God's love—"*so.*"
      (1) The unspeakable gift, 2 Cor. ix. 15.
      His Son, Matt. xxi. 37; Heb. i. 1-5.
      His beloved, Luke xx. 13; Mark i. 11; John xvii. 24.
      His only begotten, Mark xii. 6; John i. 18.
      Including all other gifts, Rom. viii. 32.
      (2) The manner of the gift, vss. 14, 15.
      The greatest human measure, John xv. 13; Rom. v. 7.
      The surpassing measure, Rom. v. 8.
      Christ's death reveals, not causes, God's love, 1 John iv. 10.
   c. The *purpose* of God's love.
      (1) Full salvation—everlasting life."
      Redeemed from death, "*not perish*;" Gal. iii. 13; Rom. vi. 23.
      Justified from sin, Acts xiii. 39; Rom. iii. 24.
      Made "new creatures," 2 Cor. v. 17. (See Bible Reading No. 1).
      Made sons and heirs, Rom. viii. 14, 17; 1 Pet. i 3, 4.
      (2) Free salvation—"*whosoever believeth.*"
      Whosoever will, Rev. xxii. 17.
      Believing is just receiving, John i. 12.
      Without money and without price, Is. lv. 1; Rev. xxii. 17.

Sixth Step. The greatest question we can ask ourselves is, "Are we born again?" If we are, we are looking in faith to Jesus Christ as He is lifted up. If we are not, let us look to Him, praying the prayer of Mark ix. 24.

II. TEACHING THE LESSON.

This lesson is so rich that the only embarrassment is its riches. The last two lessons prepare for this view of the kingdom; the miracle of Cana and the cleansing of the Temple both declare, "Behold I make all things new." After drawing out the story and the substance of Christ's teaching, impress the need of the new birth, and the fact that we experience it only by looking to a crucified Saviour. Both Bible Readings are important for the private study of teachers and older scholars. Teachers should glean from these texts according to the age and capacity of their scholars.

Prize Questions.

ANSWERS TO QUESTIONS OF AUG. 16.

90. (1.) Simeon, Luke ii. 25. (2.) Simon Peter, John i. 14. (3.) Simon the Canaanite, Matt. x. 4; also called Zelotes, Luke vi. 15. (4.) Simon, the Lord's brother, Matt. xiii. 55. (5.) Simon, father of Judas Iscariot, John vi. 71. (6.) Simon, the Pharisee, Luke vii. 36, 40. (7.) Simon, the leper, Matt. xxvi. 6. (8.) Simon, the Cyrenian, Matt. xxvii. 32. (9.) Simon Magus, Acts viii. 18. (10.) Simon, the tanner, Acts ix. 43. (11.) Simeon Niger, the preacher of Antioch, Acts xiii. 1.
(Note. Simeon, Luke iii. 30 and Simeon Rev. vii. 7 are not N. T. characters, but where they are named we allow the value to offset any loss, Simeon of Acts xv. 14 is Simon Peter.)

91. (1.) Simon, called Peter, Matt. x. 2.
(2.) John and James, called Boanerges, Mark iii 17.
(3.) Bartholomew, Matt, x. 3, called Nathaniel, John i. 45.
(4.) Thomas, called Didymus, John xxi. 2.
(5.) Matthew, called also Levi, compare Matt. ix. 9, 10 and Luke v. 27, 29.
(6.) Lebbaeus, called Thaddeus, Matt. x. 3, and Judas, Luke vi. 16.
(7.) Simon, the Canaanite, Matt. x. 4, called Zelotes, Luke vi. 15.
(8.) Judas, called Iscariot, Matt.

(Note. Bar jona in Matt. xvi. 16 is not a surname, but simply "son of Jonas," compare John xxi. 15. James, the less, is hardly a surname, only a term of distinction. John Mark was not an apostle.

Correct answers have been received as follows:

Mary Knox Johnston, 87, 88, 89.
Willie Arrowood, 90(10), 91(7).
Bettie Overcash, 90, 91.
Chas. E. McMillan, 90(10), 91.
Beatrice T. McEachern, 90(10), 91(6).
Miriam McFadyen. 90(10), 91(7).
Lila Lane, 90(9), 91(5).
Thos. O. Coppedge, 90, 91(3).
Isabelle Robeson, 90, 91.
Flora C. McNeill, 90, 91(6).
Olive Wilson, 91(5).
Estelle McIver, 90(10), 91.
Mary McIntyre, 90 (10), 91.
Robbie McIntyre, 90 (10), 91.
Katie Monroe, 90 (10), 91 (6).
N. E. Monroe, 90 (10), 91 (6).
D. R. Johnson, 90, 91 (6).

The numbers in parenthesis indicate the value allowed. In 90 it was counted a mistake to give again one that had already been given under another reference. Reduction was made in 91 for omitting a surname.

NEW QUESTIONS.

95. What word, expressing what the verse is, can be spelled out of the Golden Text by dividing it into lines and taking the first letter of each—like an Acrostic?

96. What other member of the Sanhedrim became a disciple of Jesus during His life?

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On August 9th, little LUCIAN McMILLAN, son of Mr. and Mrs. R. D. Wells, near Magnolia, N. C. He was ten months and sixteen days old when the spirit was taken to be with Jesus.

At Kenansville, N. C., August 10th, in the 45th year of her age, Miss HESTER A. FARRIOR. She died trusting her Saviour whom she had received for many years. She was a member of the Presbyterian church and in her it has lost a valuable member.

"There remaineth therefore a rest for the people of God."

SECULAR NEWS.

NORTH CAROLINA.

A correspondent writes from Greensboro; By a diligent inquiry of a great many farmers coming up from all parts of the country up to date (26th), former reports are fully confirmed that in the history of the oldest, there has hardly ever been such a prospect for yield in corn as we have now. This even before the rain of yesterday, which will about make all the later corn be a big yield also. We have much to be thankful for.

Raleigh Visitor: President Winston, of the University, says over 500 students will be in attendance next term, and that he has received thrice as many applications for admission as ever before.

Charlotte Observer: Some samples of the mineral, monozite, are on exhibition at the rooms of the Manufacturers Club. It is said that more than $30,000 worth of it has been shipped from Cleveland county, and the business of mining it has become an important one in Cleveland, Rutherford and several other counties. Very little seems to be known about the uses to which it is put.

Durham Sun: Near Bethel church, in Sycamore township, S.C., lives Charles Brant. He is 83 years old. He has never bought a pound of corn, bacon or fertilizers. He has never borrowed mony. Only once in his life did he call a physician. He was wounded or injured in some way and a doctor dressed the wound. He never took any medicine. —— The neighborhood of Cole's Mill is very much stirred up on the subject of wild hogs. They have been seen around in the small mountains out there for some time and it was supposed that they belonged to some of the farmers, but now they are adjudged wild. They come out at night and play havoc with the corn. In the daytime they flee again to the hills and rest until the next night, when they begin their depredations.

Scotland Neck Democrat: Mr. J. H. Hopkins gives the following of one stalk of cotton: Walking through his crop he found an unusually tall stalk. He measured it and found it 6 feet high and 6 feet across. He counted the bolls and forms and found 82 bolls and 262 new forms, making in bolls and forms 344. The seed was planted 10th of May, came up first week in June and was chopped out between 10th and 15th of June.

Greensboro Record: A gentleman in the city to-day from Chatham county tells of a fatal accident there on last Thursday. John J. Mann, a well-to do farmer and good citizen, was driving along the road during a storm, when a large tree was blown on him, killing him and his mule almost instantly. His little son, who was with him, was badly injured internally and it is thought will die.

Smithfield Herald: Mr. H. B. Bagwell, of Garner, Wake county, seems to be the champion raiser of watermelons. He planted thirty-five acres this year, and had sold and shipped over seven thousand up to 15th August. He raised several to weigh more than seventy pounds. The weight of his largest one was seventy-eight.

Charlotte News: The neighborhood in and aroung Crofts is infested with a peculiar kind of malaria. A number of the best citizens of that section are now very sick with the disease, and several death have occurred in the past few days.

Goldsboro Argus: Our farmers tell us that cotton is shedding very badly on account of the weather: They also say that is is opening rapidly.

Kinston Free Press: Last Thursday Mrs. James Gladstone, of Kinston, made a pot of soap in the house. While she was out of the house the pot of soap turned over and the two year-old son happened to step in it and fell down. The child was so badly burned from the hips down, that it died Sunday morning.

WILMINGTON MARKET,

FOR

WEEK ENDING, AUG. 29, 1894.

SPIRITS TURPENTINE: Sales throughout period of report at 25¼ cents—closing firm.

ROSIN: Steady throughout at 85 cents for Strained and 90 cents for Good Strained.

CRUDE TURPENTINE: Hard $1.00, Yellow Dip $1.70 and Virgin $2.10 throughout.

TAR: Receipts taken day by day at $1.10 until Tuesday when price fell to $1.05.

TIMBER: Hear of no change to report.

DOMESTIC.

The planters near Greenville, Miss., seem disposed to try the culture of best sugar if future investigation proves favorable. Results, so far as the thrifty growth of the plant goes, have proved exceedingly favorable. The saccharine quality is yet to be determined.

The Convention of the Sixth Congressional District, of Texas, convened first at Corsicana and after several hundred ineffectual ballots for a nominee adjourned to Dallas. After a similar experience at that place, the 1800th ballot, having been taken it adjourned to meet in Hillsboro on Tuesday.

In the South the cotton crop has been damaged in several localities by rain. The N. C. Picayune specials report from Montgomery, Ala., that one of the heaviest rainstorms and falls that the middle portion of this State has ever experienced passed across Alabama yesterday, doing irreparable damage to the cotton crop The young cotton was beaten off the plant, and cotton that had opened was knocked down on the ground. From Columbus, Miss., that ballworms have made an appearance and are doing great damage; cotton has been damaged by rain also. Ballworm prevail near Vicksburg and the crop has lost ground by shedding and blight. At Alexandria, La., excessive rains have caused the plant to shed its fruit freely and also to grow to weed. Thousands of acres of corn and cotton near Birmingham, Ala., have been injured. About the same news comes from Selma.

At a picnic at Derby Grand, near Minneapolis several persons were poisonep. It is supposed the poison was contained in a can of meat.

The rice crop near Darien, Ga., is said to be very fine.

Lightning struck a dwelling house near Waynesboro, Ga., last Saturday and set it on fire.

The wife of a captain of a Mobile vessel while the vessel was at sea some two or three hundred miles from Mobile jumped overboard and was boarded.

Fire in a mine near Franklin, Wash., last Friday caught sixty-two miners and thirty-seven of them were killed.

FOREIGN.

A cyclone last Saturday swept along the shores of the sea of Azoff and did immense damage sweeping away villages, wrecking steamers and causing great loss of life.

An earthquake was felt on 26th in Corinth, Vastizza, Zantez, Thebes and other places in Greece.

Rev. James A. Wylie, a Presbyterian missionary, at Llao-Yang, received injuries at the hands of Chinese soldiers marching to Corea. He died from the wounds.

The threat of the royalists at Hawaii has not materialized that on the withdrawal of the U. S. man of war a revolution would ensue.

The consuls of Japan and China residing in Hawaii, because of the number of Chinese and Japanese residents on the islands and the danger of a race war have forbidden discussion of the war in Korea.

News comes from Simlay, India, that Gohna lake, which for some time past has threatened to break its boundaries and sweep down the valley at the head of which it lies, has broken the dam which controlled the water. Thousands of tons of water poured through the valley like a cataract, sweeping everything before it. The engineers who examined the dam recently decided that its breakage was imminent To repair it was impossible, and the government therefore took steps to prevent any loss of life when the break came. Elaborate railway and telegraph arrangements were made, and when the flood came the valley was deserted by everybody.

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The school ought to open in September, or October.

The minister would prefer a location where he could serve a church, or churches.

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FOR THE FAMILY.

TEACH ME, O, FATHER.

Up to me sweet childhood looketh,
Heart and mind and soul awake;
Teach me of Thy ways, O Father!
For sweet childhood's sake.

In their young hearts, soft and tender,
Guide my hand good seed to sow,
That its blossoming may praise Thee
Wheresoe'er they go.

Give to me a cheerful spirit,
That my little flock may see
It is good and pleasant service
To be taught of Thee.

Father, order all my footsteps;
So direct my daily way,
That in following me, the children
May not go astray.

Let Thy holy counsel lead me,
Let Thy light before me shine,
That they may not stumble over
Word or deed of mine.

Draw us hand in hand to Jesus,
For his Word's sake, unforgot—
"Let the little ones come to me,
And forbid them not."

—*The Kindergarten News.*

Items for Lady Readers.

The Legend of the Orange Blossom.—As the orange blossom is such a favorite flower at weddings the world over, and as Louisiana is the home of the beautiful tropical flower, the following pretty legend current among the Spanish-Creole residents of the city will be read with interest. An African prince once presented a Spanish king with a magnificent orange tree, whose creamy, waxen blossoms and wonderful fragrance excited the admiration of the whole court. In vain did courtiers plead for a branch of the plant, and a foreign ambassador, in particular, was tormented by the desire to introduce so great a curiosity into his native land. He had used every possible means, fair and foul, to accomplish his purpose, but all his efforts coming to naught, he gave up in despair. The fair daughter of the court gardener was loved by a young artisan, but lacked the dot which the family considered necessary in a bride. One day, chancing to break off a spray of the orange blossoms, the gardener thoughtlessly gave it to his daughter. Seeing the coveted prize in the girl's hair, the wily ambassador promptly gave her a sum sufficient for the desired dowry, provided she gave him the branch and said nothing about it. Her marriage was soon celebrated, and on the way to the altar, in grateful remembrance of the source of all her happiness, the girl secretly broke off another bit of the lucky tree to adorn her hair. Whether the poor court gardener lost his head in consequence of the daughter's treachery, the legend does not state, but the beautiful tree is now known in many lands, and ever since that wedding day orange blossoms have been considered a fitting adorment for a bride.

Designing book covers is a new vocation at which lots of women are beginning to make money. Two women, Miss Alice Armstrong and Miss Alice Morse, a graduate of Cooper's Union, have already won distinction in the work by designing for such well known pubishers as Harper's and Scribner's. A good example of Miss Armstrong's style is found on the cover of Julian Ralph's "On the Canadian Frontier." In this field, as in every other, the woman is the most successful, who makes herself proficent in every detail of the work. The designing of books, however, is only one branch of industrial designing, women now furnishing designs for carpet factories, rugs, draperies, etc., and it is an encouraging fact that every year the demand for good designs is increasing and women are furnishing them, and that home patterns bring the best prices.—*N. O. Picayune.*

Things Useful.

Pickled Pearls.—Allow seven pounds of pears after they are peeled, prepare four and a half pounds of sugar, one pint of vinegar, one teaspoonful ground cloves, three teaspoonfuls of cinnamon. Have the syrup boiling hot, leave the fruit whole, cook slowly, lift with a skimmer, when done, into a jar and pour the syrup over it. When cool, tie up closely, putting in an inverted plate which is small enough to fit inside the jar.

Lemon Pudding.—For the lemon pudding in to-day's dinner take a small loaf of bread and pour over it enough boiling water to make it quite soft; drain off nearly all the water and add the grated peel and the juice of three lemons, the yolks of four eggs (reserving the whites for the icing), one tablespoon of butter, and enough sugar to sweeten; put into a baking dish, and bake a light brown. Froth the white of the eggs, and put a heaping tablespoonful of powdered sugar to each egg and a few drops of vanilla; pile this on the baked pudding and let it dry for a few minutes in the oven. It can be served either hot or cold.

Kerosene emulsion or Paris green—one pound to 250 gallons of water—is a remedy for green or white worms on rose-bushes. Green lice can be destroyed with kerosene emulsion or pyrethrum.

Stuffed Tomatoes.—Remove a small circular piece from the top of each tomato, having selected good, firm, large sized fruit. Remove the seeds with your finger, so as not to spoil the shape of the tomato. Fill the cavities with the following: For every six tomatoes allow one cup of finely chopped chicken, twelve chopped mushrooms, two heaping tablespoonfuls of bread crumbs, one tablespoonful of chopped parsely and one tablespoonful of melted butter. Mix all the ingredients together; fill the tomatoes, and place in a baking dish. Bake thirty minutes in a moderate oven, basting with melted butter. Serve with cream sauce.

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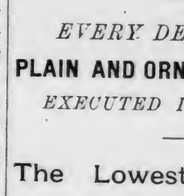
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TRAINS GOING SOUTH.

Dated July 8, '94.	No. 23 Daily.	No. 35 Daily.		No. 41 Daily.
	A. M.	P. M.	.....	A. M.
Lv Weldon.....	11 52	9 27	.....	.....
ArR Mount.....	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro.....	2 40	.....	.....	.....
Le Tarboro.....	12 25	.....	.....	.....
	P. M.	P. M.		
LvR Mount.....	1 02	10 20	.....	.....
Lv Wilson.....	2 08	11 01	.....	6 00
Lv Selma.....	2 58	.....	.....	.....
Lv F'y'ville.....	4 35	12 51	.....	.....
ArFlorence.....	7 25	3 00	.....	.....

	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson.....	2 18	.....	.....	6 35
LvGoldsboro....	3 05	.....	.....	7 20
LvM'gnolia.....	4 16	.....	.....	8 29
Ar Wilm'tn.....	5 50	.....	.....	10 00

TRAINS GOING NORTH.

Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.	.....	P. M.	.....
LvFlorence.....	7 30	.....	7 25	.....
Lv F'y'ville.....	10 25	.....	9 30	.....
Lv Selma.....	12 08	.....	.....	.....
Ar Wilson.....	1 00	.....	11 27	.....

	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn.....	9 00	.....	.....	7 00
LvM'gnolia.....	10 40	.....	.....	8 33
LvGoldsbo'.....	11 55	.....	.....	9 40
Ar Wilson.....	12 40	.....	.....	10 27

	No. 78 Daily.		No. 32 Daily.	
	P M		P. M.	P. M.
Lv Wilson.....	1 10	.....	11 27	10 32
ArR Mount.....	2 13	.....	12 05	11 15
Ar Tarboro.....	2 40	.....	.....	.....
Lv Tarboro.....	12 25	.....	.....	.....
LvR Mount.....	2 13	.....	12 05	.....
Ar Weldon.....	3 19	.....	12 58	.....
	P. M.	.....	A. M.	.....

†Daily except Monday. ‡Daily except Sunday.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m. Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R. R leave Latta 6 50 p.m. arrive Dunbar 8 00 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m Returning leaves Clinton at 7 20 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk daily except Sunday.

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But every one must know
That when my grandmother says a thing,
Of course it's exactly so.

She says, in all the great, great world,
She never has seen a place
Where things so sweet and so lovely grow,
As on a wee little face,

She says there's never a diamond
Under the shining skies,
That sparkles half so bright as those
She sees in bright little eyes.

She never has seen, in all her life,
Such white little dainty pearls
As peep from out the rosy lips
Of dear little laughing girls.

She says she has never, never found,
In a garden full of flowers,
A rose so rosy, and sweet, and fresh,
As these little cheeks of ours.

But then, she says, these diamonds,
And roses, and pearls, will grow
Ugly, and dull, and dim (O, dear!
How dreadful to see them so!),

Unless with loving words and smiles
We keep them shining bright—
I think we'd better remember this,
For grandmother's always right.

—*Golden Days.*

Two Girls.

There is a girl, and I love to think of her and talk of her, who never comes in late when there is company, who wears a pretty little air of mingled responsibility and anxiety with her youth, whom the others seemed to depend upon for many comforts. She is the girl who helps mother.

In her own home she is a blessed little saint and comforter. She takes unfinished tasks from the tired stiff fingers that falter at their work, her strong young figure is a staff upon which the gray-haired, white-faced mother leans and is rested. She helps mother with the spring sewing, with the week's mending, with a cheerful conversation and congenial companionship that some girls do not think worth while wasting on "only mother." And when there comes a day when she must bend over the old worn-out body of mother lying unheeded in her coffin, the rough hands folded, her long disquiet merged in rest, something very sweet will be mingled with her loss, and the girl who helped mother will find a benediction of peace upon her heart.

The girl who works—God bless her—is another girl whom I know. She is brave and active. She is not too proud to earn her own living, or ashamed to be caught at her daily task. She is studious and painstaking and patient. She smiles to you from behind counter or desk. There is a memory of her sewn into each silken gown. She is like a beautiful mountaineer already far up the hill, and the sight of her should be a fine inspiration for us all. It is an honor to know this girl—to be worth of her regard. Her hand may be stained by factory grease or printer's ink. But it is an honest hand and a helping hand. Its stays misfortune from many a home; it is one shield that protects many a forlorn little family from the almshouse and the asylum.—*St. Louis Advocate.*

Uncle Giles' Paint Brush.

It was a rainy day in summer. A chilly wind swept about the house and bent the branches of the trees, and reminded every one who encountered it that autumn, with its gales, would return as promptly as ever.

A bright fire was blazing in the sitting-room, and near it were Mrs. Strong with her two little girls, and also Aunt Martha Bates, whom they were visiting. Rufus Strong, aged fourteen, stood by a closed window, listlessly drumming on a pane.

He was tired of reading, and tired of watching the ladies sew, and tired of building toy houses for his sisters.

"I guess I'll go out to the barn and find Uncle Giles," said he, at length.

Mrs. Strong, who had found the music on the windowpane rather monotonous, quickly responded in favor of the plan.

"Just the one I want to see!" exclaimed Uncle Giles, as Rufus made his appearance at the barn-door. "I'm getting my tools in order, and now you can turn the grindstone while I sharpen this scythe."

Rufus cheerfully agreed to this proposal, and performed his part with a hearty good will.

"Do you always put your tools in order on rainy days?" he asked.

"Well, yes; I always look over them and see if they need attention. Then when I want them they are ready for use Now, since this job is done suppose you undertake another. Wouldn't this be a good time to paint those boxes for Aunt Martha's flowers? You know you promised to paint them for her, and if you do it now, they'll be good and dry when she wants to pot her plants in September."

"I think you believe in preparing for work beforehand, don't you, Uncle Giles?"

"Yes, indeed, that I do. It saves ever so much time when you have any work to do to have things all ready. What's the matter, can't you find the paint brush?"

"No, Uncle, and I'm sure that I saw it in its place not very long ago."

This reminded Uncle Giles that neighbor Jones had borrowed the brush a few days previous, and had not yet returned it.

Rufus started off on the errand, and soon returned carrying the brush in a small tin pail, half-full of water.

"Mr. Jones is much obliged to you for the use of it," he said to his uncle, "and he's sorry that he hasn't had time to wash out the brush."

Mr. Bates looked rather annoyed. Accustomed to perfect order himself, he was often irritated by the slovenly ways of his neighbor.

"Then there's nothing for you to do but repair damages as well as you can. What color of paint is in the brush?"

"Red sir."

"And you want to use green. You'll have to go to the house and get some warm soap-suds and give the brush a thorough washing."

Rufus found that he had plenty of occupation for some time after that. The brush was soaked up to the handle in the bright red paint, and it was a work of patience to give it the necessary cleaning. Indeed, dinner time found him just ready to begin the task which might have been easily accomplished in the morning had it not been for that long delay.

After dinner he and Uncle Giles again repaired to the barn, where the elder cleaned harness, while the younger painted

"I think I begin to realize," said Rufus, "that your plan of having tools ready is a good one."

"Yes, its good, no matter what sort of work you're going to do. I believe you wish to be a minister one of these days, don't you, Rufus?"

"Yes, I think so now, Uncle."

"Then you are getting some of your tools ready when you are studying Latin and history, and other things in school. And you are getting others ready when you read the Bible and when you study your Sunday-school lesson, and when you listen to the preaching of your minister. You need to take pains to remember what you learn in these ways, for the good things in your memory will be the tools that you will have constant use for.

I know a young man who is now studying for the ministry. I think he will succeed, for he is very much in earnest, and he has natural ability, too. Yet he finds his task rather difficult, because he had no opportunity to study when he was younger. He has not been trained to think or to remember, and the work he is doing now is something like your washing that paint brush this morning, It must all be done before he can go on to anything better, and he regrets that it was not done at the proper time."

"I suppose that the moral for me is to improve my privileges."

"Yes, that's just it. Improve your privileges by getting ready beforehand for the work of life. If the paint brush teaches you this lesson, you may be glad that you had to stop to get it clean."—*Mary Joanna Porter, in Intelligencer.*

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State of North Carolina, County of New Hanover. } Superior Court.

D. O'Connor Administrator, C. T. A., of Thomas R. Radcliffe
vs.
Mildred La Treille Radcliffe, The Ladies' Benevolent Society of Wilmington, N. C., Grace Methodist Episcopal Church, South, of Wilmington, N. C., Mary A. Radcliffe, Robert Radcliffe, Kate Fuller and her husband Thomas Fuller, Margaret Radcliffe, Mary E. Schempf and her husband —— Schempf, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe, Kate C. Pridgen, Robert J. Pridgen and Virginia J. Pridgen and her husband R. S. Pridgen.

The above named defendants Margaret Radcliffe, Mary E. Schempf and ——Schempf her husband, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe and Robert J. Pridgen will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county to sell certain Real Estate in said county, in which they have an interest, to make assets with which to pay the debts of Thomas R. Radcliffe deceased; the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court for the county of New Hanover on 15th day of September 1894, at 12 o'clock m. and answer or demur to the Complaint filed in said action, or the Plaintiff will apply to the Court for the relief demanded in said Complaint.

Dated this 1st day of August, 1894.

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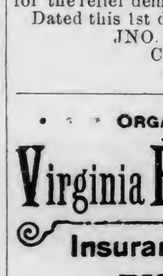
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CONDENSED SCHEDULE.

IN EFFECT JUNE 24th. 1894.

NORTH BOUND.	No. 2. Daily ex Sunday
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday
Leave Mt. Airy	9.45a.m
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.15a.m
LeaveMaxton	8.13 "
Leave Red Springs	8.50 "
Leave Hope Mills	9.39 "
Arrive Fayetteville	10.00 "

SOUTH BOUND	No. 3, Daily ex Sunday.
Leave Fayetteville	4.42p.m
Leave Hope Mills	5.05 "
Leave Red Springs	5.53 "
Leave Maxton	6.27 "
Arrive Bennettsville	7.30 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "

SOUTH-BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

NORTH BOUND CONNECTIONS.

Trains No. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

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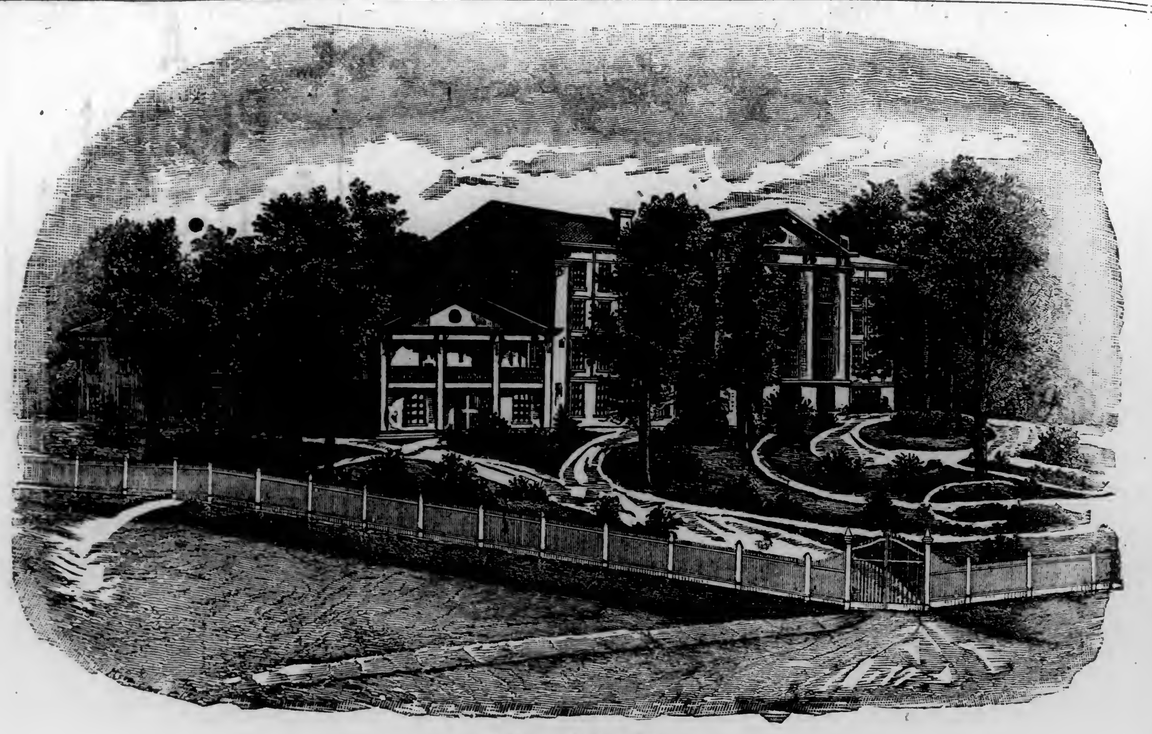
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Condensed Schedule.

TRAINS GOING SOUTH.

Dated Aug. 1, 1894.	No. 55	No. 58	
	P. M.		
Leave Wilmington	*3 40		
Leave Marion	6 31		
Arrive Florence	7 10		
	No. 50		
	P. M.	A. M.	
Leave Florence	*7 35	* 8 20	
Arrive Sumter	8 47	9 40	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 47	*9 58	
Arrive Columbia	10 10	11 10	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m.

TRAINS GOING NORTH.

	No. 51	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 55	5 45	
		No. 59	
	A. M.	P. M.	
Leave Sumter	5 55	* 5 55	
Arrive Florence	7 10	7 05	
	No. 56		
	A M.		
Leave Florence	*7 40		
Leave Marion	8 23		
Arrive Wilmington	11 10		

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 22 p. m., Lanes 7 00 p. m., Charleston 8 40 p. m.

Trains on Manchester & Augusta Railroad leave Sumter 10 50 a. m., arrive Orangeburg 2 00 p. m., Denmark 4 00 p. m. Returning leave Denmark 9 00 a. m., arrive Orangeburg 10 30 a. m., Sumter 2 20 p. m. Daily except Sunday.

Trains on Hartsville R. R., leave Hartsville at 5 30 a. m., arriving Floyds 6 00 a. m. Returning leave Floyds 8 40 p. m., arriving Hartsville 9 10 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 15 p. m., arrive at Hub at 6 00 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 00 a. m. Daily except Sunday.

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State of North Carolina, New Hanover County. } Superior Court.

Mildred A. Sherwood vs. Richard Sherwood. } Notice.

The defendant above named will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover County for an absolute divorce from the bonds of matrimony; and the said defendant will further take notice, that he is required to appear at the next term of the Superior Court of New Hanover County to be held on the fourth Monday in September 1894, at the Court House of said County in Wilmington, N. C., and demur to or answer the complaint in said action or the plaintiff will apply to the Court for the relief demanded in said complaint.

This the 11th day of August 1894.

JNO. D. TAYLOR,
Clerk of the Superior Court of New Hanover County, N. C.

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The Presbyterian.

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THURSDAY, SEPT. 6, '94.

JOHN McLAURIN, - - EDITOR.

CONTRIBUTING EDITORS:

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REV. WALTER W. MOORE, D. D.

REV. ALEX. D. McCLURE.

EXTRACT FROM MINUTES OF ALBEMARLE PRESBYTERY, AUG. 15th, Ult.,

Relative to its Action With Regard to The North Carolina Presbyterian.

"The [Presbyterial] Agent of the N.C. PRESBYTERIAN called attention to excellent work of the N. C. PRESBYTERIAN and to its exceeding value as the Synod's organ of communication among the churches. With high appreciation of the past labors of its proprietor and its corresponding editors, the Presbytery looks forward with confidence to the enlargement of its influence and usefulness under the editorial guidance of Rev. Dr. J. M. RAWLINGS, who, upon the first of October, expects to assume this responsibility.

The Presbytery would enjoin upon all its ministers to call attention from the pulpit to this paper, and to its special relation to the Synod of North Carolina, urging upon our congregations the importance of sustaining it, in order that our people may be thoroughly informed as to all our Presbyterial and Synodical work.

RETROSPECTS.

Looking backward is pleasant when recalling joyous scenes and happy faces. It is more profitable when we deal honestly with ourselves in reviewing our lives to see if there is any sin which we have not honestly and humbly confessed and forsaken, if there is any wrong which we have not righted as far as within our power and duty, if there is any dishonesty which we have not made good, if there is any robbery or unjust gain for which we have not made restitution, that we may restore that which we have taken away and find forgiveness of every sin and seek to do right henceforth. What doth the LORD thy GOD require, but to do justly, love mercy and walk humbly with thy GOD? It is prudent and proper to learn from the past lessons for the future, that we may correct mistakes and avoid errors of conversation and conduct and get encouragement, warning and guidance. It may not be pleasant to be thorough in retrospect and revision, but our later future will be the better, ourselves the happier, and our lives the sunnier and the sweeter for confessing every sin and being forgiven and for reviewing every wrong to others and setting it right and for finding out every error and correcting and avoiding it.

What a blesssing faithful friends of that past have been! The wise man's proverb is verified: "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." They were wounds. They were skillfully, but tenderly inflicted. Still they were wounds and we shrank from them, sometimes smiting the hand that gave them. They appear very differently now as the hand may be still and the tongue silent, whose wounds we may have even resented. They are sacred in their silence and stillness now as we find faithful friendship so rare. We may well count and cling to any one who will be friend enough to tell us our faults. That is true friendship. It will also judiciously commend our struggles against sin, our efforts to do right and our desires to do well. But it will not flatter. Flattery is delusive and destructive. It is a weak mind's effort to please, and the poisoned solace of the weak. Give us rather real friendship, thoughtful when helped and wounding to make whole.

What we thought innocent pastimes do not all appear so in retrospect. They may not have been positively hurtful to us and we may not have gone astray in known sin while enjoying them. But what we called joy then we now find foolish frivolity or misleading sentiment or sensual excitement or sensuous satisfaction. It was not real joy. It did not unite all our powers in a restful restoration such as we now enjoy with JESUS in the midst. He was not in those things we now recall as dangerous or degrading. When men and women now make excuse for such in themselves or allowed to their children that they must have something to kill time, we wonder what they think of time that they dare to kill it, and what they think of themselves that in killing time they are slowly killing their souls. Besides, these things wherein we received no positive harm, we now see did us great indirect damage. We lost interest in higher things. Our spiritual sense was dulled. Our tone of piety was lowered. We did not enjoy our prayer and reading and neglected communion with CHRIST. Still more sad is this reflection, it may be, that we did innocently what others pleading our example have done almost to the wreck of their lives and the loss of their souls. We realize that the real question about what are called worldly amusements is not merely whether they harm us directly or not, but what effect do they have on our spirituality and our enjoyment and activity in religious callings and our influence and examples on others. What a pity that we do not take the advice of older friends and loved ones instead of stubbornly insisting on our learning by an experience which is not limited to our personal lives and deeds!

Thus older friends pass away and we must stand where they stood and fight where they fought and pray where they prayed. The ground is not just as they found it. They were earnest and faithful, in their places and made many material changes. The foundations are the same. The surface only is changed. "If the foundations be destroyed what can the righteous do?"

The surface is changed. The old houses stand, but modified and rearranged and with altered tints. Even the dear old shade and fruit trees are decayed and falling and the spreading beech whose tough bark was marked with names for the next generation are gone. The surface is changed—all save the foundations of the rocks. They are just where and as in childhood. The firm foundations still remind us and point our children to the lesson that "The LORD is our rock," He changeth not. The fashion—the form—of this world passeth away. The battles to be fought in these shifting scenes are ever the same. The weapons of our warfare are not carnal, but mighty through GOD to the pulling down of strongholds. The enemy is the same, our carnal hearts and corrupt natures and a personal SATAN with his legions of darkness. The arsenal is all-prayer. As the fathers prayed and conquered so must we, and so alone can we, with the sword burnished and bright, and the sword arm mighty we cannot fail.

The rocks remain and the waters flow as in childhood. The pure streams that feed the rivulets and rivers and make the seas, fatten the lands through which they flow and freshen all the verdure and fill all the grains, vegetables and fruits. So all this section is full of gardens and abounds in harvests of food for man and beast. There is much water for fertility and pure water for health. Without it there would be desert and despair. With it is plenty and prosperity. Why will men seek to rum that robs and degrades or to wine that enfeebles and enervates. Even if there is pleasure in them, it is a temptation and a snare and never necessary. That selfish delusion, that the water is bad and wine alone good in Europe and Egypt and Palestine is denied by our best men and has been disproven by experience. Besides water is nature's solvent of many medicines and helps and heals where wine destroys. It is the water of life alone that can cleanse and satisfy the soul. This symbol of Scripture should have separate study.

A. D. M.

HERE AND THERE.

WE AGREE WITH DR. VAUGHN THAT "IT will be a calamity if the Church fails to bring out the treasures he [Dr. THOMAS E. PECK] has left behind." So it is a matter of rejoicing that Dr. T. C. JOHNSON has undertaken the preparation for publication of the volumes which will contain Lectures, Sermons and Review Articles from Dr. PECK'S pen "On the Relation of the Gospel to the Poor; Christian Living; The Worship of the Church; Romanism; Revivals of Religion," etc. There will be three volumes, issued by the Presbyterian Committee of Publication. The first volume, with contents as above noted, will appear as soon as a sufficient number of subscribers are obtained.

THOSE WHO KNOW DR. PECK'S STYLE of writing and address need not be told that his treatment of subjects, often confused in even intelligent minds, is lucidity itself. He was rigidly orthodox, and in some of his views beyond, perhaps we ought to say above the ordinary mind of the Church, but he was never unsafe. The books will not only be very valuable for preachers, but for all who will secure them.

NOW WE READ OF TOWNS ON THE western prairies licked up by the flames, property destroyed by the thousands upon thousands, and hundreds of human lives going out in the agonies of death by fire. To us of the east, who from actual observation know not what prairies are, these things are appalling enough, but we fail to take in the horrors, even as those who have never seen the ocean waves in lashing fury cannot conceive what are the terrors of a storm at sea, and what is the agony of going into the great eternity through the fathomless waters. But in the very feeblest conception awful in contemplation are all such exits from this mortal life.

AMONG THE GOOD SERVICES PROFESSOR HOLMES, State Geologist, is rendering North Carolina—and we know of no other citizen who is rendering so many—we reckon among the greatest his efforts in behalf of good roads. Dr. HOLMES is right when he says: "We have in this great country of ours the poorest roads travelled by civilized man. They retard our material development, and their use costs us annually in North Carolina several million of dollars: they seriously interfere with the religious, educational and social life of a large portion of our people; they are an injustice to our women and children; they are a disgrace to our civilization."

And now, whether you agree or not, read Prof. HOLMES'S paper, on second page, on "Good Roads and Country Church Going."

LETTER FROM W. S. L.

[Correspondence of the N. C. Presbyterian.]

The great stone-tower, known as Chimney Rock, is not the only charm connected with "Chimney Rock." There are other marvels and trophies of nature that afford additional attractions. Not far from the Rock is the "Appalachian Falls"—the approach to which was so perilous and fatiguing that we did not attempt it the same day we ascended Chimney Rock. In a comparatively slight depression in the massive range called Chimney Rock Mountain, over the bold stone side flows a mountain stream, I suppose fifteen feet broad; falling in almost perpendicular descent 969 feet. (I remember the figures by the age of our old friend Methusaleh). From the point of view where I saw it, it seemed like a thread of silver, or rather a moving band, or ribband, of living silver. Here it glittered and quivered, unceasing, constant, unexhausted, as when since the last convulsion of nature the little rivulet found this precipitate path. And as it shone in its shimmering beauty, I recalled the phrase of ancient title deeds that indicates perpetuity—"as long as grass grows and waters run."

It was a lovely day, when with the *happiest* of guides, (yes "Felix" was his name) we "did" the Bottomless Pools. A laughing turbulent mountain stream, leaping down cliffs and crags in merry cascade, has along its course three deep, clear pools. It hardly seems possible that the mere fall of water, (though according to the proverb it wears away the stone) should have hollowed out of the solid rock these silent fathomless deeps. Not fathomless really—for one is 80 feet deep, and another 100 feet, and a third has not yet been sounded with a line of 200 feet length. If there were not a flow of water *from* the pools equal that which falls *into* them, one might conjecture as in limestone regions, an underground outlet or sinking stream. Apart from the wonderful pools—the series of cascades, the bold and frothing current; the huge bowlders and rugged mountain sides, make this excursion one of the pleasantest and most charming afforded.

In front of our hostelry stretches the "Quaking Bald." Scientific students were greatly interested some decade or score of years back in accounting for great rumbling noises and decided tremors connected with the mountain. I believe it was the generally accepted theory that it was due to mechanical rather than volcanic action. It is supposed that in the uplift of these vast mountains (in the ages past) great caverns were formed whose stone roofs shaken and broken in nature's convulsions remained; until by the gradual action of water some of these vast stones may have been loosened, and so have fallen to lower levels. However science tells its rede, the unscientific eye sees grandeur, massiveness, majesty, in these immense mountains. There is a "cave," which must be visited. We have an extemporized guide, a visitor from Rutherfordton, most capable and pleasant, who forgives our giddiness (giddiness means dizziness there) and fears of "that which is high," who is patient, courteous, helpful, who leads us over almost impossible rocks, by the most romantic of springs with cold, cold water, to the rugged mouth of the cave. It is more wonderful and interesting than beautiful. There are no "bridal chambers," "picture galleries" and "stairway halls" as in other caves I have visited; none of the exquisite art of trickling water and subterranean chemistry. There are, however, great apartments, with walls of solid stone, and other halls where it seems some Cyclops had battered the columns and stone beams, for they are broken, and in every conceivable angle of relation. Now and then there are outlooks—windows in the mountain side, affording fresh outer air to those within, and most wide-sweeping and magnificent prospects to those whose temerity allowed them to step out on the ledge.

From Chimney Rock to Asheville is a drive of twenty-five miles (in round numbers). This drive for the first nine miles is up the mountain through the Hickory Nut Gap, and this part of the road is toilsome. The rest of the drive is delightful, the roads being in good condition, well surveyed and firm. I learn that in Buncombe county the roads are "worked" by taxation and convict labor, and it seemed to me it presented a happy solution of two difficult problems; how to have good roads, and what to do with convicts.

I do not know what to say about the scenery. I have used up my adjectives and my superlatives. The wealth of grandeur and rugged magnificence beggars description and bankrupts language. If one were not in love with rocks and mountains, majesty and strength, the softened shades of green in the manifold foliage of tree, shrub and flower would delight the taste. The dark masses of rhododendron, firs, pines were lightened with the faint green of delicate ferns of sprays and tints innumerable, while every where clambering vines, and graceful clematis adorned the wayside.

So much is written of Asheville, so much is known of its wondrous scenery, its charming homes, its superb inns and hotels, that I am not called on to say more. We took in of course the Vanderbilt mansion and grounds. I have never been abroad, and know nothing of the estates of dukes and earls, their castles and grounds. I never expect to see anything more lovely this side of heaven. All that art and taste and wealth can do to add to the glory of wide prospects, noble visions, of mountain, sky and stream, seems here in process of accomplishment—much of it already achieved in splendor. The building I am told is larger than any *block* in Northern cities—fronting 400 feet, and with far more than four times that lineal measure around. Already sixty miles of macadamized road are constructed—and a more magnificent drive than the "Approach road" one must go far to see and enjoy. The daintiest and most delicate conceits of taste are completely executed. And stone-arches overgrown with vines, pond-lily-lakes, bosky dells are seen on every side, all the fulfilled dreams of art, that so completely simulate nature you would think they had been there for ages, instead of being "created" last year.

Dr. Campbell was out of the city on his outing. But I shook the cordial hand and looked into the beaming kindly face of my old friend Rev. L. H. Baldwin. He *made* us go by Kenilworth Inn though shortened for time, and we were more than repaid.

We got back to Chimney Rock safely after a memorable trip—the next day to Rutherfordton and to Charlotte. I could say "lots" about Charlotte. But really you have indulged me enough. I heard Dr. Boyd at the Second church Sunday night speak most fearlessly and earnestly to a crowded church on the peril to society, country and church from the saloon. He was himself deeply in earnest, and carried his audience with him. It is delightful to see the beautiful fraternity and co-operation among the Presbyterian pastors. For Dr. Boyd is now repaying Dr. Preston's service in supplying both churches. Of them both their people speak in unstinted praise and devotion.

The dear old clay hills, long red lanes, and gullied roads of Chatham and Moore, with wealth of fennel and goldenrod in the fence corners, once again for a brief period of most refreshing rest. And back again to this charming city by the sea, already beginning to pick up the bustle of the fall renewal of business, and my wanderings are over.

W. S. L.

Scheme of Annual Collection in the Synod of North Carolina.

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April—(One Collection) Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

November and April—Education for the Ministry.

December—Colored Evangelization.

The Presbyterian.

THE PORCH OF LIFE.

Within the Porch of Life we sit
The access to the heavenly door,
The shadowy porch where cold rains pour,
And every bleak wind blows on it.
And those who crowd to stand thereon
Smiling with youth grow grave anon.

We sit among our fellows so,
Shivering a little in the wind,
And still our eyes reach out to find
The faint beam of an inward glow—
A home-like ray, which through the door
Steals, softly beckoning, evermore.

There in sure comfort, safe and warm,
They sit who have an entrance won.
Smiling and glad; each dearest one
Who once endured the bitter storm,
And shared our patience and our pain,
But come not forth to share again.

Dear door, which never is shut tight,
And knows no bolt and needs no bar,
But through all ages stands ajar
To bless the eyes which yearn for sight,
And keep the souls that wait without
From the slow desolate death of doubt!

The Porch of Life is hard and bare,
And long the waiting sometimes seems.
But while we catch the out-reaching beams,
Making the darkness subtly fair,
And know the door is open still,
We can endure it with goodwill.

—*Susan Coolidge.*

POPULAR TALKS ON LAW.

BY WM. C. SPRAGUE.

Stay of Execution.

A stay of execution is a suspension of the carrying of a judgment into effect. A stay may rise on agreement of the parties, as where a compromise is the consideration; or, it may be ordered by the court for some cause shown; or, it may be the legal effect of appeal or wit of error to a higher court. Courts having an inherent supervisory power over their process, may stay an execution whenever it is necessary to prevent or correct an abuse thereof, according to the justice and equity of each particular case, and in case of courts of a general jurisdiction, this power extends even to the granting of a perpetual stay. In many of the States there are special statutes or "stay laws" providing for the stay of execution during a certain period on the filing of a bond or the giving of other security, and in order to obtain a stay under such statutes, their provisions must be strictly complied with. The statutes of the various States differ widely on this subject. We will first determine from the statutes how long a judgment before a justice of the peace may be stayed, and, finally, how long judgments rendered in courts of record may be stayed.

In the following States no stay of execution is allowed on a judgment before a justice of the peace: Alabama, Arizona, California, Colorado, Connecticut, Florida, Idaho, Illinois, Louisiana, Maine, Massachusetts, Missouri, Montana, Nevada, New Mexico, New York, North Dakota, Oregon, Rhode Island, South Carolina, Utah and Vermont.

In Arkansas a stay of 6 months is granted. In Delaware 9 months. In Indian Territory, Kentucky and Texas, 3 months. In Tennessee, 8 months. In Viriginia, 30 or 60 or 90 days. In Wyoming, not more than 60 days. In the District of Columbia, one month, where the judgment is between $5 to $20 in amount, 2 months between $10 to $40, 4 months between $40 and $75, 6 months between $75 and $100. In Georgia, 40 days, where the judgment is under $30, 60 days where over that amount. In Indiana, 30 days, where the judgment does not exceed $6, 60 days where over $6 and under $12, 90 days where over $12 and under $20, 120 days where over $20 and under $40, 150 days where over $40 and under $75, 180 days where over $75. In Iowa, 3 months, when the judgment does not exceed $100, 6 months if over $100. In Michigan, 4 months from the commencement of the suit on judgments not over $50, 6 months where over. Judgments against corporations and for personal service cannot be stayed. In Minnesota, one month, where under $10, 2 months where from $10 to $25, 3 months from $25 to $50, 4 months where from $50 to $75, 6 months where more than $75. In Mississippi, 30 days where the judgment is $50 or less, otherwise, 60 days. In Nebraska, 60 days, where the judgment is $10 or less, 90 days from $10 to $50, 6 months from $50 to $100, 9 months from $100 to $200. In New Hampshire the stay is left to the discretion of the justice. In New Jersey, one month for $15 or less, 3 months from $15 to $60, 6 months when over $60. In North Carolina, one month, not exceeding $25, 3 months from $25 to $50, 4 months from $50 to $100, 6 months for over $100. In Ohio, 60 days, in amounts of $5 or less, 90 days from $5 to $20, 150 days from $20 to $50, 240 days for over $50. In Oklahoma, 30 days for judgments more than $6 and less than $12, 60 days for more than $12 and less than $20, 120 days for more than $20 and less than $40, 150 days for $40 to $100, 180 days for more than $100. In Pennsylvania, 3 months for $20 or under, 6 months from $20 to $60, 9 months for over $100. In Ohio no stay is allowed upon a judgment entered upon by confession or on a warrant of attorney after maturity. In West Virginia, 2 months on $50 or under, 4 months on $50 to $100, 6 months for more than $100. In Wisconsin, one month on $10 or under, 2 months from $10 to $30, 4 months on $30 to $50. Executions against corporations and on judgments of wages for labor cannot be stayed.

In the case of judgments rendered of courts of record no stay is allowed in the States of Alabama, Arizona, California, Connecticut, District of Columbia, Florida, Idaho, Illinois Kansas, Louisiana, Maine, Massachusetts, Michigan, Mississippi, Missouri, Montana, Nevada, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oregon, Rhode Island, South Carolina, Tennessee, Texas, Utah, Vermont, Virginia, West Virginia, Wisconsin and Wyoming.

In the following States, what is said under the head of stay of execution in a justice court applies with equal force to judgments rendered in courts of record: Arkansas, Indiana, Indian Territory, Iowa, Kentucky, New Hampshire, Oklahoma, Washington. In Colorado, a reasonable stay is allowed when the levy is on personal property. In Delaware, 9 months. In Georgia, 60 days. In Maryland, in the counties outside of Baltimore, executions cannot be issued until the ensuing term after the obtaining of judgment. This is true both in courts of record and in the case of judgments before magistrates. In the city of Baltimore, judgments rendered in courts of record may be superseded for 6 months by giving security. In Minnesota, 6 months is allowed. In Nebraska, 3 months for $50 or less, 6 months from $50 to $100, and in all other cases 9 months. In Pennsylvania, 6 months for $200 or less, 9 months from $200 to $500, one year for over $500. The same remark applies as in the matter of judgments by confession and warrants of attorney, as in the case of a judgment before a justice of the peace.

GOOD ROADS AND COUNTRY CHURCH GOING.

Paper Read Before the Road Conference in Raleigh, Aug. 23d, by Prof. J. A. Holmes, State Geologist.

Not long ago it was my good fortune to spend a bright Sabbath day with friends living in the hill country of northeastern New Jersey. And when after breakfast the question of church-going was brought up, it was decided that we go to a church in the country, ten miles distant. My natural love for the country made this prospect more than agreeable to me, but I raised two objections: that as much rain had fallen during the past few days, the roads would be quite muddy; and such being the case, it would be a long drive for the pony which was to pull our buggy. "We will see about that," replied my friend. "you are not in North Carolina to-day."

The road had been re-located, graded and macadamized three years before. Its surface was as smooth as the shell road at Wilmington or one of those beautiful highways of Europe; and our pony made the ten miles easily in an hour. There was no mud and no mud holes (although there had been a heavy rain the night before,) no jolting, no twisting of the buggy by cross ditches, and the road had been so carefully laid out that although we were travelling through a hilly country, there was hardly a place where it was necessary for the pony to slacken its speed. We met a number of conveyances drawn by single horses which trotted along with loads varying from one to five persons as though this were no load at all. Every vehicle and every horse looked as clean and fresh as the people who rode behind them with their Sunday clothes on. At the church, when we arrived, were a number of similar vehicles, which had come distances varying from one to ten miles, and there were a number of bicycles which had been ridden for even greater distances.

All the principal roads in that region had been macadamized during the past ten years; and when I asked the question whether any people in that neighborhood were ever kept away from church by bad roads, the answer was that "such was often the case in years gone by, but never now." Neither rains, nor winds, nor sunshine affect these roads; they are always the same—always good.

The average North Carolinians living in the country are already too familiar with conditions somewhat different from those just described. Any of them who may read these paragraphs, and who recall the winter time or even the summer time roads over which they must pass when they go to church in the country are ready to exclaim, "What a contrast!" But for the few of my readers who live in towns and cities and who walk short distances to church over stone or brick pavements, or ride to the door on an electric car, I may add a paragraph or two.

While out on one of my recent excursions through the hill country of North Carolina, Saturday night found me near the home of a minister who preached at four widely-separated country churches. I accepted his kind invitation to spend the Sabbath with him, and also to accompany him to one of his churches, a dozen miles away. It was in the early spring, and the roads were in the condition into which the rainy season of this time of year usually brings them—a condition which the spring usually inherits from the winter.

The minister's wife and daughter wisely decided that it would not be safe for them to try to go, and their near neighbors reached a similar conclusion. The minister and myself had gone but a short distance before we realized the wisdom of their choice, for notwithstanding the fact that we were driving a pair of strong horses to a strong buggy we we were several hours in making the journey. On the way we met but a lone horseman; we passed one broken and deserted wagon stuck in the mud, the occupants of which had started to church, but had now taken refuge in a home near by: and we overtook one buggy and one wagon, pulled slowly by strong, but tired mules. It was mudhole after mudhole, rock after rock, hill after hill, ditch after ditch. And when ar last, bespattered with mud, with weary horses and fretted souls, we reached the church we found there, out of a summer-time congregation of nearly two hundred, less than a score of faithfuls, nearly all men—all in the same condition as ourselves, greatly in need of, but in poor plight for religious duty. I said to a good brother who stood near the door as I approached: "Where is your congregation—the women and children?" "At home, sir" he replied, "they can't get to church when the roads are in the fix they are now, and they have been that way a good part of the winter. My wife and daughters haven't been able to come here half the time since the last of December; and we have had a small crowd here every preaching day." "Yes," said another man, standing near me, "we country people have a hard time of it in the winter season, especially the women and children. The roads are so bad that they can't half go to preaching and Sunday-school; they can't go visiting, the children can't half go to school, and we can't half do anything."

And the man was right. We have in this great country of ours the poorest roads travelled by civilized man. They retard our material development, and their use costs us annually in North Carolina several million of dollars; they seriously interfere with the religious, educational and social life of a large portion of our people; they are an injustice to our women and children; they are a disgrace to our civilization.

Why So Few Men.

A correspondent writes the Christian Intelligencer;

I would like to ask a question through your columns which has long puzzled me, and to which I have never found a satisfactory answer: Why do so few men accept Jesus as their Redeemer and Master and join His army? The women have always been a large factor in the Church of Christ, but were they ever before in such a large majority as to-day? We all know men who are honest in business, kind to their families, generous to the needy and to worthy causes—men who are sadly missed when they go into the "Great Beyond"—and yet they will have little or nothing te do personally with the Church. Perhaps they attend the services regularly, but as to uniting with Christ's professed followers they will not think of it. It may be they are following the Master by themselves, but do we not covet their strength of intellect and influence for the kingdom? Does it not make us terribly anxious because so many stand *between* the lines?

Henry W. Grady once said, in speaking of the growing skepticism in our country, "The strength of the Church is, after all, the high-minded consistency of its members, the warmth and earnestness of its evangelism, the purity and gentleness of its apostles."

In which of these things are we most lacking? Christ was a manly man, and attracted and won men to Himself. If His Church fails to do so to-day she is missing part of her work.

This article is not an attempt to answer the inquiry fully. It is indeed true that few men as compared with women become Christians. Many men are friendly to religion, have a reverent regard for religious things, and attend the services of the Church with praiseworthy regularity, who will not devote themselves to the Lord. Probably in almost every church there may be found those who give royally, and who faithfully serve in certain lines of Christian activity, but who refuse to take upon them the name of Christ. Thousands of men who could be extremely useful are content outside the pale of the Church. Thousands of men who are highly endowed, especially gifted, devoted to deeds of philanthropy, ready to serve in practical affairs, when called to consecrate themselves to Christ, manifest a positive unwillingness to respond, as they should, to that call, than which none can be more imperative, more important and more necessary to themselves, to their own well being, and to that of their fellow-men. The inquiry is eminently pertinent, Why is this so? Why is it that so many reputable, excellent men in every community occupy this strange attitude toward the claims of the religion of Christ, and resist the loving, earnest appeals of the people of God, and even of God Himself?

Among other reasons, these suggest themselves: Men in the prime of life, in the full vigor of manhood, have an ambition for worldly distinction, and this absorbs their time and attention and exertion. They have their numerous appointments, professional engagements, or business ventures, and they defer their religious obligations and service for the Lord, till it comes to be a confirmed habit with them. Once in this fatal groove of procrastination, they are apt to run on until the bitter end. An accurate examination into the periods of life in which those whose life of godliness gave evidence of true religion, furnishes a startling demonstration of the folly and danger of delay. The probability of conversion rapidly diminishes with each added year. In a congregation of 500 souls, nearly 300 were found to have been converted before they were 20 years of age; 120, between 20 and 30; and about 50 between 30 and 40; leaving only about 20 to be converted above the age of 40. With every decade the likelihood of a man's turning unto the Lord and obeying and serving Him, becomes fainter and fainter.

Preoccupation of mind deters men from serving the Lord. Their responsibilities and cares grow with the growth of years; and their minds become wholly absorbed in planning and providing for the necessities of themselves and their families. Every day brings its engagements, every hour its duties, and naturally they soon come to think that the exactions of business so crowd upon them, and so fully occupy them that they have no time left for the duties of religion.

Upon the mother devolves the care of the children; that is, the immediate, direct oversight and training of them in the home, especially during their young and tender years. Home is the mother's kingdom, where, as a queen by Divine right, she presides, and down to the minutest detail controls. But upon the father—mother, children, all, depend for counsel, guidance, protection and provision. He is the head of the household according to the Word of God. This is his position relatively to wife and offspring. And every upright, true man confesses the relation and recognizes the obligation, and diligently strives, as God gives him ability, to honor the relation and to discharge the obligation. Hence it comes to pass that men's thoughts are on business, the means whereby they provide a home, and, as the common everyday phrase is, make a living for their families. Their talk is about this and to this their energies are given. With most men it is hard work, constant grind six days in the week, and the seventh, or Lord's day, is used literally for rest, for rest of body, for rest of mind, for recuperation of reduced powers and wasted forces for *recreation*.

In this period of full vigor, with sinews knit in strength and nerves strung harmoniously, men also come to be self-centered and to feel sufficient. Honest, conscientious, industrious citizens, identified with not only the industrial enterprises of the place in which they live but perhaps, also, important factors in its benevolent and moral interests, they are tempted to take undue credit to themselves, may be to pose as great benefactors, and to accept the doctrine of the German rationalists, that a man has in the germ of goodness in him which will at last develop into everlasting life. But when the face is furrowed, when the wheel is broken at the cistern, sometimes then they may be seen dragging into the poor, withered, wornout faculties to God.

We sometimes meet men who have morbid sensibilities in regard to publicly confessing Christ. They exhibit a shamefacedness utterly unworthy of them, and of the noble act. Alas! this unsavory criticism; that the unfeeling sneer of the world and of the wicked should so far influence any as to keep them away from the pleading Son of God, patiently waiting to show how gracious He can be unto perishing men.

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GOLD DUST.

Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half: trust God, see all, nor be afraid!"

—*Robert Browning.*

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Fear not solitude. It is harmless as the pure moonlight, whose silver rays portray, in the places of the ungodly, fiendish spectres, and in the cottages of the pious, bright angels of heaven.—*From The German of Wagner.*

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Every temptation that is resisted, every noble aspiration that is encouraged, every sinful thought that is repressed, every bitter word that is withheld, adds its little item to the impetus of that great movement which is bearing humanity onward toward a richer life and a higher character.—*Fiske.*

***

Art tired?
There is a rest remaining. Hast thou sinned?
There is a sacrifice. Lift up thy head.
The lovely world, and the over world alike,
Ring with a song eternal, a happy rede:
Thy Father loves thee.

—*Jean Ingelow.*

***

Christ's poverty was so great that He was born in another man's house and buried in another man's tomb, as "not having where to lay His head."—*Dean Boys.*

***

Occasions do not make a man frail, but they show what he is.—*Thomas A. Kempis.*

MAGAZINES.

The Ladies' Home Journal for September with its artistic cover is before us and presents an exceedingly interesting table of contents. Every department is generously filled and all for $1.00 a year. Published by The Curtis Publishing Co., of Philadelphia.

The Pansy, by Lothrop Publishing Co., 114-120 Purchase St., Boston, contains stories, poetry and pictures given with a purpose to elevate the minds of the young—for nothing appears that will demoralize them. Price $1.00 a year. Every mother should have it.

Heart Warmers.

BY MRS. SARA B. HOWLAND.

My neighbor has sent me the daintiest little tray, with a new kind of cake on her best handpainted plate, covered with a drawn work napkin. There is a bunch of rosebuds on the tray and tiny "cocked hat" note; and I shall eat the cake, and put the roses in my belt, and the note in my pocket, and have a warm feeling in my heart all day.

There is another neighbor who has prettier plates and napkins and makes delicious cake, but she never thinks to send me any. I suppose it is because she knows that I make good things myself, and she thinks I do not *care*. But I do. That "sunshine cake" tasted better than anything I know how to make, and the flowers seemed sweeter than any of those that grow in my own *patio*, and, though I knew she loved me, it made the happy tears come to have her "say it again."

I wonder why we don't oftener say that we love each other, we staid, middle-aged people I mean. Of course, we speak from the heart's depths in the great crises of life, when we first find that we love each other or when some sickness or sorrow comes, but these times are often very far apart, and everyday love is so sweet and satisfying.

There are plenty of friends to sympathize when you have a broken arm or a typhoid fever, but what an unspeakable comfort it is when the friend drops in at the close of a busy day who *sees* that you are all tired out and that your burned finger, that you haven't had time to tie up, is aching miserably and that the "world is a vale." You know she won't tell that you weren't "self-reliant" for a few minutes, and you do enjoy having her tuck you up on the lounge for a little rest while she smooths out the wrinkle with tender touch and ties up your finger and "kisses the place to make it well." Some people think that only *babies* like these things, but big ones often need them far more. Isn't it pathetic where Mrs. Whitney makes one of her strong, self-reliant people say that, when she gets to heaven, the thing she wants most is to be "babied" a little while, and does it not hint of a truth that we are too apt to forget in this matter-of-fact world?

What is the part of our friend's letter that we like best, that makes us like to carry it about in our pocket and give it a loving pat, now and then, as we are about our work? It is not where she tells about her visit to the fair, or the funny speeches of the children, or the new summer dresses, or the last book she has read, though you heartily enjoy her bright way of putting things. It is where she says, "I have been thinking all day how dear you are to me, and I want you to know that I love you with all my heart and that I thank my heavenly Father for such a sweet, true friend." Maybe she thinks you are better than you really are, you know that well enough, but it is *you* she loves and, if she thinks you are good, you will try not to disappoint her.

We know that many a letter signed only "yours truly" comes from a heart overflowing with repressed affection and that it is not always those who say most who feel most, but is it not true that if we would train our lips to say and our pen to write the loving words that come into our hearts, and that we crush back for fear of being gushing, it would make many another heart warm for days together?

I think we are often mistaken in our treatment of invalids in failing to express our real sympathy, under the mistaken idea that we are helping them to "bear up." All the sick people like to have Mrs. Lovewell come in when they are sick, and I have always wondered why, for she is not especially lively, yet she knows how to cheer up the gloomiest invalids in town. I asked her the other day how she does it, and she smiled and said: "The other day I went to see a dear friend, confined to the house for weeks with a torturing neuralgia Her mother and sisters are perfectly devoted to her and have racked their brains to relieve the pain, but they are so afraid she will 'lose control of herself.' As I went in her sister said: 'O, Alice has had such a hard night—never slept a moment! Do see if you can cheer her up, but don't say anything about her sickness or she will give way.' So I went in and another sister was there and told all the funny things she could think of, and still Alice turned her head wearily on the pillow and laughed without a particle of merriment. I was so glad when her sister was called out and left me free to run over to the bed and take her in my arms and say, "My darling, the pain is so hard to bear, isn't it? I know just how you are suffering and am so sorry.' Then I let her cry five minutes and kissed away the tears, and when her sister came back the cloud was gone and the pain was easier to bear, because somebody knew just how she felt."

We can't all do just like Mrs. Lovewell, for she has had such long practice in loving that it comes right from the heart when she does a thing like that. But we all have ways of showing our sympathy, if we would only let ourselves do it, and I do believe that many sick people are all worn out with being "cheerful" and "bearing up," and that it would be a real relief to let them have a good cry sometimes in the arms of somebody who understands.—*The Congregationalist.*

The Greatness of Faith.

We have been talking about the dignity and greatness of faith. But St. Paul says something else about it. It is the gift and inspiration of God. "No man can say that Jesus is the Lord but by the Holy Ghost." Not merely is it a great and noble thing to feel through all life the grasp and influence of Jesus, but this great and noble thing no man can do unless God and the Holy Ghost inspires and helps him to do. This statement of St. Paul seems to me to have at its heart the profoundest and most beautiful conception of the relation between God and man. Suppose that it were not true. Suppose faith in Christ being, as I have tried to show it, the crowning act of man, it were yet an act which man could do without any inspiration or help of God; suppose that in this, or any other of the greatest actions of his life, man could first conceive the wish to do it all by and of himself—have you not, in such a supposition broken the absoluteness, the essentialness, the permanency of the whole relation between our own life and God's? The true idea of that relationship involves the presence of God in every highest activity of man. It often seems to me as if men had got such a low and inadequate conception of all this! Men talk, very religious men, as if God was a sort of reserve force to be called in when he is needed—a sort of last resort when man's strength failed. And so I sometimes think that the whole Christian thought of man's being dependent upon God continually seems to a good many people like something cowardly, unmanly, a miserable calling up of the reserve when we ought to be fighting out the battle for ourselves. The thought of God which Christ came to reveal, the thought of God of which all Christ's own life was full, is something totally different from that. To Christ's thought God and man are part of one system—one structure, one working force. To separate them is not to simply deny man a power that he needs; it is to break a unity, and to set a part of the power to the attempt to do what the whole power ought to do as one. The strength, the force, which is appointed to lift your burden, to run your race, so find your truth, to hold the canopy of faithfulnes over your life, is not you. It is you and God. For you to try to do it alone is unnatural. It is almost as if the engine tried to run without its steam, or as if the chisel tried to carve without the artist. It is engine and steam that are to make the running power. It is artist and chisel that are to carve the statue. It is God and you that live your life. For you to try to live it alone is to try to do all the work with one part of the power. God is not a crutch coming in to help your lameness, unnecessary to you if you had all your strength. He is the breath of the lungs. The stronger you are, the more thoroughly are yourself, the more you need it, the more your need of him.—*Phillips Brooks.*

For Better or Worse.

It is a generally admitted principle that every person is being made better by the experiences and observations of life. With many it may appear doubtful on which side the scale preponderates, whether for their improvement or the opposite, but that it is a change going on for better or worse is doubtless true of all. Hence the outlook towards immortality presents a consideration of tremendous importance. Yet it is an idea often presented in varied forms in the Scriptures. We have the promise that all things shall work together for good to those who love and endeavor to follow Christ. We are told that the evil disposed shall wax worse and worse That those who suffered the judgments of God blasphemed him the more for their sufferings. In short whether treated with kindness or severity they grew worse.

Amid the ever-changing scenes of life's varied pathway every thoughtful person will often inquire of himself whether his occupation, his associations, his reading, the influences with which he is environed in his daily life is tending to elevate him in his character, his enjoyments and scale of being, or to carry him downward to a lower grade of living, thinking and feeling, and will desire and seek so far as he is able that use of his opportunities that will promote his highest well being.

As the business man feels that he cannot afford to live without his daily paper to keep himself informed about what is going on in the business world, and to keep himself in touch with the spirit of the age, to be successful in his line of pursuit, so the Christian man in every calling, who is looking forward to that kingdom which is righteousness, peace and joy in the Holy Ghost, will feel that he cannot afford to be without his religious journals to keep himself informed about what is going on in relation to the kingdom of Christ on earth, and to keep his heart in touch of sympathy with those who are doing good, to grow in grace continually, striving for a nobler and better range of living, even the prize of the high calling of God in Christ Jesus.—*Religious Herald.*

Hindrances.

In a religious paper the statement was made that several persons had recently united with a certain Church, and then it closed with these words: "There are others who would be glad to follow, but there are hindrances at present." This remark is somewhat suggestive. It suggests the fact that a good many people meet with hindrances of one kind or another which prevent them from doing their duty presently. What then are they to do? If the hindrances be real, if they be insurmountable, then let the hindered one be patient, self-possesed, trustful, hopeful. Unfortunately some Christians, when unpreventably hindered from performing some duty, allow themselves to complain, to get vexed, to become discouraged and limp. Their wills have been crossed and they feel cross. Thus they lose power. They show a real unfitness for doing well the duty which they were kept from performing. And perhaps God has had a hand in their being hindered from doing the duty which they desired to do. He saw that they needed better discipline before going further. So he keeps them back and schools them and tests them. They need more of the submissive spirit, more tenderness and larger views of God and duty. But sometimes some things which seem to be hindrances are not so great, so real, so fixed as they seem to be. A little more faith, courage, zeal and perseverance would remove them. But somehow make your hindrances a positive help to you, whether you can remove them or not. Consult God about them and get his blessing.—*C. H. Wetherbe, in Southern Presbyterian.*

Two Types of Preaching.

A moderate acquaintance with the various existing types of church oratory will suffice to show the enormous differences in point of power and impressiveness which characterize them. If, looking above the line of palpable failure, we begin at the level of achievement which may be called respectable, we become aware of two types. One is that of the calm enunciation, usually from a manuscript, of moderately interesting and important matter, which, succeeding fairly in holding the attention during the half-hour it occupies, sends the hearers contentedly away to discuss the weather. The other, and, alas! far more rare, is that where the speaker, facing his audience, begins to develop a topic which, as it unfolds, kindles, by the attrition of thought and feeling, a light and heat within him which flash from the eye and put new tones into the voice, and which has the further effect of fusing the separate, individualities of the audience into one whole, until preacher and people, made one by mutual sympathy, find themselves moving together upon a stream of consciousness, in which the words used and the ideas presented are only the surface of the current which is bearing them along, the total contents of which, if analyzed, would be found to contain every highest quality of human spirit. Such utterance is a birth, preceded, it may be, by pangs of travail, but the result of which is something that lives. Religious speech of this kind not only irresistibly draws men, but conquers them and compels them.—*London Christian World.*



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The Presbyterian.

Religious Intelligence.

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CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Licentiate R. L. McNair, from Banner Elk, N. C., to Hampden-Sidney, Va.,

Rev. A. J. Cheatham, from Hope, Ark., to Potosi, Mo.

NORTH CAROLINA.

Brunswick County:—The movement begun in Brunswick last summer supported by two gentlemen of the First church and St. Andrew's in Wilmington, was renewed this year under the same worker, Rev. L. W. Curtis. The work in the upper part of the county began to yield fruit last week when a meeting was held partly at Zion M. E. Church, and partly at a Sabbath-school organized in July at a point called New Hope. The faithful Presbyterian family in this neighborhood, cordially aided by a few Methodist families, have worked zealously in the Sabbath-school, and with the preaching and indefatigable pastoral labors of Mr. Curtis prepared the way for a blessing. Rev. G. H. Cornelson preached for a day and a half when the work was taken up by Dr. Hoge. At Zion there was no effort made except to confirm souls in the Christian life, but at New Hope, which is a community removed from religious privileges, the chief aim was soul-saving. As there was manifest need for a church in that neighborhood, and it was evident that a Presbyterian church would be welcomed not only by those who wished to unite with it, but by the whole community, opportunity was given to unite with the Presbyterian church and six were received, representing four families. Three of them were heads of families. They were temporarily assigned to membership in the First church of Wilmington, but application will be made to Presbytery for the organization of a church. Sufficient members, capable officers, and money and land for a building are all in sight.

New Hope Church:—In another column find good news from this church under head "The Old Country Churches."

[Correspondence of the N. C. Presbyterian.]

Bethphage in Concord Presbytery:—Had a delightful meeting at our last communion. Eleven persons were received on profession of faith. Rev. H. D. Lequeux was with us and preached with much power. Rev. W. M. Shaw is pator.

[Correspondence of the N. C. Presbyterian.]

Bluff Church:—The Rev. D. D. McBryde assisted Rev. A. M. Hassell in a protracted meeting at Bluff church. This church was under the pastoral care of Bro. McBryde for over thirty-five years, and the congregations did greatly enjoy his presence among them again. Bro. McBryde preached the blessed gospel with great power. The church was revived and three were added on profession of faith in Christ.

[Correspondence of the N. C. Presbyterian.]

Items from Mecklenburg Presbytery:—Lowell communion, first Sabbath of August, seven additions. Dr. E. E. Boyd, of A. R. P. gave us one sermon.

New Hope:—At communion, second Sabbath of August two additions. Bros. Lingle and McIlwain gave valuable help on work-days.

Belmont:—Third Sabbath in August, one added. Bro. J. K. Hall, being on a visit to his mother, gave us two good sermons. Twenty-five have been added to the pastorate this yea. R. A. M.

[Correspondence of the N. C. Presbyterian.]

Bethel Church:—The pastor began a series of services, in this church, on Sabbath, 12th of August, 1894, which continued for nine days. With the exception of one sermon from a candidate for the ministry the pastor did all the preaching himself, and felt amply rewarded, in the good that was done, *through him*. The Lord's Supper was observed at the beginning of the meeting, and the interest began with that service. The Holy Ghost was poured out upon believer and unbeliever. The large house of worship was filled every day with an attentive congregation. God's people were greatly revived, and some eighteen or twenty young persons, the baptized children of the church, sought the Lord, and, it is hoped, found Him, in the salvation of their souls. They will be received into full membership, at a subsequent meeting of the session. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." PASTOR.

[Correspondence of the N. C. Presbyterian.]

Banner Elk, Cranberry and Spruce Pine:—Rev. R. P. Pell, writes from Cranberry, Aug. 29th.: We have just had a fruitful meeting at Banner Elk. There were twenty-nine professions of faith and twenty-four additions to the church.

Bro. R. L. McNair, of Union Theological Seminary has rendered most valuable service in this part of our evangelistic field. Much of his time has been spent here during his vacation, and the people are very much distressed at the prospect of his leaving them to return to his studies.

Our school at this point, under the care of Misses Houpe and Stinson, has been largely attended and well conducted. These ladies have been especially helpful in our Sabbath-school and church work. We will also open a school at Cranberry in a few days to be taught by Mrs. E A. McRae, so well known in connection with the Ladies' Foreign Missionary Society movement in Fayetteville Presbytery. Our school at Spruce Pine will require three teachers and the one at Cove Creek will be managed by two good ladies. These four schools are under the control of Concord Presbytery.

VIRGINIA.

Amherst, C. H.:—Rev. D. Blain, pastor. Five persons received into communion—two on certificate and three by letter.

Roanoke Presbytery:—The free conversation was unusually interesting and encouraging. Revivals were reported and the vigorous pushing forward of work in other directions. The matter of licensure of candidates and that of ordination of evangelists—sent down from the assembly were deferred for spring meeting. Rev. G. W. Belk and Ruling Elder R. F. Hutcheson were chosen commissioners to the General Assembly. Mr. F. L. Harper was received as a candidate for the ministry.

GEORGIA.

Greensboro:—Rev. E. G. Smith writes the Southern Presbyterian: We have just closed a highly interesting meeting of eight days in the Greensboro church. Dr. J. B. Mack was with us and did most of the preaching. As a result there were five additions to the church.

ALBEMARLE PRESBYTERY.

[Correspondence of the N. C. Presbyterian.]

Met at Nut Bush church, Aug. 15th. Dr. Daniel's opening sermon was a fine one, goes without saying. Rev. F. D. Thomas was elected moderator. Capt. R. C. Bunn and Mr. R. A. Bullock, clerks.

Rev. E. W. Way, of Savannah Presbytery, was with us during the session and added to the enjoyment of it. Revs. T. U. Faucette and W. T. Walker were received on letters of dismissal. Order was taken for the installation of the latter at Nut Bush and Shiloh and Oak Hill churches.

Licentiate R. W. Hines was examined and ordained to the full work of the ministry as an evangelist, and he was assigned work in Halifax, Martin and Pitt counties.

The assessment and appointments on Oxford church were reduced one-half and her arrearages were remitted. Geneva church received a reduction of one-third. Henderson church was reassessed at $20 for the Presbyterial Fund. All arrearages on all churches, that were willing to have them remitted were remitted up to March 31st, 1894. This does not apply to the arrearages on the last assessment for April. The churches were urged to pay up their arrearges and also their proportion of the debt on Presbyterial Fund as an extra.

The Presbytery is in debt still to her candidates for last year. We need the full amount this year. The formation of Home Missionary societies was urged on the churches. Oxford has already led off in this matter. Mr. Hines was sent to Nahalah and Roanoke one Sunday in each month instead of going to Hyde county.

The following supplies were ordered:

Louisburg: F. D. Thomas, Eugene Daniel, J. E. Thacker. Wilson: J. N. H. Summerell, R. W. Hines. Nahalah; F. H. Johnston. Roanoke: J. E. L. Winecoff. Enterprise: W. D. Morton, W. T. Walker.

Presbytery commended the schools of Rev. T. U. Faucette, of Oxford, and also Elder Jno. Graham, of Ridgeway, to those having daughters to educate.

The Presbytery declined to give approval to the proposed changes in our constitutional law touching licensure and ordination.

The churches were urged to organize more thoroughly the colored work.

[Action taken relative to the N. C. PRESBYTERIAN will be found on our first page.]

Encouraging reports were given of the work of Evangelists in the Home Mission fields.

Usually the chief interest of the fall meeting of Presbytery revolves around the report of the agent of Foreign Missions. But as Bro. Bigger had left us and Bro. Farries was detained at home by sickness, the committee to which was referred this subject, could not, from lack of time and data do the subject justice. But a few of the brethren made short talks and the public service on this great branch of our work seem to have been enjoyed. Presbytery has had Candidate H. D. Brown, a student of Davidson College, engaged in colportage work this summer. He thoroughly canvassed Greene, Hyde and Bertie counties, and gave a valuable report at Presbytery of his labors.

The agent of manses made a report disclosing the following facts: There are in Albemarle Presbytery eleven manses valued at $23,400, rental value, $1,800. Insured for $8,600, with about $2,100 debt, mostly in good condition and in a good location, and suitable to the needs of the pastor. The Presbytery recommends that the churches all remember that the manse is not the property of their minister and he is not to be expected to keep it in repair. That the deacons should each year inspect the property and report to the congregation what it needs to render it more comfortable and take prompt measures to meet these expenses.

Newbern and Raleigh churches were urged to increase the insurance of their manses, and Warrenton, Nut Bush and Washington to take out insurance.

That Goldsboro and Tarboro do not allow their manses to suffer from needed painting.

That Nut Bush endeavor at as early a day as possible to make the needed additions to their manse and that Shiloh and Oak Hill be urged to assist in such enlargement.

That in all cases where there is a group of churches, each church shall contribute to the erection or improvement or repairing of the manse where their pastor lives.

As $250 is the amount needed from the Invalid Fund, this amount was apportioned among the churches. Full discretionary powers were given to the committee having in charge the sale of the Second church property in Raleigh.

Rev. F. W. Farries was elected agent of Foreign Missions. Rev. C. M. Wharton was elected agent of Sabbath Observance. Messrs. Summerell, Hines and Brown were appointed a committee to organize churches at Parmele and Everett's if the way be clear. After a hearty vote of thanks Presbytery adjourned to meet during Synod at the call of the moderator.

Newbern, April 10th, 7.30 p. m., was selected as place and time for spring meeting.

STATED CLERK.

NOTES.

Rev. W. T. Walker was installed pastor of Nut Bush church the day following the adjournment of Presbytery. It speaks well for the new pastorate that the congregation was so devoted to their last pastor. A reference from the pulpit to Rev. Carr Moore brought tears of affection to many eyes. Oh, how all classes loved that fearless, true, large-hearted man.

In the ordination services of Licentiate R. W. Hines, the natural interest was increased by the fact that his father, Rev. Edward Hines, was for years pastor of Nut Bush church, and that so many of the young preacher's friends and relatives were present taking the deepest interest in his examinations and enjoying his earnest trial sermon. His dear old mother sat in the congregation, her heart happy in beholding with her own eyes the answer to the prayers which had surrounded her son from his very birth.

The singing! I wish every ear in the Synod had heard it, and I know every heart would have enjoyed it. Dr. Girardeau would have had a telling illustration of his views concerning the worship in song. Mr. Graham has for years led the singing there, and has instructed the congregation in true singing.

What a refined community that of Nut Bush is! Evidences of ante-bellum prosperity are abundant. There was such genuine hospitality. Dignity, grace and piety were so happily blended, with healthful beauty thrown in. But I must not allow my pen to speak with too much emphasis of the charming ladies who attended so numerously, so attentively and so domestically upon the Presbytery. Not that emphasis could exaggerate, but——!

Dr. Daniel preached the ordination sermon, choosing for his subject, "Feed my Lambs." It was a magnificent setting to that gem of a doctrine, Infant Baptism—so dear to every intelligent Pedo-baptist heart.

S.

THE FALL MEETING OF PRESBYTERIES AND FOREIGN MISSIONS.

DEAR BRETHREN:—More than a thousand churches of our connection were not heard from at this office during the whole of last year in the way of a contribution to Foreign Missions. The Executive Committee desires to call your attention to this fact, and ask you to aid us in reaching all these churches during the coming month of October.

We would suggest that each Presbytery take the Minutes of the General Assembly and get a list of its own non-contributing churches and arrange for a visitation of them, either by a minister or an elder, who shall hold a service, take the collection, procure subscribers to "The Missionary, and wherever practicable, organize ladies' and children's missionary societies.

Many of these churches we know are vacant and many of them weak and struggling. But wherever there is a band of Southern Presbyterians large enough to be organized into a church, something ought to be heard from them in the way of help for our Foreign Mission work, which is for the benefit of those, who are more needy and destitute than any body to be found anywhere in all this Christian land.

In any case where the Presbytery has had its fall meeting before this communication is read, we respectfully ask the Presbyterial Chairman or Committee of Foreign Missions to take this matter in hand and endeavor to carry out our suggestion.

When we shall see a whole, united church, at work with one accord for this great cause, a condition will be fulfilled upon which there waits a new and larger blessing than any we have yet experienced, on all branches of our work, whether at home or abroad.

Your brethren in the Lord,
The Executive Committee of Foreign Missions.

S. H. CHESTER, Secretary.

THE OLD COUNTRY CHURCHES.

[Correspondence of the N. C. Presbyterian.]

I have been spending about three weeks in the neighborhood of the old historic church, *New Hope*, in Orange county. While there I assisted our young Bro. Rev. D. J. Currie, of Chapel Hill in a week's meeting at New Hope church. It was a week delightfully spent and greatly enjoyed. The daily association with old friends, and with Bro. Currie, who has already won the hearts of the people, was exceedingly pleasant.

The congregations each day were large, and the people were so attentive to the Word preached, and so cordial in their hospitality that every one felt that it was good to be there.

My heart goes out to these dear old country churches where the people, in the simplicity of the ancient faith of their fathers, still worship God after the manners and customs of the olden times, and point backward to a glorious record. This church is at least one hundred and thirty years old, and from it have gone forth many streams to make glad the city of God A large number of ministers, especially in the Western States, could point back through their ancestors to this dear old church, and say: "I was born there."

During the meeting and my sojourn with this people *five* persons were received into the church on profession, and one child was baptized. Several other persons expect to join very soon.

Bro. Currie expects to be ordained to the full work of the ministry at the approaching meeting of Orange Presbytery, and will then be installed pastor of this church in connection with Chapel Hill church. We bespeak for this young brother a bright future, and one of great usefulness. May God bless him and crown his labors with success in this important field of labor.

Long live the old mother churches!

Yours truly,
D. I. CRAIG.

BETHPAGE CENTENNIAL.

[Correspondence of the N. C. Presbyterian.]

Concord Presbytery meets at Bethpage church, Sept. 11th. During the session of Presbytery, on Sept. 13th, we expect to celebrate the Centennial of this old church. Rev. Wm. W. Pharr, D. D., the oldest pastor living will preside and conduct devotional exercises.

Rev. J. Rumple, D. D., will preach the sermon on "Christian Unity."

Rev. B. F. Wilson, President Converse College, Spartanburg, S. C., will make an address on "Presbyterian Influence on Christian Citizenship."

In the afternoon The Historical Sketch of the Church will be read by Elder T. A. Fleming, the oldest elder in the church. Then addresses by former pastors and supplies and any others who may wish to speak.

Report of the Sunday-school.

Report of the Societies in the Church.

The Christians of this old church are praying for, and earnestly expecting the baptism of the Holy Ghost during this meeting of Presbytery and these Centennial exercises.

J. S. LAFFERTY,
Ch'm. Committee.

Presbyterial Notices.

The 249th session of Orange Presbytery will be held at Burlington, N. C., commencing on Tuesday, September the 11th at 8 o'clock p. m.

Reduced rates of travel will be kindly granted from all points within the bounds of the Presbytery by the General Passenger Agent of the Southern Railway Company.

D. I. CRAIG,
Stated Clerk.

Reidsville, N. C., Aug. 12th, 1874.

Ministers, elders and other persons, intending to visit the next session of Orange Presbytery will please notify the undersigned upon a postal card, giving the day and the train upou which they expect to arrive.

CHAS. E. MCLEAN,
Burlington, N. C.

Concord Presbytery will hold the next regular meeting at Bethphage church, Cabarrus county, N. C., Sept. 11th, 1894, at 12 o'clock.

W. R. MCLELLAND,
Stated Clerk.

The committee of arrangements request that those going by Railroad purchase tickets to "*Glass*" and give notice of their purpose to attend the meeting to the committee that they may have conveyances ready to meet them. All who can are requested to go in their own conveyances.

Address, Dr. J. S. LAFFERTY,
Ch'm. Com. of Arrangements, Concord, N. C.

The Presbytery of Potosi, will hold its next stated meeting (the 92d) in the First Presbyterian church, Jackson, Mo., on Wednesday, September 12th, 1894, at 7.30 p.m.

GEO. W. HARLAN,
Stated Clerk.

The Presbytery of Louisiana will meet at Bethany church, Amite county, Miss., on Thursday, Oct. 11th, 1894, at 7.30 p. m.

M. B. SHAW,
Stated Clerk.

The Presbytery of Wilmington meets in Hebron church at 12 m., on Thursday the 11th of October next.

A. MCFADYEN,
Stated Clerk.

Presbytery of Mississippi, will meet in Hopewell church, Covington county, Thursday, October 11th, 1894, at 11 o'clock a. m. Opening sermon by Rev. F. L. Stewart.

S. C. CALDWELL,
Stated Clerk.

THE BUREAU OF INFORMATION.

The General Assembly's Committee of Home Missions has in its Bureau of Information the names of several good ministers who can be secured. Presbyterial or Synodical Committees can apply. Inquiries from church sessions will be answered also, if addressed to the Secretary, Rev. J. N. Craig, Atlanta, Ga.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., Aug. 29th, 1894.

Congress formally adjourned yesterday afternoon. It practically adjourned the day that the House passed the tariff bill, as it has been unable since that time to transact any important business, except by unanimous consent. Two bills which in the opinion of most good citizens should have been passed before adjournment were left on the calendar of the House after they had been passed by the Senate. They were, the bill of Senator Hoar to prohibit the sending or carrying of lottery tickets and advertisements by express, and the bill prepared by the Superintendent of Immigration, to stop the coming of alien anarchists to the United States and to deport those already here upon proof of their character. Lack of a quorum in the House was apparently what prevented action on both of them, although if a quorum had been present action upon them might have been prevented in some other way. The manner in which this Congress dealt with the few bills which came before it in the interest of moral reform was not such as to inspire confidence in its feelings towards the greatest of all causes.

Speaking of moral reform, it is certainly spreading among the people, if not in Congress. As an evidence of this I quote Mr. Blackwell, the Supreme Chancellor of the Uniformed Rank Knights of Pythias, which is this week holding its annual encampment in Washington: "Some years ago the Supreme Lodge granted permission to the Grand Lodges to locally legislate as they might desire upon the saloon element question and the eligibility of owners and tenders thereof to membership in our order. Under this permission several grand Lodges have since declared saloon keepers and bartenders ineligible to membership upon the ground of their business engagements having a strong tendency to the cultivation of immorality, lawlessness, and other disreputable habits in contradistinction to the teachings of our order. Surprising as it may seem to some, it is nevertheless demonstratable that the Grand Lodges which have taken hold of this question and legislated to exclude this doubtful material have not only succeeded in securing the best of material, but they also stand as the most active and progressive among the grand jurisdictions. If it was the wish of the Supreme Lodge to experiment when permission was granted Grand Lodges to locally test this question, I am glad to say the experiment was most satisfactory. In fact, so strongly am I convinced that the step is one in the interest of law, order, morality, respectability and better citizenship, that I am constrained to conclude that the time has come when we, as a great fraternity, should put aside policy, expediency, or any other question of doubt that may stand in the way and declare ourselves the leaders of reform by manfully facing this question and declaring that no saloon keeper, bartender or professional gambler shall hereafter be considered as eligibie to apply for membership in any lodge of our order. Nearly all of our disorders, Sunday desecration and insubordination have come from this element, which seems to delight in the cultivaiion of lawlessness and hoodlum habits. They have been of no benefit whatever to our order in the past but rather, like barnacles upon the craft have greatly hindered our progress in the direction of a higher respectability. Thousands of our most reputable citizens have held aloof because of the presence of this element among our membership, however small. One bartender among a subordinate membership of two hundred becomes the object lesson which the outside world will point for evidence in condemnation of the whole, and the one thousand saloon men in our membership of half a million cast a reflection upon the whole, which most perceptibly affects our claim for the support and confidence of the Christian world." If the leaven keeps working the K. of P. may soon add "Temperance" to the "Friendship, Charity and Benevolence" of their order.

Treasury officials anticipate much trouble and litigation in consequence of the looseness with which many of the schedules of the new tariff law were drawn.

Constitutional requirements having been met, I hereby call a meeting of Mecklenburg Presbytery, to be held at Charlotte, N. C., in the Second Presbyterian church, on Wednesday, Sept. 12th, at 11 o'clock, a. m., for the purpose of examining Mr. Sam W. Moore with the view of receiving him under care of Presbytery, as a candidate for the ministry.

H. M. DIXON,
Moderator.

The Cape Fear and Yadkin Valley Railway offer special rates on account of North Carolina Road Improvement Association which meets in Charlotte on Sept. 12th and 13th. Tickets sold Sept. 10th–12th; final limit Sept. 15th. Following rates from: Fayetteville, $6.65; Greensboro, $4.45; Sanford, $5.65; Wilmington, $7.75.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Third Quarter.—Lesson XII.

Sept. 16.—Jesus at Jacob's Well.

John iv. 9-26. Commit vss. 11-14.

Golden Text. Whosoever drinketh of the water that I shall give him shall never thirst. John iv. 14.

I. THE STUDY OF THE LESSON.

First Step. THE SAMARITANS. For their *origin* see 2 Kings xvii. 24-41. For the *prejudice* between Jews and Samaritans see Ezra iv. 1-3; Neh. iv. 2; Luke ix. 51-53; x. 33; John viii. 48. In *worship*, they held a mixture between Judaism and idolatry (see above); they accepted a mutilated copy of the Pentateuch, but not the other Scriptures, and they had a temple on Mt. Gerizim which they held to be the only sacred place, Deut. xi. 29; Josh. viii. 33. Their priesthood was descended from a certain Manasseh, brother of Jaddua the high-priest, who refused to dissolve his Samaritan marriage (compare Ezra. x. 18). Sanballat aided him in establishing the rival sanctuary of Gerizim. The Samaritans claim that he brought the only true copy of the Pentateuch with him; but it was manifestly altered to suit his purposes.

JACOB'S WELL. Northeast of Mt. Gerizim about half an hour's walk from Nablous on the site of ancient Shechem. It is dug about a hundred feet deep and walled up with limestone. The digging of such a well, when there are copious streams near by, can only be accounted for by the limitations of Jacob's purchase, Gen. xxxiii. 18, 19, and the necessity of making himself independent of his neighbors as to water supply. Why the woman came thither to draw, when there were streams between the well and the city, is best accounted for by Dr. Trumbull's suggestion, that she was drawing, not to carry to the city, but to supply the workmen in the neighboring grain-fields. When she went to the city she left her water jar.

THE CONNECTION. The growing opposition of the Jews to John, iii. 25; the transfer of this opposition to Jesus, iv. 2; his consequent departure, vs. 3. Trace route on map and compare with the longer route used by the caravans to the feasts, avoiding Samaria by crossing the Jordan into Perea and back again into Galilee. Our Lord's last journey to Jerusalem was by this route.

TIME. We have a note of time in vs. 35. It was four months before harvest—i. e., most probably early or spring harvest. This indicates a Judean ministry of eight months after the passover mentioned in ii. 13, 23, of which the only record is found in ch. iii. and iv. 1.

The hour was most probably noon, though some think that John uses the Roman method of counting (like ours) and that it was six in the evening. The request of vs. 7 should be included in the lesson. It was an expression of human want in the Divine Saviour, like that upon the cross, John xix. 28, but doubtless designed to open a conversation for the salvation of this soul.

Second Step. Master the points of the lesson: The Saviour creating desire, vss. 9-15; the Saviour convincing of sin, vss. 16-18; the Saviour enlightening the mind, vss. 19-24; the Saviour revealing Himself, vss. 25, 26.

Third Step. In the study of this unique conversation we unite the third, fourth and fifth steps into an exposition of the whole passage. The subject, "A soul and its Saviour."

Note the characteristics of the soul that make it *typical*: (1) A life of *toil*, vss. 7, 15; (2) A life of *sin*, vss. 17, 18.

Jesus seeks to create within her a desire for salvation by revealing it as *living water*, vs. 10. This she at first simply misunderstands; and naturally, for she had no such association with the figurative use of the expression as we, and it was the common term to denote the running water of a well or spring, as distinguished from the standing water of a pool or cistern. She thought of nothing different from what the well contained, vss. 11, 12. Jesus, in language that has become immortal, reveals to her that it is something very different, that its virtue is not temporary, but perennially and increasingly satisfying, vss. 13, 14. But this that tells us of that rest and satisfaction of the soul that nothing of earth can give, tells her only of a *supernatural* supply of *natural* wants. She ignores the deeper needs of her soul and seeks rest not from *sin*, but from *toil*, vs. 15.

This leads to the abrupt transition by which Jesus appears to drop the subject and turn to another. But it is really to arouse the the consciousness of her deeper need, by convincing her of sin. There is no need of talking to a soul about salvation that is not convinced of sin, vss. 16-18.

The arrow goes home and she becomes an inquirer after religion—according to her ideas of religion, vss. 19, 20. Some, indeed, think that this was only an effort to put the Saviour off from His searching inquiries, but the two views are not inconsistent with each other. When the conscience is partially awakened it seeks a palliative in the *forms* or externals of religion. It is hard to think that one wholly deludes oneself with the idea that these things are sufficient, but yet in this state there is often very intense earnestness about these questions. Modes of baptism, modes of ordination, forms of worship, seem to be the essential things. Religion appears as a question of priesthoods, and vestments, of postures and places So she, groping in the dark after something that she can call religion, seeks to settle from the lips of a real prophet the long vexed question between the Jews and Samaritans, vss. 19, 20.

To her darkly seeking soul Jesus opens the full light. Religion does not consist in such questions. They may indeed have a right and wrong to them as far as they go (vs. 22), but they are not the essentials of religion. Religion is not a thing of priesthoods and successions, of forms and ceremonies, of times and places; religion is the spiritual worship of a spiritual God; it is the outgoing of the heart of a child to a loving Father, who is ready to bless sincere worshippers however, whenever and wherever they come to Him, vss. 21-24.

But this great central, blazing truth of religion would have done her little good had our Lord stopped here. It would indeed show her what religion was, but how to attain it—that was different. How could she with her poor, sinning soul draw near to this holy God and offer Him a pure and acceptable worship? And so, thoroughly convicted of her sin, and convinced of her helplessness, she reaches out after the Hope of all ages, the Desire of all nations—a daysman (Job. ix. 33), a mediator (Ex. xx. 19)—one who can reveal God unto us, and bring us near to God. Of the promise of such a One even she had heard, and to that promise she turns as her only hope, vs. 25. Then it is "that Jesus gives her that pearl He never cast before swine, and in simple, unmistakable language reveals Himself as the Messiah who could reveal to her this infinite God and create within her those spiritual desires and aspirations that would lead her to true worship and spiritual communion. Now at last she knows the meaning of that living water He had offered, and gratefully receiving His revelation of Himself, she goes off rejoicing in a well of water springing up within her unto everlasting life.

Sixth Step. To recognize the *heart* of religion; to bring the soul face to face with God and then lay hold upon the Mediator; to drink of the living water He gives, and find in Him pardon, peace and eternal life—this is the practical lesson we should all lay to heart. The lesson is the amplification of Matt. xi. 28

II. TEACHING THE LESSON.

Get before the class as rapidly as possible the points brought out in the First Step. Then by question and answer draw out the conversation as expounded above, having references read as you come to them but the verses from the lesson *repeated* as far as possible. Bring home to your scholars the need of a Saviour who saves from sin, by showing them that nothing but heart-worship will be accepted of God, and that before we can render that we need a *new heart*, that only Jesus can give.

Prize Questions.

ANSWERS TO QUESTIONS OF AUG. 23.

92. Psalm cxxxix.
(In Ps. xliv. it is only one *verse*, and not the Psalm, that is on this subject.)
93. Psalm ii. 12.
(None of the other references given answer the question.)
94. Psalm xxxiv.
(Ps. li. is the cry of the penitent. The blessings of forgiveness are *implied* but not stated.)

Correct answers have been received as follows:

Mary Knox Johnston, 76, 90(10), 91(3).
Bettie Overcash, 92, 93, 94.
Beatrice T. McEachern, 92, 93, 94.
Isabelle Robeson, 92, 93, 94.
Willie Arrowood, 92, 93, 94.
Mary McIntyre, 92, 94.
Robbie McIntyre, 92, 94.
Olive Wilson, 92, 93, 94.
Flora C. McNeill, 92.
Lila Lane, 94.
Estelle McIver, 92, 93, 94.
Miriam McFadyen, 92, 93, 94.
Chas. E. McMillan, 92, 93 94.

NEW QUESTIONS.

97. What O. T. incident as interpreted in the New (give both references) sets forth Christ as the giver of the living water?
98. Give four different forms of water (with references) that are used to set forth spiritual blessings.
99. Give the two distinct ways in which water sets forth the Holy Spirit and His work.

Every day brings with it many opportunities to learn truth, to shun evil, to do good and by these means to lay the foundations for a true spiritual life in ourselves, and to assist others in doing it; many occasions to do our work. Let us do it while it is day. Let us do it better than we have ever done it before. Let us accomplish more. Let us grow to a riper age, to a fuller spiritual stature, that when the day is done we may all be able to say, in the language of our great Exemplar: "I have finished the work thou gavest me to do."

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On Aug. 28th, in the Presbyterian church, at Burgaw, N. C., by Rev. G.W. MacMillan, Mr. GEORGE W. HORSEY, of Philadelphia, and Miss BERTA A. CROOM, of Burgaw.

On Aug. 29th, in Mocksville, by Rev. P. H. Dalton, Mr. D. P. FOARD, of Alexander county, and Miss ADDIE J. WENT, of Mocksville, N. C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

At the home of her son-in-law, Dr. Frank Robinson, in Lowell, Gaston county, N. C., Mrs. DICY REID, wife of the late Jas. W. Reid, on 16th of August, 1894, aged 70 years, 6 months and 16 days. Mrs. Reid was a devout and consistent member of the Presbyterian church for nearly fifty years. Naturally of a lively and genial temperament, her religion was joy and brightness. As a wife the heart of her husband safely trusted in her, and she looked well to the ways of her household. As a mother the law of kindness was in her mouth; as a sister she was affectionate; and as a neighbor it was a joy to her heart to do an act of kindness

"As a star that is lost when the daylight is given
She hath faded away to shine brightly in heaven."

R. A. M.

Mrs. SARAH ANN WADE, wife of Mr. Marshall Wade, departed to be with Christ, Aug. 18th, 1894. She was 71 years of age and had been a member of Bluff Presbyterian church for thirty years. "Blessed are the dead who die in the Lord."

At his home in Rowan county, HUGH KERR PARKS. He was born March 3d, 1870, and died July 9th, 1894, aged 24 years, 4 months, and 6 days.

When about fifteen years of age he was received into the full communion of Bethpage Presbyterian church in which his father is an honored deacon. He entered Davidson College in 1888, and was taken under care of Concord Presbytery in the spring of 1889 as a candidate for the ministry. He came home sick from the commencement having received his diploma of graduation, and also the essayist medal from the Eumenean Society, intending to prosecute his theological studies this fall, but fell asleep on Christ after an illness of several weeks.

Reared in a Christian home, consecrated to God in infancy, he remembered his Creator in the days of his youth, and entered faithfully upon his preparatory work, though often physically unable, determined to equip himself for the sacred calling.

But his Saviour took him unto Himself in the bloom of his manhood. How mysterious, yet, how reasonable; when we remember that his character was perfected. He was pure in his life, simple in his habits, attractive in his manners, of good report among all with whom he came in contact, and gave promise of great moral and intellectual force. A noble young man. He presented the gospel, while preparing to preach, in the school-room; in the class-room; among his fellow students; among his neighbors. We thank God for his beautiful, though brief life, with its many lessons and wholesome influences, and submissively bow to His will.

He passed away peacefully surrounded by sorrowing friends and relatives who had done all for him that loving hands could do, and was "delivered unto his mother," who preceded him several years, by that same compassionate Saviour who comforted the widow of Nain. The sympathies of God's people go out to the bereaved ones.

PASTOR.

IN MEMORIAM.

On 20th of August, 1894, Mrs Wm. P. McLEAN, nee Susan R. Minor, wife of an efficient elder of Midway church, of which she also was a member. Her health was feeble for years. She was confined to bed for the last eight months, but was patient in suffering, and ready to depart and be with Jesus. The loved ones she left behind feel that their loss is her gain.

PASTOR.

WILMINGTON MARKET,

FOR

WEEK ENDING, SEPT. 5, 1894.

SPIRITS TURPENTINE: In early part of report 25½ cents; on Tuesday 26 cents—closing firm.

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THE SEPTEMBER CONTRIBUTION.

To the General Assembly's Home Missions work, will be used:

1. Under God's blessing to secure the salvation of our fellow-men now living, who like ourselves will pass away with this generation.

2. To lay foundations in the growing cities, towns and country of the great west, so as to save that part of our country for Christ through coming years. It will be godless if we fail to use the opportunity given by our Lord to preach and teach His gospel there now.

3. As we build up churches there, we have a stronger force to help us send this gospel to the heathen world. Twenty years ago the two Synods of Arkansas and Texas gave $1,368 to Foreign Missions. Since then Home Missionary contributions have helped to plant and to foster churches there and last year they gave $6,433 to send the gospel to the heathen. To aid in establishing churches in our own land is to help the whole world.

A most urgent appeal comes this money to the Central office asking for $700 to place an Evangelist in one part of Florida, where an Evangelist is imperatively needed. The Central Committee lays this call and many others before the people of God. They await your response. They cannot take a step beyond that which you authorize by the amount you contribute. This is the month set apart for this work.

Fraternally,
J. N. CRAIG, Secretary.

Say Soes.

Bedclothes should be mainly of white material and changed once a week in winter and oftener in warm weather.

A hot bath on going to bed, even in the hot nights of summer, is a better reliever of sleepless than many drugs. Inflated parts subside under the continual poulticing of real hot water. Very hot water is a prompt checker of bleeding; and, besides, if it is clean, as it should be, it aids in sterilising our wounds. A riotous stomach will nearly always gratefully receive a glass or more of hot water. It likewise has a wonderful effect on the biliary organs.

The Heavy End Of a Match.

"Mary," said Farmer Flint at the breakfast table as he asked for a second cup of coffee, "I have made a discovery."

"Well. Cyrus, you're about the last one I'd expect of such a thing, but what is it?"

"I have found that the heavy end of a match is its *light* end," responded Cyrus with a grin that would have adorned a skull.

Mary looked disgusted, but with an air of triumph quickly reported, "I've got a discovery too, Cyrus. It was made by Dr. R. V. Pierce, and is called a 'Golden Medical Discovery.' It drives away blotches and pimples, purifies the blood, tones up the system and makes one feel brand new. Why, it cured Cousin Ben who had Consumption and was almost reduced to a skeleton. Before his wife began to use it she was a pale, sickly thing, but look at her: she's rosy-cheeked and healthy, and weighs 165 pounds. That, Cyrus is a discovery that's worth mentioning."

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Because I love the children, my Sabbath days are sweet;
I hail the still bright mornings, and hasten them to greet;
I look into their faces, and see the love-light there,
And I am always happy in their hours of praise and prayer.

Because I love these children, I long that they shall be
Now, in life's morning, treading the narrow way with me.
I love the little travelers, and pray that they may stand,
With the journey safely over, in the Father's sunny land.

Because I love these childeen, now in their childhood sweet,
I long to bring them closely unto the Saviour's feet.
No joy is like the pleasure of always serving Him;
I long for them to serve Him ere years their life shall dim.

Because I love these children, I would that they should know
How dangerous is the pathway which pilgrims tread below;
But there is waiting ready the Guide of life and light,
And those who cling to Jesus will walk the way aright.

Because I love these children, I point them day by day
To Jesus, blessed Jesus, who taketh sin away;
I ask the gentle Master to give to them a place
Among the willing learners to whom He shows His face.

Because I love these children, I cannot be content
Unless I have them with me when life with me is spent.
Oh, I would bring them early, that in His home above
We may all dwell together—I and the class I love.

—*London S. S. Times.*

Items for Lady Readers.

A bright little woman is Mrs. Ella Luria Hoyle, inventor of the Electric cake beater and dropper, who is at present visiting her family in this city. Since obtaining her patent and winning a medal at the world's fair, Mrs. Hoyle has been travelling almost constantly, establishing agencies everywhere. This brave little woman deserves all the success she has won, and her career is only another case exploding the theory that literary women are not practical, and hence lack business ability. A few years ago, Mrs. Hoyle laid down her pen, on discovering that her lovely home on Canal street had to be sold and that she must become the bread winner for her helpless family, two of whom were orphan girls whom she had raised, promising their mother on her dying bed that she would care for them. She has nobly fulfilled the trust, passing through difficulties that many a man's stout heart would have quailed beneath; but Mrs. Hoyle's devotion to duty is only another exemplification of the beauty of the character of the true Southern woman. At the world's fair, Mrs. Hoyle had a booth in the woman's building, which was the resort of almost all the people from this section, who were interested in seeing the enterprising little lady make battercakes and serve them in the old Southern style. Governor Foster and his staff and Mrs. Foster paid her the honor of calling at her booth and partaking of some of the nice cakes she made. Mrs. Hoyle is very quick at repartee. She used only Southern manufactured goods. One day some one said, as she was serving a great crowd of prominent people who had congregated around her booth, "How generous you are!" "Yes," she answered quickly, "these pieces of cake are like our Southern hearts—light, large and warm always." This reply caused loud applause from the crowd. Then a gentleman standing near said: "You say you are a Southerner and that you invented that cake beater?" "I did sir," she replied gently. "Well," he answered, "we Northern men, gave you a good beating in the war." "Yes," she answered brightly, "but you never beat the courtesy or chivalry out of the Southern gentlemen." This quick retort elicited enthusiastic applause, and was taken up and published in many of the Kentucky and Virginia papers. When Mrs. Hoyle was awarded a medal and patent and was congratulated upon her success, she modestly said; "I owe it all to three noble New Orleans women who helped me to climb the hill; one was the god-mother of my invention, as I call her, who secured my patent and stood by me in my hour of my need. She is the widow of a bank president, and noted for her goodness to many. The other is Mrs. Nicholson, of the Picayune, who gave me the encouraging notices in her paper, which helped me, perhaps, more than anything else."—*N. O. Picayune.*

Rag Carpets.

I have been making a lot of rage carpet—they are all the "go" here now—and, besides, I had not the money to spare to buy as much as I wanted. One thing I resolved I would not do, and that was to color a lot of bright shades that, no matter how pretty and bright they were at first, would soon fade out to the same dingy hue; consequently my coloring was an awful job, but now I am not afraid the sun will look at my handiwork, for if he does I am sure it will stand the test without fading. Green, which is the very worst color to fade that I know of, if colored with Diamond, Perfection or Handy dyes, is first colored in copperas by dipping the rags first in a pretty strong solution of it, and then in weak lie, letting them partly dry after each bath. The result was somewhat dull-looking greenish-yellow, but when it was put in blue dye the regular indigo blue—it came out a splendid, bright and even green, and, better than all, it is warranted fadeless.

Butternut bark was well soaked in an old kettle out-of-doors in the sun for a couple of weeks, then a fire was built around it to finish the steeping process and a little copperas added to set the color; this gave a beautiful brown. Sumac bobs and bark, used in the same way, gave drab. For other colors I could trust the prepared dyes.—*Florence H. in Rural New Yorker.*

Things Useful.

Grape Butter.—A superior grape butter is made by taking two-thirds grapes and one-third good, sour apples. Add one pound of light sugar to every two pounds of fruit after it has been cooked and passed through the colander. Boil down like other butter, stirring constantly. Jellies and butters will keep well if only sealed with a piece of tea paper thoroughly wet on one side with the white of egg, and pressed down closely. The egg forms a cement and makes an air tight covering. Keep in a cool, dry place.

Breaded Tomatoes.—The tomatoes should be firm and cold. First get ready a kettle of hot fat roll and sift a quantity of bread crumbs, and beat two eggs. All this is necessary because the tomatoes grow soft and juicy if allowed to stand. Pare and slice them, and after seasoning well with salt and pepper, dip each slice in beaten egg and then in bread crumbs. When all the slices have been treated in this manner dip them again in the egg and crumbs, then place them in a frying basket, and plunge into boiling fat. Cook for about a minute and a half. For six people, about four large tomatoes two eggs and a cupful of crumbs will be required.

A Refreshing Drink.—Now that fresh fruits are plentiful, a delicious drink may be made by mixing two cupfuls of sugar in one of lemon juice, a pint of raspberry syrup, a small pineapple grated, two quarts of water and ice enough to make very cold. These will make three quarts of the drink. It will be found very refreshing of an evening at home, and particularly nice for garden parties or tennis gatherings in the country or lake side resorts.

A Pretty Artistic Trifle.—A very pretty table center is of yellow pongee, the decoration being a graceful group of daisies worked in blue silk, heliotrope and yellow filoselles. The petals are given with long loops of the filoselle sewed down to the ground. This is a favorite way to work flowers, because it is easy, rapid and effective. The center of the flowers are done with French knots of brown, yellow and green silks.

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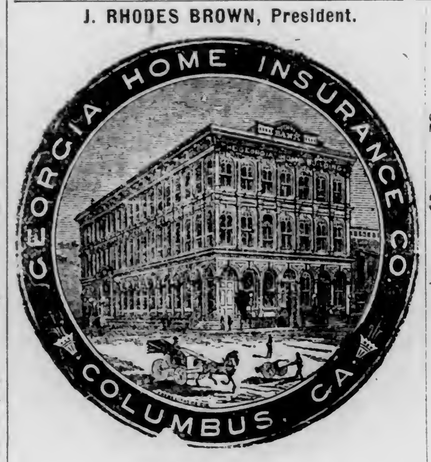
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	A. M.	P. M.	.....	A. M.
Lv Weldon.....	11 52	9 27	.....	...
ArR Mount.....	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro.....	2 40	.....	.....	.....
Le Tarboro.....	12 25	.....	.....	.....
	P. M.	P. M.		.....
LvR Mount.....	1 02	10 20	.....	6 00
Lv Wilson.....	2 08	11 01	.....	.....
Lv Selma.....	2 58	.....	.....	.....
Lv F'y'ville.. ...	4 35	12 51	.....	.....
ArFlorence.....	7 25	3 00	.....	.....

	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson.....	2 18	.....	.....	6 35
LvGoldsboro....	3 05	.....	.....	7 20
LvM'gnolia.....	4 16	.....	.....	8 26
Ar Wilm'tn.....	5 50	.....	.....	10 00

TRAINS GOING NORTH.

Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.		P. M.	.....
LvFlorence.....	7 30	.....	7 25	.....
Lv F'y'ville.....	10 25	.....	9 30	.....
Lv Selma.....	12 08	.....	.....	.....
Ar Wilson.....	1 00	.....	11 27	.....

	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn.....	9 00	.....	.....	7 00
LvM'gnolia.....	10 40	.....	.....	8 33
LvGoldsbo'.....	11 55	.....	.....	9 40
Ar Wilson.....	12 40	.....	.....	10 27

	No. 78 Daily.		No. 32. Daily.	
	P M		P. M.	P. M.
Lv Wilson.....	1 10	.....	11 27	10 32
ArR Mount.....	2 13	.....	12 05	11 15
Ar Tarboro.....	2 40	.....	.....	.....
Lv Tarboro.....	12 25	.....	.....	.....
LvR Mount.....	2 13	.....	12 05	.....
Ar Weldon.....	3 19	.....	12 58	....
	P. M.	.....	A. M.	.....

†Daily except Monday. ‡Daily except Sunday.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m. arrive Rocky Mount 9 15 a m, daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m. Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 06 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m. Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R. R leave Latta 6 50 p.m. arrive Dunbar 8 00 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m Returning leaves Clinton at 7 20 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk, daily except Sunday.

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DOWN BY THE SUNLIT SEA.

Oh, it was merry, merry,
Down by the sunlit sea!
I heard the old shore scolding the waves,—
For they can never agree.

Said the shore, "You make me weary,
Oh waves, with your endless song;
You are singing, sighing, and laughing;
You are at it all day long."

Thus did I hear her scold them,
And she might have scolded more,
But the little white waves came running up
And kissed the brown old shore.

Then, with a sound like laughter,
They tumbled back to the sea;
And the shore took that for the kiss of peace,
For never a word said she!

Oh, it is merry, merry,
To watch them at their play!
For the brown old shore and the little white waves
Have the same game every day!

—*Annie Campbell Huestis, in Independent.*

The Thanksgiving Angel.

"Please, mother, wake me up in time to feed my chickens before prayers in the morning," said George; he yawned and stretched and rubbed his eyes with his fists.

"Don't waste any time getting to sleep then," said his mother, "or you won't want to get up when I call you."

"O I won't want to get up anyhow; I never want to get up. I say, mother, couldn't I just as well feed 'em while you are having prayers, and save that much time?"

"Would you really do that, George?" The mother looked hurt.

"Well, you see," answered the little boy, hesitating, "I don't have anything new to say in my prayers every day; it is just the same old thing, and I get sort of tired saying it."

"But if God should say to himself that there was nothing new to give you to-morrow, and he was tired giving you the same things, O, my little boy, what would you do?"

George did not answer; how could he? He kissed his mother and went to bed, resolved to be up and ready for prayers in the morning. But in the morning, lo, what a strange thing had happened! There was no mother, and while George was wondering what had become of her he saw a great angel at his side.

"I am called the thanksgiving angel," said the strange visitor, "and it is my part to take away what people are not grateful for. It has been a long time since you thanked God for the blessing of a good mother."

The day seemed long and dreary without mother, and George was glad to go to bed when night came; but the next morning he found himself too weak to rise.

"Did the thanksgiving angel do this, I wonder?" he asked himself.

"Yes," said the many-toned voice, "you have never been grateful a day in your life for strong health; I have taken it from you.

No mother and no health! How could he bear it? And the next morning when he waked it was as dark as night; darker, in fact, than any midnight George had ever seen.

"O, what have you taken away now?" he cried, for he felt the awful presence near, though he could no longer see the majestic form.

"I have taken away the sunlight," answered the angel. "God has sent his glad sun to shine upon you day after day, but you have not noticed it, much less have you praised his goodness in sending it. It can no longer be yours."

At this George cried aloud, for how could he bear such things? Loneliness and pain and this great horror of darkness? But as he cried out he suddenly awoke, and found that he had been draming.

It was, in fact, early in the morning, too early to hear the dear voice that he had dreamed of never hearing again; but there was the blessed sunshine, just touching the top of Brushy Hill, and the little dreamer thought he had never seen anything so beautiful before.

He sprang out of bed, and felt how good it was to be strong and able to walk and move and work. All life seemed new and sweet now, and without waiting for the prayer bell he kneeled down by his bed and thanked God that he had not taken all these good things away from him, though he had been so ungrateful.

And never again, as long as he lives, will George feel or say that he has nothing special to thank God for while he has home and health and happiness and friends and kindred and sunshine and blue sky, or, indeed, while he remembers the dream of the thanksgiving angel.—*Sabbath-school Advocate.*

A Story of a Little Boy Who Stammered.

"Whatever you do, do with your might;
Things done by halves are never done right."

"I can't get it, mamma, and there's no use trying;" and Frank threw down his pencil, laid his head on his hands and sobbed aloud.

Now Frank was a brave little boy, who hardly ever cried, so his mamma said, "Why, son, what is the matter?"

"I can't get this sum and I am tired trying."

"How many times have you tried, Frank?" asked mamma.

"Oh, ten times, I guess."

"Ten, times, Frank?" said mamma.

"Well, four or five times, then: and I'm not going to try any more."

"Put your slate and pencil away, Frank, and I will tell you a story."

"A long, long time ago, Frank, there was a little boy who lived in a beautiful country by the sea, called Greece. He was not a very strong boy and of course his voice was weak, and, besides, he stammered. He heard some of the great men of his country speak and he made up his mind that when he grew to be a man he would be a great speaker too. Now in order to be a great speaker you must have a strong voice and speak distinctly; and you know his voice was not strong and he stammered.

"As I told you, he lived by the sea, and every day he would go down to the seashore and put a pebble under his tongue and recite aloud. In this way, it is said, he cured himself of stammering; but his voice was not strong enough—it could not be heard very far—so he used to go on stormy days and shout as loud as he could to try and hear his voice above the sound of the waves. Of course every day his voice became stronger and at last he could hear it above the roar of the waves. He kept on and on until in time he became one of the greatest speakers—orators, we call them—the world has ever known. He never could have been that, Frank, had he given up trying."

"What was his name, mamma?" asked Frank.

"It is a long, hard name for a little boy to pronounce, Frank. It is Demosthenes."

Frank sat very still for a few minutes, then he said, "Mamma, I will get it now."

He took his slate and worked and worked. Suddenly he shouted, "I've got it, mamma!" and brought his slate to show her.—*Harper's Young People.*



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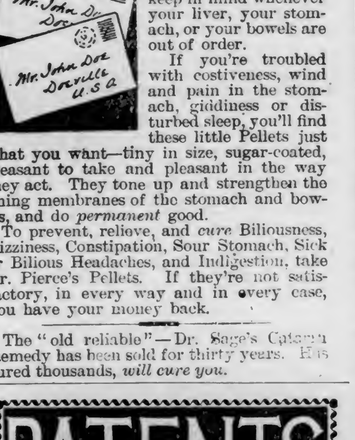
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State of North Carolina, County of New Hanover. } Superior Court.

D. O'Connor Administrator,
C. T. A., of Thomas R. Radcliffe
vs.
Mildred La Treille Radcliffe, The Ladies' Benevolent Society of Wilmington, N. C., Grace Methodist Episcopal Church, South, of Wilmington, N. C., Mary A. Radcliffe, Robert Radcliffe, Kate Fuller and her husband Thomas Fuller, Margaret Radcliffe, Mary E. Schempf and her husband —— Schempf, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe, Kate C. Pridgen, Robert J. Pridgen and Virginia J. Pridgen and her husband R. S. Pridgen.

The above named defendants Margaret Radcliffe, Mary E. Schempf and ——Schempf her husband, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe and Robert J. Pridgen will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county to sell certain Real Estate in said county, in which they have an interest, to make assets with which to pay the debts of Thomas R. Radcliffe deceased; the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court for the county of New Hanover on 15th day of September 1894, at 12 o'clock m. and answer or demur to the Complaint filed in said action, or the Plaintiff will apply to the Court for the relief demanded in said Complaint.

Dated this 1st day of August. 1894.

JNO. D. TAYLOR,
Clerk Superior Court,
of New Hanover County.

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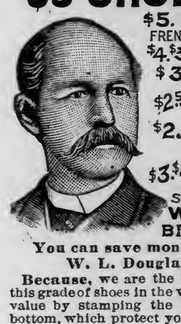
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SECULAR NEWS.

NORTH CAROLINA.

We note from the catalogue of the High School of Orange Presbytery—a boarding and day school for boys—that Rev. H. C. Kegley takes the post of principal. The old "Bingham School" site and buildings are occupied by the school. We wish all success to it under its new head. The next term begins September 12th, inst.

A man by name of Secrest, was arraigned for wife murder in this State some twelve years ago and escaped on plea of insanity. He soon got into the South Carolina penitentiary for some lesser crime, but on his liberation he was at once seized and brought back to North Carolina to be tried for the original crime, it having become plain that his insanity was feigned.

Hickory Press Carolinian: Excepting the wheat crop which was badly damaged by late frosts, the crops of Catawba county are the best grown in years.

Raleigh News and Observer: Mr. H. B. Shaw, class of '90 of the University of North Carolina has been elected assistant instructor of Electricity at Harvard College. This is quite an honor to North Carolina as well as to Mr. Shaw.

Wilson Advance: Mr. John Hales in this market the other day the tobacco from thirty acres for $6,000, thus making $200 an acre.

Raleigh Visitor: A young man walked all the way from Morganton to this place so as to be able to enter the A. & M. College He has no money, but is determined to have an education and such determination will always win. He is now at work cutting grass and the professors will arrange so that he can take his place in class along with the other students.

DOMESTIC.

On Sunday last, and probably the day before, the prairies of Minnesota were afire. The news brought by passengers who attempted to reach Hinckley from Minneapolis is blood curdling in its horror. The train failed to reach Hinckley that town having been wiped out by the flames and endeavored to return over a burning track to Skunk Lake to save her passengers. The train took fire and the engineer was burned, it is feared fatally The train reached the lake but not until some passengers were fatally burned. Those who could waded in the mud and water of the lake up to their waists, or buried themselves in the mud to escape the scorching heat. All along the railroad track, indicating a similar state of things in the country for scores of miles around, were found bodies of persons who had perished in the flames. Hundreds of people died; others were horribly burned; and for the survivors there was neither food nor shelter. Besides Hinckley, the town Mission Creek and Pokegama were totally consumed. Very many farm habitations were burnt. A train that left St. Paul had not been heard from and it was feared was consumed with some 150 persons on board. Duluth, St. Paul and other cities sent out relief trains and brought in hundreds of people.

Judge F. R. Scott, of the U. S. District Court issued an attachment for the person of Bishop Richard Scannell, of the Roman Catholic Church, because of disobedience to an injunction of Judge Scott to prevent the removal of a priest pending a hearing by the court.

An account comes of a terrible drought in western New York. The report is that farmers mourn the loss of crops and fear further havoc by fire and starvation of stock. Counties like Chautauqua and Erie, which have diary interests of great magnitude, are the chief sufferers, but unless ainfall comes speedily and copiously, this entire end of the State will experience a financial loss which it can ill afford. The bordering province of Ontario is similarly parched.

A destructive flood is reported at and around Uvalde, Texas. This is the account: Thousands upon thousands of acres of pasture and farm land are still under water. It is estimated that the damage to crops in the valley of the Leona river will reach $500,000, while in the valleys of the Saco and Sabinet rivers the losses will be fully as much more. Many thousands of cattle, horses and sheep were swept away. About one-half of the houses of Uvalde, a town of 2,300 people, were carried away and there is much suffering there, but no more fatalities are reported there. Nothing has yet been heard from the settlement of seventy-five families several miles below Uvalde, but there are still grave fears that many, if not all of them, were swept down by the torrent. The town of Batesville was entirely inundated, and there was heavy loss of property, but no lives were reported lost. There are several other towns in the flooded district, but they are away from the railroad and telegraphic reach.

FOREIGN.

Troubles in the Portuguese cabinet are causing a remodelling of the ministry. Senhor Reibero, the prime minister, will retain the finance portfolio, abandoning the position of foreign minister, which will be taken by Senhor D'Avila, the former minister of public works, industry and commerce. Senhor Henriques will succeed Senhor D'Avila.

On Sunday last sixty Canadian pilgrims attended mass at the Vatican and after the services kissed the Pope's toe.

The Archduke Charles, of Austria, on behalf of Emperor Francis Joseph, on last Sunday opened the International Hygienic Congress.

Socialists are giving great trouble in Germany. The prevention of the celebration of the anniversary of Sedan for fear of offending France has caused some discontent.

The Compte de Paris, grandson of Louis Phillippe, of France, and so heir by lineal descent to the throne, is at the point of death. He was born in 1838.

The Akropolis, a Greek newspaper published at Athens, was wrecked by Greek soldiers because of articles derogatory to them.

The cholera in Russo-Poland is said to be of a terribly virulent type. The chief centers of the disease are Pinezow, Miechow, Stopnica and Azialcrzyce, where the inhabitants are camping in the woods. In Galicia yesterday there were 200 new cases of cholera, and 95 deaths from the disease. In Bukowina there were 14 cases and 10 death.

Troubles are occurring in Sicily between peasants and landlords. The government is anxious to compose matters and to improve the condition of agricultural and mining laborers.

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CONDENSED SCHEDULE.
IN EFFECT JUNE 24th, 1894.

NORTH BOUND.	No. 2. Daily ex Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.37 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday.
Leave Mt. Airy	9.45a.m
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28 "
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.15a.m
LeaveMaxton	8.13 "
Leave Red Springs	8.50 "
Leave Hope Mills	9.39 "
Arrive Fayetteville	10.00 "

SOUTH BOUND	No. 3. Daily ex Sunday.
Leave Fayetteville	4.42p.m
Leave Hope Mills	5.05 "
Leave Red Springs	5.53 "
Leave Maxton	6.27 "
Arrive Bennettsville	7.30 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

NORTH BOUND CONNECTIONS.

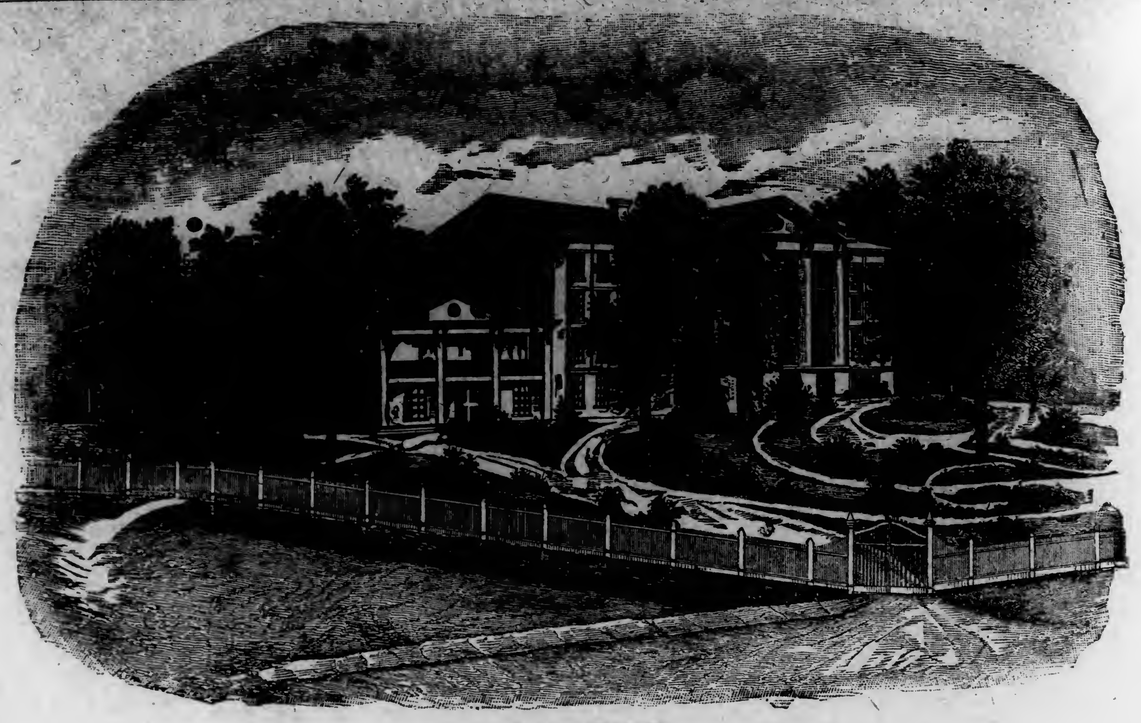
Trains No. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No. 1 connects at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R., North and South Bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with the Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all Florida points. Train No. 3 connects at Maxton with the Seaboard Air Line for for Charlotte, Atlanta and all points South.

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Condensed Schedule.

TRAINS GOING SOUTH.

Dated Sep. 3, 1894.	No. 55	No. 51	
	P. M.		.....
Leave Wilmington	*3 40		.....
			.....
Leave Marion	6 31		.....
Arrive Florence	7 10		.....
			.....
			.....
	P. M.	A. M.	.....
Leave Florence	*7 35	* 3 15	.....
Arrive Sumter	8 46	4 21	.....
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 48	*10 00	.....
Arrive Columbia	10 10	11 20	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m

TRAINS GOING NORTH.

	No. 56	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 53	5 50	.....
		No. 50	.....
	A. M.	P. M.	.....
Leave Sumter	5 55	* 5 55	.....
Arrive Florence	7 10		.....
		7 05	.....
		.....	.....
	A M.	.....	.....
Leave Florence	*7 40	.. ..	.....
Leave Marion	8 23	.....	.....
Arrive Wilmington	11 10	.....	.....

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 28 p. m., Lanes 7 06 p. m., Charleston 8 40 p. m.

Trains on Sonth and North Carolina R. R., leave Atkins 9.40 a. m., and 6.30 p. m., arriving Lucknow 11.10 a. m., and 8.00 p. m. Returning leave Lucknow 6.45 a. m., and 4.20 p. m., arriving Atkins 8.15 a. m., and 5.50 p. m. Daily except Sunday.

Trains on Hartsville R. R., leave Hartsville at 4 30 a. m., arriving Floyds 5 00 a. m. Returning leave Floyds 8 40 p. m., arriving Hartsville 9 10 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 35 p. m., arrive at Hub at 6 20 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 20 a. m. Daily except Sunday.

JOHN F. DIVINE, Gen'l Sup't.

J. R. KENLY, Gen'l Manager.

T. M. EMERSON Traffic Manager.

State of North Carolina, New Hanover County. } Superior Court.

Mildred A. Sherwood vs. Richard Sherwood. } Notice.

The defendant above named will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover County for an absolute divorce from the bonds of matrimony; and the said defendant will further take notice, that he is required to appear at the next term of the Superior Court of New Hanover County to be held on the fourth Monday in September 1894, at the Court House of said County in Wilmington, N. C., and demur to or answer the complaint in said action or the plaintiff will apply to the Court for the relief demanded in said complaint.

This the 11th day of August 1894.

JNO. D. TAYLOR,
Clerk of the Superior Court of New Hanover County, N. C.

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North Carolina Presbyterian.

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The Presbyterian.

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Registered in the Post Office at Wilmington as Second Class Mail Matter.

THURSDAY, SEPT. 13, '94.

JOHN McLAURIN, - - EDITOR.

CONTRIBUTING EDITORS:

REV. PEYTON H. HOGE, D. D.

REV. WALTER W. MOORE, D. D.

REV. ALEX. D. McCLURE.

EXTRACT FROM MINUTES OF ALBEMARLE PRESBYTERY, AUG. 15th, Ult.,

Relative to its Action With Regard to The North Carolina Presbyterian.

"The [Presbyterial] Agent of the N.C. PRESBYTERIAN called attention to excellent work of the N. C. PRESBYTERIAN and to its exceeding value as the Synod's organ of communication among the churches. With high appreciation of the past labors of its proprietor and its corresponding editors, the Presbytery looks forward with confidence to the enlargement of its influence and usefulness under the editorial guidance of Rev. Dr. J. M. RAWLINGS, who, upon the first of October, expects to assume this responsibility.

The Presbytery would enjoin upon all its ministers to call attention from the pulpit to this paper, and to its special relation to the Synod of North Carolina, urging upon our congregations the importance of sustaining it, in order that our people may be thoroughly informed as to all our Presbyterial and Synodical work.

KEEPING COVENANT.

Almost under the shadow of a church which was the yearly rallying place of her scattered children before the war, in a camp-meeting of several days, some of those who had shared the blessings of the services in matured years and in childhood, of which latter class was the writer, with several who had been added to the family from other States, a large company of the descendants of one of the founders gathered at the house of one of these descendants. The scenes and incidents of those meetings were recalled. The preachers and leaders in prayer and song have almost all gone to their reward. One still sings in a church daughter of the old church. There is a melody and a tone in his voice that calls up those good old days.

Recalling experiences we, younger children then, recall the way we were taught to have reverence for God's house and required to attend and be respectful to the leaders and show reverence in the services. The large company speaking for themselves and the eight generations of one of the founders, who are now scattered very widely, declared unequivically that there is no warrant in righteousness for the statement that the requiring of children to attend services gives distaste or aversion in later life. It was shown by our knowledge that requiring children to attend the services of the sanctuary formed for them habits and tastes for such services. It is false to say that right training ever made spiritual services burdensome or gave excuse for the saying of some that they were made to go to church so much when children they did not want to go when older. The proverb is true to our family, "Train up a child in the way he should go and when he is old he will not depart from it." Our hostess testified of a blessing in her own life oft repeated and verified in the community of days or seasons of private or public fasting. Times of fasting and prayer in times of literal drought had been blessed with abundance of rain and in times of spiritual depression and need with seasons of refreshing from the LORD.

Four generations were present in our gathering and four more were traced back to the first known of our ancestors in that church. The lives of descendants were traced as far as known, and through much tribulation and mighty temptations in war as well as peace all had been preserved and had been known as Christians to the latest generation.

Many sons and daughters are far removed from this home centre, but every where they are faithful. Their condition, whether of poverty or wealth, success or failure, sickness or health, and their experiences, whether of gain or loss, pain or pleasure, joy or sorrow, have been varied as others, but the blessing has descended in the peace of GOD from pareuts to children.

Other churches grew out of this church and flourished and the war and poverty wasted the financial strength and depleted the membership of the parent church until services were irregular and the buildings were decaying. One mother prayed for revival of religion and renewal of services and restoration of former strength. The answer came after her death in such a way as to show the faithfulness of GOD and His reward of prayer. He does reward them that diligently seek Him.

These thoughts have arisen out of the service of family prayer, held in that dear home after we had all enjoyed the bountiful dinner so lavishly bestowed, and so well prepared. These families have enjoyed the good things of this life with thankfulness and every generation has been educated in practical home management and the preparation of food. They do not omit family prayer. Morning, noon and night, personal prayers ascend as incense, but these do not suffice. The family altar is erected and there GOD is honored and preparation is made for the day and thanks and worship ascend in the evening. A business man said recently to one of the young men of this tribe. You always can get work and good wages. That must be because of the family religion you have inherited. It was in this thought I marked the reading of the 145th Psalm by the pastor when we were assembled for family worship. The 4th verse reads, "One generation shall praise thee to another." We spoke of the verification of this in the eight generations of the ancestry we were delighted to claim. "The righteous shall be in everlasting remembrance." "Showing mercy unto thousands (of the generations) of them that love Him." Away with the falsehood that the children can be taken too much to church services. Quite the opposite is true and threatens many now. We need more prayer and more people praying. Give us personal prayer, family worship and strict discipline in the home and more of taking the children to church and we shall have a revival of that honest and strong manhood and lovely and noble womanhood which we sometimes feel sadly constrained to wish for. GOD is faithful. Any failure must be due to man's unfaithfulness.

A. D. M.

HERE AND THERE.

THE HIGH SCHOOL OF ORANGE Presbytery certainly has a friend in Rev. E. C. MURRAY, whose unexcellable communication anent the School appears on our fourth page. Do not fail to read it. How applicable is the appeal for Presbyterian institutions in general and for this in particular. A friend intimates that Presbyterians do not support their own institutions like other denominations do. We do not say it, for we imagine human nature is alike in all denominations. But we do know that Presbyterians are remiss in supporting their own home institutions.

MR. MURRAY SAYS: "DO NOT WAIT for that school to succeed before you patronize it, &c." Good advice certainly. Yet how often you hear people say, virtually, "just make your enterprise a success and we'll help you to succeed." Very like this is to reaching out to save a man from drowning when he is crawling up the river bank.

PRESBYTERIANS OF NORTH CAROLINA give your support to the Presbyterian High School and to Davidson College—they are your schools, in every way worthy of your support, and your pride and your appreciation of your own interests should impel you to support them generously and liberally.

THE HIGH SCHOOL ADVERTISEMENT will be found in another place. It does not say—what is a fact—that during the thirty years that the Bingham School was carried on in the High School's present location only three deaths occurred among the pupils; nor does it tell another fact that in location and surroundings the school is unsurpased in North Carolina. We are glad to hear that the prospect is fine for a large attendance.

AT THE LATE INSTITUTE FOR ELDERS and Deacons, at Red Springs, so a friend writes us, one minister in discussing duties of elders and deacons, especially emphasized the fact, that all church members, and officers especially, should have the weekly visits of their *own* church paper; and he showed conclusively that one who did not take his church paper could not feel the proper interest in the work of the Church, being ignorant both of its success and of its needs.

THE FRIEND ALSO WRITES THAT IT came to his knowledge afterwards that, in number of subscribers to the paper, that minister's charge compared most favorably with many of the charges in much larger towns or cities. [Which is reliable knowledge.] He drew the very fair conclusion that the minister not only preached, but practiced in behalf of the N. C. PRESBYTERIAN. [In which again he is entirely correct.]

HERE IS A NOTE WE ARE PLEASED to make: The Rev. D. McNEILL TURNER, D. D., having been restored to his former vigor, by a sojourn of nearly five years in "the land of the sky," at Davidson River, has accepted an invitation to the church at Rock Ledge, a beautiful town, on the bank of Indian River, South Florida. As there are three large hotels, besides numerous private boarding houses, in the place, there is a large population of wealthy and intelligent people, the greater part of the year, affording good congregations for the churches.

INK SPOTS.

Well says Baxter—"God is the caress of all things; the strength of the creation; the joy of angels; the felicity of the saints; the sun and shield of all the righteous; the refuge of the distressed; and the glory of the whole world." "As the fire doth mount upward, and the needle that is touched with the loadstone still turns to the North, so the converted soul is inclined unto God."

* * *

Speaking of his "Call to the Unconverted" he says: "Through God's mercy, I have information of almost whole households converted by this small book which I set so light by—six brothers were converted by reading it; and almost every week I receive letters of some converted by my books."

* * *

In his dying thoughts he writes: "And now, O my soul! Why shouldst thou draw back, as if the matter were doubtful. Is not Thy foundation firm? Is not the way of life through the valley of death made safe by Him that conquered death? Hast thou not found in the long ago the motives and effectual operations of His Spirit? If not whence thy aspirations after God, thy desires to be nearer His glory, to know Him and love Him more? Whence came all the pleasure thou hast had in His truth and ways, and service? Who made it thy choice to set at the feet of Jesus, and count the honors of the world but dross? Thy holy desires are alas! too weak; but they are holy. Thy love has been too cold; but it is the most holy God whom thou hast loved. Thy hopes have been too low; but thou hast hoped in God. Thy prayers have been too dull and interrupted; but thou hast prayed for holiness and heaven. Thy labors have been too slothful; but thou hast labored for God. Thy motives has been too slow; but it has been godward and therefore it is from God."

* * *

This passage from a letter of Mrs. Wesley to her son John when a student at Oxford, seems to me exceedingly striking—"I heartily wish you would enter upon an examination to know whether you have a reasonable hope of salvation by Jesus Christ. If you have, the satisfaction of knowing it, will abundantly reward your pains; if not you will find a *more reasonable occasion for tears*, than *can be met with in* any tragedy.

* * *

Somebody has said that what most of us want are models of the art of enjoying life thoroughly and nobly without ostentation and at a moderate cost.

* * *

Dr. Lyman Abbot some years ago published two volumes of *selected* sermons of Henry Ward Beecher, designed to set forth what he regarded as a fair exponent of the teaching of that well known preacher. In looking over them, the thought in them seems to me somewhat thin, certainly so, as compared with such thinking as Robertson's. Perhaps a *Beecher* Christian might be much built up by these sermons, a *Bible* Christian I think would not get much food there. Such an one would be somewhat like the old woman who having heard Stanly said "she felt kind of empty like."

* * *

We sometimes wonder how it is that certain preachers and speakers attract as they do. We forget that what disgusts people of taste and sense, may much impress people who have but little sense, and no taste at all.

* * *

Matthew Arnold says among the books which one will find in the library of the average *Philistine*, will be Magnall's questions and Ward Beecher's sermons.

* * *

"All men of character have some fixed and leading ideas inseparable from their individuality." One would imagine then that very few politicians have any character; they generally take their leading ideas from what the last Convention of their party laid down as its platform, and leading ideas with them generally mean what will lead to the Legislature or Congress.

* * *

When we read Carlyle every thing is seen against the dark background of eternal mystery; again and again, we pause to meditate on life, death, the "still sad music of humanity," how "our little life is rounded with a sleep" and listen to the voices saying—think, live, act before that sleep comes. How vividly Macaulay describes men and things; in what bright light they shine; but while we read "the thought never suggests itself, we too are passing away into oblivion, our little island of daylight soon shrouded in the gathering mist."

* * *

In Carlyle mystery broods like a solemn presence over all things; in Macaulay over none. Macaulay disenchants life of all that is deepest and highest. "His historical figures are groups of individuals, not symbols of forces working behind the veil."

* * *

"Men in the aggregate are not reasonable beings, but with capacity of being made reasonable occasionally, if prejudices are once blown away." Unfortunately these occasions of "being reasonable" are few and far between: and the wind that blows away their prejudices must be *cyclonic* in its character.

* * *

Brag, Bluster, Blatherskite, Bosh, are the four great idols that the majority worship in the great United States, where "the average man is too much of a religion, and his sayings and doing unduly exalted."

* * *

"The better class of critics never subject to torture the creations of noble minds." It was cold-hearted inquisitors that used the rack and other instruments of torture."

* * *

Mr. Howells sneers at Romance, and believes the world has now put away childish things, and devotes itself to the Realistic. Perhaps so; but for one, I prefer Scott to Howells. The world does likewise. I had rather hear the quaint talk of old Mouse Headrigg than that of Mandy Greer and keep company with the "Antiquary" than Silas Lapham, and prefer to float away into the dreary realm of years agone, and sit by kings and queens, crusaders and knights templars, than breathe the thin, thick air of New England Realism. Sixty years ago the last of Scott's novels was written, to-day two popular editions of them are being published.

* * *

How much the world owes to great sorrow; the disappointments and blighted hopes of Milton live in "Paradise Lost," and "Sampson Agonistes," Dante's Poem is his own tale of sorrows; his own weary journey through life is heard in almost every line. "His great poem it has been said "throbs with human life;" true; but it was Dante's own human life that beat in heart-pulses there.

* * *

"Bulk of mankind are careless of theories if happy. One sure evidence of an ill-conducted state is the propensity of people to resort to theories."

* * *

Emerson's lines:

"For what are they all in their high conceit
When men in the bush with God may meet."

are anticipated by Cowley. In his poem, "The Delights of a Garden," we read as follows:

"If we could open and intend our eye,
We all like Moses should espy
Even in a bush, the radiant Deity."

* * *

Horace gave us the last rose of summer before Tom Moore wrote his lovely song:

"*Mitte sectari rosa quo locorum*
Sera moretur.

"Nor seek thou to discover where
The bush rose lingers late."

* * *

What amount of gush and Yankee-doodle-doo would have been suppressed in prose and verse if people had remembered Burke's words: "We ought to know what people will do with their liberty before we congratulate them upon it.

E. H. H.

Farmville, Va.

Scheme of Annual Collection in the Synod of North Carolina.

January—General Assembly's Home Missions.

February and August—Presbyterial Home Missions.

March—Publication and Colportage.

April—(One Collection) Church and Christian Education.

May and October—Foreign Missions.

June and September—Synodical Home Missions.

July—Invalid Fund.

November and April—Education for the Ministry.

December—Colored Evangelization.

The Presbyterian.

THE HARVEST.

I see afar the gleam of ripening harvests
Where strong brown arms bind up the golden grain
But in *life's* harvest that is ever ripening
How few toil on in weariness and pain.

Beyond the azure, heaven's fair fields are gleaming
In that bright day where shadows never fall;
And yet how many hours in idle dreaming
Pass by unheeded, lost beyond recall.

The changing seasons to the past are drifting,
And souls are gathered for the Judgment day;
Between the bud and blossom snows are sifting,
And earthlife passes rapidly away.

But oh! how few the lamp of life are holding
To light the darkness of unseeing eyes;
How few point upward to that blest unfolding
That opes the pearly gates of paradise!

I see the gleaming of the harvests golden
Where sinewy hands binds up the ripened grain
But grander, sweeter, is the story olden
Of Christ, His life of sacrifice and pain.

And life's great harvest on each side is bending,
Whitening and waiting for the reaper's hand;
How few are laboring with a love unending
To garner treasures for the shining land!

Across the skies the evening shades are stealing,
The mists are gone that crowned the hills with haze,
O'er all the landscape vesper sounds are pealing,
And soon will end for aye our pilgrim days.

Oh, reaper, bending 'neath your heavy burden,
Cease not, and weary not, till Christ appear,
Tell of the Saviour's mercy and His pardon,
Remembering eternity draws near.

—*Rev. L. D. Santee, in Mid-Continent.*

KNOWLEDGE OF PERSONAL SINFULNESS.

BY REV. S. O. HALL.

"Make me to know my transgression, and my sin."—Job 13:23.

FOR WHAT DOES JOB PRAY?

Not worldly wealth or power, not earthly honors or distinctions. He prays for knowledge. Knowledge with reference to what? Whom? Himself. Not knowledge as to his own greatness or goodness; but, his own sinfulness. "Make me to know my transgression and my sin."

Strange prayer! many would term it. They are unwilling to have their sinfulness revealed to them. They close their eyes to their condition. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

The writer had just asked in this verse, "How many are mine iniquities and sins?" This partial revelation makes him desire a fuller one. He immediately adds: "Make me to know my transgression and my sin."

The word "transgression" means *stepping over*. God has drawn boundary lines. To cross these lines is to enter forbidden territory, The idea in the word "sin" is *missing the mark*. The high aim had not been reached. He had come short. Doing what is forbidden, not reaching what is required. How all-inclusive these expressions!

Job does not refer to the sins of others; but to his own, those of which he himself was guilty, "My transgression and my sin."

This is a wise, comprehensive prayer. Will you make it? If you will, it is sure to be answered. And an answer to it will bring many blessings. Some may be enumerated:

REPENTANCE.

There will be genuine *sorrow* for sin. It will not be mere regret for sin, that sorrow of the world which worketh death. It will be godly sorrow which worketh repentance to salvation not to be repented of. There will be sorrow for sin, because it is sin, and not simply because punishment is dreaded. It will be heartfelt sorrow, grief for having grieved our God.

There will be *confession* of sin. There will be no keeping silence then.

"I own my ways to be corrupt,
My duties stained with sin."

"My lips with shame my sins confess."

There is readiness to confess before God, before angels, before men. There is readiness to say with Job, "Behold I am vile;" with David, "I acknowledge my transgressions;" with the prodigal, "Father, I have sinned against heaven, and in thy sight, and am no worthy to be called thy son;" with the publican, "God merciful to me a sinner."

Another element of true repentance will be found, *forsaking* of sin. He who rightly views his sins will not desire to cloak them, cover them up, conceal them from view, but will confess and forsake them. He loathes sin, and desires to escape from it. Yes, he has every element of true repentance—he brings forth fruits, meet for repentance.

TRUST IN THE SAVIOUR.

He who has been led to see the vileness of his own heart and life will certainly distrust himself. He says: "What can I, a poor, weak, sinful, guilty, hell-deserving sinner, do toward saving myself? I need a Saviour. I am undone in myself. The wisdom, the power needed—none of this is in me. I cannot be my own Saviour. I cannot trust myself to save myself. Some one else must do it, if it is done. Can any of my fellow-men save me? No, they are all sinful, guilty too. They cannot save themselves. I'll cease from man whose breath is in his nostrils. Can any angel in heaven save me? No angel, not even Gabriel, can answer for my sins. Not one of them can give to God a ransom for my soul. My sins would sink them down to hell. All their powers belong to their Creator. All men and angels combined could not save me. I'll make no arm of flesh, no creature-help my Saviour. I need "One Mighty to Save." Thus he is forced, driven up, up, to trust in the divinely-appointed Saviour.

"No more, my God, I'll boast, no more
Of all the duties I have done;
I quit the hopes I held before,
To trust the merits of thy Son."

HUMILITY.

To realize our ignorance, how little we know, will make us humble. To realize our weakness, dependence, utter helplessness,—this will humble us. But to discover our sinfulness in the sight of God, O how this humbles us! The deepest humility comes from a thorough conviction of sin. As knowledge of personal sinfulness increases, humility increases. The best cure for pride is self-knowledge.

How can one who knows his own heart and life be puffed up with pride? See that beggar. He has a piece of bread, the very bread which he needs, palatable, wholesome, life-sustaining. It was given to him. "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." It is given for the life of the world. See the beggar with that coat. It is the very coat that he needs, warm, comfortable, becoming to him. Whose righteousness covers you, believer? Are not your graces all borrowed ones? "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Such truths tend to bow the haughty head. Boasting is excluded. "Be clothed with humility."

PRAYING.

He who is convinced of his personal sinfulness is sure to pray, to pray from the heart. He does not simply say his prayers, he prays. Feeling the need of forgiveness, he implores it. Mercy! Mercy! is his cry. He begs, he pleads with God for his forgiving mercy. "Lord, be merciful unto me: heal my soul; for I have sinned against thee." "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions." "Hide thy face from my sins, and blot out all mine iniquities." "For thy name's sake, O LORD, pardon mine iniquity; for it is great."

He will not cease begging till he feels that his sins have been forgiven. He cares not for food, for sleep, for the society of others. His sins trouble him. Till they are forgiven, peace is a stranger to him. "Make me to hear joy and gladness; that the bones which thou hast broken may rejoice." He says: "I see what justice threatens, I would know what mercy offers. I have heard the thunderings of the broken law, I would hear the sweet tones of the gospel. I have seen Sinai, I would behold Calvary. Thy frowns, O God, how dreadful! Let me enjoy thy smiles. I have seen myself, let me behold thyself, a reconciled Father.

'Great God, Thy nature hath no bound,
So let Thy pardoning love be found.'"

[CONCLUDED IN NEXT ISSUE.]

Reclamations.

Those who read the accounts of evangelistic meetings held throughout the country will be struck with the phrase frequently used, that so many have united with the Church on profession of faith and so many more "by reclamation." The idea seems to be that some persons who have once been members by profession but who have become cold and inconsistent in life, have been reclaimed and brought back again by the efforts of the evangelist. This appears to be a novel and decidedly un-Presbyterian way of taking care of Church members. It may be that in certain new places, strangers have come in who were once professing Christians, and who having lived out of reach of their Church have become worldly or sinful. They may desire to renew their vows to Christ, and having no certificate of membership, and being unable to procure one conscientiously, are compelled to come into the communion of the Church by "reclamation." But these cases would appear to be few in number. They can hardly be numerous enough to account for the frequent recurrence of the reception of such members, and the mention of them as part of the results of a revival.

There must be an error somewhere in the view of the relation of members to the Church. Either they are received too hastily into communion, or their training is neglected and they are suffered to lose interest in the things of Christ. We Presbyterians believe that where a soul is truly regenerate, it has received the gift of a new life which cannot be destroyed by sin. There may be temporary backslidings, or protracted conflicts, with doubt, but the promise of the Saviour stand sure, "They shall never perish neither shall any man pluck them out of my hand." In a time of revival, the pressure brought to bear on the young is very great and exciting. We have seen boys and girls in much distress, sobbing and kneeling, asking for the prayers of the Church; yet quiet conversation with them the next day has failed to elicit any clear conviction, or any sign of renewal of life. Suppose these young disciples are urged to come forward at once and make profession of faith? Suppose that older but equally excitable souls are hurried into the Church by this forcing process, is it strange that the emotion subsides, and the excitement is mistaken for the essence of religion?

Again, a member of the Church should be impressed at the very outset with the fact that this is the beginning not of a new relation simply, but of a new life. It is not the transplanting of a tree, but the ingrafting upon a new stock altogether. The believer who comes into the full communion of the Church, becomes now a member of Christ's living Body, and receives from him the life which flows from the Head to every member. To contemplate this as a relation which may be at one time kept up, at another discontinued, and then again renewed is to have altogether erroneous conception, as our Church holds and teaches, of the Christian life. "If any man be in Christ, he is a new creature." Better to pause on the threshold and have the solemn meaning of the new life impressed carefully, than rush hastily in, and become afterwards harder more careless because of the fancied "conversion" attendant on the excitement of a passing hour. There is of course, danger in neglecting a real visitation of the Holy Spirit. There is danger in putting away an impulse to take the decisive step of confessing Christ. But there is equal danger of filling the rolls of the Church with names which represent no efficient Christian lives, but so much dead material to be worked over again, or else suffered to be a drag on the efficiency of the whole body.

We heard the venerable Dr. Lovick Pierce, of Georgia, a man of eminent piety and abounding labor in the Methodist Church, preach when in his ninetieth year. He spoke against the practice of receiving members "on probation," and said with great earnestness, "The older I grow, and the more experience of the grace of God I have, the more I believe that if a man has the root of the matter in him, he'll stick, he'll, stick!" To which every good Presbyterian will say Amen!—*Southern Presbyterian.*

Serving Christ From Principle.

BY REV. THEODORE L. CUYLER.

A bright but modest boy in my Sunday-school twenty-five years ago spent his pocket money in buying pigments and brushes. He contributed four or five pictures which were among the gems of the American department in the Chicago Exposition. Love of art, and not love of money has been his inspiration; he painted conscientiously. "I had hoped," said a young man to D' Alembert, "that my paper would have given me a seat in the Royal Academy." "Sir," replied the great philosopher, "if you have no higher motive than that, you will never get a seat there; science must be her own exceeding great reward."

The sinner who comes to Christ with no other motive than to be saved from hell is not likely to be saved at all: his prayer is founded on sheer selfishness. The man who keeps Christ's commandments simply for selfish objects does not really keep them; for the essence and flavor of all Christian conduct lies in loyty to Jesus Christ, and in doing right because he commands it. "Not with eye service as men-pleasers, but as the servants of Christ doing the will of God *from the heart*;" that is the rule and the test of genuine Christian character. Spiritual adoption does not put servants into the kitchen, but children into the household who work willingly. Whatever they do, they do as unto the Lord heartily; *i. e.*, because they love to do it. Dr. McLaren says in his characteristic way: "The thought of Christ's command and of my poor toil as done for his sake will change constraint into cheerfulness, and make unwelcome tasks pleasant, and monotonous ones fresh, and trivial ones great. In that atmosphere the dim flame of obedience will burn more brightly. as a lamp plunged into a jar of pure oxygen. Unselfish love of Christ is the only true consecration."

When our Master was on earth he encountered and he had to rebuke the spirit which followed him only for the sake of the loaves and fishes. Among his own band of disciples the wretched spirit broke out in requests for a "seat on his right hand" in his new empire which he was expected to establish. There were pitiful wrangles among them as to who should be the greatest. Christ rebuked this miserable selfishness by giving them to understand that whosoever served in the humblest way should stand the highest. It was from this lamentable lack of principle in their religion that the disciples turned cowards in the hour of danger, and all forsook bim and fled. Nor would these men have ever "stood fire" under the tremendous assaults of persecution afterwards if they had not received the wonderful baptism of Christ's spirit on the day of Pentecost. Peter's gravel then turned into granite.

Ministers and Sunday-school teachers make a great mistake when they urge their hearers or their scholars to become Christians for either the rewards of heaven or the escape from hell. We have no right to appeal to a purely selfish motive. Christ must be followed for his own sake, and righteousness must be chosen for its own sake. There is no virtue in avoiding sin merely because it brings a sting in this world and hell in the next world. Iniquity must be abhored because God abhors it. Some people avoid certain sins as a house-cat avoids the cupboard for fear of the cudgel of the cook. Christianity is the dread of sin, not the dread of sin's punishment. No Christian can be trusted under strong temptation unless his inmost soul abhors frand or falsehood, or wanton uncleanness, or crooked practices of every sort. If David had been looking at God, he would not have stopped to look at Bathsheba; if he had abhorred the sin of lechery, he would not have to abhor himself so bitterly afterwards. The occasional shocking fall of a conspicuous church-member undoes the good effects of a score of good sermons, because it looks to the careless eyes of the world as if Christianity had proved to be a worthless delusion. Whereas the real delusion was with the man himself, he cheated himself before he ever cheated the bank or the railway company or the widow who entrusted her property to his keeping. All such defaulters imagine themselves to be temptation-proof until the pressure is put on them; then it turns out that they love gold more than they love godliness. In the West Indies there is an insect that will eat out the heart of an apparently sound piece of timber; when a heavy strain is put on the timber it snaps, and fills the eyes with a cloud of white dust. Under how many a pious exterior may a worm-eaten conscience lurks! Let him that thinketh he standeth, take heed lest he fall.

To resist the pressure of sinful temptation and to practice righteousness requires inward principle, and that to a Christian means the indwelling strength of the Lord Jesus Christ. "Renew a right spirit within me!" is a prayer for every day. The original word signifies a firm, constant spirit that never wavers under wind or storm. Faith is likened to an anchor because it has a holding power; and that comes from the hold which Jesus Christ has on the person who exercises it. "I can do all things in him that strengtheneth me."

The surest preventive of sin is the practice of godliness. When we are busy in serving Christ we have no time to serve the devil. The young Christian who enjoys his prayer-meeting or his Society of Christian Endeavor has no drawing towards the lewd play, or the drinking-club, or the ball-room, or the gambling-table. He or she who walks in the Spirit is not likely to fulfil the lusts of the flesh. Jesus Christ offers himself to every one who repents of sin and accepts him. "Lo, I am with you always!" That is what we mean by Christian principle; it means the abiding presence of the Lord Jesus in the core of the heart, and that presence is an abiding power. Good impulses are abundant, and are often worthless. They will never hold you or me against a strong temptation unless we have the staying power of the indwelling Christ—*N. Y. Evangelist.*

Take a Stand.

You will not be able to go through life without being discovered; a lighted candle cannot be hid. There is a feeling among some good people that it is so wise to be reticent and hide their light under a bushel. They intend to lie low all the war time, and come out when the palms are being distributed. They hope to travel to heaven by the back lanes, and skulk into glory in disguise * * * Rest assured, my fellow Christians that in the most quiet lives there will come a moment for open decision. Days will come when we must speak out, or prove traitors to our Lord and his truth * * * You cannot long hold fire in the hollow of your hand, or keep a candle under the bed. Godliness, like murder, will out. You will not always be able to travel to heaven *incog.*—*Spurgeon.*

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THE TWO SEAS.

"When thou passest through the waters I will be with thee."

Each night we are launched on a sea of sleep,
No doubts disturb us, no fears annoy;
Though we plough the waves of the darkened deep,
We know we are safe in the Master's keep,
And the morning brings us joy.

What dread, then, should daunt us, what doubt distress,
When on earth's dark sea we are launched alone?
In that deeper sleep should we trust him, less?
Shall we limit to earth his power to bless?
Will the Father forsake his own?

He made us His children; he bears us to bed;
And whether our sleep be the first or last,
What matters it where our souls are led,
If our trust in the God of the living and dead
Should only hold us fast?

—*Chamber's Journal.*

MAGAZINES.

The Eclectic Magazine of Foreign Literature for September contains the following: Social Democracy and Liberty; History of English Policy; The King, Pope and Crispi; Enthusiam or Hystma; The Fourth Estate; Science in Song; A Night in India: Dante and Tennyson; Orchid Hunting in Demann; Mrs. Martin's Company; A Visit to Corea; An Alpine Journal, &c. Foreign Notes and Miscellany. Yearly subscription, $5.

Our Little Men and Women and Babyland, by Alpha Publishing Co., Boston, opens charmingly with poems, stories, pictures, all timely and sparkling with pleasure for the little folks.

A Divine Message.

One Sabbath evening this summer a very much perplexed and discouraged woman went her way to church. She had been in two minds about going, for the evening was warm and the couch in her chamber looked very inviting, while the unusual quiet of the house and the peace of the hour offered a welcome balm to her wearied nerves. Besides this, she had already attended church once that day and it was an open question whether, in view of a full and anxious week, to begin as soon as Monday should swing wide its portals, it was not her duty rather to stay at home than to go out, even to the sanctuary. However, her conclusion at last was that the vesper service could not be neglected and that her vacant place, should she yield to the solicitations of ease, or even of needed rest, would haunt her through the coming seven days, so, as I said, she went to church.

As always, there was a portion waiting for the hungry child at the Father's table, and it was kneaded of the finest of the wheat. The opening prayers and the responsive reading seemed meant for her, as indeed they were, so simple, so direct, so personal and so uplifting were the tenor of Scripture selections and of earnest petition. And then came the divine message, on the wings of a tender hymn, sung by a girl's silvery voice:

In heavenly love abiding,
No change my heart shall fear;
And safe is such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid,
But God is round about me,
How can I be dismayed?

You have seen a flower, parched and spent for the need of rain, drooping and fading and shorn of its beauty, and then before your eyes the shower has fallen, drenching its roots, filling its cup, washing its petals, and it has taken in, and put on, new life—"The garment of praise for the spirit of heaviness." Even while the sweet notes vibrated through the upper room where God's people were assembled, the Master with them, as surely as with the few who loved him and to whom he appeared of old in Galilee, a great tranquility, a heavenly peace and refreshment came to the soul of the disheartened worshiper. A gladness of spirit, a resolution to overcome, a new strength were bestowed on her as the bird-like voice sang on. Then other voices, young and strong, tenor, contralto, bass, joined in the harmony, and the organ chords swelled in a grand accompaniment:

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack;
His wisdom ever waketh;
His sight is never dim;
He knows the way he taketh,
And I will walk with him.

The divine message intended for her reached her in the Lord's house and she was enabled to go forward with renewed energy. But not alone to the hymn, sung by the trained quartet as part of their work for the day, was this message confined. Part of it was in the pastor's prayer that forgot no one, that included every home and heart in the congregation; part of it was in the rarely eloquent sermon, emphasizing practical duty and calling for fidelity in "that which is least." Part of it, and no small part, came through the thought of the pastor himself, speaking as earnestly and with as thorough and conscientious preparation to the smaller evening as to the larger morning audience. Part of it, no doubt, was due to that sort of "Christian Endeavor" which, applied to the individual case, had brought this particular woman to her own pew that summer night.

There is a tendency to ignore or omit or set small store by the evening service on the Lord's day. So long as we have a second service would it not be to our profit, perhaps to our great comfort and joy, to attend it faithfully? Only individual fidelity can remove the reproach that attaches to a thin evening congregation. Crowds are composed of units.—*Margaret E. Sangster, in the Congregationalist.*

An Old Foe in New Times.

History is ever reproducing itself. Issues old and familiar in the past are continually coming up as issues new and untried for the present. Romanism in its relations to the body-politic is one of these old-new questions for this country. We refer to it now not as a form of church, or a mode of individual religious life, but in its relation to the State. European history is replete with it. Let Germany, England, Huguenot France, and North Ireland tell their tales. This country seems destined to have its experience with the same question. Even now it is assuming a very grave and serious aspect. Issues of a civil, social and political character, novel and without precedent in our life as a nation, are being thrust upon us. Let one but study the present situation in the municipal governments of our large cities, or the Indian educational question in the west, or the public school question both east and west, and north and south likewise. Let him give attention to the Cohensly movement devised by sectarian zeal in Europe as a church policy for America, boldly taken up by a large party of that church here, a movement which led Mgr. Schroeder in his advocacy of it to say it will be seen that the Pope is also the Pope of America, and which led a convention of German Catholics in Dubuque some two years ago to proclaim a "boycott" against the re-election of a United States senator because of patriotic sentiments spoken in criticism of the movement. The propagation of religion with the Romish hierarchy means political supremacy; or political supremacy is in order to what they would call religious supremacy. It is no secret that this land is a prize which they have set themselves to capture, and for which they are straining every nerve. A generation ago Father Hecker so announced in his lectures throughout the country, and this was only an echo of what had been already proclaimed in one of their papers across the sea, "The Roman court expects to be able to control the American Republic," and "we can afford to let the rags of Italy go into the hands of Garibaldi, when we are taking possession of the United States." To this, and as showing their means to that end, the remark is credited to their leading review in this this country, The Catholic World, that "as citizens, electors and public officers we should always and under all circumstances act simply as Roman Catholics."—*Mid-Continent.*

Truth in Love.

Paul writes to the Ephesians, "speaking the truth in love" (chap. iv. 15). A more literal translation would be truthing in love. The reference is not to what we say merely, but also to what we do. Alford says: "It is the whole being, and not the tongue alone, that is treated of." Cudworth says: "Let us follow truth in love, and of the two, indeed, be contented rather to miss a speculative truth than to part with love. When we would convince men of any error by the strength of truth, let us withal pour the sweet balm of love upon their heads. Truth and love are two of the most powerful things in the world, and when they both go together they cannot easily be withstood."

The persecutors in olden times used to say: "We have the truth, and therefore we anathematize and slay all who refuse to accept it. A heretic must turn or burn." And there are men in our day who claim that if they tell the truth, it matters not what their motive is. Error is to be met with argument, but also with charity. And the truth is not to be told simply because it is true, but only when good will result from telling it. The observance of these two Christian principles would put an end to ecclesiastical denunciation on the one hand, and to social scandal on the other. How important, then, that we try to act upon them ourselves and to commend them to others.

Paul exhorts the Colossians to put on charity (love), "which is the bond of perfectness;" *i. e.*, the girdle which holds together in harmony all the other Christian graces. But in writing to the Ephesians, he tells them to stand "having their loins girt about with truth" (Eph. vi. 14).

An Oriental traveler girded together his loose flowing robes when preparing for a journey; so did a laborer when he began to work; so did a soldier when summoned to battle. The Christian is a pilgrim, a workman, a warrior. He must be ready at all times for active service. But his girdle must be a union of truth and love. They must be braided together. Neither alone is sufficient to enable him to press toward the mark for the prize of his high calling, to work out his salvation, to fight the good fight of faith and lay hold of eternal life.

In the preface to his gospel John says that the incarnate Word was "full of grace and truth" (John i. 14) and in the seventeenth verse he adds: "Grace and truth came by Jesus Christ." Grace is love in its revelation to the guilty. It is that love which flows out in the gospel from the exhaustless fountain at the throne. But it is inseparably united with truth, for God is the God of truth. Hence, if we would be Christlike, nay, Godlike, we must blend in our thoughts, our characters and our lives truth with love and love with truth.—*Herald and Presbyter.*

Cast All Burdens on Him.

Do not trouble yourself unduly; for if you do so you cannot remove sickness thereby, but you may even increase it. If I could do any good by worrying, I would worry away to heart's content, but as it is useless I find it best to let it alone. They tell me if a man were to fall into the sea, he would float if he would remain quiet, but because he struggles he sinks. I am sure it is so when we are afflicted. Fretfulness results in weakening us, in hiding from us wise methods of relief, and, in general, in doubling our pains. It is folly to kick against the pricks; it is wisdom to kiss the rod. Trust more and fear less. If you have trusted your soul with Christ can you not trust him with your sick child or your sick husband, with your wealth, with your business, with your life? "O," says one, "I hardly like to do that. It is almost presumption to take our minor cares to the great Lord." But in so doing you will prove the truthfulness of your faith. I heard of a man who was walking along the high road with a pack on his back; he was growing weary, and was therefore glad when a gentleman came along in a chaise and asked him to take a seat with him. The gentleman noticed that he kept his pack strapped to his shoulders, and so he said, "Why do you not put your pack down?" "Why, sir," said the traveler, "I did not venture to intrude. It was very kind of you to take me up, and I could not expect you to carry my pack as well." "Why," said the friend, "do you not see that whether your pack is on your back or off your back I have to carry it?" It is so with your trouble; whether you care or do not care, it is the Lord who must care for you. First trust your Lord with your soul, and then trust him with everything else. First surrender yourself to his love, to be saved by his infinite compassion, and then bring all your burdens and cares and troubles, and lay them down at his dear feet, and go live a happy, joyful life, saying as I will say, and close:

"All that remains for me
Is but to live and sing,
And wait until the angels come
To bear me to my King."

Toleration and Indifference.

True toleration is a very different thing from indifference. There is a danger that people should be quite tolerant of the differences in particular forms of religious belief, because as a matter of fact they are utterly intolerant of religion as a principle of life and ethics. The unbeliever cannot be called a tolerant man. He has no church in which he believes, and all churches are to him intolerable, as institutions of truth and righteousness. He excludes Christianity from his life, and, if possible, from his home, because he disbelieves in all religious institutions. He cannot persecute by law, but he often concentrates the spirit of rabid intolerance in a sneer or a jest. His very indifference may be but a disguised form of intolerance. Now, the essence of all real toleration is sympathy. The tolerant Christian does not abate one jot his steadfastness and constancy in adhering to his own faith; but he feels that another man, living in the light of another phase of truth, is not to be hated or mocked. Perhaps he is not always to be argued with; but a sincere wish for his enlightenment is perfectly consistent with toleration towards his error. This attitude of considerateness is in fact one of the most persausive instruments of conciliating those who are not believers. It is consistent with the most intense zeal and the most eager enthusiasm, but these two qualities are tempered and directed by love, and the combination thus formed is the virtue of Christian toleration.—*The Churchman.*

That Terrible Tongue.

In many a congregation the good done by the preacher is fully neutralized by the mischief that a few ever-wagging tongues accomplish. Why will they do it? Chiefly, perhaps, from lack of thought. A little thing apparently. But to it are due what heart-burnings and heart-breakings, friendships destroyed, whole communities embroiled! "Speak not evil one of another, brethren," is a text that should be framed in very large letters on the wall of every church. To say anything that will be likely to work to the harm of another, or prejudice his fellow against him, or create a bad impression concerning him, when there is no absolute need and duty of so speaking, is a sin. It should thus be treated. Far better be silent than be a retailer of idle stories and unkind remarks. Indeed, if the right eye is to be plucked out and the right hand cut off because of their causing to stumble, with even greater fitness might this severe sentence issue against the terrible tongue which slays its millions. But if all tongues were plucked out which have grievously offended, society would come to a standstill.—*Zion's Herald.*

"Rain From Heaven."

A little girl, when water was scarce, saved as much rainwater as she could. She sold it to the washerwomen for a cent a bucket, and in this way cleared nearly five dollars for the Missionary Society. When she brought it to the secretary she was not willing to tell her name. "But I must put down where the money came from," said he. "Call it, then," replied the little girl, "rain from heaven."

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The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the fol lowing changes of address :

Rev. W. E. McIlwain :—Is now at Charlotte, having changed his address from Montgomery, Ala., to that place. By the first prox., he expects to go Princeton, N. J.

Rev. R. K. Mosely, from VanAlstyne, Texas, to Durant, Ind. Ter.

Rev. H. C. Kegley, from Birmingham, Ala., to Mebane, N. C.

Rev. F. R. Graves, from Aberdeen, Miss., to Tampa, Fla.

Rev. W. V. Frierson, from Pontotoc, Miss., to Tupelo, Miss.

Rev. J. W. Smith, from Jacksonville, Texas, to Kilgore, Texas.

NORTH CAROLINA.

Rev. A. D. McClure :—Has returned from his travels and from visitation of the scenes of his early and later past in fine health and spirits. His labors have been resumed among a people ardently attached to him and most justly so. The Wilmington churches are now in excellent trim for the winter service.

[Correspondence of the N. C. Presbyterian.]

Evangelistic Services :—Evangelist J. S. Wood held twelve days services at Mt. Williams church commencing on the 27th of August at Blake's School-house, a preaching point about four miles from the church; holding services morning and evening to crowded houses. On Sabbath morning the services were transferred to the church when Rev. K. McDonald came to the aid of Mr. Wood, remaining to the close on Thursday. The church was greatly revived. The entire community was stirred. There were sixteen confessions, twelve of whom united with the Mt. Williams church.

Mr. Wood also reports that the new building at Verona, a preaching point near Jacksonville, where we have a flourishing Sabbath-school, is now being rapidly built. He hopes to occupy it at his next appointment there.

[Correspondence of the N. C. Presbyterian.]

Beaver Dam :—Just closed an interesting and profitable meeting here. Bro. E. L. Siler, of Wadesboro, came to our aid Monday morning and remained until Thursday evening. He preached the Word with great earnestness and simplicity, and the Spirit accompanied the message to the edification of our little flock and the awakening of sinners. Nine came out and publicly professed their faith in Christ. Six of these united with our church, three will go to the Methodist church. Two others united with us by certificate, increasing our little band of nineteen to twenty-seven. God be praised for his mercy. A.

[Correspondence of the N. C. Presbyterian.]

Philadelphia Church :—Rev. J. J. Harrell, pastor, had protracted meeting including first Sunday in September. Six days, two services each, well attended. Several additions to membership and six children baptized, one a grandson of the late Rev. Wm. McDonald who was pastor twenty-five years. The old elders who received and supported his ministry have gone, but other godly men hold up Bro. Harrell's hands and are glad to welcome to full communion many young people for whom prayers have been made The venerable John Bain, who built and varnished their brick academy is shut in and was not able to attend the meeting, but enjoyed a visit from his pastor and an old friend. It was so encouraging to hear the Academy bell every day, see the young people crowding in to the halls with school books. God bless the new generations whose fathers lie in the graves around the old meeting house.

[Correspondence of the N. C. Presbyterian.]

Jackson Springs Church :—The people for miles around Jackson Springs have long been noted for their church-going proclivities, so that, with suitable announcement, any preacher might be assured of an attentive and appreciative audience. Such a congregation greeted Rev. J. M. Clark, of Bolivar, Tenn., Thursday afternoon, Aug. 30th, as he opened a series of meetings, to which he had been invited to assist Rev. Mr. Fox. The place, both by the testimony of Scripture and common consent, was a difficult one to fill, for this was the home of his childhood and youth. Thus the prophet was brought to his own country, to speak to large audiences including early playmates, acquaintances and relatives. But Bro. Clark was cordially greeted, and listened to attentively, and as a visible result of the four and one-half day's meeting, nineteen were added to the church, with six others who will probably connect themselves at an early date. Rev. Mr. Clark preached at all the services excepting two. These were conducted by Rev. A. K. Pool, of Union Seminary, whose preaching was "in demonstration of the Spirit and in power." His subjects and presentation were such that the opening impressions of the meeting were maintained to the close. I speak of *opening* impressions, advisedly, for the earnestness and clear and practical development of the themes of Mr. Clark's discourses, under the Spirit, led sincere inquirers to present themselves at an early stage of the meeting. As we listened to Bro. Clark, both in the pulpit and also among those who needed guidance, we were assured that he possessed in an eminent degree the qualifications of a successful evangelist. Lifting up our eyes to the field of Fayetteville Presbytery, we see it "white already to harvest" and we are impressed with the idea that if this brother could go up and down everywhere, as he did at Jackson Springs, he would, with sickle keen, gather rich sheaves, where, otherwise, much may be lost. D. W. F.

[Correspondence of the N. C. Presbyterian.]

Rev. D. Munroe :—Offered his resignation as pastor of the Newton church. At a congregational meeting held last night he requested that the church unite with him in asking the Presbytery of Concord to dissolve its relation. The congregation by a vote of more than three to one refused to unite with the pastor in his request. He will, however, urge that Presbytery grant his request and dissolve the relation.

[Correspondence of the N. C. Presbyterian]

Candidate W. K. Forsyth :—Has been active in his labors at Yanceyville and Bethesda in Caswell county during his summer vacation, and his work seems to have been greatly blessed. He closed his work at Bethesda August 31st with eight additions to the church.

[Correspondence of the N. C. Presbyterian.]

Rockfish, in Fayetteville Presbytery :—Rev. P. R. Law preached every night for a week at Buie's school-house, near Rockfish church to large and interested congregations and thirteen professed faith in Christ. The following Sabbath ten members were added to the church on profession of faith and three of them were baptized. One was added on certificate making eleven in all.

[Correspondence of the N. C. Presbyterian.]

Ellerbe Springs Church, Fayetteville Presbytery:—We have just closed a glorious meeting at Ellerbe Springs church in Richmond county, N. C. Bro. Black, Synodical evangelist, did the preaching with great power. There were thirty-seven professions and twenty-six additions to the church. Best of all, Christians reconsecrated themselves and promised to attend Sunday-school and hold family worship. Notwithstanding the busy season of the year, the crowds increased day by day to hear the earnest words of the preacher. Many are the hearty "God-speeds" that follow Bro. Black from these good people.

VIRGINIA.

[Correspondence of the N. C. Presbyterian.]

Hampden Sidney :—The theological seminary will open on Wednesday, the 5th inst., at 4 o'clock p. m., with an address to the students by Rev. T. R. English, D. D., professor of the English Bible. Contrary to the prophecy of some, the session will probably be full. A large junior class is expected and a number of students are already on the ground.

The 119th session of the college will begin Thursday, the 13th inst., with an address by Rev. R. H. Fleming, D. D., of Lynchburg. The members of the faculty will all be in place for vigorous work and it is hoped that the number of students will be as large as last session. A very important addition has been made to the library during the summer through the munificence of Mr. Joseph McMurran, of Shepherdstown, W. Va., a graduate in the class of 1852, of seventy-two handsomely bound volumes, containing complete sets of the college catalogue, the H. S. Magazine and other valuable magazines and reviews. Things about the college building have been put into complete repair, dormitories whitewashed and cleansed, and everything made ready for the comfort of the next session.

Mrs Hall, of Sherman, Texas, takes charge of the college boarding house and comes highly recommended. Rev. Dr. C. M. Shepperson and family have also become residents of the Hill, and Dr. H. P. Lacy is expected to take up his abode here in a few days. Altogether the outlook for both institutions and the community is encouraging, and in the words of the venerable Rev. Robert Burwell, D. D., of Raleigh, N. C., the oldest living alumnus of both the college and seminary, and a fit representative of each, their friends may say, "The two move side by side—two noble planets—each moving in its own orbit, separate but concentric, each doing its appropriate work. Long may these two institutions move on in harmony, and may no erratic comet come to disturb this harmony or dim their light.

A correspondent writes under date Sept. 8th: The seminary has opened with a very large junior class thirty or more at present Nearly all the middle class have returned—prospects promising for a prosperous year.

ACKNOWLEDGEMENTS.

Mr. Editor since August 1st., I have received for the North Wilkesboro church fund, from Miss M. E. Mitchel, $2.00; W. D. Morton, D. D., $2.00; Misses Cassie B. Blackwell, $1.00, Annie Kerr, $1.00; Mrs. J. M. Rogers, $1.00; J. P. Hobson, $5.00. Let others send at once, that the work may on.

Yours for His cause,

S. G. Walker.

Elkins, N. C., 9-1, 1894.

THE COLLEGE FOR WOMEN AT COLUMBIA.

The College for Women at Columbia, S. C., under the presidency of Rev. W. R. Atkinson, founded by the Presbyterians of the State, will open its fall session on Wednesday, September the 19th. The music department has three professors of music, specialists respectively in piano, organ and violin instruction; the first two having spent several years in Europe under the best masters. The instructress in vocal culture is a pupil of Wm. Shakespear, of London, of most successful experience of eight or ten years teaching in Southern schools. The Art Teacher has spent several years in Europe in addition to receiving the best advantages North.

The whole corps of teachers has been selected with special reference to their experience and success in teaching, and their moral and religious influence over the pupils.

The daughters of ministers of the gospel resident in the city, or who board in the College, are not charged for tuition in the full collegiate course. But non-residents *boarding* in the city are charged day-school prices. It is best for all boarders to send a postal to the President announcing their return or entrance.

THE HIGH SCHOOL OF ORANGE PRESBYTERY.

It is with great pleasure that the writer notes that this school is about to open for its third session. And now, North Carolina Presbyterians, a word to you about your own school—your *only* Presbyterial high school. That new institution has had a hard struggle for very existence, has had to contend with difficulties well-nigh insuperable. But in spite of all it has lived, has grown, has almost prospered, has made a good name for itself all over the State, and even beyond. And now, with anything like proper support, it will soon be an institution to which every North Carolina Presbyterian may point with pride. But it needs both patronage and endowment, and it will be a shame upon those who ought to support it, if it should suffer for want of either. Do not wait for that school to succeed before you patronize and endow it, but by your gifts and patronage make it an assured success now.

Every friend of Davidson College should watch with keen interest the career of that school, for upon its success depends largely the organization of other Presbyterial high schools, and upon the organization and maintenance of the latter depends largely the future of Davidson College. The writer of this is in a position to realize that one great (I could almost say supreme) need of our church colleges just now is church high schools to serve as preparatory schools and feeders for the higher institutions. The college not surrounded by its own proper preparatory schools is like a factory located in a region producing none of the necessary raw material. It is the boys as well as the faculty and equipment that make the college.

Again, it is to just such schools as that at Mebane that we must look for our supply of efficient church workers and ministers. In Mebane the boys are under the best of moral influences in school and church and town. Not only are the teachers Christian men who realize their pastoral relatien to the boys, but the gentleman who presides over the boarding department is a devout Presbyterian elder, who commands the respect and wins the affection of every student.

If any one, then, wishes to support a most worthy church enterprise, or if any parent wishes to place his son where his whole mental and spiritual nature will be properly cultivated, I commend the High School of Orange Presbytery at Mebane.

E. C. Murray.

ADVANCE OF THE PAPACY.

The following sent out from the "Protestant Associated Press" at Washington City conveys information which we all ought to have and to which we ought to give due consideration :

When Dr. Sunderland declared from his pulpit in the First Presbyterian church of this city that we, as Americans, could not afford to have the functions of our government paralyzed by the decrees of a foreign and usurping potentate, and that the Roman Papacy, whatever might be the professions of its more liberal adherents, was an organization palpably irreconcilable with the spirit of our institutions—when he denounced the Jesuits as an order of men harbored among us, who had been at one time or another expelled from every country under heaven but our own—he planted good seed in good ground, and the Protestant people of the Capital began to reflect and to investigate. The result has been the organization of a bureau of correspondence here for the purpose of furnishing to all Protestant newspapers in the country reliable and timely information concerning the status and movements of the Papists at this center of political activities.

If the battle with the Papacy is yet to come, and if it may be even now at our doors, as Dr. Sunderland and thousands of other well-informed and conservative men believe, it is time to pause and consider the strength and strategic position of that institution as compared with our own, and in doing so we shall find that it has gained possession of nearly, if not quite, all the strongholds which command the public mind except the Protestant pulpit and the free school.

In and around this Capital, we find numerous Popish seats of learning, with hordes of instructors, mainly skillful Jesuits, and thousands of students, all being trained for the higher walks of life and for the priesthood.

Georgetown College, established in 1778, had last year 106 instrctors and 650 students; Gonzaga College, established in 1821, had 11 instructors and 141 students; St. John College, established in 1865, had 13 instructors and 160 students; the Catholic University of America, established in 1889, had 13 instructors and 30 students. The last named is the national university of the Papal church, and is confined strictly to post-graduate work. All these are within the District of Columbia. The total number of instructors they employ is 142; the total number of students last year was 981.

At Baltimore are St. Mary's Seminary, established in 1791, and having last year 11 instructors and 245 students; and Loyola College, established in 1852, which had last year 11 instructors and 219 students.

At Emmettsburg, Maryland, is Mt. Saint Mary's College, established in 1808, and having last year 30 instructors and 198 students.

Besides these collegiate establishments, there are numbers of others such as Carroll Institute, St. Rose's Industrial School, the Academy of the Visitation, the Convent of Notre Dame, St. Dominick's Convent and St. Vincent's School, all within the District of Columbia. The numerous parochial schools, moreover, lend increased strength to these higher institutions, while to meet all this mighty educational force the Protestants have practically nothing but the common schools of the District.

As to the churches, the Papists are equally fortunate, having sixteen magnificent church edifices, the finest structures in the city, except the government buildings. They are the church of the Immaculate Conception; Holy Name of Jesus; Holy Trinity; St Aloysius; St. Cyprian; St. Ann's; St. Dominick's; St. Joseph's; St. Mary's; St. Matthew's; St. Patrick's; St. Paul's; St. Peter's; St. Stephen's; St. Teresa and St. Augustine (negro catholic church).

Among other institutions owned by them and conducted, of course, in their interest, are Providence Hospital, the establishment of the Little Sisters of the Poor, the House of the Good Shepherd, St. Ann's Infant Asylum, St. Joseph's Asylum and the Industrial Home School.

Taking the whole arch diocese of Baltimore which includes the District of Columbia and those counties of Maryland lying west of Chesapeake Bay, we find a Romish population of 235,000, with 150 churches. 47 chapels, 60 stations, 22 orphan asylum, 90 parochial schools, 6 hospitals, 4 ecclesiastical seminaries, 8 colleges, 19 acadamies for young ladies, 2 foundling asylums, 2 asylums for colored children (see Sadler's Catholic Directory for 1894, page 73). Here is perhaps the best organized, the wealthiest, and the most dangerous missionary force in the whole world. This diocese of Baltimore is the head center of the Jesuitical power on this continent, and not only the Jesuits, but the Marists and Redemptorists, scarcely less fanactical monastic orders, are also represented here in great force.

Now, if a little leaven leaveneth the whole lump, is it any wonder that all this mass of Romanism has made the Papacy stronger here than in Rome itself? Is it any wonder that the Romanists have been able to accumulate $13,600,000 worth of property in the District of Columbia, mainly through the channel of Congressional appropriations? Is it any wonder that the Indian appropriation bill, the Sundry Civil bill, and the District appropriation bill, have all become scandalous vehicles for conveying public money to sectarian uses?

In this matter, the only remedy suggested by Congress, a remedy which the Papists will hardly allow to be applied, is a national university. The select committee of the Senate having that project in charge spoke of it in a recent report as follows:

"Among its members there would always be moral heroes superior to the menaces of power as *the insidious arts of the most skillful and corrupt devotee of false gods*—men able to unmask error and bold to stand for the right at all hazards. The sacredness of truth, freedom of thought, and freedom of speech, will be the inscription upon its portals. It will be not a light-house only, but a bulwark of liberty and a watchtower for the nations of the world.

"The proposed university is also a *patriotic necessity*.

It is painful to realize that such a scheme as this, so pregnant with great and good results is a mere mirage. But the Jesuitical cabal which holds the balance of power at the Capitol, will as surely throttle it in all the future as it has done in the past. The only hope of successful opposition to the Jesuits lies in their expulsion from the country, and this can be effected only by sending men to Congress who do not place allegiance to party above conscience and religious principles. It needs no university to effect this. It needs only an honest, manly performance of the duties imposed by citizenship in a Protestant republic.

In order that the influence of the Papacy over legislation may be better understood, a document has been compiled from the Congressional Record containing the speeches of Representative Linton and extracts from the speeches of Senators Gallinger, Daniel, Quay and Call on the Indian appropriation bill, which will be furnished to those interested at the price of $2.50 per thousand copies, $1.50 for 500 copies, or 50 cents for 100 copies. This matter is enclosed in envelopes, and franked, so as to be available for distribution without postage. Orders should be directed to Rev. Green Clay Smith, box 338 Washington, D. C.

A CARD.

To the Churches of Mecklenburg Presbytery Receiving Aid for Pastoral Support.

Dear Brethren :—You will remember this order of Presbytery: That in order to receive aid from the Presbytery, each church must certify through its elder, that a congregational meeting has been called to consider the amount asked for and after full consideration the congregation decided that they had done all that seemed reasonable, and since they have paid the full amount promised their pastor, they request —— dollars to be given them from the Presbytery for the next year. And from this action you will see that four things are required :

(1.) Congregational meeting to decide on the amount asked for.

(2.) A congregational meeting to decide on the amount promised the pastor.

(3.) A written statement of these facts to the Presbytery.

(4.) Payment of all dues promised the pastor.

The object of this action is, that churches receiving aid, may soon become self sustaining, so that the Presbytery can extend its aid to other weak fields. It is the earnest desire of the Home Mission Committee, that all of our churches will comply with this request.

ANOTHER STATEMENT.

On the 1st of October, the quarterages of our laborers will be due, and at the meeting of the committee, on the 4th inst., our Treasurer informed us that we would need $440, to meet these demands, and that we did not have a dollar on hand. We hope that this amount will come in during the month of September. The acting chairman was directed to make this statement, and to urge on all of our churches to see that they meet their apportionments, for this cause. If something is not done the Committee of Home Missions will be constrained to report a debt at the approaching meeting of Presbytery in Monroe. To do this in a county where the Lord has blessed our work above all other counties, strikes us as a calamity.

If the churches in arrears will only meet their apportionments, we will meet all of our demands. We hope to receive some aid for this cause in this month from our Ladies' and Gentlemens' Societies. From what we know of the labors of our brethren in this work, unless we are very much deceived Presbytery at its next meeting will hear some encouraging reports. Brethren the Lord has blessed us, in basket and storehouse and let us see that we honor Him with our substance.

R. A. Miller.
Chairman *pro tem.*

Roll of Honor.

Churches who have paid their proportion of the debt on Presbyterial Fund, Albemarle Presbytery :

Washington, $12.00; Greenville, $1.00; Raleigh, $22.00; Tarboro, $12.00; Kinston, $3.00; Olivet, $1.00; Louisburg, .50. Total, $51.50.

CORRECTION IN SUPPLIES.

Wilson, Vardell, Farries. *Strickland*, Summerell, Hines.

Fayetteville Presbytery.

Fayetteville Presbytery stands adjourned to meet in its one hundred and sixty-third regular session in Rockingham at 7.30 p. m., Tuesday, October 16th, 1894.

P. R. Law,
Stated Clerk.

Sabbath-School Roll of Honor.

The following girls and boys of the Chapel Hill Sabbath-school have recited all of the books of the Bible in order :

Eugenia Harris, Lela Pickard, Louise Venable, Fred Harris, Isaac Harris and Percy Hogan.

Daniel J. Currie.

Presbyterial Notices.

The Presbytery of Louisiana will meet at Bethany church, Amite county, Miss., on Thursday, Oct. 11th, 1894, at 7.30 p. m.

M. B. Shaw,
Stated Clerk.

The Presbytery of Wilmington meets in Hebron church at 12 m., on Thursday the 11th of October next.

A. McFadyen,
Stated Clerk.

Presbytery of Mississippi, will meet in Hopewell church, Covington county, Thursday, October 11th, 1894, at 11 o'clock a. m. Opening sermon by Rev. F. L. Stewart.

S. C. Caldwell,
Stated Clerk.

The Presbytery of Eastern Texas meets at Longview, Friday, October 5th, at 7.30 p. m.

S. F. Tenney,
Stated Clerk.

Mecklenburg Presbytery will meet at Monroe, N. C., October 16th, (1894), 3 p. m. 25th anniversary. Rev. H. M. Dixon, Chairman Committee of Arrangements.

R. Z. Johnston,
Stated Clerk.

I should be virtuous for my sake though nobody were to know it, just as I would be clean for my own sake though nobody were to see me.—*Shaftesbury*.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE, and not to the office of the PRESBYTERIAN.

Third Quarter.—Lesson XIII.

Sept. 23 or 30.—Review.

Golden Text. The kingdom of God is at hand: repent ye and believe the gospel.—Mark i. 15.

I. THE STUDY OF THE LESSON.

There are fourteen Sundays in this quarter, allowing for twelve lessons beside the Temperance Lesson and Review. The Temperance Lesson lies outside the scope of this department and the schools that use it are referred to the *Earnest Worker*, *S. S. Times*, etc. For those who do not we would suggest a class review on the 23rd and School Review or Examination on the 30th.

Reading Review. Read Matt. i—iv. 12; Mark i. 1—15; Luke i—iv. 14; John i—iv. 43.

Harmony Review. Arrange the events of these chapters in their order from the Annunciation to Zacharias to the Departure into Galilee, writing after each the passages where found. (Note. The lessons are an accurate guide to the order, though they do not include all the events.) Group the events in three periods.

Chronological Review. Fix the following dates A. U. C. (year of Rome): The death of Herod; Re-building of the Temple begun; Accession of Tiberius Cæsar. From these determine the probable date of the Birth of Christ. What year of Rome corresponds with the first of the Christian Era (Dyonisian)? Make a Table (B. C. and A. D.) of the following events: The Birth of Jesus; Visit to Jerusalem (when a boy); Baptism; First Passever (of His Ministry); Departure into Galilee (see last lesson).

Geographical Review. Locate the following places and recall the events associated with each: Nazareth, Bethlehem, Jerusalem, Egypt, Bethabara, the wilderness, Cana, Capernaum, Sychar. Trace the journey to Egypt, the journey to Galilee (through Samaria), and the probable journey from Nazareth to the Passover.

Review by Persons. Recall the connection with the life of Jesus of the following persons:

Gabriel, Mary, Joseph, Shepherds of Bethlehem, Simeon, Anna, Magi, Herod, Archelaus, Doctors of the law, John the Baptist, Satan, John, Andrew, Peter, Philip, Nathaniel, Temple venders, Jewish leaders, Nicodemus, Samaritan woman.

Doctrinal Review. Master the doctrines brought out in these lessons under the following heads:

GOD. Reveals Himself, Luke i. 19; Matt. ii. 2, 12; fulfils promises, Matt. i. 23, etc.; Luke i. 70–75; ii. 26, 29, 30; protects His own, Matt. ii. 13; sends salvation, Luke ii. 68, 69; out of infinite love, John iii. 16.

He is a Spirit, John iv. 24; a personal Father, Luke ii. 49; is omnipotent, Luke i. 37; holy, vs. 49; merciful, vs. 50; the source of all spiritual life, John i. 13; the object of all true worship, John iv. 23; Matt. iv. 10; the sole Lord of our actions, Luke ii. 49.

CHRIST. Eternal God and Creator, John i. 1, 2, compare vs. 14; born of the Virgin Mary, Matt. i. 21–25; Luke ii. 5–7; by the power of the Holy Ghost, Matt. i. 20; Luke i. 35; without sin, Luke i. 35 (last clause); perfect man, Luke ii. 40, 52; witnessed by the Father, Matt. iii. 17; filled with the Spirit, Matt. iii. 16; Luke iv. 1.

Sent to save the world, John ii. 17; from sin, Matt. i. 21; by the sacrifice of the cross John i. 29; iii. 14, 15; by giving the Holy Spirit, Luke iii. 16, to give us new hearts, John iii. 5-8; by revealing God, John i. 18; by overcoming the Devil, Matt. iv. 1, 11; by His companionship and example, John i, 43; by His works, John ii. 11, and words, iv. 25, 26.

THE GOSPEL. Is glad tidings, Luke ii. 10; good wine, John ii. 10, 11; Living water, iv. 14; Proclaims the kingdom of God, Matt. iii. 2; remission of sins, Mark i. 4; full salvation, John i. 12; free salvation, John iii. 16.

Requires repentance, Matt. iii. 2; public confession, Matt. iii. 6; fruits meat for repentance, Matt. iii. 8; new birth, John iii. 3; faith, iii. 15, 36.

SIN. Culminates in the rejection of Christ, John i. 4, 5, 10, 11; iii. 19; is self-condemned, iii. 20; is under God's condemnation, iii. 18, 36; Luke iii; 9; must be repented of, Matt. iii. 2; confessed, vs. 6; forsaken, Luke iii. 12-14; Satan tempts to, Matt. iv. 1; God's word overcomes, Matt. iv. 4. 7, 10, 11; Christ's blood atones for, John i. 29; remission provided, Mark i. 4; Jesus saves from, Matt. i. 21.

WORSHIP. Must be intelligent, John iv. 22; sincere, vs. 23; spiritual, vs. 24; may be rendered anywhere, vs. 21.

II. TEACHING THE LESSON.

Whether in class or school review first get the three periods named and fixed in the mind, and the events of each period grouped in order. Then fix the principal dates. By rapid questioning call for the events connected with the principal places named, pointing to the place on the school map, or in the class letting the scholars find it on the map in their Bibles. For instance, they would be expected to name the events of the infancy, the visit in boyhood, the cleansing of the Temple and the visit of Nicodemus, all when Jerusalem was named; and not to go from the early events to other things and then come back to Jerusalem. In the same way, run through the review by persons. In the Doctrinal Review select certain of the leading doctrines and call for some text to support it. In the class review a few slips of paper may be given out with the text upon them that you want, and the scholars may have them ready to read when called for—*after* giving an opportunity for some one to repeat.

Prize Questions.

ANSWERS TO QUESTIONS OF AUG. 30.

95. God so loved the world that he gave His
Only-begotten
Son that whosoever believeth in Him
should not
Perish but have
Everlasting
Life.

96. Joseph of Arimathea, Mark xv. 42; Luke xxiii. 50, 51.

(The reference John xix. 38 does not show that he was a member of the Sanhedrim. Jairus was not a member of the Sanhedrim.)

Correct answers have been received as follows:

Bettie Overcash, 95, 96.*
Isabelle Robeson, 95, 96.
Flora C. McNeill, 95, 96.
Chas. E. McMillan, 95.
Mary McIntyre, 96.*
Robbie McIntyre, 96.*
Beatrice T. McEachern, 95.
Willie Arrowood, 95, 96.
Estelle McIver, 95, 96.*
Miriam McFadyen, 95, 96.*
Chas. P. Russell (delayed), 90, 91(7), 92, 93, 94, 95, 96.
D. R. Russell, 96.
Katie Monroe, 95, 96.*
N. E. Monroe, 95, 96.

*Half value for omitted or defective reference.

NEW QUESTIONS.

100. Send us the work called for in the "Harmony Review" above.

This comes from the London Baptist: "A little girl had been rummaging in her mother's trunk. There she found a 'church letter' which her mother had neglected to present to the church into whose neighborhood she had moved. The little explorer rushed into her mother's presence shouting: 'Oh, mamma, I have found your religion in your trunk!' There is a needle-like point in that story for a great many people. With far too many the neglected church letter comes to be about the only part of the old church life remaining. But surely a trunk is a poor, dark, mothy place for one's religion."

A leading clergyman of our denomination is reported to have said to certain officials who intimated that the congregation would be pleased to see their pastor's wife more active in church work: "Brethren, my wife will, no doubt, do better after she has been ordained."

God bless the preacher's wives! That they do all in their power, often going beyond their strength, to serve the Church goes without saying. With no abiding place on earth, and no expectation, in most cases, that they can ever own a roof to cover their heads in old age, and with no adequate provision for their support when laid aside from active service, they do, nevertheless, cheerfully accept their mission, and perform a service for the church the magnitude of which eternity alone can reveal.—*Deaconess at Work.*

I wonder what sort of a biography might be written of each one of us if we only were to-day what we all might have been. Might have been if we had only just turned a different corner, just kept down a hasty word, just been true to our best impulses, just put aside a great temptation, just practiced a little self-restraint, just had a little more courage; if we had curbed our ambition or smothered our pride or cleansed our imagination; if only some little thing had been different; if our parents had not met with misfortune or had not passed away when we needed their advice; if husband or wife had been just the opposite to what they are, or children or brothers or sisters had taken a different course, what we might have been. Again, I say, look on the other side. Thank God hrough our Lord Jesus for what you have gained, for the strength that has come through deprivation, for the mere outlook upon what might have been. So, with us all, as we look from Nebo upon rewards not ours, it is something, it is a great deal, it is a magnificent glory, that they might have been ours; and it is a hint of what may yet be ours, if through a true penitence, a holy resignation, a Divine peace, we bow before the ordinances of the Eternal God. This leads us to the thought that we would repeat again and again—that, although Moses did not get the grand prize that bathed his eyes, he yet, by true penitence, obtained something better: he fell asleep, and entered the "City of the New Jerusalem," the land for all consecrated souls.—*C. D. Bradlee, D. D.*

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WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D. C., Sept. 5th, 1894.

That the state of the business of the Treasury department is an unfailing indicator of the state of the business of the country has for many years been accepted as an incontrovertible fact in Washington. For that reasons the business of the Treasury department, which has for some week past shown large and increasing receipts of cash, has been highly gratifying, not only to the administration but to everybody, because it indicates that the tide has turned and that the business of the country, so long in a depressed condition, is once more steadily improving. Secretary Carlisle is very much pleased at the present condition of the Treasury as well as with the prospect for a continued increase in the cash receipts. It is all the more pleasing to him because although hoped for it was not expected. In round numbers the receipts of the Treasury for July and August of this year exceed the receipts for the same months last year by $25,000,000. Three or four months ago another issue of bonds was regarded as almost a certainty. Yesterday Secretary Carlisle said he felt confident that all obligations could be met without another issue of bonds.

The Supreme Lodge Knight of Pythias is still in session here and will be for the rest of this week and probably longer. The question of shutting out those connected with the liquor traffic has not been decided, but it has been favorably reported, and at a meeting of the W. C. T. U., Chief Chaplain Sanderson said after commending highly the proposed reform: "The order is opposed to the liquor traffic, and I am thoroughly satisfied that the day of victory is coming." The few members of the Supreme Lodge who are opposed to the reform must be of the same opinion, as they are now trying to get action postponed until next year.

About the time Congress reassembles lovers of ethnology will find a rare treat arranged for them in a large hall of the National Museum, consisting of all the material pertaining to the history of the Pueblos and allied tribes of Indians which the Smithsonian Institution has been accumulating for years, so arranged as to give even the casual visitor a comprehensive idea of the manners and customs of the aborigines, their trades, sports, religion and pastimes, by a series of striking object lessons. No such historical lesson has ever been prepared as that which these plans propose and it is now merely a question of arranging the material, all of which is on hand. This is being done under the personal supervision of Mr. Frank Hamilton Cushing, whose remarkable experiences during a six years' residence with these Indians are too well known through Mr. Cushing's lectures and newspaper and magazine articles dealing therewith to need any detailed notice here. Suffice it to say that Mr. Cushing learned their language, was adopted into a tribe, and made a thorough study of their modes and methods, besides collecting a vast amount of oral information from the older Indians concerning the doings of their ancestors; all of which makes him peculiarly well fitted for the task that has been entrusted to him. Speaking of one portion of the exhibit, Mr. Cushing said: "Upon one side of the hall, above the rest of the collection, we shall arrange a cliff-dweller's home, as large and complete as there is room for, with the ladders and brush awnings and other accessories reconstructed as nearly as possible from the remains, which give abundant material from which to work. From these remains I should say that we can carry the tribal history back 700 years before the invasion of the Spaniards." Of his life among the Indians Mr. Cushing says: "I look back on my life among the Pueblos as a thing that can never be repeated, and that I would not forego for all the misery that went with it, for it was life in a new atmosphere, in the dawn of humanity."

"This morning nine millions of children, under the instruction of a million teachers, gathered in the Sunday-schools of America alone." I wonder if this extract from last Sunday's sermon of Rev. M. Ross Fishburn, will make every person who reads it think as I did—of the grandeur and magnitude of the work that is being done by Christianity.

T.

WILMINGTON MARKET.

FOR

WEEK ENDING, SEPT. 12, 1894.

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DIED.

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At his home in Wadesboro, N. C., Aug. 25th, 1894, WILLIAM A. McKINNON, in the 44th year of his age.

Mr. McKinnon was born near Mt. Gilead, in Montgomery county, N. C., of sturdy Scotch parentage. In early life he worked on the farm, which inured him to hard labor. This doubtless contributed to his strength of body and balance of mind. When a man he chose the carpenter's trade in which he rapidly pushed himself to the front and became contractor. Best of all, he was a Christian, whose character bespoke the workman that needeth not to be ashamed.

As a Christian, he was earnest, prayerful consistent; and showed by daily walk and conversation that he had been with Jesus. No better testimony to this fact do we need, than the implicit confidence of his brethren. A short while before his death he was elected to the eldership of Sharon church, in which he early dedicated his life to the Master—and where all had learned to look to him as a wise counsellor and warm friend.

As a man, he was esteemed and honored by many friends in a large section of the State. It is a common remark that "Mac had no enemies." Though never married, his home at Wadesboro was often the scene where friends and relatives gathered to spend pleasant hours in his genial company. Deep was the gloom which fell upon many hearts when his illness was announced—fervent the prayers for his recovery. But a few more nights of anxious watching, a few more restless tossings, and the silver cord was snapped. The soul of William A McKinnon had passed into the Church of the first-born and the general assembly of saints above.

Life's duty done, as sinks the day,
Light from its load the spirit flies,
While heaven and earth combine to say
"How blest the righteous when he dies."

He leaves two brothers and three sisters to lament his loss. May the God of all grace give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness—and at last administer to each of them an abundant entrance into that upper and better kingdom to be forever with the Lord. A. K. P.

A CHANCE TO MAKE MONEY.

I have had wonderful success selling Dish-Washers. Have not made less than $8 any day, and some days $15. Nearly every family buys one. They are cheap, durable, and do the work perfectly. You can wash and dry the dishes for a family in two minutes, without touching your hands to a dish. I believe any lady or gentleman, anywhere, can do as well as I am doing, as I had no experience. Anyone can sell what everyone wants to buy, and every family seems to want a Dish-Washer. Write to the Iron City Dish-Washer Co., E. E. Pittsburg, Pa. They will send you full particulars and help you as they did me. I do not write my experience boastingly, but because I think it a duty I owe to others in these hard times. MARTHA B.

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FOR THE FAMILY.

THE TONE OF VOICE.

It is not so much what you say,
As the manner in which you say it;
It is not so much the language you use,
As the tones in which you convey it.

"Come here!" I sharply said,
And the baby cowered and wept;
"Come here!" I cooed, and he looked and smiled,
And straight to my lap he crept.

The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air,
And the tones may break the heart.

For words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner self,
And reveal the state of the heart.

Whether you know it or not—
Whether you mean or care—
Gentleness, kindness, love, and hate,
Envy and anger, are there.

Then would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.

—*Youth's Companion.*

[For the N. C. Presbyterian.]

TWO LIVES.

BY BETTIE HOLLAND.

In a stately mansion in a crowded city there lived a girl. She was the idol of over indulgent parents. Her every wish was gratified. Servants came and went at her bidding. Everything that wealth could afford was lavished upon her. She learned to think only of *self* and to receive whatever was done for her as a matter of course—as homage she believed of a right was due her. Thus nurtured in an atmosphere of luxury and self-indulgence, she made little individual effort. She was a child of fashion revelling in gayety and frivolity, caring absolutely nothing for anything or anyone that did not contribute to her passing pleasures. She did not drink in the deep meaning of life; she sought not out the hidden springs of action; she was a stranger to the high and noble impulses of the soul. She even looked down upon all sorts of work with a feeling of contempt.

Here was a life of idleness and ease. During intervals of that intervened between exciting social events, novel in hand, she would languidly recline on the sofa and thus dreamily while away the hours, or gloomily reflect upon hours passed, hours that were not always fraught with the fulfillment of hopes, but which were sometimes laden with disappointment and chagrin. Thus she grew morbid and cynical, and dragged out a dreary, aimless existence. So that on the threshold of nature, womanhood, when the bud of promise should have burst into the full blown rose, it was dwarfed and diseased and gave signs of decay. Evidenely premature old age had set in. As the years rolled on she was borne nearer and nearer to an old age from which she shrank—an old age as uninviting as it can only be to those who fritter away their youth in vain pursuit of pleasures that soon pass away.

One bright morning she arose feeling that years were swindlers and life a cheat. While thus brooding she wandered out she scarcely knew where, so occupied was she with her thoughts. She felt not the genial warmth of the sunshine, she heard not the songs of th birds. Naught in nature had charms for her. Weary of life she wished to avoid every one. At last she stopped at the backyard fence and looking over vacantly stared into the street. Soon she was awakened from her reverie by a lightsome song sung in low, sweet tones, by a youthful maiden who briskly trudged along with a basket of clothes on her arm. There was the light of intelligence and love in her eye; the buoyancy of youth, of energy in her step, and simple, natural grace in her manner: "Good morning" said the maiden, cheerily looking up. The woman of the world stared at her, at first—then abruptly said: "Stop a moment! Tell me why it is you can be so light-hearted, so cheerful. I should be miserable at such work. Indeed, any work is irksome to me." The maiden paused with wonder in her eyes. "And why should I not be happy? I have work to do, and something to live for." "A washer-woman happy! I—I—cannot understand." "Then I will help you understand." You see my father is dead, mother is an invalid and we are dreadfully poor. I must needs work for a living. Left as strangers in the city, this, at present, is the best I can do. But why do you shrink away, as it were, from the mere mention of work. Labor disgraces no one, but rather the manner of doing it. I am happy because I am thus enabled to help myself and others and then I have some leisure which I spend in reading. So you see I have no time for gloomy thoughts. I can have the good and noble, the great and mighty of all time for my companions. I try to do my work well. And into the web of stern duty I try to weave threads of beauty. E'en in the foaming suds I sometimes see castles peopled with lives so good and true that I want to be as good and beautiful as they. Then I have a little class I try to teach and oh! you do not know how their eyes kindle with delight when I tell them stories I have read. I try to scatter a little sunshine as I go, and somehow my heart always feels a little brighter and some life is made a little brighter." "And this is why you seem so happy?" the woman ventured to ask? "Yes, have I made it plain?" "I think I understand." "Then good-day, I must go," said the maiden, as she hurried along. The woman murmured as she slowly turned away. "How strange! how strange!" I would that I were as happy as she, but alas, it can never be."

Girls, who read this, there are two ways through life as is strikingly shown in the lives portrayed in this story. There can be no true pleasure found outside the path of duty. Idleness does not bring happiness. Luxury cannot purchase it for us. The simplest peasant may be as happy as the proudest prince. Cultivation of mind and heart should go hand in hand. We should live for others and not for ourselves alone. This do and life will be ennobled, work will be dignified, and life, death and the great forever become one grand, sweet song.

Things Useful.

Pear Salad.—Make a syrup of one teacupful of granulated sugar, half that amount of water, and a heaping teaspoonful of sliced green ginger root; strain and set in a cool place. Pare, quarter and core six ripe, juicy pears, put in a salad bowl, pour the cold syrup over and set on ice.

To Preserve Green Tomatoes.—Weigh out half as much sugar as tomatoes, after they are washed, peeled and halved. Let stand in sugar over night; cooked slowly, until they are as thick as you wish; season with lemon to suit taste; keep in open jars or seal tight, as you like.

Powdered soapstone and salt in equal proportions, wet with water, will make an everlasting and fire proof mending for the lining to stoves; it is much less expensive and troublesome to procure and put in place than new fire bricks. Don't let fire spoil the stove because the brick needs mending.

Pineapple and banana salad may be made by slicing the fruit in circles of about half an inch in thickness, arrange these in a dish and pour over them a dressing made as follows: Take a half pint of water and a few spoonfuls of white sugar, boil for ten minutes and set to cool. Pour over the salad when quite cool. Both fruits must be peeled.

Sweet Pickles of Ripe Cucumbers.—The ripe, yellow cucumbers, many of which are yearly left in the fields after the few selected for seed are gathered, make an excellent sweet pickle and delicious chow chow. To make the sweet pickles, select ripe cucumbers, peel them lightly, cut them in lengthwise strips and remove the seed. Lay them in a light brine, made by adding a cup of salt to a gallon of water. In twenty-four hours remove them from the brine, rinse them, put them in a saucepan and cover them with vinegar. Cook the cucumbers in this sweet pickle very slowly on the back of stove till they are clear and transparent. Add whole cinnamon, cloves, a tablespoonful of cassia buds, a teaspoonful of mace blades and two ounces of green ginger. Pour the pickle in a stone jar, cover lightly, and in two mouths' time begin to use it.

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Condensed Schedule.

TRAINS GOING SOUTH.

Dated July 8, '94.	No. 23 Daily.	No. 35 Daily.		No. 41. Daily.
	A. M.	P. M.	.....	A. M.
Lv Weldon.....	11 52	9 27	.....	
ArR Mount.....	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro.....	2 40	.....	.....	.....
Le Tarboro.....	12 25	.....	.....	.....
	P. M.	P. M.		.....
LvR Mount.....	1 02	10 20	.....	6 00
Lv Wilson.....	2 08	11 01	.....	.....
Lv Selma.....	2 58	.....	.....	.....
Lv F'y'ville.. ...	4 35	12 51	.....	.....
ArFlorence.....	7 25	3 00	.....	.....
	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson.....	2 18	.....	.....	6 35
LvGoldsboro....	3 05	.....	.....	7 20
LvM'gnolia.....	4 16	.....	.....	8 29
Ar Wilm'tn.....	5 50	.....	.....	10 00

TRAINS GOING NORTH.

Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.	.....	P. M.	.....
LvFlorence.....	7 30	.....	7 25	.....
Lv F'y'ville.....	10 25	.....	9 30	.....
Lv Selma.....	12 08	.....	.....	.....
Ar Wilson.....	1 00	.....	11 27	.....
	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn.....	9 00	.....	.....	7 00
LvM'gnolia.....	10 40	.....	.....	8 33
LvGoldsbo'.....	11 55	.....	.....	9 40
Ar Wilson.....	12 40	.....	.....	10 27
	No. 78 Daily.		No. 32. Daily.	
	P M		P. M.	P. M.
Lv Wilson.....	1 10	.....	11 27	10 32
ArR Mount.....	2 13	.....	12 05	11 15
Ar Tarboro.....	2 40	.....	.....	.....
Lv Tarboro.....	12 25	.....	.....	.....
LvR Mount.....	2 13	.....	12 05	.....
Ar Weldon.....	3 19	.....	12 58	.....
	P. M.	.....	A. M.	.....

†Daily except Monday. ‡Daily except Sunday.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R. R leave Latta 6 50 p.m. arrive Dunbar 8 00 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m Returning leaves Clinton at 7 20 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

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OLD DAME CRICKET.

Old Dame Cricket,
Down in a thicket,
Brought up her children nine—
Queer little chaps,
In glossy black caps
And brown little suits so fine.

"My children," she said,
"The birds are abed;
Go and make the dark earth glad,
Chirp while you can!"
And then she began,
Till, O, what a concert they had!

They hopped with delight,
They chirruped all night,
Singing, "Cheer up! cheer up! cheer!"
Old Dame Cricket,
Down in the thicket,
Sat awake till dawn to hear.

"Nice children," she said,
"And very well bred;
My darlings have done their best.
Their naps they must take;
The birds are awake,
And they can sing all the rest."

—*Sunbeam.*

Inside Weather.

It was no use watching the clouds; it was no use gazing out of the east window or the west, for the whole sky was gray, and the rain was coming down as if it meant business; indeed, it did mean business; it meant corn and wheat and oats in the fields, and peas and onions and lettuce in the gardens.

But inside Mother Bennet's nursery it meant two sober little faces and two disappointed little girls. For Miss Nina Graves had promised to come for Kitty and Belle in her pony cart, and take them out to look for trailing arbutus. If it had been "Spring-beauties or "Blood-roots," it would not have mattered so much, for they grew exerywhere. But the sweet, blushing arbutus is shy and rare, and is a good hider, and does not come where little feet can easily run.

"I believe it always rains when I want to go out," said Kitty.

"Not always," said mother; it didn't rain for the May-queen party last week, nor the day you went out to grandma's."

"Well, 'most every time, then," grumbled Kitty.

"Why don't people 'vent something to stop rain?" suggested Belle, "like they stop small-box."

"Vaccinate the weather?" cried Kitty. "Did you ever hear the like?"

"No, but a charm," explained Belle, "so that I could say some strange words, and wave my hands about—so—and the clouds would fly."

"Some people can do that," said Mrs. Bennet.

"Why, mother, really? Did you ever know anybody who could do that?"

"Yes, and so have you. No, I can't tell you who it is now, but I'll do something better; I'll send Charles down with waterproof and umbrella, and ask Mrs. Guest to let Polly come and spend the day with you."

"O, mother, do you think she will? How perfectly lovely! Please hurry, mother, and tell Charles not walk so slow."

Now, perhaps, you will think that Polly Guest was very beautiful, or very clever, or very great in some way, since our two little girls were so delighted to hear of her coming, but she was none of these things.

Charles came back, holding the umbrella over a slim little figure, which quickly sprang out from the waterproof's wet folds, revealing a merry-faced little girl, plainly, even poorly dressed, but with a wealth of smiling good humor. Her lips smiled, her eyes smiled, the dimples in her rosy cheeks smiled; the very tousled little curls on her head seemed to be nodding and laughing.

And it was always so; if you wanted to do her way, why, good for you! If you didn't want to do ner way, O, all right; let's try yours, and in every way, let's have a jolly good time.

If it rained now, or if the sun shone, Belle and Kitty could not tell, but the pony cart and the trailing pink and white blossoms were forgotten, and merrily sped the hours.

Presently mother came in with her kitchen apron on. "Time to wash and brush for dinner, she said.

"Dinner time?" cried Belle, "why we've just had breakfast."

"You have just had a long, happy morning, said mother; "didn't I tell you I knew somebody that could 'say words and wave her hands about so,' and make the clouds fly?"

"Why, mother, did you mean Polly?"

"I did just mean little Polly; the sun always seems to shine where she is."

Polly's blushing little face looked more smiling than ever at such sweet praise, but she laughed outright when Kitty said in sober earnest:

"But you see, mother, Polly is different. Polly always has good weather inside of her!"—*Reformed Church Messenger.*

Lady Maud.

Kitty was a little girl who liked to have her own way, and always thought she knew better than any one else what was best for her, and so she was often in trouble. One day her father said he would take her to the creek to fish, and Kitty said Lady Maud must go too.

Now Lady Maud was a beautiful wax doll, with lovely yellow curls, and she was dressed in pink silk. Kitty thought a great deal of her, for she was a birthday present from an uncle she loved dearly.

'I think you would better not take the doll Kitty,' said her father; 'young ladies don't go fishing dressed in pink silk."

But Kitty would not consent to leave the doll at home. When she reached the creek she put the doll down on a stone under a tree near the bank, and she was sure Lady Maud was safe. But a little later she heard a loud grunt, and looking around saw a wild hog rooting near the stone on which the doll sat. Kitty jumped up with a loud cry, and the hog rushed away; but in passing the stone it knocked the doll down the bank, and Kitty saw the water close over her darling.

The creek was deep at the spot, and Kitty's father had to fish a long time for Lady Maud. When he drew her out from the water at last, her wig was soaked off, the paint was all washed from her face, and the pink silk dress was ruined.

Kitty cried until she was almost sick; but it was a lesson for her. She learned, through the loss of her doll, that her father was wiser than she after all.—*Florence B. Hallowell, in Sunday-School Visitor.*

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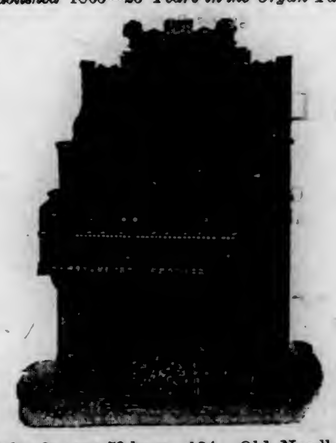
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State of North Carolina, County of New Hanover. } Superior Court.

D. O'Connor Administrator, C. T. A., of Thomas R. Radcliffe
vs.
Mildred La Treille Radcliffe, The Ladies' Benevolent Society of Wilmington, N. C., Grace Methodist Episcopal Church, South, of Wilmington, N. C., Mary A. Radcliffe, Robert Radcliffe, Kate Fuller and her husband Thomas Fuller, Margaret Radcliffe, Mary E. Schempf and her husband —— Schempf, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe, Kate C. Pridgen, Robert J. Pridgen and Virginia J. Pridgen and her husband R. S. Pridgen.

The above named defendants Margaret Radcliffe, Mary E. Schempf and —— Schempf her husband, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe and Robert J. Pridgen will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county to sell certain Real Estate in said county, in which they have an interest, to make assets with which to pay the debts of Thomas R. Radcliffe deceased; the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court for the county of New Hanover on 15th day of September 1894, at 12 o'clock m. and answer or demur to the Complaint filed in said action, or the Plaintiff will apply to the Court for the relief demanded in said Complaint.

Dated this 1st day of August, 1894.

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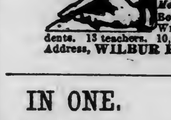
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SECULAR NEWS.

NORTH CAROLINA.

Prof. J. H. Gorrel has been elected to the chair of Modern Languages in Wake Forest College.

At the Agricultural and Mechanical College there are 180 students—90 being freshmen. Some fifteen more are expected.

Raleigh Visitor: The largest vineyards in the State are now at Southern Pines. Two miles the other side of that thriving place Dr. McNeill, of New York, who recently purchased a large tract of land there, now has 200 men at work clearing off the pine timber, stumps, &c., and getting ground in shape for the planting of vines.

Monroe Enquirer: Mr. Jas. H. Williams, of Rock Rest, returned a few days ago from a trip through the country to points in Alexander and Wilkes counties. He reports crop prospects fine, but nowhere on his trip did he see such fine crops as are to be seen in Union county.

At Chapel Hill University there are now 448 students.

DOMESTIC.

The Master in Chancery at South McAlester, Indian Territory, on last Saturday sold the Choctaw Coal and Railway Company for $3,500,000.

An American bark has arrived at Cape Charles, Va., quarantine station, from Havana with three cases of yellow fever aboard.

Too much rain for cotton around Thomasville, Ga., and it is reported as rotting in the field.

English capitalists have purchased the Alton Park property, a suburb of Chattanooga, for $500,000. Large cotton mills will be built on the creek which runs through the property.

A prominent business man of Knoxville, Tenn., fell down an elevator in the Harriss building of that city rnd is supposed to be fatally injured.

The first clearance of cotton for a foreign port was made from Galveston on last Friday. The shipment was 6,100 bales. I came down from one compress in Houston.

At Springfield, Ill., a U. S. marshall seized three elephants, two camels, a lion and other animals of Forepaugh's menagerie to satisfy claims for debt.

FOREIGN.

The Comte de Paris died at his residence in London on Saturday last, from intestinal disorders. As the grandson of Louis Philippe of France, he was in the line of royal succession. The court of Spain went into mourning when news of his death was received.

Admiral Ting of the Chinese navy commander of the Pei Yang squadron, has been deprived of the yellow-feather and given a shore command.

A revival of troubles in Brazil is threatened. The federals in Rio Grande do Sul are again massing under General Salgado. They are well equipped with arms and ammunition and expect to continue their campaign during the coming spring. Government troops are en route for Ric Grande do Sul, where they are to garrison some towns in the disturbed province.

Anarchism is still rife in Italy.

Forest fires are raging around St. Johns, N. B., causing great damage. The damage to crops is enormous.

The sealers of British Columbia unanimously agreed to accept the $425,000 offered by the United States goverument in settlement of claims for seizures.

Again the rumor comes that the Pope and the King of Italy are coming together in harmony. King Humbert it is said will give his approval to certain nominations of bishops from which the royal approval has long been withheld.

Say Soes.

It is a beautiful necessity of our nature to love something.—*Jerrold*.

SHE DIDN'T TAKE WITH THE GENTLEMEN.

She was refined, intelligent, and not bad looking, but somehow she never seemed to take with the gentlemen. They didn't like her listless ways; they said she hadn't any "snap" about her. Poor girl! she was suffering from functional irregularities, and it was actually impossible for her to take much interest in anything. But a change came. One day she heard of Dr. Pierce's Favorite Prescription. She procured a bottle, and she had not taken half its contents when she felt like another woman. Now she is in the enjoyment of perfect health, and has suitors by the score. No woman need suffer from functional irregularities and weaknesses. The "Favorite Prescription" is a safe and certain cure for all the weaknesses to which women are peculiarly subject.

Dr. Pierce's Pellets cure constipation biliousness, indigestion and headache. One a dose.

Keep a box in the store room to receive all waste corks, and if they are not clean scald them before you put them away. You will often find them a great convenience, and the trouble of saving them is slight.

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Wilmington, N. G

The retirement of Mr. H. W. Penny from the post he has held as mailing clerk in the postoffice here we certainly regard as a matter to be exceedingly regretted. We have known Mr. Penny, and had intimate relations with him in discharge of his duties, during many years. He has always been exceedingly courteous and obliging in his manners and, his efficiency in discharge of his duties has been simply perfect. Let us trust that the efficiency of the department has not been affected by the change.



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C. F. & Y. V. Railway Co.

CONDENSED SCHEDULE.

IN EFFECT JUNE 24th, 1894.

NORTH BOUND.	No. 2. Daily ex Sunday.
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday
Leave Mt. Airy	9.45a.m
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.15a.m
LeaveMaxton	8.13 "
Leave Red Springs	8.50 "
Leave Hope Mills	9.39 "
Arrive Fayetteville	10.00 "

SOUTH BOUND	No. 3. Daily ex Sunday.
Leave Fayetteville	4.42p.m
Leave Hope Mills	5.05 "
Leave Red Springs	5.53 "
Leave Maxton	6.27 "
Arrive Bennettsville	7.30 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday.
Leave Madison	12.30p.m
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

NORTH BOUND CONNECTIONS.

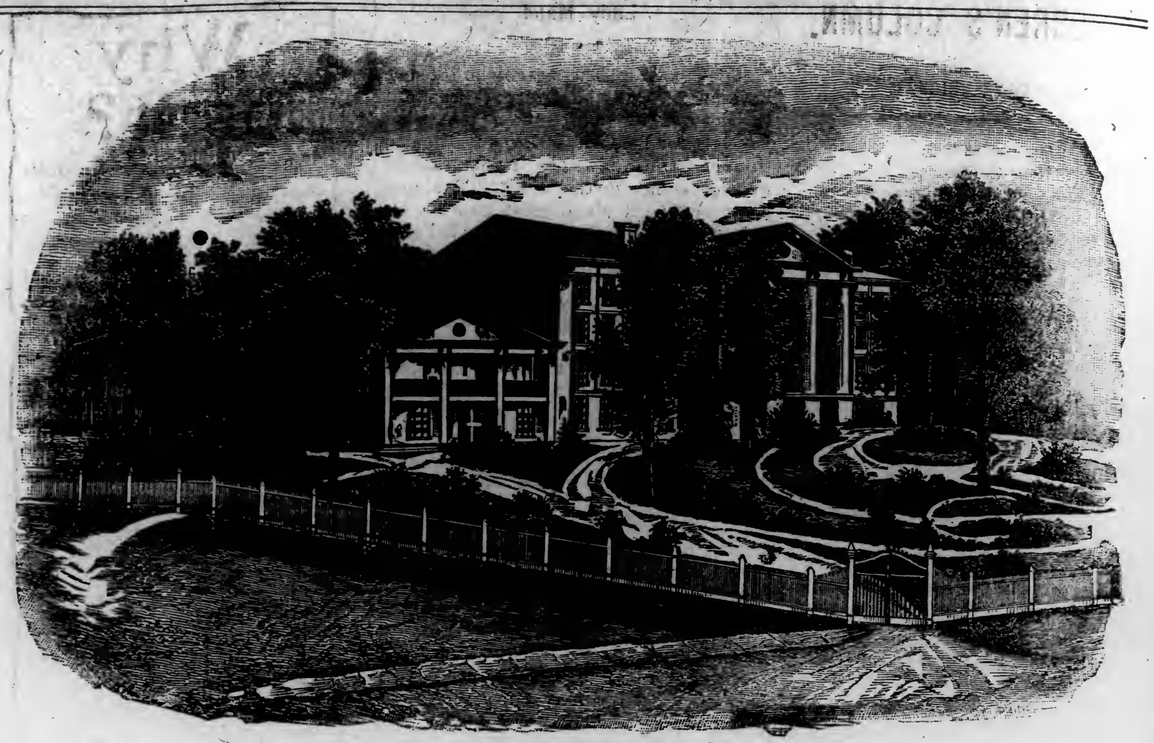
Trains No. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No. 1 connects at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R., North and South Bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with the Atlantic Coast Line for Charleston, Savannah, Jacksonville and all Florida points. Train No. 3 connects at Maxton with the Seaboard Air Line for for Charlotte, Atlanta and all points South.

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Wilmington, Columbia & Augusta R. R.

Condensed Schedule.

TRAINS GOING SOUTH.

Dated Sep. 3, 1894.	No. 55	No. 51	
	P. M.		
Leave Wilmington	*3 40		
Leave Marion	6 31		
Arrive Florence	7 10		
	P. M.	A. M.	
Leave Florence	*7 35	* 3 15	
Arrive Sumter	8 46	4 21	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 48	*10 00	
Arrive Columbia	10 10	11 20	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m

TRAINS GOING NORTH.

	No. 56	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 53	5 50	
		No. 50	
	A. M.	P. M.	
Leave Sumter	5 55	* 5 55	
Arrive Florence	7 10		
		7 05	
	A M.		
Leave Florence	*7 40		
Leave Marion	8 23		
Arrive Wilmington	11 10		

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 28 p. m., Lanes 7 06 p. m., Charleston 8 40 p. m.

Trains on South and North Carolina R. R., leave Atkins 9.40 a. m., and 6.30 p. m., arriving Lucknow 11.10 a. m., and 8.00 p. m Returning leave Lucknow 6.45 a. m., and 4.20 p. m., arriving Atkins 8.15 a. m., and 5.50 p. m. Daily except Sunday.

Trains on Hartsville R. R., leave Hartsville at 4.30 a. m., arriving Floyds 5 00 a. m. Returning leave Floyds 8 40 p. m., arriving Hartsville 9 10 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 35 p. m., arrive at Hub at 6 20 p. m. Returning leave Hub 6 15 a. m., arrive at Chadbourn 9 20 a. m. Daily except Sunday.

JOHN F. DIVINE, Gen'l Sup't.

J. R. KENLY, Gen'l Manager.

T. M. EMERSON Traffic Manager.

State of North Carolina, New Hanover County. } Superior Court.

Mildred A. Sherwood vs. Richard Sherwood. } Notice.

The defendant above named will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover County for an absolute divorce from the bonds of matrimony; and the said defendant will further take notice, that he is required to appear at the next term of the Superior Court of New Hanover County to be held on the fourth Monday in September 1894, at the Court House of said County in Wilmington, N. C., and demur to or answer the complaint in said action or the plaintiff will apply to the Court for the relief demanded in said complaint.

This the 11th day of August 1894.

JNO. D. TAYLOR,
Clerk of the Superior Court of New Hanover County, N. C.

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FOR WOMEN.

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" Primary Quarterly, Quarterly,
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North Carolina Presbyterian.

NEW SERIES—VOL. XXVI—No. 1,393. WILMINGTON, N. C., THURSDAY, SEPTEMBER 20, 1894. OLD SERIES. VOL. XXXVI—No. 2,013

The Presbyterian.

AT $2.50 PER ANNUM.

Registered in the Post Office at Wilmington as Second Class Mail Matter.

THURSDAY, SEPT. 20, '94.

JOHN MCLAURIN, - - EDITOR.

CONTRIBUTING EDITORS:

REV. PEYTON H. HOGE, D. D.

REV. WALTER W. MOORE, D. D.

REV. ALEX. D. MCCLURE.

Resolutions Adopted by the Synod of North Carolina.

The Synod of North Carolina, gratefully sensible of its obligations to the North Carolina Presbyterian for publishing and disseminating not only the news of its churches, but the actions of all its Presbyteries and agencies, adopt the following resolutions:

1st. *The North Carolina Presbyterian is an indispensable agency for promoting and maintaining every enterprise in which the Synod is engaged.*

2d. *That the success and efficiency of all its enterprises would be vastly enlarged by a largely increased circulation of the paper."*

3d. *Synod's agent of Publication, in co-operation with the agents of Publication in the Presbyteries, is instructed to concert measures for securing this greatly to be desired result.*

RECEIVING OR REJECTING.

The words, "Behold I stand at the door and knock," were addressed through the apostle JOHN to a church. This church was one of the seven churches of Asia selected to receive dictated messages from JESUS at the right hand of GOD, as representatives of Church condition and life. This one at Laodicea was a possessor of great wealth and stands for any church which has wealth, being increased in goods, so that the temporal wants are all supplied and there is a formal worship and a punctilious service, without spirituality and such a church does not know its true condition. It does not realize that CHRIST is outside and that the Church without Him in the midst, however, rich in this world's goods is "poor and wretched and miserable and blind and naked."

In appropriateness these words appeal to any individual Christian who has everything that wealth can furnish and is so filled and pleased as not to know the real soul poverty with CHRIST outside the door of the heart. Much more may the message be repeated to any one and every one not a Christian, but satisfied with the good things of this life and refusing to admit CHRIST into heart and life.

It is most important that the cold church and comfortable Christian should have JESUS in the midst. There is much creature comfort possible without this, but no real joy, no spiritual strength, no heavenly happiness. The words of praise and worship, without Him, will be as sounding brass or tinkling cymbal. The house of GOD will be as an open sepulchre when He is outside, no matter how complete its conveniences and appointments of comfort, how elaborate its forms, how exact its relations of part to part and each to the whole of a service, man pleasing and perfect to the intellectual or aesthetic taste.

The good of life depends on having JESUS in the heart and in the home. He cannot be received fully into either without being likewise in the other. They are combined in that beautiful custom of some families of placing an empty chair at every meal with the thought and wish that JESUS would be a guest, in His own presence or in any stranger whom He might send and who might be received in His name

There are four examples and illustrations in the gospels of receiving JESUS into the heart and home or rejecting Him. He was in the country of the Gergesenes when He cast out the legion of demons and permitted them to go into the herd of swine. It is not plain that this was a rebuke for having kept swine. Still the Gergesenes would not receive JESUS into their hearts or their homes because His presence had injured their business. This is still true of men that they do not want to be Christians and to receive CHRIST into their hearts and their homes because they may have to give up their business or their way of conducting it or working on the Sabbath. They prefer to have Him go away. Alas, they know not what they do, what darkness they invite, what degradation they incur, what death they secure by sending Him away. Still self-interest is preferred to eternal good. Another case was that of the Pharisee who received JESUS into his house not into his heart. He thought to compliment Him by this, as many men now think to do in wishing to have Him a guest either by being courteous and hospitable to His ministers, or being desirous that wife and children should be Christians and even urging them to attend church and have home religious training. Such say they think religion a good thing for the family and home but not for themselves. It matters not how they receive JESUS into the home but not into the heart.

The centurion received CHRIST into his heart but thought himself unworthy to receive Him into his home. This was a mistake. Coming into the heart JESUS always enters and blesses the home, and this man who thought himself unworthy and his home too humble to receive JESUS had the blessing even on his servant. So it is that receiving JESUS into the heart secures His blessing not only upon the family and friends but upon every servant of the household. That is indeed most blessed. Oh, LORD fill our hearts, enter our homes and bless every member of our households, we should pray.

There was a place where JESUS loved to be. He was there a welcome guest—MARY and MARTHA and LAZARUS received Him into their hearts and into their home. They loved Him and trusted Him and communed with Him. He was their Friend. They trusted in Him as SAVIOUR. They worshipped and served Him as LORD. They loved Him as FRIEND and BROTHER. He loved to rest in that home. He had sympathy in those hearts. When others scoffed or despised they loved and mourned. When He was persecuted they were tender and their home was His refuge. Hence that home has become a typical home and the hearts there what we wish ours to be. He waits and knocks to be received into our hearts and homes, to bless and sanctify. Is He received or rejected?

A. D. M.

HERE AND THERE.

THE PAINFUL INTELLIGENCE IS conveyed by notice in our obituary columns of the death of the eldest daughter of Rev. T. P. BARCLAY, of the Synod of Virginia—and the sister of Rev. JONAS BARCLAY of our own Synod. We condole with the brethren in this afflictive dispensation.

OUR READERS, ONE AND ALL, OUGHT to know that WHITTET and SHEPPERSON, publishers for the Presbyterian Committee of Publication, have recently enlarged to four issues monthly the Children's Friend, making it the cheapest periodical issued by any denomination for their Sunday-schools. They have in the same direction enlarged and improved the Earnest Worker, Lesson Quarterly and the Lesson Leaves. They have also added a Primary Quarterly, specially for the use of Primary Classes, while for the Little Folks we have had prepared a series of "Pictorial Bible Lessons," illustrating the subject of the weekly lesson by pictures beautifully printed in bright colors, that cannot fail to be attractive to the children and helpful to the teachers.

We note the change with great pleasure. We have before us the periodicals, bright looking and most admirably gotten-up typographically. Our Church has reason to be proud of this department of its business.

COPYING FROM ANOTHER PAPER WE stated that the N. C. College of Agriculture and Mechanic Arts had opened with one hundred and eighty students and was expecting *fifteen* more—it should have read *fifty* more. Prof. A. Q. HOLLADAY, president of the Institution writes making this correction and says further:

"Half of that fifty have now come and some thirty or forty more are expected. We have a splended body of young men in our Young Men's Christian Association and I am glad to be able to say there is no hazing, no dissipation nor disorder of any kind, and work is progressing as smoothly as if it were the middle of a session."

ON THE 13TH DAVIDSON COLLEGE opened with over one hundred students on the grounds. The number when all are in will probably be larger than last year. The professors have returned from their vacations invigorated and ready for the best work. Prof. MARTIN will have for his assistant in the chemical laboratory, Mr. J. D. McDOWELL. The buildings are in good condition; some desirable changes have been made in routine of college life and altogether things look bright for Davidson.

WE ARE SENDING OUT REMINDERS to our friends who owe us. Some have overlooked payment a long time—others less time and a few are just entering upon another year. We hope all will make special effort to respond favorably.

THE PROPOSED REVISION.

The Minutes of the last Assembly are now generally in the hands of our ministers, and the exact terms of the proposed amendments to the chapter on Licensure and Ordination can be carefully examined.

The writer, while heartily in sympathy with the revision, is impressed with two or three blemishes, and the question arises in his mind, how can these blemishes be corrected without endangering the success of the amendments as a whole? Let us take a glance at the blemishes themselves.

1. The last paragraph of the proposed revision—the conclusion of Art. XI., was not a part of the original report, but was appended subsequently (Minutes p. 222.) It was debated as if it were an antagonistic measure, being the substance of the minority report. It was known in the Assembly as the Mecklenburg Overture. The writer heartily endorses its substance, and does not consider that there is the least antagonism between it and the measure as a whole. But, inserted where it is, it does not convey the idea intended by its movers. "This rule" was intended to refer to the rule of Art. VI. as the Book now stands, while the rule just preceding it in its present position is quite different.

2. Art. XII., is not referred to in the revision and of course stands unchanged. This, as to substance, is as it should be. Presbytery should have the same power of recall over a limited license as over the unlimited license. But there are expressions in that Article that need modifying, as the "considerable time" has generally been understood to mean a period longer than the proposed limited term of license.

3. In Art. VI. of the revision the provision for a Presbytery departing from the rule as to limited license appears totally out of place. It looks almost as if it had been retained from the former article of the same number, which referred to an entirely different matter. License should mean the same thing throughout the Church, and if any are limited all should be limited.

Now these defects appear capable of easy correction, and that in such a way that the main substance of the revision can go through this year. In voting "Aye" upon the Revision we can except the last paragraph of Art. VI., and of Article XI. Then all the rest of the Revision, if it commands the vote of a majority of the Presbyteries, would on its enactment by the next Assembly become immediately the law of the Church. This law would contain no blemish except the verbal one of the Art. XII., and would have no defect except the lack of the provisions of the Mecklenburg Overture, defining the *minimum* requirements for what are generally known as "extraordinary cases." These could be sent down by the next Assembly, the latter taking the place of the redundant Art. V., which is not changed in the present revision, thus saving changes of number.

Accordingly the writer intends proposing to his Presbytery the following action:

The Presbytery of Wilmington consents to the proposed changes in the F. of G. ch. VI., Sections V. and VI., with the exception of the concluding sentence of Sec. VI., Art. VI., beginning "*whenever any Presbytery*," etc., and the concluding paragraph of Art. XI. beginning, "*But whenever*," etc.

And Presbytery further proposes to the General Assembly the following additional changes in Sec. VI., *to wit:*

For Art. V., substitute the following: When a candidate, in the judgment of Presbytery, cannot profitably pursue the usual course of studies, but exhibits gifts that give promise of edification to the Church, Presbytery shall order his course of study accordingly. But in all such cases, the candidate shall be required to take a sufficient course in the English Bible, fundamental theology, and (before ordination) in Church history and government, together with such other studies as the circumstances may permit.

And for Art. XII., substitute the following:

When it appears to Presbytery, before the expiration of a Probationer's term of license, that his services are not edifying to the Church, it may, if it thinks proper, recall his license; and it shall be its duty to do so whenever the Probationer shall, without necessity, devote himself to such pursuits as interfere with a full trial of his gifts, and due prosecution of his studies, according to his license.

Hoping that these views may be of some use to others and may help to secure what we are all striving for—*the best system attainable*—I subject them to the searching scrutiny of the Church.

P. H. H.

Wilmington, N. C.

LETTER FROM ORANGE PRESBYTERY.

[Correspondence of the N. C. Presbyterian.]

BRO. MCLAURIN:—I returned last night from Burlington, where the Orange Presbytery Sunday-school Convention assembled at 10 a. m., on Tuesday Sept. 11th, and where at 8 p.m., the Presbytery of Orange convened. Our moderator, Bro. Shields, of Roxboro, was sick and unable to be present, and the last moderator, Bro. Seabrook, asked your correspondent to preach the opening sermon, which I did, from St. John 21:22. "What is that to thee? follow thou me." We were assembled in a church whose pulpit was covered with habiliments of mourning—the sad tokens of a pastor's recent death—the church too was crowded with a large congregation bereaved and saddened by such a providence. It was hard to realize that a little over only two months before, Jas. L. Currie was in that pulpit—in the prime of active life, and looking forward with a pleasing hope to our assembling in that church with him and with his attached charge. These circumstances suggested the propriety of opening the Presbytery convened there, with such a text and topic, and with the consideration of the many questions that are often started and discussed—why this and that event is permitted to occur, so strange and baffling, so contrary to our view of what is wisest and best, about which Jesus says to us, as he said to Peter: "What is that to thee? follow thou me."

We had an exceedingly interesting and I am sure a most profitable meeting. They had not adjourned when I obtained leave of absence. A memorial paper in reference to Bro. J. L. Currie's death was ordered to be prepared and was read on Wednesday evening at 8 p. m., and by a standing vote ordered to be sent to the family and to your paper. After which was held a popular meeting in the interest of Foreign Missions, conducted by Rev. R. E. Caldwell, and at which very interesting and stirring addresses were delivered by Alexander, Turnbull, McIver and E. W. Smith. There was a full house to hear them, and a collection was taken up amounting to $25. The next day at 11 a. m., another equally interesting meeting was held on the subject of Home Missions in the Presbytery of Orange, and reports were given of work in Stokes county, in Person county, in the Caswell field, and in Wilkes county. I wish that all the 4,550 church members in the 52 churches of Orange Presbytery could have heard Brothers Miller, Robinson, Alexander, Coppedge, E. W. Smith and others as they pointed to the pillar of cloud and fire, leading the way and work of the Lord, and to the manifest and unprecedented tokens of God's presence and blessing. His voice was saying, "*Go forward.*" A collection was taken up and a little over $36 was raised and handed to Bro. Miller to help him towards a church building for which he plead in the course of his address.

An exceedingly encouraging letter was read from the trustees of Davidson College to the Presbytery of Orange as one of the Presbyteries controlling Davidson College. I think you could publish nothing in your paper more gratifying and welcome to the majority of your readers, than this letter, signed J. Rumple, secretary.

Mr. Geo. W. Watts, of Durham, was elected trustee to fill the unexpired term of Bro. Currie, deceased.

The following paper was passed by unanimous, and I think, cordial vote:

"The Presbytery of Orange has learned with pleasure that the Rev. Dr. James M. Rawlings, of Virginia has purchased half of the N. C. PRESBYTERIAN, and after the 1st of October the paper will have the benefit of his experience and be under his editorial guidance. Dr. Rawlings is known to most of us as an unusually popular and successful minister of the gospel—having had charge of some of the largest churches and been entrusted with some of the most important interests of church, and educational and evangelistic enterprises in the Synod of Virginia and in other Synods. His health requires him to lessen his labors; and we heartily welcome him to our Synod and to the "Old North State." We believe his connection with the N. C. PRESBYTERIAN will add greatly to the enlargement of its interest, influence and usefulness; and the Presbytery enjoins upon all its ministers, as the Presbytery of Albemarle has done, to call attention from the pulpit, and through other agencies to the N. C. PRESBYTERIAN, and to make special efforts, at this time especially, to increase in all our congregations the circulation of a paper, so useful and so indispensable for church and religious information in all our families."

Other interesting matters were discussed, but I do not propose to weary you and your readers any further. The Presbytery resolved to hold an adjourned meeting at Chapel Hill on Friday, before the 5th Sabbath to ordain if the way be clear licentiates Currie, Bradshaw, and Kegley, and to instal them as pastors over respective churches, (on the 5th Sabbath), that have called them.

J. HENRY SMITH.

Greensboro, N. C., Sept. 14th.

The result of the primary in the Ashland, (Ky.,) district, considered in its moral aspects, is certainly a cause for rejoicing. We breathe freer.

The Presbyterian.

WAITING.

I.

I have my dreams as you do, yet for me
There can be no fulfilment; but to dream
Is pleasant sometimes. Just to let these seem
Realities brings comfort. To be free
From earthly circumstance, to climb in glee
High as my soul can reach, and feel the beam
Of glory on my brow—who does not deem
It good to sometimes dwell in Fantasy?
O tender heart and true! be what you will,
Who have the power. I, though I stay below
And watch you as you rise to heights elate
Begrudge you nothing; dreams that you fulfil
I feel the beauty of. Tis yours to grow
Ever and ever; mine to stand and wait.

II.

To wait: it is not wearisome; each day
Brings something; newer needs, or lessons caught
From yesterday, a stream of sunshine fraught
With gold that glitters, though it fad s away
After a little. Nothing comes to stay,
Success or suffering. To wait is naught,
When waiting means to serve. Yea, I have thought
(To stop and think, or even stop and pray,
When duty calls, is not alone unwise
But somewhat selfish) that 'tis better so
Than to be carried upward by the swell
Of great Ambition. Ah, to wait! there lies
Something beyond the waiting, else I know
I could not be content to say—'Tis well!

—*James Berry Bensel.*

KNOWLEDGE OF PERSONAL SINFULNESS.

BY REV. S. O. HALL.

"Make me to know my transgression, and my sin."—Job 13:23.

[CONCLUDED.]

WATCHFULNESS.

No one who is aware of his condition by nature will fail to be watchful. No one who rightly views his past sins can easily be led to repeat them. He will watch as well as pray. He will watch and pray not to enter into temptation. He will watch and pray, pray and watch, watch while he prays, pray while he watches.

He profits by the sad experiences of the past. He calls to mind his past temptations. He has discovered his weakness as never before. The Evil One has gained too many victories. If watchfulness cease, he will gain more. It will not do to cope with the adversary unaided by divine strength. Creature-weakness will be supplemented by divine power. It will never do to be off guard. Temptations are many and strong. The Christian must be ever on the alert, guarding every avenue of approach, not knowing when the attack will be made, not knowing in what guise the enemy will come.

SUBMISSION TO THE DIVINE WILL.

Murmurs, complaints, objections to the divine orderings of events never come from the lips of one who realizes the enormity of his own guilt, his own sins. Riches may make themselves wings and fly away as an eagle toward heaven, the most severe financial losses may suddenly overtake him, his health may become wrecked, the sorest bereavements may visit him, death invade his home, the most trying dispensations of providence be his—he is thankful, cheerful amid it all. He can say with Jacob: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant." He says: "I have many dark days, but I have bright ones too. I am so unworthy, so sinful, how merciful in God to permit me any brightness at all! I deserve to be cast off forever. My troubles are many, but they do not equal in number my blessings. Many troubles turn out afterwards to be blessings—they were blessings in disguise. My sorrows are many, but they are fewer than my sins. He hath not dealt with me after my sins; nor rewarded me according to mine iniquities. Thy will be done."

CHARITABLENESS.

It is an ancient saying that every man carries on his shoulder a wallet, which contains his own faults and those of his neighbors. But he has the wallet so adjusted that his own faults are behind him, he does not see them. The faults of his neighbors are before him, his eyes are always upon them. He who is painfully aware of his own imperfections, failings, blunders, sins, will not be harsh, censorious, uncharitable in judging his fellow-creatures. He will have more of the spirit of the publican than of the Pharisee. Engrossed with thoughts of his own sins, he will not look with proud disdain upon others. He feels that he might have committed the very sins which they committed or even worse, if placed in similar circumstances. He seeks a favorable light in which to view their sins. The meanest people, are always the hardest upon those who come short. They are doing things far worse than the things done by those whom they so severely condemn. The best persons are always the most charitable. While they condemn the offence, they pity the offenders and long to win him to the right. There is with them no secret rejoicing at the downfall of others. They call to mind some of their own past short-comings. "I do remember my faults this day."

A FORGIVING SPIRIT.

The heart alive to its own sinfulness before God will not be spiteful, revengeful, unforgiving. Place cannot there be found for such feelings. They are wholly foreign to such a heart. They would not there find lodgment, admittance. They must seek a more congenial soil in which to flourish, to grow.

He who sees himself in need of much forgiveness will imitate Joseph who forgave his brethren, though they had badly treated him. He will imitate David who spared his enemy Saul, when he could so easily have taken his life in the cave of Adullam. David's men urged him to kill him. He will imitate Stephen who dying amid a shower of stones said, "Lord, lay not this sin to their charge." Yes, he will in some measure resemble his Saviour, who prayed for his murderers: "Father, forgive them; for they know not what they do."

Our Saviour is very explicit in his teachings on this point. "Forgive and ye shall be forgiven." "And when ye stand praying, forgive, if ye have aught against any; that your Father which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

The subject is viewed in this light: Do I hope for forgiveness at the hand of a merciful God? Then I must be forgiving. Against whom did my brother offend? Against me, a poor, weak, erring creature. Against whom have I offended? The Great God in Heaven. My brother offended against me seven times. I have offended against God seventy times seven. Only a hundred pence is owed to me. I owe God ten thousand talents.

HIGHER APPRECIATION OF SALVATION.

In addition to the graces above enumerated, there will be a higher appreciation of the whole plan of salvation through the merits of another—redemption through the Lord Jesus Christ.

Here on *earth* it will be the better appreciated. The blacker our sins appear to us, the brighter will seem the light which streams from the cross. He who has most deeply realized his own sinfulness, will most prize the blood-bought, and freely offered salvation. "Make me to know my transgression and my sin." For never, never, never till conscious of destitution, does a soul appreciate or accept the riches offered by Christ. Until convinced of the disease of sin, the remedy for sin is never taken. More than a vague feeling of sin is needed. Until the sinner sees himself in the tattered rags of self-righteousness, he never puts on the robe of Christ's righteousness. How necessary that the Holy Spirit convince of sin!

And in *Heaven*, no doubt, the highest anthems of praise will ascend from those who have had the deepest insight into the workings of their once-depraved hearts. They will see that it was all of grace, grace alone. Then will they say: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

The nature which is all wood and straw is of no use, if we are to do well, we must have some iron in us.—*Canon Farrar.*

OUR DUTY TO JESUS.

[Correspondence of the N. C. Presbyterian.]

Although our Lord gave his disciples the broad command to go into all the world and preach the gospel unto every creature, he himself confined his personal ministrations to his own race. In fact he stated explicitly "I am not sent save unto the lost sheep of the house of Israel." As millions of these lost sheep are still wandering in all the darkness and desolation of unbelief, surely we who have been grafted into the good olive tree, ought to consider it our supreme duty to do what we can to bring them into the light of truth.

They are hard to approach; but it is none the less our duty to use every effort to reach them. There are three classes of Jews, the rich and ignorant, the learned and poor, such as the journalists, professors and politicians of Europe, and lastly the poor and ignorant, who constitute the great majority. The two latter classes are those whom the Christian missionary finds most hopeful. The very poor are humble and pliant; and even if they admit and listen to the truth for the sake of the loaves and fishes of Christian charity; still our Lord himself discards not such. The learned class have logically trained minds and can see the force of an argument. Take them on their own ground. The challege of their own learned Rabbi, Gamaliel who said, "If this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." Place before the mind of any educated Jew, the wonderful results of Christ's religion. Jesus of Nazareth, the King of the Jews is at this day acknowledged as sovereign by more nations, and more powerful nations than any sovereign who ever reigned on on this earth. Even in material splendour, the Christian nations far surpass in wealth, power, learning and moral force, anything that has ever existed since the world was created. Surely it ought to destroy at least, the hatred of the Jew to the Christian religion, to see a sovereign of his own race so highly honored. Their own reason ought to teach them that the work of Jesus of Nazareth was the work of God; and has been proven such, by the developments of history. It is true that Rome carried the early Church into the wilderness of error, just as the Hebrew Church wandered, through unbelief, into the wilderness of Arabia, and it has taken centuries to retrace her steps. Even yet the Reformation is not complete. The Gentile churches have been reconciled by the casting away of the Jews, but they must wait until the receiving again of these outcast people (brethren of our Lord) before they become spiritually alive from the dead. "For, if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the Dead. Romans 11th chap. 15th verse. Surely with this magnificent promise staring us in the face, from the open page of the New Testament, we ought, for our own sakes, strive for its fulfilment. The conversion of the Jews will bring to us Gentiles, spiritual life from the dead. And then will the grand promise to Abraham also be literally fulfilled, "In thee shall all the nations of the earth be blessed. Has ever so glorious a meaning been put into a single sentence?

May the time soon come when every true Christian may be a true Jew; and every true Jew become a true Christian. Not until then will the Reformation commenced by Luther become completed. Not until then will either Jwes or Gentiles have their minds opened to understand all the prophecies and all the Scriptures. Let us organize missions entirely for the Jews, knowing that the receiving of them will be truly "life from the dead." Preach the gospel through Christian Jews as our Lord did, and the full millennial glory will dawn.

H. M. I.

At the Open Door of Autumn.

BY MARGARET E. SANGSTER.

Summer brings to us many and such varying experiences that our feelings are very different, as different indeed as we are ourselves, when we approach the open door of autumn. There are those who find in the summer their rest, their only vacation time, and they absorb great draughts of fresh air, and live in the sunshine, seeking the sea or the hills as their tastes and their purses dictate. But to a greater host than these, summer means a period of excessive toil, of working hard in the house or in the field, of finding the longest days too short for the crowding cares and imperious duties.

Naturally these two classes, if we may limit our thought just now to these, approach autumn's glowing doorway in moods which are the opposite each of the other's. The summer pleasure-takers, refreshed in mind and body, are ready for a new campaign. If they are workers, as most Americans are, they bring back to the task an elan, a delight, an access of power which is beyond price. They are like the children beginning school after the holidays. Everything goes with a rush, a swing; nothing wearies. The depression of routine has been overcome. There is the charm of novelty in the old rut which seems again like an untrodden path. Who does not know and enjoy this rare enthusiasm beginning again when the hour of work flies as if it had wings, when one is, so to speak, re-incarnated in a house of flesh which has been renovated and strengthened and established in good order.

But the farmer's wife, who cooked and swept and scrubbed for a house full of gay summer boarders the whole three months, her sister who carried on her household operations with an increased family and the minimum of help during the heat, have indeed the satisfaction of seeing their gains in whatever money has accrued to the domestic exchequer; but, aside from this, they are usually too weary to care very much for our harvest home rejoicings.

It is of them I am thinking, to them I am writing. I wish I could lift all my tired sisters by a sheer effort of my will to the breezy upland where I sit to-day, twenty-five hundred feet above the sea level. As far as the eye can see extends the mountain line, billowy, grand, majestic. Cloudscape and landscape are alike beautiful, and here I am doing what I wish I could persuade you to do—enjoying the luxury of idleness. We women need to be told over and over that there is for us, at certain seasons, no better gospel than that of folded hands.

The daughters who are so used to seeing the mothers always busy and always uncomplaining, may pardon a reminder that they have a privilege here. By stress of persuasion, or perhaps by a little tactful plotting and planning, get mother—and father, too—off for a little journey in the golden September. They will make every imaginable excuse, and put a dozen stumbling blocks in the way of their going, but loving persistence can overcome these, and the thing to be accomplished is to get them away.

It, of course, never seems to parents that they can be spared. A mother going away for a single day leaves as many directions behind her as if she were to be on the other side of the globe for a twelve-month. She lingers at the gate, and calls back, "Remember this; don't forget that; be sure to have dinner ready when John comes home; take grandma her cup of tea at four, etc., etc.," and when finally she turns the bend of the road, or the cars whirl her half way to her destination, she still regretfully thinks of something she ought to have said or done. Once fairly away this mood relaxes, and she is able to let go the home burdens and worries, so that when she returns from one of her infrequent outings you see with surprise how much younger she looks, how bright are her eyes, how much lighter her step.

To women who have arrived at the early or the later autumn of their years there are lessons if they would heed them in Nature's own way of carrying on her housekeeping. She works in spring and in summer, but when autumn comes, she robes herself in glory and sits still amid her ripened vineyards and her reaped fields.

Not the less, even in this hour of fulfillment, are her quiet plans being laid, her processes going tranquilly on. But she is serene, sweet, and richly dowered.

So should a woman be, when, youth passed, with her sheaves of experience she faces the twenty-five or thirty years which remain to her, in which to do wider work for her generation than that which she has already done in her home. Her children are grown up and out of her hands. Some of them are married, some are teaching, others in business; all have taken up their lives for themselves. This is the mother's hour, first for wise resting, next for wise undertaking. She must not suffer herself to be laid upon the shelf. Let her mark out for her own steps some road along which she may profitably travel.

One of the most successful and best known among American women, a woman whose knowledge of art and of applied science has made her famous, and who did excellent work at the World's Fair last summer, laying us all under lasting obligations, did nothing in public till her children were grown. Then she stood at the open door of autumn, elected to do something more, and valiantly began her work. Another and most charming gentlewoman, who has made herself the familiar acquaintance and the protector of the birds, writing of them in their little homes and haunts, only undertook this study and this writing when she had passed forty-five. Our village improvement societies, our clubs for study, and our Church work, many sided as it is, tax the energies of women who have the discretion, the judgment, the aplomb which bright and shadowy years have given them. They are our autumn queens.

The thing to avoid is a certain giving in, an acknowledgment even to one's self that the day has gone by. I have seen women begin deliberately to die at forty, absolutely losing their hold and fading away, through a sort of idea that this was the appropriate mental state, and rather in the order of holiness and piety than otherwise. Never was there a greater mistake. When one set of duties is accomplished, pass into the upper class, and so on, higher and higer, until one day the Master calls you to the fullness and richness of the life at home.

In a little talk of this kind one can but indicate faintly many problems. For some of us the path bristles with difficulties, and when this is not the case it is worse, for it is apparently hedged up. But courage: To the soul which trusts and hopes there is always a way out of every hard place, always a way on, always a gate of deliverance. And no better time occurs to look for this than now, when our Lord has spread the board and we sing in thankfulness the song of those who are "bringing in the sheaves."—*Interior.*

Come Nearer.

But you have come to Christ already and found relief? Then come nearer, nearer still. The closer your communion with Christ, the more comfort you will feel. The more you daily live by the side of the Fountain, the more you shall feel in yourself "a well of water springing up into everlasting life." John iv: 14. You shall not only be blessed yourself, but be a source of blessing to others. In this evil world you may not perhaps feel all the sensible comfort you could desire. But remember you cannot have two heavens. Perfect happiness is yet to come. The devil is not yet bound. There is a "good time coming" for all who feel their sins, and come to Christ and commit their souls to his keeping. When he comes again they shall be completely satisfied. They shall remember all the ways by which they were led, and see the need-be of everything that befell them. Above all, they shall wonder that they could ever live so long without Christ, and hesitate about coming to him.

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GOLD DUST.

In Thee is every type fulfilled,
In Thee is every yearning stilled,
For perfect beauty, truth and love;
For Thou art always far above
The grandest glimpse of our ideal;
Yet more and more we know Thee real
And marvel more and more to see
Thine infinite reality.

—*F. R. Havergal.*

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The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.—*McCheyne.*

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"If need be." Not one of my tears shed for naught! God here pledges himself that there shall not be one redundant thorn in the believer's chaplet of sufferings.—*Macduff.*

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Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness.—*Hugh Miller.*

MAGAZINES.

Blue and Gray. This magazine should gain in popularity both North and South. It is fair and just to both sides and any veteran no matter on which side he fought can read its well filled pages with pleasure and profit.

The current number, now before us contains an article on Antietam—Sharpsburg from the pen of Col. A. H. Nickerson (U.S.A. retired) in which the Colonel makes some forceful comments on the generalship on either side of that great battle. Capt. John H. Stevenson, continues his interesting "Adventures of an American Naval Officer Abroad." Dr. Conrad, C. S. N., describes the capture and burning of the U. S. Gunboat "Under Writer," a daring and brilliant feat. These are all fully illustrated in the best style. The whole magazine is filled with other short pointed and pithy articles and should be seen and read to be appreciated. It is published by the Current Publishing Co., Philadelphia, at $1.00 per year. Sample copy, ten cents.

Help From on High.

On the morning of the battle of Waterloo, the British and the Dutch forces were ready to begin the fight, but Blucher's Prussian soldiers had not yet come up. They were expected, however, in the course of the day, and Wellington, relying on them to carry out the schedule, determined to open the action. The order was given; the shrill whistle of bullets, the sullen roar of the cannon awoke the echoes of the quiet country side, and a dark cloud of dust and smoke settled over the smiling Belgian meadows. Fiercer and fiercer raged the conflict, as the slow, death-laden moments passed, and no Prussians appeared. By and by the French began to gain upon the allies, who, hard-pressed and discouraged, ever and again scanned eagerly but vainly that quarter of the horizon whence help was to come. Meantime the Prussian division had been trying manfully to meet their engagement, in the face of unexpected difficulties. So great were these that, at length, as the story goes, the officers of the staff went to Blucher, and said:

"We cannot do it. The roads are too heavy. The soldiers are tired, utterly disheartened; they refuse to go further. We must give it up; we are not responsible to achieve impossibilities."

Blucher could but acknowledge the truth of all this, but he was much disturbed by it. After some more parley he went out to speak to the army. Riding up and down before the weary, mutinous troops, he called out to them, in ringing tones, that reached far down the line: "My men, I have promised the British that we will be there. Would you have me break my word?"

The soldierly appeal went home. With a mighty shout they answered it, and with unswerving, dogged resolution they pushed on, after that, through the long, hard march, to save their leader's honor and their own. And so it was that just when the allies' last courage was failing them, and they were ready to give away before the repeated onslaught of Napoleon's soldiers, they caught sight, all along the sky, of a row of points of light—the sunshine on the Prussian spears. And soon the day was theirs.

You have a battle to fight, the great battle against the wrong and for the right. You are not strong enough to fight it out alone—not nearly strong enough. To win the victory, you need a heart brave and true and new, instead of the weak, failing one you have now, and no power of yours can make the change. But you have an ally, who pledges himself to bring his forces into your soul, and renew its strength and insure its victory. Shall you then call in this almighty aid, and wait with folded hands till it comes? No, a thousand times no! Begin the fight as Wellington did, trust as he did, to your confederate to hold to his engagement, and you will conquer, as he did.

But on that day of Waterloo Wellington ran a tremendous risk. Suppose the Prussians had refused to respond to Blucher's appeal; suppose the heavy march had proved indeed impossible; suppose they had reached the battlefield twenty minutes later; what then? Why then, in all probability, history would have read very differently—would, perhaps, have pointed at the famous Englishman as a rash, foolhardly commander, who ought not to have staked the destinies of Europe on so great a hazard. If there be any man or woman or child on this earth to-day, who shall say: "Trusting in God to renew the spirit of my mind, I mean to begin at once to strive against the old man, and to struggle for the new man," will he run any risk? None; not the smallest. There are no unforeseen obstacles, no impassable roads, between you and Jehovah. Go forward, then, and fight. The battle is the Lord's. He has "promised you to be there," and he will never "break his word."—*Forward.*

Temptations.

How can we avoid these temptations? Some temptations cannot be avoided; others can. If we have formed the appetite for strong drink, we can in some measure avoid the temptation to gratify the appetite by keeping away from the place where such liquor is sold, and by forsaking the company of those who indulge the appetite.

But there are temptations which cannot be avoided. They come to us when we are alone; they come without warning; they come unexpectedly. It is our business then, not to avoid, but to conquer. As Luther said: "We cannot prevent the swallows from flying over our heads, but we can prevent them from building their nests into our hair." How can we conquer?

1. By having our minds imbued with the principles of God's word. It was in this way that the psalmist expected to conquer. "Thy word have I hid in my heart, that I might not sin against Thee." It was in this way that Christ met and foiled the tempter. But with the knowledge of the word there must also be a willingness to obey it. Eve knew what God had said to her, but she trusted in the devil's word rather than in God's.

2. By realizing that God's eye is upon us, and that He is near to help and uphold. Others had been doing wrong, but Nehemiah said: "So did not I because of the fear of God." It was this sense of God's presence that enabled Joseph and Daniel to overcome their temptations.

When we look to Jesus we can reverently say.

"Temptations lose their power,
When Thou art nigh."

—*The Canada Presbyterian.*

Principles and Their Application.

A rebellion against Romanism has been threatened by rum in this country. The saloon-keepers, nine-tenths of whom are in good and regular standing in that communion, feel that a hint, or something weaker, has been directed by some of the Roman Catholic ecclesiastics against their business, and they are very heated in their threats as to what they are going to do about it. True, Bishop Watterson did not say that saloon-keepers should not remain members of church societies or of the Church. He did not say that if they did not quit selling liquor in unlawful and disreputable ways they must leave the Church. What he said and did was a much milder and softer thing. Saloon-keepers must not be officers in these societies, and in the future should not be admitted to their membership, and if they sell in an unlawful way they should mend their ways, or—quit the saloon business. And Satolli has stood by the Bishop in his rulings for his own diocese. Of course these rulings do not apply to other dioceses, and yet saloon-keepers in general have had their feelings hurt, and feel that they have been treated discourteously, as it were, by those from whom they should have expected courtesy, and courtesy alone. And so the threat has been made in various parts of the United States that if the Roman Catholic Church undertakes to carry out this policy there will be trouble.

Certain ecclesiastics have been interviewed on this point, and have stated that while the principles of these rules and decisions are good their influence must be largely moral, and that there is a great deal of difference between principles and their application. And we greatly fear that this is the casuistry that will still keep Rome from any real opposition to rum.

It is right in this direction that moral shipwreck lies for a church or an individual. For an individual to assent to a certain course as right and not to follow it, this is to "hold the truth in unrighteousness;" this is to make right a theory, but not a practice. For a church to hold certain principles and then not apply them is to divorce morality from religion.

The Church of Rome has set a most melancholy example of this. While holding to much evangelical truth, she has not only tolerated, but has taught, so much that is pernicious, in faith and morals that some of the worst errors in doctrine have been held by her, and some of the worst crimes of history have been perpetrated by her authority. And it has come to be a well-known fact that for one to be a communicant in that body does not guarantee that he shall be free from gross violations of the moral law. These people may have been taught principle and beliefs, but with too many, alas! their application has been a different thing.

This is not a railing accusation, and we all of us do well to question ourselves as to our own lives, and the application to ourselves of the principles to which we have given assent. Do we insist on practicing what we believe as to Christ, the Church, the Sabbath, the Bible, prayer? We know the truth as to these, or, at least, we know truths about them. Do we know our duty and do it? Happy then are we. Do we know our duty and do it not? This is the way to make shipwreck of faith. This is the road that leads to utter moral ruin.

Christ's reproof of the Pharisees was for this very thing. They were right as to doctrine, belief, principles, but they divorced life from faith, and became dead while they lived. The Sermon on the Mount contradicted the Pharisaism that "principles and their application are different things." To the Pharisee they might be. To God and the true child of God they must ever be the same thing.

Assent to the truth, and then stand by it whatever the consequences. Though the heavens fall, though life be forfeited, stand by the faith. This leads to confession of Christ, and to his service. This leads to a reading of God's Word, and to living by it. This leads to prayer, and to a life as in God's sight. This leads to a life whose actual practice shall be on the high plane demanded by righteousness. To believe and not to do; to hear and not to obey; to assent and not to put in practice—this is to destroy the possibility of developing good character, and of exerting good influence. To profess and then to follow on; to see the duty and then to do it whatever may result—this is to be spiritually vital and effective; this is to do the will of God, and to be alive and to abide forever.—*Herald and Presbyter.*

Your Light—Not You.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."—Matt. v. 16.

Let your light shine—not you. It is this which has often given the gravest handle to the world—men have too frequently made use of God's light to show up their own gifts or graces. There are lamps so loaded with painted figures and ornamentation that the light does little more than display these, and there are people who are for ever speaking about God, but it is not difficult to see that their God is made strictly in their own image, and so they darken with self the light that should speak for the Light of Lights. Michael Angelo was accustomed to stick a candle on his pasteboard cap, so that he might not fling the shadow of himself on the work he was doing. This is a great, a covetable grace in things spiritual, which we all need to seek after. "Let your light shine before men"—not upon them, like a policeman's lantern flashed suddenly before a detected frightened criminal—but before them with steady winsomeness that cannot fail in the end to attract their thoughts and hearts. I knew a rich and godly merchant who was solicited for a subscription for a philanthropic object. He was busy, but at once said he would give £5. On the sheet being presented to him on which to sign his name and gift, he saw that a neighbouring merchant had subscribed £50. "What's this? what's this? he asked; "this matter must be more important than I thought. Tell me more about it," and in the end he subscribed £50 also. By the first merchant letting his light shine, the second one saw his good works, and so he also glorified the Father whose Spirit was in them both, "but," as he said, "if I had not seen that man's light I would not have known the importance of this work." How many good works languish alone for want of a little light cast upon them!—not that we, but that our Father may be glorified. How differently all things look when light is cast upon them! How the dullest country lane becomes as a bit of Paradise in the bright sunshine! Even so may the self-evident light of love for God shed such a beauty on the commonest deed done for His sake as to lift men's thoughts unconsciously to the great Fount of all goodness and gladness. So let your light shine.—*London Presbyterian.*

The Hasty Word.

To think before you speak is so wise an axiom that one would hardly think it needful to emphasize it by repetition. And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and the pain of the swift stiletto! Singular enough, the hasty word oftenest wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust. We know the weak points in the armor of our kinsman and our friend; we are aware of his caprices, and ordinarily are tender and compassionate even of his vanities and small fancies and whims, but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving. We are cold, or tired, or hungry. We are anxious over unpaid bills, or our expected letters have not arrived, or one of the children is ailing, and we dread the outcome of the malady. So politeness fails us, fortitude is vanquished, philosophy is in abeyance, and we say that which we repent in sackcloth and ashes. But though the hasty word may be forgiven, it is not at once forgotten. It has flawed the crystal of our friendship; the place may be cemented, but there is a shadowy scar on the gleaming surface. Oh, if the word of haste had but been left unspoken; if the strong hand of patience had but held back the sword as it was about to strike! —*Harper's Bazar.*

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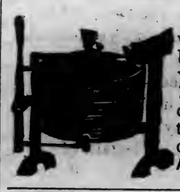
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The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the fol lowing changes of address :

Rev. W. T. Palmer, from Brownsville, Tenn., to Trenton, Tenn.

Rev. L. H. Wilson, from Tampa, Fla., to Davidson, N. C.

FOREIGN MISSION COMMITTEE NOTES.

A regular meeting of the Executive Committee of Foreign Missions of the Presbyterian Church in the United States was held in Nashville, Tenn., on Sept. 10th, 1894, commencing at 9 : 35 a. m.

The meeting was opened with prayer.

The Treasurer read his report for August 1894, showing $4,877.17 received from all sources during the month ; balance on hand August 31st, of General Fund, $4,616 91 : Congo Boat Fund, $10,358.95.

A letter from Rev. J. L. Stuart, of Hangchow, China, dated July 2d, was reported, in which he mentions seven additions to the Church, and twenty-three applications for baptism. Sixteen of the applicants were kept waiting in order to test their fidelity.

On motion it was ordered that Rev. H. B. Pratt be sent to Cuba as soon as the way is clear.

A letter from Mr. Pratt dated August 8th mentioned twenty-four additions to the Church as the result of two meetings near San Marcos, Texas.

Rev. A. T. Graybill, in a comm.unication of August 21st, referred to the expected return of himself, and Messrs. Lee and Gunn to Linares, Mexico, at an early day.

A number of other letters from missionaries were reported to the Committee.

Miss Annie Dowd, now at Seattle, Washington, was authorized to return to Japan if her physician considers it safe for her to do so, and suitable arrangements can be made.

Mrs. S. R. Gammon, *nee* Miss W. B. Humphreys, of Virginia, and Miss M. Blanche Dunlap, also of Virginia, were appointed missionaries, and assigned to the work with the Southern Brazil Mission.

Rev. B. H. Franklin, now of Nashville, Tenn., who had been previously appointed a missionary, was authorized to go to China as soon as the way is clear.

Mr. W. Butler Harrison, of Lebanon, Ky., was appointed a missionary, and China designated as his field.

Mr. W. C. McCluer, of St. Charles county, Mo., was received under the care of the Committee with the expectation of his being appointed a missionary at some future day.

Rev. S. R. Gammon, Mrs. S. R. Gammon and Miss M. Blanche Dunlap were authorized to proceed to Brazil as soon as arrangements can be made for their journey.

The usual routine business was attended to by the Committee.

News from the East dated as late as August 13th indicated that our missionaries were not in danger at the time.

The appeals for more laborers, sent in by some of our workers are constantly becoming more and more urgent. The destitutions in the lands of darkness are awful. Who will go and work for *Christ?*

The following extracts from letters have been kindly furnished us from the Foreign Missions office :

From Rev. C K. Cumming, Maiko, Japan, dated August 17th, 1894 :

"We are all under many obligations for the kind thoughtfulness at the home office that prompted the message. We, in Japan, are now, in no danger at all. The seat of war is Korea, and we here, have been in no way affected by it, as yet. The success of the Japanese has been so phenomenal heretofore that the idea of our being in danger has not suggested itself. From what we can learn definitely the Chinese have, practically, been driven out of Korea, and the Japanese soldiers have advanced into China beyond Cheefoo, and have actually captured one of the outlying points of defense of Peking itself. On the sea, also, the Japanese forces have been successful. This is what report says ; part of it needs confirmation, as yet. The Japanese talk as if confident of final victory—and their discipline and dash show well in contrast with the lack of discipline and the sluggishness of the Chinese. What the final outcome may be we can't yet tell, of course. We can't tell to what an extent China may finally be aroused and what she may then do. But it does not, at present, seem as if we will be in any danger. However this may be, I again, in behalf of the Mission, express my appreciation, of the thoughtfulness that prompted the cablegram."

From Rev. S. I. Woodbridge, Chinkiang, China, dated August 8th, 1894 :

"Just now China is at war with Japan. The latter is undoubtedly in the wrong in wanting to annex Corea. Several battles have been fought. Japan has a superb army and navy and I think will defeat this country. The Society in China which is always seeking to overthrow the present dynasty is called the Ko Lao Hwei. If China meets with reverses this society will rise against the government. It may be very serious for us all in this part of the country. The poor Chinese are ignorant of nationalities and nationals. Whether the work will suffer remains to be seen. God will over-rule all for His own glory, we may be sure. It may be that the time has come for the overthrow of China. The Lord has been patient so long with these millions of idols and unrighteousness in high places. If a new China does arise it seems to me that our work will be furthered. In the meantime every day brings us news of horrible bloodshed. I am preaching away, anyhow. The summer has been quite hot but is cooler now. You have heard of the death of Mrs. Haden, and little Georgia Graham. Pray for the kingdom and for us."

A letter from Rev. D. G. Armstrong, Jr., of Lavras, Brazil, announces the expected return of himself and wife, and Miss Arianna Henderson to the United States of America. Mr. Armstrong's address after October 1st is to be Sa'em, Va. Mrs. Armstrong's failing health necessitated the change. Miss Henderson returns for a rest after about ten years of faithful work. Her health is not good.

NORTH CAROLINA.

Concord Presbytery :—Met, at Bethphage church on 11th inst. Rev. R. P. Pell, moderator ; Rev. J. A. Ramsay and Ruling Elder S. C. Rankin clerks. Rev. J. M. Rose preached the opening sermon. Presbyterial sermon on Observance of the Sabbath was preached by Rev. A. T. Graham. First church Concord presented a call for services of Rev. W. C. Alexander, of Mt. Airy. The pastoral relation between Rev. D. Munroe and the Newton church was dissolved.

The Centennial of Bethphage Church :—Was observed during the late session of Concord Presbytery. Rev. Dr. Wm. W. Pharr presided over the exercises. Rev. Dr. J. Rumple, a son of the church, preached a sermon and Rev. B. F. Wilson delivered an address. A historical address prepared by Mr. R. W. Fleming was read by Dr. J. L. Lafferty. Addresses were made by Rev. Dr. William W. Pharr, Rev. R. S. Arrowood and others. Bethphage has given five of her sons to the gospel ministry : Rev. J. Rumple, D. D., Rev. Thomas J. Allison, Bev. Walter W. Killough, Rev. J. E. L. Winecoff ; Rev. Thomas E. Winecoff.

In its one hundred years of existence, seven pastors have cared for this church : Rev. John Carrigan, Rev. James B. Stafford, Rev. James Elijah Morrion, Rev. Walter W. Pharr, D. D. ; Rev. William W. Pharr, D.D. ; Rev. R. S. Arrowood, and the seventh and present pastor, Rev. W. M. Shaw. Rev. William W. Pharr enjoyed the longest pastorate, 26 years, and during this time was the trying four years of the late civil war. At the close of the war, Bethphage lost every colored member ; they went out in a body, 40 of them. But long ago, the church recovered from this depletion, and is now in flourishing condition, out of debt, full benches of elders and deacons, four missionary societies, a good Sunday-school, and a large and consistent membership.—[*Extracted from the Charlotte Observer.*]

[Correspondence of the N. C. Presbyterian.]

Whiteville :—We closed an interesting and profitable meeting here last Tuesday evening. Rev. W. H. Evans, of Salisbury, Tenn., a Methodist brother did the preaching. The services were held in the Methodist church. Bro. Evans preaches the Word with great earnestness and simplicity. The good Lord blesses the labors of His faithful servant. The churches in this place were greatly revived.

The entire town was stirred. Twenty-six came out and publicly professed their faith in Christ. Twenty-one of these united with the Methodist church, three with the Presbyterian church, and two will join the Baptist church, at the first opportunity. There are many others, we trust, who will soon connect themselves with the several churches of the place. Bro. Evans will hold a meeting next week, in Bartlett, Tenn., and the prayers of our good people follow him.

[Correspondence of the N. C. Presbyterian.]

Little River Church, Orange County :—We have recently had a very pleasant series of meetings at Little River church. Our minister, Rev. H. S. Bradshaw, commenced services the second Sabbath in August and closed on Friday following. Rev. R. E. C. Lawson arrived on Monday. He came to us in the fullness of the gospel, and his preaching was, "In demonstration of the Spirit and of power." Twenty-three were received into the church. Two by baptism, nineteen on profession, and two by certificate. This church an unusually interesting service on the second Sabbath in September. Rev. T. U. Faucette, of Oxford, preached to a large congregation in the morning, choosing for his subject, "Behold the Lamb of God that taketh away the sins of the world." After which the sacrament of the Lord's Supper was administered. Two persons were received into the church on profession. After a plentiful dinner spread in the grove, the congregation assembled for a second service, conducted by our much esteemed minister, Rev. H. S. Bradshaw. Bro. Faucette was a beloved pastor of this church about twenty years ago. While many faces were new to him, all gave him a cordial welcome, and were delighted to be visited by one that was so near and dear to our parents, and of whom we have heard them speak so often. His stay with us was short, but will be long remembered. May heaven's richest blessings abide with him through the vicissitudes of life.

Sept. 14th, 1894.

[Correspondence of the N. C. Presbyterian]

Peace Institute :—This staunch and beautiful Presbyterian ship glided out upon the voyage of another session last week, with sails full set and cheery colors flying. The corps of teachers is complete, with the valuable accessions of Prof. Darnall (son of the Rev. Dr. Darnall) and Prof. and Mrs. Bryant (formerly of Stonewall Jackson Institute) in the department of music. The student body is large and the number of boarders greater than has been present at any opening for many years On last Sabbath the pastor of the Presbyterian church in Raleigh delivered the opening sermon in the presence of a large congregation from Phil. 3 : 12, "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.' At night another large audience had the pleasure of hearing an admirable and instructive sermon from the Rev. Edward Mack, of St. Louis, upon the soul as the temple of God. Eleven members have been recently added to the church. D.

VIRGINIA.

Rev. James I. Vance :—Of First church, Norfolk has received a call to the pastorate of the First church, Nashville, Tenn.

[Correspondence of the N. C. Presbyterian.]

Charlotte C. H. and Drake's Branch :—Your correspondent, the pastor of the historic church of Charlotte C. H., Va., and of its youngest daughter at Drake's Branch, is *en route* to the Virginia mountains for a brief season of rest and recuperation. This pastorate, begun so happily a year ago has been attended with the blessing of the Good Shepherd, and has been marked by an encouraging degree of success. The present writer, who succeeded the Rev. J. M. W. Elder in the evangelistic work under charge of the First Presbyterian church of your city, assisted on last Sabbath in the installation of this beloved brother as pastor of Bethlehem church, in Charlotte county. The Rev. Dr. C. C. Hersmann, of the Seminary preached a most uplifting sermon from Eph. i. 6. After which his assistant delivered the charges. Thus was formed this sacred and tender relation between a devoted pastor and a noble congregation. Their church building, recently dedicated by the Rev. W. W. Moore, D. D., is one of the handsomest country churches to be found. The pastor and family are living in the nice new looking manse near by, and, as their many friends will be pleased to learn, are well and happy.

SOUTH CAROLINA.

[Correspondence of the N C. Presbyterian.]

Work in Chesterfield County :—Just home from a trip of eight days in Chesterfield county, S. C. Joined teams with a godly Baptist brother in a meeting at Ruby in that county, eight miles north of the court house. It was a central point and the large crowd at the first meeting kept increasing in size and interest to the very last service, which numbered over 600. Twenty-five publicly professed their faith in Christ, and there were near 100 requests for prayers by inquirers each night for the last three nights of the meeting. A good Presbyterian brother of Scotch descent entertained us, though he is not a member of the church, as no Presbyterian church is in reach.

Pee Dee Presbytery, South Carolina, covers this territory. Lancaster and Chesterfield counties offer a fine field for Home Missions. They have some weak organizations which could and ought to be made the basis of an earnest effort to extend Presbyterianism in those counties. The community in which we held the meeting was purely Baptist, and regarded us with suspicion, but, when they found we preached Christ and Him crucified, were attentive and urgent for us to return soon. Would that the South Carolina brethren would put an earnest man in that field. A.

Indiantown in Harmony Presbytery :—The Southern Presbyterian says : We had a gracious visitation of the Holy Spirit at our mid-summer communion at Indiantown church. There was only the simple service of the communion after two days preaching by the pastor. The Church was greatly revived. The whole membership seem to experience the influence, and five were added to the Church on examination ; three came from the Sabbath-school, the other two were reared in the communion, one a young man recently married, the other a young mother of a family, and all seemed to feel deeply the gravity of the step they were taking.

DOMESTIC.

Rev. Dr. S. B. Jones, a noted educator of the Methodist Church, died at Spartanburg, S. C., a few days ago in his 59th year.

Rev. Walter C. Clapp, an Episcopal minister, has become a convert to Roman Catholicism and was received into the Church of the Apostle in New York city. He is 32 years of age and it is supposed will become a priest.

The Independent says : One of the principal items of interest in connection with the Ocean Grove exercises during the past summer has been the completion and dedication of the new auditorium seating about 10,000 people and costing $66,000. It is a beautiful building mostly of glass and iron ceiled with Georgia pine. But the most beautiful thing about it was that at its dedication it was entirely free of debt. It is said to be the largest building anywhere exclusively devoted to Christian worship.

FOREIGN.

A dispatch from Shanghai to the Central News says that the foreign missionaries in the Shin King province are fleeing to New Chwang, fearing violence at the hands of the Chinese soldiers, who, it is reported, are burning Christian chapels.

An Imperial edict of the Chinese ruling powers was issued expressing sorrow at the murder of James Wylie, the Scotch Presbyterian by Chinese fanatics in the Minchwang district. The Viceroy, Li Hung Chang, held the Mandarian commanding in the district responsible for failing to preserve order and protect the foreigners. He was degraded from office and heavily fined. The soldiers who actually assailed Mr. Wylie and the officers in command, who made no effort to prevent the murderous attack, were promptly beheaded by Imperial order. The European protests against this murder were so strong that the Viceroy spared no effort to mete out condign punishment upon all concerned. A further order directs that the mission house which was destroyed by the fanatics shall be rebuilt at the public cost, and that a special tax shall be levied on the district for affording a pecuniary recompense to the relatives of Mr. Wylie.

MEETINGS OF PRESBYTERIES.

Memphis Presbytery : The matters of Licensure and Ordination and Evangelists in Foreign Fields were postponed to spring meeting. After free discussion a proposition from the Presbytery of Western District for consolidation with this Presbytery was agreed to and an overture to Synod anent the matter was adopted. Messrs. Percy Irwin, J. O. Shelby and W. R. McCalla were received as candidates for the ministry. In view of the recent lynching atrocity within the bounds of the Presbytery resolutions were adopted bearing "most emphatic testimony against any and every attempt on the part of individuals te take the law into their own hands," and stating that "so long as we are blessed with an organized government and the forms of law all forms of mob rule are crimes against God and the State, and directly subversive of morality and civil order."

Presbytery of Augusta : At a special meeting on Sept. 4th inst., Rev. Dr. James Woodrow was dismissed to unite with the Presbytery of South Carolina. In dismissing him the Presbytery unanimously expressed :

1st. Its high appreciation of his great learning and ability, his conscientious regard for the law of the Church and unwavering fidelity to every duty, his abundant labors and distinguished services in the cause of Christ, his purity of character and devoted piety.

2d. Its profound regret that his honored name is no longer to appear upon the roll as one of its members.

3d. Its abiding respect and love for him, and the earnest prayer that the blessing of God may rest upon him in his new relations.

Concord Presbytery : Minutes from the stated clerk have not yet come to hand, but a few jottings of proceedings are given in the column of "Religious Intelligence."

UNION SEMINARY MAGAZINE.

This is a magazine published by the students of Union Theological Seminary, Hampden Sidney, Va. It is just entering upon its sixth year. During these six years it has become an almost indispensable part of the seminary. The magazine has just come under a new management which proposes to make it more emphatically a seminary magazine than ever before. It is their purpose to have more contributions from the faculty and those connected with the seminary, who are specialists in their several departments. To this end Dr. W. W. Moore has again kindly consented to favor the magazine with a series of his delightful articles extending through the entire year. The general subject of this series will be, "The Testimony of the Ancient Monuments to the Truth of the Bible." These articles will be invaluable to every Bible student.

There will also be another series extending through the entire year by the Rev. Dr. T. C. Johnson, Professor of Ecclesiastical History and Polity. The general subject of this series will be,' 'The Organization of the Individual Church in the New Testament Times." Those who have read the vigorous articles from Dr. Johnson's pen in our Church papers recently know that there is a treat in store for the magazine readers this year. Besides these regular series there will be articles from the other members of the Faculty. We give a partial list of the articles which will appear in the September-October number.

"Conditions of Success in the Gospel Ministry." Rev. T. R. English, D. D. ; "Reminiscences of John Randolph," Rev R. L. Dabney, D. D., LL.D ; "The Cruciform Corroborations of the Early Na ratives in Genesis," Rev. W. W. Moore, D. D., LL.D. : "Were Infants Members of the New Testament Church ?" Rev. T. C. Johnson, D. D.

Besides these there will be many shorter articles making altogether a magazine of seventy-two large pages of reading matter, this makes a very valuable magazine—well worth the subscription price which is only the nominal sum of one dollar per year.

The magazine is in such a financial condition that it needs additional subscribers. It does not beg but gives "value received." Are there not many among the friends and alumni of the seminary and in the Church at large who will come up lo the help of this whole enterprise on the part of the students ? All subscriptions should be addressed to

W. L. LINGLE, Business Manager,
Hampden Sidney, Va.

NOTICE.

Ministers and elders who expect to attend the approaching meeting of Wilmington Presbytery, to be held at Hebron church, in Duplin county, commencing the 11th of October will please notify me at once at Kenansville so that homes may be provided in advance, and it is absolutely essential that those who propose to come by public conveyance should thus notify me; as the church is twenty-two miles from the depot and conveyances will be provided only for those who notify me of their intention of coming. Delegates will be met at Magnolia on the W. and W. road on Wednesday evening the 10th, carried out to Kenansville to spend the night, and over to the church next morning. Those who come by public conveyance may expect to remain until Monday morning, as it will be impossible to get them back there before that time, and it is to be hoped that delegates will take due notice thereof and govern themselves accordingly. We hope to have a full meeting of Presbytery as all will be amply provided for.

J. D. STANFORD.

September 14th, 1894.

Cash Receipts Synod's Orphans' Home. Aug, 1894.

FOR SUPPORT FUND.

From L A S., Steel Creek church, $5.00 ; S S., Salisbury church, 6.34 ; S S., Mocksville church, 4.47 ; S S., Statesville church, 6.85 ; S S., Concord church, 4.08 ; S S., Washington church, 2.00 ; Dr. Geo. A. Graham, 10.00 ; S S., High Point church, 5.00 ; S S., Hickory church, 3 15 ; Rev J C Kennedy, .50. Total Support Fund, $47.38.

FOR PRESS FUND.

From the following in subscriptions of 50 cents each :

From Earl Detter, .50 ; Mrs J D McMillan, .20 ; Mrs W W Young, .25 ; Miss Lane Hagar, .50 ; Mrs R A Dunn, .50 ; Mrs R H Dalton, .50 ; Miss Lula Love, .50 ; MrsJL Wagner, .50 ; S R Neal, .20 ; J L Choat, 1.00 ; Mrs S M Patterson, .50 ; Mrs W H Lippard, .50 ; Mrs C A Davis, 1.00 ; J P Coley, .50 ; Mrs M L Potts, 3.00 ; Rev E L Siler, .50 ; Mrs J H Wiseheart, .20 ; Miss Lena Knox, .50 ; Miss Nora Belle Wilson, .25 ; Mrs S O Dickson, 1.00 ; W M Dayvault, .50 ; Mrs Arthur Finley, 1.00 ; Miss Lottie Denny, .50 ; M G McKay, .50 ; Miss Bertha Knox, .25 ; Miss Kate B Lilly, .50 ; M K. Hill, .13 ; Miss N J Hipp, 1.00 ; Mrs Alice Woodruff, .50 ; Mrs Mary Datson, 1.00 ; Miss Jennie Austin, .50 ; Miss M F Dedmon, .50 ; Mrs A L Seagle, .25 ; Mrs J A Stikleather, .22 ; S A Kerr, 1.00 ; J D Wilson, 1.00 ; J E Rawls, .50 ; Mrs M M Dimmock, .50 ; Rev D T Towles, .50 ; W M Cavin, .50. Total Press Fund, $23.95.

JNO. E. OATES,
Treasurer.

Charlotte, N. C., Aug. 31st, 1894.

TEMPERANCE SCHOOLS.

The laws of North Carolina require the public schools of the State to use text books which will set before the pupils the nature of alcohol drinks and the ruinous physical effects of their use. It is a good law, but the impression abroad is that it is not observed by county superintendents. We do not know how this is. Instil temperance knowledge into yonr children and the barrooms will go. Here is the law :

[Laws of N. C. session of 1891 ; pages 154, 155 ; chapter 169.]

"Section 1, That the nature of alcoholic drinks and narcotics, and special instruction as to their effects uoon the human system, in connection with several divisions of the subject of physiology and hygiene, shall be included in the branches of study taught in the common or public schools of the State of North Carolina, and shall be studied and taught as thoroughly and in the same manner as other like required branches are in said schools, by the use of text books in the hands of pupils and orally in case of pupils unable to read, and shall be taught by all teachers and studied by all pupils in all schools in this State supported wholly or in part by public money."

"Sec. 2. That the text books used for the instruction to be given in the preceding section for primary and intermediate grades shall give at least one-fourth of their space to the consideration of the nature and effect of alcoholic drinks and narcotics, and the text books used in the highest gaades of the public schools shall give at least twenty pages to the consideration of this subject."

Sec. 3. That no certificate to teach in the public schools in this State shall hereafter be granted to any applicant who has not passed a satisfactory examination in the study of the nature of alcoholic drinks and narcotics and of their effects upon the human system, in connection with the several divisions of this subject of relative physiology and hygiene."

"Sec. 4. That it shall be the duty of the proper officers in control of any school described in the first section of this act to enforce the provisions of this act, and any such officer, school director, committee, superintendent or teacher who shall refuse or neglect to comply with the requirements of this act, or shall neglect or fail to make proper provisions for the instruction required and in the manner specified by this act for all pupils in each and every school under his control and supervision, shall be removed from office and the vacancy filled as in other cases."

"Sec. 5. This act shall be in force and effect from and after the first day of August, eighteen hundred and ninety-one.

Ratified the 27th day of February A. D., 1891."

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

COMPARATIVE STUDY OF THE GOSPELS.

No effort to construct a continuous narrative of the Saviour's life has proved entirely satisfactory. Nor will this appear strange when it is remembered that no one of the Gospels gives a full account of his life, and that no one of the evangelists was careful to follow closely the chronological order. John's narratives are most nearly chronological in their order, but he limits his record to accounts of particular events or occasions in the life of Jesus, and hence is quite incomplete. In view of these things, it is only by the most careful comparison of the Gospel records with each other, and with other historical records, that we can reach anything like a connected account of what Jesus did and taught. The object of this article is to give some hints as to how the Gospels may be studied and compared by those who wish to follow the life of Jesus continuously.

Any attempt to determine either the exact period or the length of Jesus' life, will bring to notice the fact that the Gospel records are very meager both in chronological data, and in references to persons and events of contemporaneous history. The only chronological data given by Matthew are his references to Herod the king, to Archelaus, to Herod the tetrarch, to Pontius Pilate, and to Caiaphas the high-priest. In no place does he assist us by naming any particular year. Mark gives still less. He speaks of Herod the tetrarch, whom he names, Herod the king, and of Pilate the procurator. Luke is more specific. He speaks of Zacharias "a priest of the course of Abijah;" gives the length of time between the announcement to Elizabeth and that to Mary; mentions a decree of Cæsar requiring a census of the empire; gives the fifteenth year of Tiberius Cæsar as the year in which John Baptist began baptizing; gives the age of Jesus at the time of his baptism; speaks of Herod the tetrarch, and of Annas and Caiaphas as high priests. John mentions only Pilate and Caiaphas. Besides this he gives certain data, and indeed all that we possess, to assist in determining the length of Jesus' ministry; there are three passovers, mentioned by name, a feasts of tabernacles, a feast of dedication, and "a feast of the Jews," the name not given, perhaps a passover. All of these occurred during his public ministry.

A comparison and combination of these data, furnish the basis on which to construct a theory both as to the time and the length of Jesus' life. By a careful comparison of these statements with each other, and with contemporaneous Roman and Jewish history and customs, we can reach quite satisfactory results.

Turning to a study of the record of the events of Jesus' life, we find occasion for the most careful comparison. This is clearly shown by an examination of the records of his birth. Only Matthew and Luke give any assistance here; but their records are quite different. Matthew tells us only of the visit of the angel to Joseph, of the birth at Bethlehem, of the visit of the Magi, of Herod's persecution, and of the flight to Egypt and the return to Nazareth. Luke gives quite a different record. He mentions the annunciation to Zacharias at Jerusalem, and that to Mary at Nazareth six months later; the visit of Mary to Elisabeth; the birth of John Baptist; the occasion of Joseph and Mary's presence at Bethlehem; the birth in the stable; the visit of the shepherds; the circumcision; and the presentation at the temple. The only fact mentioned by both is the birth at Bethlehem.

A comparison of these two records raises the question: Where in Luke is the place for the events connected with Jesus's birth as recorded by Matthew? There is much confusion here in the minds of Bible readers We have heard persons speak of the visit of the shepherds, and of the Magi, as though they occurred on the same night. A hymn in a recent Christmas exercise, after speaking of the visit of the sheperds, says:

"Wonderful was the star in heaven
Guiding the *Magi* to the *stall*,
Where in a crude and lonely manger
Jesus was born the Saviour of all."

(Italics are mine.) The Magi did not come to the stall. A comparion of the Gospel records reveals the reason for the mistake. Matthew says nothing of the shepherds, and Luke says nothing of the Magi; but Luke says that the visit of the shepherds was on the night of the birth, while Matthew says the coming of the Magi occurred, "When Jesus was born in Bethlehem." These records, if not carefully compared with other statements, very easily lead to confusion. But when it is discovered that we are told by Luke that Jesus was born in a *stable*, and by Matthew that the Magi found him in a *house*, we may see that here is at least a hint that the visits did not occur on the same night. This hint is strengthened by the fact that when Mary presented Jesus in the temple forty days after his birth, she came with "a pair of turtledoves or two young, pigeons" the offering of the poor; it seems reasonable that if previous to this time she had received the "gold, frankincense, and myrrh," she would have been able, as she certainly was disposed, to come with the offering prescribed in the law (see Lev. 12). These, with other considerations, render it quite probable that the events of Matthew 2, find their place in Luke 2:39, following the return from Jerusalem to Bethlehem not mentioned by Luke; Luke omits any reference to the flight to Egypt.

If we turn to study the records of the events of the public life of our Lord, we shall find abundant need, and reward as well, for the most careful comparison. In Matthew 3:13 to 4:11; Mark 1:9-13; Luke 3:21, 22, and 4:1-13, we have the record of the baptism and temptation of Jesus. The verses immediately following those cited seem to say that, after his temptation, the Lord entered immediately upon his Galilean ministry. This impression will be heightened by the statement of John 1; 43, that Jesus went to Galilee immediately after the occurrence of events that were evidently closely connected with his baptism. But a study of John 1:19 to 4:54 will render it quite clear that neither one of the returns to Galilee there mentioned by John is the return mentioned by the synoptists as above cited, but that the return mentioned by them occurred later. In defense of this position, note the following: In John 1:19 to 4:54 we have what is quite surely a continuous narrative; but this narrative begins, evidently, with events immediately connected with Jesus' baptism and temptation, before he had secured any disciples, and while John was yet engaged in baptizing at Bethabara, or Bethany, beyond Jordan; it closes with Jesus at Cana in Galilee, with John very evidently yet engaged in his work, though having removed to "Ænon near to Salim" Within the period covered by this narrative of John, Jesus had visited Cana in Galilee, and Capernam also; returned to Jerusalem to a passover; from thence went into Judea, where for some time he taught and baptized; went thence through Samaria to Cana in Galilee a second time. All this seems to have been done while John was yet teaching and baptizing. But the return to Galilee mentioned by Matthew and Mark, as above cited, which was quite surely the same as that mentioned by Luke, was occasioned by the fact that "John was cast into prison," and hence after his work had closed. These considerations lead to the conclusion that there is a break in the narratives of Matthew, Mark, and Luke, immediately after their record of the baptism and temptation, and that the connection is to be supplied by that which we find in John 1:29 to 5:47, which leaves Jesus again at Jerusalem. Hearing at that time, very probably, of the imprisonment of John, he withdrew from Jerusalem, and with his disciples returned and entered upon his Galilean ministry, as Matthew, Mark, and Luke declare.

There is evidently a break also in John's Gospel, at the close of chapter 5. In this chapter, we see Jesus at Jerusalem, as above stated, while chapter 6:1 presents him crossing the sea of Galilee. But by a little care we can supply the gap quite satisfactorily. A comparion of Matthew 14:15-33; Mark 6:34-53; Luke 9:10-17, and John 6:1-21, shows clearly that these are parallel records, each being an account of the feeding of the five thousand. This shows where John 6:1-21 fits in the synoptic Gospels, and gives us the record of Matthew 4:11 to 14:15, and the corresponding parts of Mark and Luke, with which to supply the break in John. That this disposition of the material furnished by the synoptists at this place is allowable, is rendered reasonable by the fact that, while they show that the feeding of the five thousand occurred after the death of John Baptist, they show as well that the beginning of the connected record dates back to while he was yet living, and that the events by them recorded transpired in the intervening period. If this arrangement of material is correct, then between the close of John 5 and the first verse of John 6 there was an interval of about a year *

* * * * * * * * *

As to a method of studying, comparatively, the Gospel records, I may suggest that I have found, for myself, the best plan to read each Gospel separately, and make a complete list, as I read, of every event mentioned by each writer, along with any chronological data furnished; then, with this and a good reference Bible, compare the records, watching carefully for the slightest variations in expression which may indicate special shades of meaning. I do not think any study more remunerative to the Bible student than the most careful comparison of the Gospel records.

May we all, as we study, be led to believe ever more fully that "Jesus is the Christ, the Son of God;" and, believing, we shall "have life through his name."—*Rev. C. J. Kephart, in Sunday School Times.*

*This is upon the theory that the feast of John 5:1 was a passover, as the writer thinks is probable.

Prize Questions.

ANSWERS TO QUESTIONS OF SEP. 6.

97. The smiting of the Rock, Ex. xvii. 6; 1 Cor. x. 4.

98. Any four of the following, with the references given, or other suitable ones: *Rain*, Ps. lxxii. 6; Ezek. xxxiv. 26. *Dew*, Hos. xiv. 5; *Wells*, Is. xii. 3; John iv. 14; *Fountains*, Jer. ii. 13; Rev. vii.17; *Streams* or *Rivers;* Ps. i. 3; Jer. xvii. 8; Ezek. xlvii. 12; Rev. xxii. 1; *Pools*, Is xli. 17, 18.

[The "still waters of Ps. xxiii. 2, is not really a different form from running streams; the true idea is give in the margin. It is waters that *bring* rest rather than waters *at* rest. But as our translation is misleading the answer is admitted. We had no idea of going into different *conditions* of water such as ice, snow, frost, vapour, but where they really set forth spiritual blessings these answers are admitted as correct; but none of those given really meet that test except the reference to snow in Is. lv. 10, and in i. 18—though this latter is very different from the intent of our question. The answers that referred to Baptism, Water of Separation, etc., entirely miss the meaning of the question.]

99. a. By its cleansing power, Ezek. xxxvi. 25-27; 1 Cor. vi. 11; Tit. iii. 5.
b. By its power to quench thirst and so to sustain life. Is. lv. 1; John iv. 14; Rev. xxii. 17.

[The answers—Regeneration, and Remission of sins, etc., show *what* is set forth, but do not tell *how* water sets forth these things.]

Correct answers have been received as follows:

Olive Wilson, 96.
Beatrice T. McEachern, 97, 98, 99*
Bettie Overcash, 97, 98, 99 a.
Willie Arrowood, 97, 98 (3), 99.
Estelle McIver, 97, 98 (3), 99 a.
D. R. Johnson, 97, 98.
Miriam McFadyen, 97, 98.
Chas. E. McMillan, 97, 99.
Isabelle Robeson, 97, 98, 99*.
Mary McIntyre, 97*, 98 (3)*.
Robbie McIntyre, 97*, 98 (3)*.
Chas. P. Russell, 97, 98, 99 a.
Flora C. McNeill, 97, 98, 99*.

*Half value: only reference, or no reference, or defective reference.

NEW QUESTIONS.

101. In which Gospel do you find the only account of the Lord's ministry in Judea?
102. In which one do you find the only account of the ministry in Perea?
103. Which Gospel refers most to the fulfilment of O. T. prophecy?

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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Our Candidates.

Are new returning to their studies, and are needing some assistance. We are not asking for a collection, because it would be out of time. We wish to say simply, if any of our churches or individuals have on hand any money for education, it would be of great help to our candidates just now.

E. M. RICHARDSON,
Secretary.

The Cape Fear and Yadkin Valley Railway Company will apply tariff circular 1582 in the sale of round trip tickets to Garland, or Tomahawk, on occasion of meeting of the Eastern Baptist Association of North Carolina. Tickets to be sold Oct. 8th and 9th, final limit October 13th, continuous passage in each direction.

The same road on account of the meeting of the N. C. State Association of Democratic Clubs will sell tickets to Greensboro, Sanford and Fayetteville—tickets on sale Sept. 18th, 19th and 20th—final limit 22d. The following rates will govern from competitive points to Raleigh, N. C., viz: Fayetteville, $4.00; Greensboro, $4.05; Rural Hall, $5.65; Maxton, $5.45; Wilmimington, $6.65.

SECULAR NEWS.

NORTH CAROLINA.

Monroe Journal: We are told that the army worm is already doing much damage to fodder and grass in different parts of the county. In the Walkersville neighborhood the worm is playing havoc with the fodder. Many people, we are told, are pulling their corn before it is ripe in order to save it.

Raleigh Visitor: There are 559 inmates on the roll of the western hospital for the insane at Morganton. The foundation is being laid for a cottage designed to accommodate about 40 additional female patients.

Asheville Citizen: I. L. Crook, 6 feet and 8 inches high, left a Burbank potato at the Citizen office to-day which is only a trifle smaller than himself. The potato was raised on Mr. Crook's farm on Dick's creek, Leicester township, and he raised 150 bushels of them on one acre. The sample weighs 33 ounces, and when dug had branches running off toward Haywood, Madison and Henderson counties.

DOMESTIC.

Two families dining together at Tampa, Fla., last Sunday partook of ice-cream made from condensed milk. Members of both families were taken violently ill and it is thought two of the children will die.

Hugh Brown sued the Norfolk and Western Railroad Company for $20,000 damages for loss of his right arm in their service. The jury awarded $10,000.

The planters of Mississippi are represented as much depressed at the outlook for cotton. Heavy and incessant rains have caused rust, rotting, shedding and sprouting of bolls.

A cyclone blew a train of cars from the track on Cairo branch of the Iron Mountain road in Missouri. Two men were killed and a score of people injured, many of them fatally. This is the account: The train and the cyclone met, and the wind lifted the entire line of coaches and landed them at a distance of 20 feet from the track, almost turning them completely over. Those who were not hurt seriously hastened to free themselves and rescue those who were not so fortunate. While these efforts were making fire broke out adding to the terrors of the occasion.

A wealthy cotton firm of New Orleans sued the Illinois Central Railroad for $500,000 for loss of cotton by fire. The claim was the fire originated by sparks from a switching engine. The judge decided that the burden of proof rested with the claimants and they did not meet the requirement.

A boy ten years old, son of Ferdinand Ward (of the famous firm of Grant and Ward) and living with his uncle at Putnam, Conn., was kidnapped on Thursday of last week while on his way to school. He was recovered from two men in a buggy at Webster, Mass., and the men captured. The boy will come into possession of $80,000 when he becomes of age.

Congressman Morse, of Massachusetts, was sued by Helen M. Cougar, a woman's suffrage advocate, for $25,000 damages. The verdict was in favor of the defendant.

About $60,000 has been collected in Minnesota for the benefit of the sufferers by the forest fires in that State.

A special to the N. O. Picayune from Scranton, Miss., says: A new and unforseen danger threatens the pine forest of the western portion of Jackson county. News has just been received from Vancleave that a small caterpillar that travels in crowds like the army worm has attacked the pine trees, completely denuding them of foliage. It is said that they congregate in such immense numbers that the limbs of the smaller trees bend beneath their weight. One gentleman informed the Picayune reporter that he has seventy-five acres of timber land. He estimates half of the trees have been attacked and covered with worms. They appeared about twelve days ago and are traveling southeastward. So far, it cannot be definitely stated whether they will destroy the timber or not.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On Aug. 22d, in First Presbyterian church, Decatur, Ala., by Rev. T. J. Allison, Mr. JOSEPH N. MACKEY, of Memphis, Tenn., and Miss LILY MINTO, of Decatur, Ala.

On Sept. 2d, at Brittain manse, by Rev. G. A. Hough, Mr. A. W. DICK and Miss SUSIE BABER—all of Rutherford county, N. C.

On Sept. 5th, at the residence of the bride's father, Maj. Jas. A. Miller, by Rev. G. A. Hough, Mr. JOSEPH B. THOMPSON, Esq., of Purcell, Indian Territory, and Miss MARY MILLER.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies &c. And we charge for over 10 lines at rates of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

At the home of his father, Mr. C. M. Varner, Mill Bridge, N. C., Aug. 26th, 1894. Mr. NEELY HAYWOOD VARNER. We have one treasure less on earth, but we have the hope that we have one more in heaven.

At her home in Wytheville, Va., Sept. 8th, 1894, JULIA COMLY BARCLAY, wife of Dr. J. V. Haller, and eldest daughter of Rev. T. P. Barclay.

Near Philadelphus, N. C., on Sabbath morning, Sept. 2d, 1894, LUTHER BUIE, son of H. B., and Julia A. Ashley, aged 2 years, 6 months and 29 days. "Of such is the kingdom of God." Raleigh Christian Advocate please copy.

God in His mysterious Providence has called from a thrice stricken family, in the midst of his usefulness, JESSE LEE KENNERLY, in the 28th year of his age; the stay and support of his mother, "and she was a widow." He was one of the few who discard the pleasures of youth and devote their time to the comfort and support of others. The church and Sabbath school of Mooresville have lost a faithful member and the community a kind and obliging neighbor.

FRIEND.

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Near CHARLOTTESVILLE, VA.
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WEEK ENDING, SEPT. 19, 1894.

SPIRITS TURPENTINE: Has been quiet throughout with nothing reported as doing.

ROSIN: Strained 85 cents and Good Strained 90 cents throughout—firm.

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TAR: Firm at $1.15.

TIMBER: No receipts of new timber. Old taken as it comes in at rather better prices.

Resolutions of Respect.

The following resolutions were adopted by Wilmington Lodge, No. 139, I. O. O. F.:

WHEREAS, The Great Ruler of the Universe has, in His infinite wisdom removed from our midst our worthy and esteemed brother NEILL GRAHAM; and

WHEREAS, Having been a worthy member of this lodge from the time of its organization, makes it fitting that we show our appreciation of him: and therefore

Resolved, That his upright and manly character will be ever held in remembrance.

Resolved, That by his death, in early manhood when life is so sweet, this lodge has lost a good member and his relatives a kinsman of whom they should feel proud

Resolved, That a blank page of our minute book be dedicated to his memory and the date of his birth, and date of his death be inscribed thereon.

Resolved, That we extend our heartfelt sympathy to his relatives and friends, and that a copy of these resolutions be sent the family of our deceased brother.

R. J. JACOBS,
G. S. LEGRAND,
M. L. STOVER.

LAW SCHOOL,
University of North Carolina.

——)o(——

Forty-second regular Session begins September 5th, 1894. Fourteenth Summer Session begins July 2d, 1894. For particulars, address JOHN MANNING, LL. D., Chapel Hill, N. C

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COLUMBIA, S. C.

FALL SESSION BEGINS SEPTEMBER 19, 1894.

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The Presbyterian.

FOR THE FAMILY.

NOW I LAY ME DOWN TO SLEEP.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there
The firelight shadows fluttering go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes: "Now I lay me down to sleep."

And, somehow, with that little prayer
And that sweet treble in my ears,
My thought goes back to distant years
And lingers with a dear one there;
And, as I hear the child's amen,
My mother's faith comes back to me,
Couched at her side I seem to be,
And mother holds my hands again.

Oh! for an hour in that dear place!
Oh! for the peace of that dear time!
Oh! for that childish trust sublime!
Oh! for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone
Sweet magic of that treble tone—
And "now I lay me down to sleep"

—*Eugene Field, in Chicago News.*

Items for Lady Readers.

Celia Thaxter, the poetess, died suddenly at the Appledore House, Isle of Shoals, on Sunday night, August 26th. She was born in Portsmouth, N. H., June 29th, 1835. When a girl she went with her father and mother to live at the lighthouse on White Island, and she has never willingly left the ocean since. The family moved from the lighthouse when she was ten years old, but they went to another island, Appledore, Isle of Shoals. In 1851, when only sixteen, she married the late Levi Lincoln Thaxter, her guardian and teacher, a Browning scholar. She then went to the mainland to live, but always returned to Appledore in summer. In speaking of her writing she once said: "I never sought the public ear, but writing and publishing were forced on me. I had written some verses in pencil on an envelope I happened to have in my pocket and sent them to a friend, a lady whom I knew sympathized with my homesickness for the sea. She gave them to a relative connected with the Atlantic; he handed them to James Russell Lowell, then editor of the magazine, who christened them "Landlocked," and quietly printed them in the Atlantic without a word to me, and the first thing I knew I saw my verses in print, to my profound astonishment. After that I had to write, for my kind friends, James T. Fields and John G. Whittier, and others insisted on it. 'Write—thee must—it is thy kismet,' said the great, good poet, and so I did."—*Banner.*

Founding of the King's Daughters.—"How little did we dream in 1886 of what 1894 would bring forth; that 'In His Name' would be on hospitals, over day nurseries, the motto of our kindergartens, the token of innumerable works of love. Behold what God had wrought," so writes Mrs. Margaret Bottome, president of the order, in one of her delightful "Heart to Heart Talks." Mrs. Bottome was president of the first circle of ten ever organized. Mrs. Théodore Irving suggesting the name of the service, "The King's Daughters," telling the assembled girls: "You are all daughters of the king, only some of you are naughty daughters, but still his daughters." "I love to think;" continues Mrs. Bottome, "that since she has passed into the beautiful beyond, that it was she who suggested the name, for it is not difficult for her now to see the Daughters of the King in Japan and India and China—yes, in all this world, for the little silver cross with 1886 on it belts the world to-day. It was Mrs. Mary Lowe Dickinson who suggested the silver cross as a badge of the order, and so the beautiful story of the founding of a great order is told."

Apropos of the war in progress between China and Japan, a great deal of interest is manifested by women generally as to the character of the present empress of Japan. It is not generally known that the empress, who recently celebrated her wedding, is not only a very plain woman but a very intellectual one, with great strength and beauty of character. Her particular hobby is the Peeresses' School, which she has established in Tokio.

Women Druggists.—Nearly 400 women in the United States are graduates of pharmacy, and a majority of them have charge of hospital drugrooms, or are engaged as dispensary clerks in large drug stores. A large wholesale drug store in the North employs a woman as buyer, in which capacity she travels over Europe.

Things Useful.

Flat-irons will not yellow linen if they are first rubbed on a cloth saturated with kerosene.

Butter put into clean pots and well surrounded with charcoal will keep good for twelve months.

All traces of mud can easily be removed from black clothes by rubbing the spots with a raw potato cut in half.

Minced Ham on Toast.—Mince finely a half-pound of ham, already cooked, and mix with anchovy boned and washed. Add a little cayenne and pounded mace; beat up two eggs and mix with the mince, and add just sufficient milk to keep moist; make it quite hot, and serve on small rounds of toast or fried bread.

Cream Biscuit.—Beat the yolks of six eggs and six ounces powdered white sugar together for fifteen minutes, add a little essence of vanilla and three ounces of flour, mix all gently together, then add to the mixture a gill and a half of thick sweet cream that has been beaten to a froth, stir lightly together, then fill small paper cases with the mixture (these cases are sold under the name of rameqiun casas.) When the cases are filled dust the biscuit over with white powdered sugar and bake in a moderate oven. These are nice either hot or cold.

As fritters bananas are excellent. Sliced, fried and sprinkled with powdered sugar in the old Creole way, they are very good. Made into a pudding by slicing them, placing a pudding dish with alternate layers of sponge cake, the whole being soaked with beaten egg and baked, they are not to be despised. Preserved bananas are also delicious. Boil together a pound of sugar, a half pint of water, the juice of one lemon and one orange. Skim this, and when it is syrup-like put in six peeled bananas, sliced in two. Cook for about twenty minutes and serve cold. To bake bananas loosen the skin, so that the fruit may be slipped out, but do not take it out until after the baking, which must last a half hour. Then remove the loosened skins and cover with a sauce made by boiling half a cup of water five minutes, and adding a teaspoon of butter and the juice of half a lemon.

HEALTHY CHILDREN



come from healthy mothers, and mothers will certainly be healthy if they'll take Dr. Pierce's Favorite Prescription. Nothing can equal it in building up a woman's strength, in regulating and assisting all her natural functions, and in putting in perfect order every part of the female system.

"Favorite Prescription" is indeed the "Mothers' Friend" for it assists nature, thereby shortening "labor."

Tanks, Cottle County, Texas.

DR. R. V. PIERCE: *Dear Sir*—I took your "Favorite Prescription" previous to confinement and never did so well in my life. It is only two weeks since my confinement and I am able to do my work. I feel stronger than I ever did in six weeks before.

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TRAINS GOING SOUTH.

Dated July 8, '94.	No. 23 Daily.	No. 35 Daily.		No. 41. Daily.
	A. M.	P. M.		A. M.
Lv Weldon	11 52	9 27		
Ar R Mount	1 02	10 20		
	P. M.			
Ar Tarboro	2 40			
Le Tarboro	12 25			
	P. M.	P. M.		
Lv R Mount	1 02	10 20		6 00
Lv Wilson	2 08	11 01		
Lv Selma	2 58			
Lv F'y'ville	4 35	12 51		
Ar Florence	7 25	3 00		

	No. 47 Daily.			
	P. M.			A. M.
Lv Wilson	2 18			6 35
Lv Goldsboro	3 05			7 20
Lv M'gnolia	4 16			8 29
Ar Wilm'tn	5 50			10 00

TRAINS GOING NORTH.

Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.		P. M.	
Lv Florence	7 30		7 25	
Lv F'y'ville	10 25		9 30	
Lv Selma	12 08			
Ar Wilson	1 00		11 27	

	No. 48 Daily			
	A. M.			P. M.
Lv Wilm'tn	9 00			7 00
Lv M'gnolia	10 40			8 33
Lv Goldsbo'	11 55			9 40
Ar Wilson	12 40			10 27

	No. 78 Daily.		No. 32. Daily.	
	P M		P. M.	P. M.
Lv Wilson	1 10		11 27	10 32
Ar R Mount	2 13		12 05	11 15
Ar Tarboro	2 40			
Lv Tarboro	12 25			
Lv R Mount	2 13		12 05	
Ar Weldon	3 19		12 58	
	P. M.		A. M.	

†Daily except Monday. ‡Daily except Sunday.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m; arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R. R leave Latta 6 50 p.m. arrive Dunbar 8 00 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m Returning leaves Clinton at 7 20 p m, connecting at Warsaw with main line trains.

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And points out the hours with its two pretty hands;
The one shows the minute and the other the hour
As often we see in the high church tower.

The pendulum swings inside the long case
And sends its two hands round its neat little face,
It never should go too slow nor too quick,
But swing to and fro with a tick, tick, tick.

So must I, like the clock, my face happy and bright,
My hands quick in motion must always do right;
My tongue must be guarded to speak what is true!
Wherever I go and whatever I do."

—*Our Little Men and Women.*

Allan's Sermon.

One rainy Sabbath, too wet for Johnnie to go to church, his parents left Allan at home to take care of him. The playthings were all put away except kitty; so Johnnie played with kitty until he made her angry by taking her up by the ears, as Allan took up his rabbits. Then she jumped out of the window, and Johnnie saw her no more that morning.

"Allan," he said, "I wish I could just go and look into my box of playthings. I won't take out one. I just want to look at them; that wouldn't be breaking the Sabbath, would it?"

"It would be going into temptation," said Allan; "and you know you prayed this morning, 'Lead us not into temptation.'"

"O dear!" sighed Johnnie, "then I wish I was at church."

"Come," said Allan, "I will preach you a little sermon."

"Well," said Johnnie, "I will listen."

So Allan took the great Bible and found this text, which was so easy that Johnnie could read it himself, "I am the door."

"Here is a little text for a little boy who is four years old," said Allan, "for it has just four words in it, one for every year.

"The first word is 'I.' That has only one letter in it. This means the Lord Jesus, the good Saviour who loves little children.

"The second word is 'am.' That has two letters in it. When Jesus says, 'I am the door,' of course he doesn't mean that he is a door like that you shut just now; but this little sermon is to show how he is like a door.

"The third word is 'the,' which has three letters. Jesus says the door because there is only one door into the kingdom of heaven.

"The fourth word is 'door,' which has four letters in it. A door lets people into the house; and if there was no door, they could not get in. So the Lord Jesus lets his people into the kingdom of heaven; and if it was not for him, they could not get in at all. A door keeps out the rain and the dogs and the thieves, and so Jesus keeps away all evil and hurtful things out of his beautiful heaven.

"Now, when you want to go into a house, you go straight to the door; and so, if want to go into the kingdom of heaven, we must go to Jesus and ask him to let us in."

So Allan knelt down, and little Johnnie by him, and they prayed to the dear Lord to make them his own good children, so that they might go into his beautiful city when they should leave this world.—*Union Gospel News.*

How Kittie Took Care of Her Mother.

It was very dismal when Kittie opened her eyes that winter morning, and saw that her mother was still in bed, and looking very ill.

"Are you sick, mamma?" she said, touching her face with her soft hand.

"Yes, Kittie, I feel real sick; my throat is that sore and all filled up like." Then she closed her eyes again. Kittie was a brave little girl, and so, though it was very cold, for the fire was quite out, and the sun, which usually shone in so bright and warm, was hid behind the clouds, and the whirling snow filled the air, and the wind blew in all about the loose windows and came under the door, she hopped out of bed and hurried on her clothes. She put on her outside sack, too, and then ran to the stove and tried to kindle the fire. But the wood would not burn, for it was damp as well as large.

"Oh," thought Kittie, "if I only had some kindling." And then in a minute she had some in her hand, for she remembered her one little treasure a pretty little butter-box which she had picked up in the street. She meant to cover it sometime for a work-box, and put her little thimble and spool of thread in it, and take it to the evening school as the other girls did. But now she gladly broke it into bits, and oh, how quickly it lighted up, and the big sticks caught fire, and soon there was a fine blaze. Pretty soon the kettle boiled, and Kittie made the tea and carried a cupful to her mother, who raised up a little and tried to drink it, and felt a little better.

"Now, mamma" said Kittie, "what shall I do next?"

"I don't know," said Mrs. Burns, sinking back on the pillow; "try to keep warm, my darling', and eat a bit of breakfast."

She looked very ill, indeed, and Kittie felt her heart sink.

"She must have the doctor," she said; "Oh, how can I get him?"

She was only eight years old, and her mother had never let her be in the streets, or left her alone much, as she took in washing, and so Kittie was not used to fighting her own way as so many children are.

But she was a sensible little girl and a good scholar, and now she tried to think for herself what to do.

She did not like to ask any of the women in the house to come in, for she and her mother were different from the rest, so she sat down and wrote a note to her teacher:

"Dear Teacher:—My mamma is very sick, and can hardly speak a work. I must stay and take care of her, so will you please send a boy to get a doctor to come and see to her?

"Kittie Burns, 27 Flatbush Street."

This note she folded carefully, and went quickly down stairs and put it into the letter-box near by.

She directed it to "Miss Lena Bowers, Schoolhouse No. 10."

And now she got some breakfast for herself, a little meat and bread, and some hot milk, and then went again to her mother.

She was breathing heavily. Kittie remembered that when she had a sore throat her mother always put a cloth dipped in hot water on it, so now she determined to do so, too, for her mother.

It was hard work for the soft little hands to wring out the hot cloth, but she did it, though the tears would come into her eyes, and somehow she roused her mother enough to let her put it on her throat.

She kept doing this, till, oh joy, she opened her eyes and said: "Oh, that is good, very good; put more on, Kittie."

Miss Bowers did not get the note till just as school was out, but she went herself for a doctor she knew was always willing to help the poor people, and accompanied him to the tenement house where Kittie and her mother lived. When she got there they found Mrs. Burns breathing quite easily, though still suffering from sore throat and fever.

The doctor examined her, and then said: "I think she would have been past help if the hot water had not been applied," and asked where the nurse was.

When Kittie said, "I am the nurse, sir," he looked very much surprised, and said, as he put his hand upon her head:

"You are a very good, able nurse indeed, my child, and have very likely saved your mother's life."

Then he prepared some medicine for the sick woman to take every hour, and went away, but Miss Bowers stayed until Kittie could get a good nap, and attended to the medicine for her.

The next day Mrs. Burns could sit up in bed, and in a few days was well.

Don't you think Kittie was a very happy little girl?—*The Standard.*

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State of North Carolina, County of New Hanover. } Superior Court.

D. O'Connor Administrator, C. T. A., of Thomas R. Radcliffe
vs.
Mildred La Treille Radcliffe, The Ladies' Benevolent Society of Wilmington, N. C., Grace Methodist Episcopal Church, South, of Wilmington, N. C., Mary A. Radcliffe, Robert Radcliffe, Kate Fuller and her husband Thomas Fuller, Margaret Radcliffe, Mary E. Schempf and her husband —— Schempf, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe, Kate C. Pridgen, Robert J. Pridgen and Virginia J. Pridgen and her husband R. S. Pridgen.

The above named defendants Margaret Radcliffe, Mary E. Schempf and —— Schempf her husband, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe and Robert J. Pridgen will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county to sell certain Real Estate in said county, in which they have an interest, to make assets with which to pay the debts of Thomas R. Radcliffe deceased; the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court for the county of New Hanover on 15th day of September 1894, at 12 o'clock m. and answer or demur to the Complaint filed in said action, or the Plaintiff will apply to the Court for the relief demanded in said Complaint.

Dated this 1st day of August, 1894.

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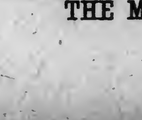
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Our buyer is in the market selecting *DRY GOODS* and will have them on sale about October 1st, or sooner.

R. M. McINTIRE.

STATE FAIR NOTES.

Col. J. H. Holt, Chief Marshal of the State Fair has appointed a corps of 160 assistants from every section of the State, all of whom have accepted the appointment and have notified him that they will be present at the Fair.

Among the greatest attractions engaged to be on the Fair grounps is Hurd and Berry's World Museum, embodying numerous novelties and curiosities.

More than 300 prominent farmers in the State have expressed by letter their intention of making exhibits at the Fair in all the departments.

Presbyterial Notices.

The Presbytery of Louisiana will meet at Bethany church, Amite county, Miss., on Thursday, Oct. 11th, 1894, at 7.30 p. m.

M. B. SHAW,
Stated Clerk.

The Presbytery of Wilmington meets in Hebron church at 12 m., on Thursday the 11th of October next.

A. McFADYEN,
Stated Clerk.

Presbytery of Mississippi, will meet in Hopewell church, Covington county, Thursday, October 11th, 1894, at 11 o'clock a. m. Opening sermon by Rev. F. L. Stewart.

S. C. CALDWELL,
Stated Clerk.

The Presbytery of Eastern Texas meets at Longview, Friday, October 5th, at 7.30 p. m.

S. F. TENNEY,
Stated Clerk.

Mecklenburg Presbytery will meet at Monroe, N. C., October 16th, (1894), 3 p. m. 25th anniversary. Rev. H. M. Dixon, Chairman Committee of Arrangements.

R. Z. JOHNSTON,
Stated Clerk.

Fayetteville Presbytery stands adjourned to meet in its one hundred and sixty-third regular session in Rockingham at 7.30 p. m, Tuesday, October 16th, 1894.

P. R. LAW,
Stated Clerk.

Say Soes.

For thin biscuits take half-a-pound of flour and the yolk of one egg. Beat the egg and add it to the flour, then pour in sufficient milk to make a very stiff paste. Beat this well and then knead it. Roll out the paste as thin as possible, then cut it into nice-sized biscuits. Bake them for about 20 minutes in a slow oven.

A Determined Woman

recently knocked down a burglar and held him until the arrival of assistance. Dr. Pierce's Golden Medical Discovery is a medicine that checks the frightful inroads of Scrofula, and, if taken in time, arrests the march of Pulmonary Consumption. It cures indigestion and dyspepsia, chronic diarrhea and similar ailments. This wonderful medicine has also gained great celebrity in curing fever and ague, chills and fever, dumb ague, and like diseases.

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The best place to keep a sponge is in an open basket of wire.

The acids of the apple are of singular use for men of sedentary habits, whose livers are sluggish in action, those acids serving to eliminate from the body noxious matters, which, if retained, would make the brain heavy and dull, or bring about jaundice or skin eruptions, and other allied troubles. Some such experience must have led to the custom of taking apple sauce with roast pork, rich goose, and like dishes. The malice acid of ripe apples, either raw or cooked, will neutralize any injurious acids.

A good cough mixture is made in the following manner:—Five teaspoonfuls of linseed to one quart of water. Boil this for some time and strain it, now add to this liquid three tablespoonfuls of brown sugar, two tablespoonfuls of vinegar, and a very little pepper. Take a little of this when the cough is troublesome, warmed if possible.

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CONDENSED SCHEDULE.

IN EFFECT JUNE 24th, 1894.

NORTH BOUND.	No. 2. Daily ex Sunday
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday
Leave Mt. Airy	9.45a.m
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.15a.m
LeaveMaxton	8.13 "
Leave Red Springs	8.50 "
Leave Hope Mills	9.39 "
Arrive Fayetteville	10.00 "

SOUTH BOUND	No. 3. Daily ex Sunday.
Leave Fayetteville	4.42p.m
Leave Hope Mills	5.05 "
Leave Red Springs	5.53 "
Leave Maxton	6.27 "
Arrive Bennettsville	7.30 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15 Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

NORTH BOUND CONNECTIONS.

Trains No. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No. 1 connects at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R., North and South Bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with the Atlantic Coast Line for Charleston, Savannah, Jacksonville and all Florida points. Train No. 3 connects at Maxton with the Seaboard Air Line for for Charlotte, Atlanta and all points South.

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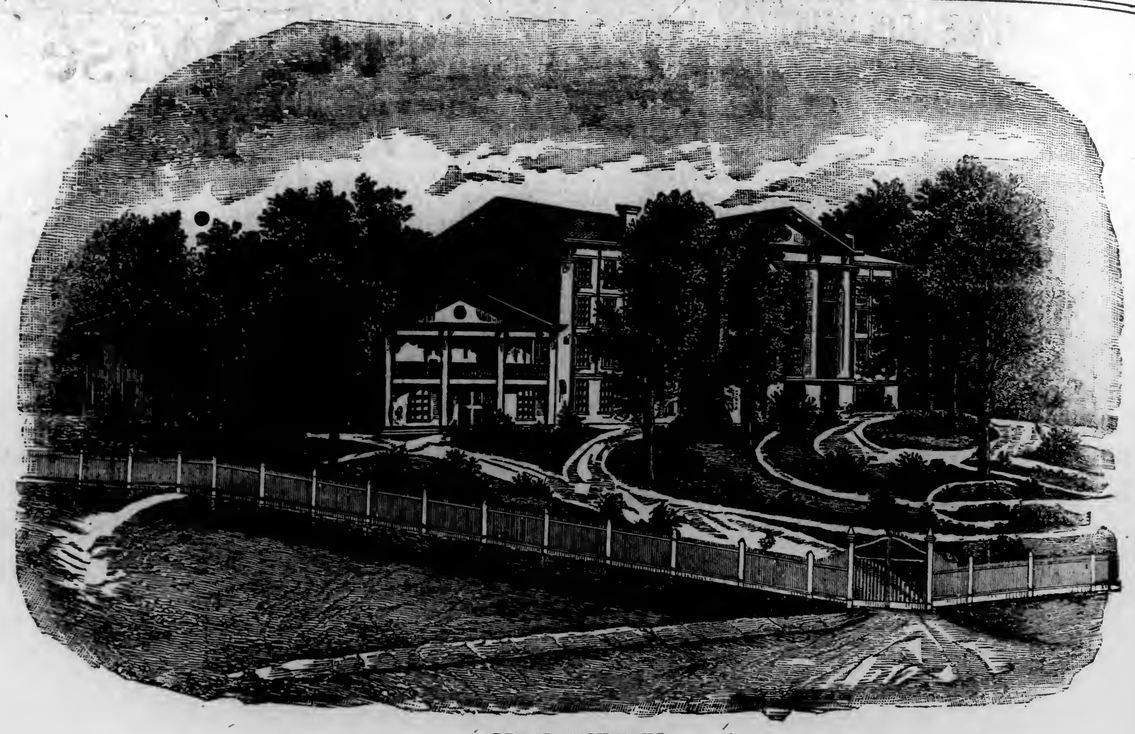


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Condensed Schedule.

TRAINS GOING SOUTH.

Dated Sep. 3, 1894.	No. 55	No. 51	
	P. M.		
Leave Wilmington	*3 40		
Leave Marion	6 31		
Arrive Florence	7 10		
	P. M.	A. M.	
Leave Florence	*7 35	* 3 15	
Arrive Sumter	8 46	4 21	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 48	*10 00	
Arrive Columbia	10 10	11 20	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m

TRAINS GOING NORTH.

	No. 56	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 53	5 50	
		No. 50	
	A. M.	P. M.	
Leave Sumter	5 55	* 5 55	
Arrive Florence	7 10		
		7 05	
	A. M.		
Leave Florence	*7 40		
Leave Marion	8 23		
Arrive Wilmington	11 10		

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C. via Central R. R., arriving Manning 6 28 p. m., Lanes 7 06 p. m., Charleston 8 40 p. m.

Trains on Sonth and North Carolina R. R., leave Atkins 9.40 a. m., and 6.30 p. m., arriving Lucknow 11.10 a. m., and 8.00 p. m. Returning leave Lucknow 6.45 a. m., and 4.20 p. m., arriving Atkins 8.15 a. m., and 5.50 p. m. Daily except Sunday.

Trains on Hartsville R. R., leave Hartsville at 4 30 a. m., arriving Floyds 5 00 a. m. Returning leave Floyds 8 40 p. m., arriving Hartsville 9 10 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 35 p. m., arrive at Hub at 6 20 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 20 a. m. Daily except Sunday.

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State of North Carolina, New Hanover County. } Superior Court.

Mildred A. Sherwood vs. Richard Sherwood. } Notice.

The defendant above named will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover County for an absolute divorce from the bonds of matrimony; and the said defendant will further take notice, that he is required to appear at the next term of the Superior Court of New Hanover County to be held on the fourth Monday in September 1894, at the Court House of said County in Wilmington, N. C., and demur to or answer the complaint in said action or the plaintiff will apply to the Court for the relief demanded in said complaint.

This the 11th day of August 1894.

JNO. D. TAYLOR,
Clerk of the Superior Court of New Hanover County, N. C.

GENERAL ASSEMBLY'S HOME MISSIONS.

Contributions in *January and September* to be used in supporting Missionaries and Christian teachers and in erecting houses of worship, chiefly in the far South, Southwest and West, in the Indian Territory, New Mexico and beyond.

Contributions to the Invalid Fund in *July*, to aid aged and infirm ministers, and widows and orphans of ministers.

Remit to W. A. POWELL, Treasurer, P. O. DRAWER H, ATLANTA, GA. | Other communications to REV. J. N. CRAIG, Secretary, Office, Inman Building, (4th Floor), 22½ South Broad St., Atlanta, Ga.

Presbyterial and Synodical Committees are invited to correspond with Bureau of Information.

FORM OF BEQUEST.—"I do hereby give and bequeath to the Board of Trustees of the General Assembly of the Presbyterian Church, U. S., popularly known as the Southern Presbyterian Church, (here name the sum or the property bequeathed) for Home Missions," or "for the Invalid Fund," (if that be the donor's desire.)

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North Carolina Presbyterian.

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The Presbyterian.

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THURSDAY, SEPT. 27, '94.

JOHN McLAURIN, - - EDITOR.

CONTRIBUTING EDITORS:

REV. PEYTON H. HOGE, D. D.
REV. WALTER W. MOORE, D. D.
REV. ALEX. D. McCLURE.

Resolutons Adopted by the Synod of North Caro lna.

The Synod of North Carolina, gratefully sensible of its obligations to the North Carolina Presbyterian for publishing and disseminating not only the news of its churches, but the actions of all its Presbyteries and agencies, adopt the following resolutions:

1st. *The North Carolina Presbyterian is an indispensable agency for promoting and maintaining every enterprise in which the Synod is engaged.*

2d. *That the success and efficiency of all its enterprises would be vastly enlarged by a largely increased circulation of the paper."*

3d. *Synod's agent of Publication, in co-operation with the agents of Publication in the Presbyteries, is instructed to concert measures for securing this greatly to be desired result.*

WORD AND WORK.

Two years ago two elders of our Wilmington churches feeling that much of their business had been done in Brunswick county, and that they ought to do something for the spiritual good of its people, gave their word that if a suitable man could be found they would guarantee his support for the summer vacation from Seminary. Their word meant work and Mr. L. W. CURTIS a licentiate of Chickasaw Presbytery was secured. He came in May and worked for four months, by the courtesy of other churches and in destitute districts preaching once a month at several points. He visited from house to house, urged increased interest in Sabbath-school and church work, sought out the few Presbyterians in the county and awakened a desire to have some Presbyterian preaching and the formation of Presbyterian churches. There was neither of them in the county before. Mr. CURTIS worked under the direction of the Home Missions Committee of Presbytery and his work of the first summer moved that committee to secure his services for the summer just past. He has closed his work in the county, for this summer and leaves this week for Princeton to spend the Seminary year in post-graduate studies before going to the Foreign field, probably as a missionary to the Laos.

Dr. HOGE reported recently the definite results of his work at a point in Town Creek district where Presbytery will be asked to organize a church—and where with plans prepared by Dr. HOGE, they have most of the lumber money necessary and a central and suitable piece of land, and have begun work upon a building to be ready for use very soon. They have a large and earnest Sabbath-school and attend week day as well as Sabbath services in large congregations. These services are to be held monthly during this fall and winter.

I have just returned from the lower district of the county near the South Carolina line, having visited many families and preached for several days in the Alliance building near Shallotte. There was need of this work as a help to other churches of the district. At the close of these services a warm regard for Mr CURTIS was shown and a grateful appreciation of his personal visits and work and preaching was manifest. There was an urgent request for him to return next summer until his departure as a missionary. Several expressed a desire to have a Presbyterian church at Shallotte camp and members of all churches asked to have a preacher to hold Sabbath services once a month until next spring with the hope of having a church and regular services. They pledged financial aid in such work. The work of Mr. CURTIS has been altogether tentative, and while not finding openings for our Church in other districts has shown an open door and much work for us to do.

In these visits to the few Presbyterians I was asked what would be the effect of the arrangement with Dr. RAWLINGS. This gave opportunity to speak freely of the fact that the word of our people and preachers had been in the interest of the PRESBYTERIAN, but often it had not been followed by work to increase its circulation. It is not understood that the editor took the paper after fine editorials had failed to make financial strength and success. Hence the Presbyterians of the State cannot understand the need of work to increase the subscription list in order to decrease the subscription price. The entrance of Dr. RAWLINGS upon the editorial management and control will permit those of us who have enjoyed our labor of love for the cause of CHRIST in contributions to this department during the past few years to resign into abler hands this by no means light labor. We do this the more gladly as we know the ability of Dr. RAWLINGS to do this work and it will necessarily create a policy for the paper in passing all questions through one mind. We stand pledged to help as we may be able and asked. Let me beg of our ministers and members to consider that the paper will not do its appropriate work merely by the ablest editorials and unless all work to increase its circulation. It is the Synod's paper, whether we say so in word or not, and it is our duty to work for it. The present management has sought to make the paper what our people need and desire so far as the income would justify, and some of us have gladly done gratuitous work to help in this. The Synod and our Presbyteries expect the free use of its columns for Church news and the publication of papers and records of Church work while sometimes saying it is not the organ of Synod. This is not wholly just. Let the brethren consider and act accordingly. We all wish the new management success. Then let us send in items of Church news. Let us not leave these brethren to search for these in secular or other preferred papers when the news will be days or weeks old. As we may rightly expect to claim the use of its columns for Synodical work, let us give it the support of Synod. Let us by word and work secure subscribers and we may justly expect increased value and decreased subscription price of the paper.

Finally let me ask for occasional words of appreciation and encouragement to the editor and manager and working force of this most delicate and difficult work to help, though it cannot please, all.

A. D. M.

THE FIRST NUMBER OF THE CHILDREN'S Missionary, published monthly by the Executive Committee of Foreign Missions, at Nashville, at 25 cents per year is before us. It serves the purpose for which it is gotten up admirably. This number is devoted to Korea and is embellished with several cuts which will attract and greatly add to the interest which the articles will excite.

This fills a long felt want amongst us. The editor Mr. RANKIN has given great care and is at his best, and we do hope our people will send lots of subcribers. Every family should have a copy.

REV. DR. JAMES M. RAWLINGS HAS arrived and on 1st prox. will assume editorial charge. We trust this arrangement will meet cordial appreciation and that friends will make special effort in behalf of the paper.

EARLY LICENSURE.

We have received valuable communications on this subject from Rev. J. W. Rossbro, D. D., Rev. E. W. Smith, D. D., and Rev. W. T. Hall, D. D., too late for this issue, that we will publish next week Below we publish a communication from one of our most progressive young men, and extract from a private letter to one of the editors a few pungent sentences from a venerable minister, one of the most modest of men, but one of our most accomplished scholars.

HOW THE PLAN WILL WORK.

I am in favor of the proposed change for the following reasons:

1. *The spirit of the existing law will remain.* The Book unquestionably contemplates, before licensure, a certain degree of knowledge; between licensure and ordination, the practical trial of gifts before the people, the judgment of the people manifested in a call, and a final examination of all the evidence by Presbytery. The theory is excellent, but it has failed in one important particular. Ordinarily the trial of gifts has been made before licensure. Licensure is sought in order that a call, virtually in hand, may be formally received, and a man is often licensed one day and "in due time" ordained the next, it being presumed that the "Probationer" has "received from the Church a good report," and has "devoted himself diligently to the trial of his gifts" during the night-watches.

The reason for this state of things is obvious. Our candidates preach and preach acceptably at the close of the first seminary term. They are in demand. The Assembly has refused to close their mouths. They cannot seek licensure until after two years of study. There is no cause for seeking it then. Hence we have unlicensed preaching and licensure itself often made farcical. The proposed plan requires a man to seek licensure before preaching, and it declares what hundreds of our churches have found to be true in fact, that a college course, a year in the seminary, and a working knowledge of the English Bible, and the Confession of Faith, will enable him to try his gifts to the edification of God's people.

2. *The proposed plan will elevate the standard of education.* Our theoretical standard is high. Our actual standard is low. The fatal defect of our present system is that the examination for licensure and ordination are the same. There is a tendency to slur over the first because of the second and to neglect the second because of the first. It is a "matter of record" (I quote from an actual case) that the first examination has been passed. I recall another instance where the candidate for ordination was asked simply if he was *of the same mind* as at the previous examination. The knowledge of laxity in these examinations is an incentive to laziness at the Seminary. Practically the standard of theological education is fixed by the length of the Seminary course. An increasing number of students leave the Seminary after two years of study. They have the right to apply for licensure then, and after licensure Presbytery cannot refuse ordination. Under the new plan the Presbytery is required to insist upon the "regular course" after licensure; and the examination for ordination is to be "close particular and thorough," and upon a wider range of subjects than heretofore. The standard is to be tested not by the entrance examinations but by the requirements for graduation.

Moreover the preaching of the students is of inestimable value to them, as a necessary part of their education. They have a good fund of practical knowledge when they enter upon the full work of the ministry, and their experience shows them their needs, while the opportunity is given of satisfying them, by proper study and reading. May the new plan soon be adopted!

A. J. McKELWAY.

Fayetteville, N. C., Sept. 21st, 1894.

THE THEORY OF LICENSURE.

I am conservative to the backbone, but my friends in power generally appear to occupy a menacing attitude in opposition to any suggestion of improved methods. At my age it is natural to shrink from conflict. So I turn to my junior brethren, hoping and praying that they may have wisdom and courage to reform our Church in the direction of the Scriptures. Conservatism is a positive curse when it assumes that no progress for the better is possible.

Your position seems to me unassailable. Our brethren are deluding themselves with hair splitting distinctions between *preaching* and *preaching*.

In my solitude many questions are suggested by the discussions. (1) Ordination is a Scriptural institution, but is licensure equally so? (2) What reason exists for such a provision, except as a test of qualification, that the candidate may exhibit to the Christian public and the Presbytery his fitness for ordination? (3.) If so, ought not this public exhibition to be made *after* licensure? (4.) Inasmuch as this test requires time for its satisfactory application, ought not a reasonable interval to be prescribed between licensure and ordination? (5.) Since the whole process of candidacy up to ordination has for its object to satisfy the judgment of the Church as to the qualifications of the probationer, including *experience in preaching*, ought not the interval to be sufficiently long to avoid the installation of *novices* in the pastoral office? (6.) Ought not the Presbytery to regard the crucial test of several years' authorized preaching as the best possible security against the "lowering of the standard," and the most satisfactory of all proofs that the candidate may be safely entrusted with "the care of souls." * * *

AFTERMATH.

If I may be allowed at this late day, like a false prophet of old, to "take up my parable," there are some things I would like to say further anent my trip to the North Carolina mountains and elsewhere—more of the nature of reflections and corollaries than observations.

For one thing, it was delightful while inhaling the pure and invigorating mountain air to note how many and what precious things are said in the WORD about mountains. What a wonderful book that dear old Bible is anyway. A magic mirror that reflects yourself, your needs, nature in its varied aspects, and the infinite loving heart of the Eternal. I could not help preaching, on my return home, on the text, "Thy Righteousness is like the Great Mountains," my mind was so full of it. When I was a boy at college, a very popular book in our society libraries was Headley's "Sacred Mountains." I confess Headley's style was about suited to a college boy's taste, efflorescent—evanescent. Still there is a glory unmatched in those names hallowed by Divine lips, whose summits burned or blossomed beneath the Divine feet. There were stern Sinai, snowy Hermon, cedared Lebanon, Horeb and Pisgah and Carmel, each spot revered and loved, rich with the "spoils of truth." And what lip quivers not at the mention of Mount Zion, and Calvary and Olivet! Take up the Bible with this thought of *mountains* in your mind and you will be amazed at the multitude and wealth of story and fact teaching and promise connected with these massive monuments of divine power.

For another thing, I would like to say how full is the world of pleasant people and pleasant things. The Spanish have a proverb, "To him who wears shoes, the world is carpeted with leather." Perhaps when one is "on pleasure bent" he will extract it in most unlikely places, as "honey from the rock." And when one's heart overflows towards everybody, everybody's heart overflows toward him. I went out expecting to have a good time, and was not disappointed. Every one helped me to it. I am told moreover that all through that part of North Carolina doors are unlocked and clothes hang out on the line all night. There is a ready neighborly kindness everywhere.

I went to a little mountain Sunday-school one Sunday, taught in a little log cabin. The benches were backless, there was no blackboard "chalk-talk," and everything was very plain and unpretending. But they had Bibles and lesson helps, teachers who had prepared and scholars who had studied; there was decorum, reverence, attentiveness. You may be sure it was a pleasure to preach to such a gathering of devout and hungry worshippers. There were only three or four Presbyterians, some who came a long distance that day because they had heard that a Presbyterian minister was to preach. Their greeting was most hearty—two of them Scotch people, from Paisley I believe. And all present heard the word with such quiet and sweet solemnity that it was a great delight "to tell the story of Jesus and His love."

In Charlotte too—ah how it does one good to get to a Presbyterian stronghold—it was no less a pleasure to preach for my good brother, Rev. F. D. Hunt, (who was licensed by the Presbytery of East Hanover at its meeting in the Second church in Norfolk) and to meet old friends and commune of the things touching the King. I mentioned the delightful comity and interchange among the churches in Charlotte, and their devotion to their pastors. I did not speak of the beautiful, commodious and admirably equipped church built by the Second church since I last worshipped with them—now that the First church is undergoing repair and construction, better to adopt it to its great and growing congregation.

In my old charge, and among the people where I labored fifteen years I preached repeatedly. Even six years make great changes. But the old gospel loses none of its power or sweetness. And if instead of the fathers there shall be the children, it is because God is a covenant-keeping God. Many of those who heard me were children whom I baptized. How delighted I was to find so many of these interested in their soul's welfare, either openly confessing Christ or seeking His face.

I saw no one at any time or anywhere under the influence of liquor. In Rutherford and Buncombe counties they have voted liquor out—except from the county towns, Rutherfordton and Asheville. I heard no oath or obscene word. I was witness to many an act of kindness and courtesy, and some deeds of accommodation that involved toil and disappointment. I felt that notwithstanding the sin and suffering everywhere, this is "a right good old world" as Dr. Talmage phrases it.

I tell you what I did see all over North Carolina (that is where I was), HOPE! Every one spoke of better times coming. There has been economy, there has been industry, and there was the promise of prosperity. Raising their own supplies and living within their means, the outlook was every way brighter and so were the faces and voices of the people. I attribute it to the good sense that hard times and debts have taught them. I never have seen such good crops everywhere, and corn like plumed armies stood in serried ranks—the tallest grenadiers one ever saw afield. I saw some corn standing twenty feet tall, and how they will ever get the ears without step-ladders I don't know! (I am afraid you will think my story as tall as the corn—but I have witnesses to substantiate my statement.) It was a matter of amazement to see corn growing on steep mountain sides—so steep that its cultivation is done with the hoe chiefly. "The valleys also are covered over with corn." Are you surprised that "they (the hills and valleys not only but the inhabitants too) shout for joy—they also sing." I think there will be a glad thanksgiving this fall.

W. S. L.

The Presbyterian.

LIFE.

Life is a book
Of clear, white pages, given us at birth,
Wherein to write the record of our lives—
The record which beyond us still survives
The story of our pilgrimage on earth.

Our ev'ry deed
Each day we take the pencil and indite
On a new page—our wishes, hopes and fears,
For good or ill. And so on thro" the years
The record grows of every day and night.

We may not look
At what we once have therein written, but
Thro' memory: nor may we e'er erase
A single thing that in there has its place,
Till all is finished, and our book is shut.

O soul, take heed
That in this life's book naught shall e'er offend:
Have thou a care about thine every act,
That thy book's beauty may appear intact,
Nor blot, nor blemish mar it to the end!

—*W. H. Cline, in Chicago Tribune.*

Small Fruit.

BY OBADIAH OLDSCHOOL.

I don't see why all those peaches can't be large and uniform in size. It's such a bother to handle small fruit, and then, it don't sell for much more than enough to pay for the picking."

So said the chronic grumbler in the orchard to-day. He is one of that numerous class of shallow-pated and conceited people who are always finding fault with everything. I said to him: "Jonas, do you know why this fruit is not all first-class?"

"I suppose because it was made to grow that way."

"Why, just to aggravate us. I can't see any other reason. The rain and the sunshine might as well make five hundred big peaches on each of these trees as to make a thousand little ones."

"And you think that all the power and the responsibility in regard to fruit rests with rain and sunshine, do you? If so, you ought to abandon the abodes of civilization, and go out and live in the woods as savages do, depending for food on the spontaneous products of the earth. You would then have nothing but little acorns, little berries, and now and then a wild plum or crab apple about as big as the acorns and about as hard. God gives us, in what we call nature, possibilities of excellence; but he expects us to develop them by study and toil. Our choicest fruits are the result of generations of culture in the improvement of varieties, and of annual culture, in making the best of the season, of the best varieties. Now, in planting this orchard I made a mistake. I might have secured better stock than I did. Then I might have prepared the soil better by deep plowing. Then I might have improved it by the use of fertilizers. Then I might have irrigated it by digging an artesian well. Then I did not prune the trees as severely as I should so as to divert more of the sap from wood-growth to fruit-growth. And finally I did not thin the young peaches enough; I took off only half of them, when I should have taken three-quarters. Now you see why so much of the fruit is small. If I had planted a larger variety and helped the rain and sunshine by mellowing, watering and fertilizing, and then had pruned and thinned more wisely, I might have more bushels and better fruit. God kept saying to me all through the year: 'I will give you just such a crop as you want and are willing to work for—shall it be nubbins or shall it be large and luscious peaches? Take your choice.' In my folly and laziness I chose the nubbins, and I have only myself to blame. God has given me a few splendid peaches, just to show me what I might have had all over the orchard if I had done my part. It isn't the fault of nature or of the rain and sunshine. They were ready to work with me, but I did not direct their forces as I should.

And it is not in the orchard only that we are to be workers together with God. He gives us ability and opportunity, but the result, in success and in character, in what we accomplish and in what we become, depends largely on ourselves. If we are lazy and self-indulgent we will not grow in knowledge or in grace. The wise man and the good men are not creations; they are developments. The germ of possible excellence is in every man, just as the sap which may form first-class fruit is in every peach tree. Why then are there so many people in the world who may be called, in slang phraseology, "small potatoes." They are wanting in the two elements that are essential to success—industry and self-denial. The wise orchardist cultivates and prunes. He stimulates the roots cuts back the branches. And so the man who wants to realize the highest possibilities of his being must not only study, think and work, but he must restrain his appetites and passions. He must sacrifice many little plans and concentrate all his energies upon one great and worthy object.

There was a story circulating in the papers some thirty years ago of a Hoosier who kept a one-horse grocery away down in "The Pocket." He used to lean over the counter and say to his customers, "What wonderful luck some folks have! Why, Abe Lincoln and I were boys together. We went for three months in the winter to the same district school, and he couldn't read, write or cipher any better than I could. When we were older we used to chop wood and split rails together, and I could split as many in a day as he could. But now he is President of the United States and I am here weighing sugar and measuring molasses."

That man did not consider that when he was spending his evenings at country frolics, Lincoln was lying before a fire of pine knots with a book in his hands; and that when he was spending his money for whiskey, Lincoln was spending his in facilities for mental improvement. No wonder that the Hoosier grocer was small in character and influence—a little peach hard and bitter, while his quondam schoolmate was one of the great men of his day and generation. Possibly, if the man who talked about luck, had been as studious as Lincoln was, he might have been equally eminent and useful. All men are not created with the same intellectual and moral faculties, but our inequalities of condition result far more from our fidelity or want of fidelity than from any original and arbitrary difference.

I am sorry for the small peaches. Nobody admires them. The canners won't touch them. The driers grade them as number four, and the dealers have to sell for what they can get. But for all this they are not to blame. They could not cultivate the orchard in which they grew. They could not prune the trees on which they grew. But for the people who are small intellectually and morally I have very little sympathy. They might be a great deal better than they are. Their lives, in nine cases out of ten, have been shiftless. They have wasted in indolence or dissipation the time given to them for self-improvement. God endowed them with capacity and opportunity. He would have helped them to grow if they had tried to meet the conditions of growth. He has done more for the least of them than he did for some of their fellowmen who have achieved pre-eminent success.

Let the youthful reader ponder this lesson from the orchard. Time is passing. Opportunities not improved promptly may never return. If I were a peach, merely, I would want to be a large and luscious one. And since I am a man, should I not long and try to be as great and good and useful as possible? —*Interior.*

Protestantism in the British Isles.

The following from Dr. John Hall, of New York, to the Presbyterian Banner is so clear and satisfactory on a subject of which American readers generally know so little, at least so little that is reliable, that we lay it before our readers, with great pleasure:

For many and obvious reasons an American Christian must feel a deep interest in the Churches of the motherlands. They not only gave to our country the founders of our Churches, but they have continued their contributions of members from year to year, and by the press and otherwise they still exercise an influence on religious thought in America. A few paragraphs, therefore, from one who is interested in Church-life on both sides of the Atlantic are here presented.

Without assigning reasons for the arrangement let the first place be given to the Green Isle. Episcopalians and Presbyterians—not differing much in numbers—make up the bulk of the Irish Protestants. Methodists have congregations in most of the large towns, and the smaller body of Baptists, with some congregations, are pushing missionary work, but unhappily it is among their fellow-Protestants mainly. The "Irish Church"—the usual description of the Episcopal branch—has a decided evangelical majority, and its leading officers are doing their utmost in the face of some difficulties. The Archbishop of Dublin maintains a brotherly attitude towards the outside Protestants, and favors missionary work among those who are called "Catholics" both at home and in Spain; for which course he is criticised by his brethren in England who describe themselves as the Catholics of the country. The present primate of the Irish Church is the son of an evangelical bishop who once filled the most conspicuous place as preacher in his denomination. Everyone knew of "John Gregg of Dublin." His son appears to be on the same line. While there is, here and there, a cropping up of High Churchism, the bulk of the clergy are evangelical, and the laity in the new condition of things—introduced by Disestablishment—take a deeper and more practical interest in Church matters than formerly. While the pecuniary means of the congregations and of missionary organizations have been well sustained, there are reasons for grave anxiety on this matter. A portion of the "ready money" which came into the hands of the Church, in consequence of disendowment, was loaned to landlords at a reasonable rate of interest. But rents are not paid as they used to be, and if the movement of which "Home Rule" was the salient point were pushed successfully the number of their supporters in three provinces would be alarmingly diminished. Unhappily this consideration does not receive the attention that ought to be given it by the sister Church of England.

The Presbyterians are mainly in Ulster, but with congregations in all the large towns through the other three provinces, and having been accustomed to ministerial support all through, they have had less difficulty on the financial side than their brethren. They maintain their inherited convictions on doctrinal matters. A portion of the Church, including nearly all outside Ulster, favors the modernizing of some things, as for example, the use of the instrument and of the hymn in public worship. The oldest congregations outside Ulster have long had hymns in use; but a so-called "conservative" section in the north opposes such innovations. Happily no bad spirit has been shown in the matter. Systematic work is maintained for the enlightenment of the Roman Catholic people, mainly by colportage; but the results do not attract attention for this, among other reasons, that the enlightened often betake themselves to other lands. It is difficult to be a professed "convert" to Protestantism in most of Ireland.

It is only a little way from Ulster to Scotland. Looking across from Larne towards Stranraer the Irish eye can see the Scottish hills. So we look into Presbyterian Scotland in the next place. There, as in some other places, some anxiety has been created by public utterances on the line of "broad" critical views, and so far, it is believed by candid onlookers, harm has been done to the evangelical cause. On the other hand a good feeling is being developed between the Free Church and the United Presbyterian, while the convictions of the latter on "Establishment" keep up the barriers between it and the "Church of Scotland." The last-named, it is conceded on all hands, has developed much effort, made steady advance, and should the endowments be withdrawn, would, like the sister Churches, no doubt, hold on her way on the "voluntary" line. As is known the Free Church did not come out against the union of Church and State, but against the abuse of the State's power; but now, doubtless the majority of her members would not oppose disestablishment, but would hope for the union of the three great branches in one great Scottish Church. A lady would, presumably, feel an interest in the future of one who honorably proposed for her, even though she did not accept him. With a feeling of this sort the writer, in a hurried visit to Glasgow, worshipped in the fine Free church in which the justly-valued Wm. Arnot labored before going to Edinburgh. It was pleasant to see a good congregation, even in the vacation-season, to join in hymns, sweet and familiar in America, from the Free Church Hymn Book, and to notice the devout bearing of the worshippers. There was no merit, indeed, in the close attention given to the sermon. It was thoughtful, Scriptural, earnest in delivery, and edifying in its influence. It was by a U. P. minister, the Free Church pastor of the place having exchanged with him for the previous month, so that each might have a modest vacation. A large choir on the floor in front of the pulpit, with a leader whose arms, in constant motion, "timed" the singing, was heartily supported by the congregation in the praise of God. The influence of Scotland upon Christendom—explain it as one may—has been out of all proportion to her population and extent, and one can wish for her nothing better than the perpetuation of the teaching and the principles which made her what she is.

Waiting.

Wait, but wait not too long. The King's business on which you are sent requires haste. The enemy is at the gate; be not too long in putting on the armor; a belt may be tightened or a side-piece adjusted after you begin march. Some men make preparation so much a life business as never to find time for life's work. The upper chamber was exceptional—a place for arming, and not a dwelling-house. The scene in that chamber was never to be repeated. There the watchword and the battle-cry were given, when the disciples swept out into the grand arena of struggle to do and dare for the Lord Jesus.

Our best things are gained in service. The soldier learns in the field; the swimmer becomes expert by plunging into deep water. However much the teacher may gain, in the preparatory drill, his best lessons will come in actual teaching. The theoretical instruction was never before understood by him. You may not feel exactly prepared and in trim for the religious service; the best way to prepare is to fall into line and march with the Christian army. Begin to do something and begin now. Take up the first duty at hand and follow that with the succeeding one, and you will soon find yourself at home in the work. The fact that you have a sense of unreadiness is a reason why you should begin. It is only by beginning and going on that you can ever be ready. The very best preparation is in doing. Be sure to be at the next prayer-meeting, and do not fail to perform your part. Wait not for feeling; act, and you will feel. To do what Christ bids is religion.—*Zion's Herald.*

Let Us Take Time.

Let us take time for the goodby kiss. We shall go to the day's work with a sweeter spirit for it.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to speak sweet, foolish words to those we love. By and by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom.

Let us take time to read our Bible. Its treasures will last when we have ceased to care for the war of political parties, and the rise and fall of stocks, or the petty happenings of the day.

Let us take time to be pleasant. The small courtesies which we often omit because they are small will some day look larger to us than the wealth which we have coveted or the fame for which we have struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all, when one touch of His hand in the darkness will mean more than all that is written in the day-book or ledger or in the records of our social world.

Since we must take time to die, why should we not take time to live—to live in the larger sense of a life begun here for eternity.—*Selected.*

Christian Manhood.

The religion that produces the noblest and best type of manhood in this world is certainly the religion that offers the best security for the world to come. By their fruits we may know them. The religion that tends to develop true manhood is the true religion. How does the Christian religion stand this test? Is Christian manhood the highest possible type of manhood?

We must confess that there are many narrow, bigoted, unjust, unmanly men who pose as representatives of the Christian religion and make loud professions of Christianity. When men point to one of these and call attention to their unmanly words or acts we can only say that they are not true representatives of Christianity. To be a Christian is to be a Christ like man or woman: "For if any man have not the spirit of Christ he is none of his." He is the Perfect Example for every one of his people, and when we examine his life we may search in vain for anything that is unmanly. We see him in every conceivable condition—in prosperity, in adversity; in the presence of friends and surrounded by enemies; hearing the multitudes crying "Hosanna!" and hearing them again crying "Crucify him! Crucify him!" Never in any condition or circumstances does he fall below the standard of perfect manhood; he combines courage with kindness, ardent love for his friends with just estimate of his and their enemies; he never speaks a word that he need to recall: for "When he was reviled, he reviled not again, and when he suffered he threatened not." We believe that even the infidel world, so far as it is intelligent on the subject, will agree that the character of Christ as portrayed in the Gospels is the character of the Perfect Man. Neither history, poetry nor any work of fiction has ever presented as perfect manhood as appears elsewhere in the Author of Christianity—the Man, Christ Jesus. If to be a Christian is to be a Christ-like man, Christianity is certainly designed and adapted to develop the noblest manhood.

We may, however, look at Christianity from a different point. Instead of looking at the perfect example we may look at what Christianity gives to every man. In order to have perfect manhood we need intelligence to know the right and courage and strength to maintain and defend it. Faith in the heart clothes a man with divine wisdom, strength and courage: he need not fear though the mountains be removed, so long as the Lord of Hosts is his strength; he can afford to be just when all others are unjust, to stand alone for the right in the midst of a wicked, ignorant, corrupt and impure generation; God's justice is his comfort, his strength and the source of his courage. From the long list found in the 11th chapter of the book of Hebrews, down the ages to the present day, the true heroes were always heroes by their faith in God. One of the highest tributes that we have ever known to be paid to a Christian missionary was by a prominent Hindoo. When speaking of one of the missionaries of the Presbyterian Church he said, "Mr. Hull is a perfectly just man." If the heathen world and the infidel world could all say this in regard to every Christian man it would require very little effort in the way of preaching and teaching to convince the world that Christianity is the true religion. The most potent forces in all this world for making infidels and skeptics and unbelievers are the unjust, cowardly, unmanly acts and words of professing Christians, while the best evidences of Christianity are honest, upright, courageous Christian lives.—*Presbyterian Messenger.*

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THOUGHTS IN A WHEAT FIELD.

In His wide fields walks the Master.
In His fair fields, ripe for harvest,
Where the evening sun shines slantwise
On the rich ears heavy bending;
Saith the Master: "It is time."
Though no leaf shows brown decadence,
And September's nightly frost-bite
Only reddens the horizon,
"It is full time," saith the Master,
The wise Master, "It is time" * * * *
Who shall know the Master's coming?
Whether it be dawn or sunset,
When night dews weigh down the wheat ears,
Or while noon rides high in heaven,
Sleeping lies the yellow field.
Only, may Thy voice, Good Master,
Peal above the reapers' chorus,
And dull sound of sheaves slow falling,
"Gather all into My garner,
For it is My harvest time."

—*Dinah Mulock Crark.*

BOOKS.

The Presbyterian Committee of Publication at Richmond send us a story entitled "How A-Chon-Ho-Ah found the Light." It is by Anna Maria Barnes, author of "Ninito" and several other bosks. We were greatly pleased with "Ninito" and so have to confess to a little disappointment with A-Chon-Ho-Ah. Some things upon which Presbyterians are not agreed, are presented too dogmatically to suit us, especially as we do not see that way, but on the whole there is no harmful error disseminated, no truth perverted. Much good wholesome truth is taught in an interesting way and much about the manners and customs of Indian life. It is a book peculiarly calculated to please half-grown children.

COLLECTION FOR THE BIBLE CAUSE.

[Correspondence of the N. C. Presbyterian.]

The pastors and sessions of our churches are respectfully reminded that the General Assembly has ordered that a collection be raised for the Bible Cause in all our churches on the 3rd Sabbath in October, or as soon thereafter as convenient. Very few of the churches last year recognized this claim; but let us not forget what the American Bible Society is doing for us, in both the Home and Foreign fields, in providing the people with the Word of God, whose distribution among them is fundamental and indispensable in all our Christian Work.

Special information concerning the Bible work, and envelopes for the collection, will be cheerfully supplied without charge to all who apply to me.

THOS. H. LAW,
District Superintendent in North and South Carolina.
Spartanburg, S. C.

THE OCTOBER COLLECTION FOR FOREIGN MISSIONS.

DEAR BRETHREN:—It is with confidence inspired by past experience, that we appeal to you again for your support of our Foreign Mission work. The past twelve months of greatest financial depression in our history, has shown beyond question, that this cause lies very near the heart of our people; as it lies near the heart of our Saviour. You have said, most assuredly with the Master's approval, that this work must go forward, at any cost or sacrifice on your part. You have said to your Committee that you are willing to live more simply in your homes, that you may be able to relieve the necessities of our brethren, whom you have sent to represent you in heathen lands. You have nobly answered the appeals for help in times past. Remember the work still calls urgently for support and enlargement. God's blessing is sure to our Church at home, if we will heed the cry of the perishing in foreign lands.

Shall the good work go on? Shall we continue to advance? Shall we not only improve on past liberality; but go forward until the freeness of our gifts shall bear some worthy proportion to the freeness of God's gift to us. Surely we should not faint just as the reaping season draws near. We should not halt in the moment of victory.

But we are sorry to say that there are signs of reaction and apathy. Our contributions to the 1st of September are about $2,000 less than at the same time last year. This is no time for retreat or discouragement. It is the time for earnest prayer, for self-denying liberality. Now is the time to stop the deficit, before it grows beyond our power to stay it. We, your representatives and servants appeal to you to come to the rescue quickly.

Our stated collection is near. We urge every minister in our bounds to present the cause on the first or second Sabbath of October, with earnest zeal to the people. Let every band of Christians among us take part with us in this great work. Let every member who loves his Church, express that love by helping the Church to go forward, and to maintain her noble record of service among the heathen. Let us by self-denial see to it that our Savior's name be proclaimed to the ends of the earth. Now is the time for courage and energy in upholding the banner of the cross.

We send out leaflets and envelopes to every Church without waiting to be asked for them. We beg our friends to whose care they are sent, see that they are *placed in the hands* of those who should give to the cause. Let the effort be made to get a contribution from every *Church* and from every *member*.

Dear Brethren, listen to the cry of the perishing. You have the great salvation. Send it to them. Their need calls you. Your Savior's dying love to them urges you, Let no plea of worldly ease or of selfish greed prevent you from sending them the gospel. Your former liberality encourages us to expect large response from you.

Your Brethren and Servants in the Lord, the Executive Committee of Foreign Missions:

S. H. Chester, Secretary; J. H. McNeilly, Chairman; J. W. Bachman, J. H. Bryson, Z. W. Ewing, R. J. Gordon, J. W. Lupton, Angus McDonald, G. W. Patterson, W. H. Raymond, R. C. Reed, C. A. R. Thompson, W. C. Clark, F. B. Webb.

Interesting Women.

If I were a girl anywhere along in the bright years which lie between fourteen and twenty, I would set it before myself as a goal worth striving for—to become an interesting woman. The interesting woman is always sought for, always welcome, always gives pleasure, and finds chances to be useful. It does not make much difference whether she is pretty or plain; she possesses a secret of more value than beauty, and a charm which always make homeliness peculiarly attractive.

I can think at this moment of several interesting women whom I have known. One, a dumpy, dark little woman of irregular features, and the worst taste in dress that I ever saw, was so bright a talker, so quick in repartee, so full of cheery jests and of agreeable stories, that when she came into a room a ripple of expectation ran all through it. "There's Mrs. V—," people would say. "Now things will be stirred up." Once I saw her at a picnic seated on a mossgrown log, telling in her own bright way some reminiscences of her girlhood among the Welsh mountains, and the children stopped their play to listen to the story, older people grouped around, intent and amused, the minister took out his notebook and pencil behind her back, and entered a suggestion or two for a future sermon. There she sat in her blue satin bonnet with yellow flowers her brown delaine gown with gay figures sprinkled over it, an ill-dressed, elderly, but most fascinating gentlewoman. To the latest day of a long life she remained interesting to everybody; most so to her husband and her children and grandchildren.

Another woman I think of is still young and in no way remarkably endowed, except in this same quality of captivating people's hearts and pleasing people's fancies. "She is worth her weight in gold," said a fellow-member of a literary society lately. "And yet you would not call her clever—I don't know how to define it—but, to my mind, Miss K— is so delightfully interesting!"

If some girl asks how she is to set about attaining this advantage, I can assure her that the recipe is quite within her reach.

First. She must quit letting her life center around herself. Think little of yourself, dear girl, and dwell on the needs of others. Try, as Ruskin says so well, "to please people and serve them in dainty ways." Live an altruistic life, but live it right in your own home, in your own street, in your own church.

Second. The interesting girl, by which I mean, as you have, of course, gathered by this time, the girl who interests, goes through the world with her eyes open. A wide-awake lassie, no bit of knowledge escapes her; she garners from her reading, from her social opportunities, from her walks and her daily work, a store of incidents and information which she has on hand when it is needed.

Third. The interesting girl who will be an interesting woman by-and-by, does not have false standards of value. She will not judge, as some silly girls do, of a man's merits by his clothes only. Neither a cutaway coat, nor pointed shoes, nor an elegant distinction of evening dress, with manners to suit, will prove passports to her favor, unless there be a true man behind the apparel. The girl who has mind enough to be interesting has mind enough to go under the surface when choosing her companions and friends.

There is, believe me, nothing specially occult or difficult about this thing. You can be as interesting as ever woman was since the world began if you will elect to do so. And neither good looks nor good families, nor even good feelings and good principles, will suffice to keep you from being stupid and monotonous, unless each is supplemented by sweetness of manner, kindness of heart, tact, and intelligence, and the desire to please, which makes people interesting.

"I ask thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful looks,
And wipe the weeping eyes;
A heart at leisure from itself,
To soothe and sympathize."

—*Margaret E. Sangster.*

Following Christ.

At the beginning of Christ's public ministry he called certain men to be his disciples, saying to them: "Follow me." All through his ministry he urged and encouraged them to continue following him. The last recorded word found in the gospels, as addressed to any of his disciples, is the same exhortation, or command, to Peter: "Follow thou me."

The religion of our Lord Jesus Christ is a personal one. Each Christian is to be bound to the person of the Savior. It is not a life accepting certain truths, living according to a certain code of ethics, or doing certain duties, but personally devoted to Jesus Christ, loving him as a personal friend, hearkening to him as a personal teacher, following him as a personal guide, trusting to him as a personal Savior, and devoted to him personally as the sum and center of all truth, goodness, attractiveness, life and salvation.

More than this, Christian life is to be one of growth. It is not to stand still, but is to be advancing continually in all the elements and characteristics of discipleship. Progress, growth, increasing likeness to Christ, are to mark the one who is willing to devote his life to the imitation and following of Christ. In conversion, or the new birth, a certain likeness to Christ is imparted to the soul, as a physical likeness marks and pervades human families. But there is to be, not only the passive likeness, but especially an active imitation of Christ. It is a remarkable fact that the printed book the largest number of copies of which, next to the Bible itself, have been sold, is Thomas a'Kempis' "Imitation of Christ." Certainly no theme and no endeavor should have more careful attention than that of striving to be like Christ and imitating his holy life.

Christian life is to be active. Christ was busy. He went about doing good. He led his disciples on many a journey. He was on a search for lost souls, and he made himself often very weary. The zeal of his mission was like a fire, eating and burning him up. The Son of man was seeking to save the lost. The disciples who followed him about became busy men, tireless workers all, we may well believe. So if we are Christians to day we shall show it by being active in the work of Christ, not listless, passive, uninterested, much less hard to arouse to earnest work. We shall be followers of Christ, and that means that we shall be active and full of zeal.

Christian life is one of personal service and consecration, rather than of speculation and inquiry as to the future. When, in that last conversation with Peter, Christ had urged him to follow him, Peter tried to divert attention from himself and the solemn warnings which Christ had been administering to him, and asks as to the future of John: "Lord, and what shall this man do?" Christ mildly reproves him by saying: "What is that to thee?" and again presses his personal "Follow thou me" upon his mind and heart. We are to be ready for service, and willing to help bring others to Christ and anxious to establish them in holy life, but we are not to be given to speculation as to the things which are hidden, or the things which God has hidden behind the curtain of the future.

Some people seem much more interested in trying to find out what the future contains; where heaven is and what hell is; just what is meant by future and eternal punishment, and what shall be the employments of the redeemed, than they are to know and do the will of God for the present moment. God's decretive will is one thing, and we may rest assured that he will order all things in the wisest way. God's preceptive will is another thing, and it is this that we are personally to have in mind as we pray: "Thy will be done!" We are to seek to be obedient children, doing the will of God, following Christ in love, activity, spirituality, self-sacrifice, and thus have that prayer answered in and by our own lives.

For our own personal peace and enrichment, for usefulness and holy influence, we need each one to watch and pray that we may more thoroughly and lovingly follow Christ. The one who keeps nearest the Master, and who grows to be the most like him, will be the one through whom the most will be done in bringing the world to Christ. And that we may not forget it, we are to draw close to Christ very often in prayer, that we may hear him in exhortation and persuasion, saying to us over and over again, as to Simon Peter: "Follow me." Christ presses it upon us personally, and makes its personal acceptance the chief mark and assurance of Christian life and character.—*Herald and Presbyter.*

Religion a Life Service.

What a false and narrow conception of religion is that which regards it only as essential for the close of life. It is a ticket which will pass one safely through "the iron gate of death;" but there is no special use for it until that great crisis is reached. Well, even so. It is desirable to get tickets in time. The office is not always open. We are told that many shall seek to enter in and *not* be able. There comes a time when the door is shut. It is a most presumptuous confidence of the soul that salvation may at any hour be begun. "Seek ye the Lord while He may be found. So, if religion is only safety at *last*, in view of all uncertainties and contingencies, it is wise to secure that safety *first*. A life insurance policy may only be available after death; but the last sickness is not the time to secure it. A will is of no force while the testator liveth, but life is the only time to make it.

There is a comfort, in the consciousness of preparation made. Life is brighter when freed from the bondage of the fear of death. But just in proportion to the real worth of life is the worth and value of religion as a present possession. For religion alone is life. Its advantages are immediate, and the normal condition of the soul. "All things" are yours, if Christ is yours.

Our magnificent ocean steamers and floating river palaces are not constructed and equipped merely to carry life preservers. The present life condenses the future. It is only when to live in Christ, that to die is gain. There is only one authentic instance of genuine death bed conversion. To die the death of the righteous the only sure way is to live his life.

Is there no hereafter for our mental, and moral, and spiritual energies? Are these intense activities of our entire nature limited in their reach and scope to this earthly sphere? Has not "the daily round" of duty a grander and ultimate destiny?

We are admonished to lay up treasure, and are told that their *works* follow the blessed dead. The treasure is the investment of life service for God, the works those who present their bodies a living sacrifice to Him. The difference between being *early* saved, and *barely* saved, is like the difference between a vessel entering port under full sail, with colors flying and cargo safe, or being towed in, a broken, dismantled, empty hulk.

So the soul may make its final harbor, "saved as by fire," or, with "an abundant entrance."—*Christian Intelligencer.*

The Best Sermon.

As a general rule, the more a sermon is "admired" the further it is from doing good. The sermons that men feel the most, they talk about the least. When a man has listened to one of them, he does not stay after church to compliment the preacher, but he goes quietly home, by himself if he can, and says nothing, but is happier, or not so happy, as the case may be, for a good while after.—*Church Standard.*

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R. J. MACLEAN, Secretary,
Atlanta, Ga.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. C. W. Peyton, from Gatesville, Texas, to Belton, Bell county, Texas.

NORTH CAROLINA.

[Correspondence of the N. C. Presbyterian.]

Mission Work in Mecklenburg Presbytery:—Mr. W. M. Hunter, a student at the Columbia Seminary, was sent by the committee in June to the mission field in Rutherford and McDowell counties; also serving Sandy Plains in Polk county. The writer was with him at meetings of five and eight days at Duncan's Creek, Dysartville and Weavers. Through these seasons of refreshing, wherein the few members were greatly revived and strengthened, taking upon themselves new vows, and forming new resolutions, there were added to Duncan's Creek eleven, (eight of these received later by Bro. McCorkle), making a total of thirty. Among these are some excellent material, a good number being adults.

Brother Hunter has proven himself to be a fine worker, in the three and a half or four months he has been in the field and has done much at the homes of the people to work up this comparatively large accession to the little churches. To God be all the praise.

[Correspondence of the N. C. Presbyterian.]

Dunn Church:—Rev. A. M. Hassell writes: The Rev. John A. McMurray, of Smithfield, assisted me in a revival at Dunn Presbyterian church. The meeting lasted ten days. Mr. McMurray preached the gospel with great effect. The church and community felt the power of the Holy Spirit. The church is revived, and many inquired the way to be saved. Two adults were added to Presbyterian church on profession of faith in Christ.

[Correspondence of the N. C. Presbyterian.]

Bethlehem Church:—Four adults were added to Bethlehem Presbyterian church on last Sabbath, 16th inst. One by letter and three by profession. This makes twelve during one month.

[Correspondence of the N. C. Presbyterian.]

Expression of Thanks:—J. S. Morrow wishes to express his thanks to his members and friends of Bethany church for a fine wide quilt and Bethany members and his many white friends of First Presbyterian church, for such a grand pounding of so many good things. Flour, sugar, coffee, rice, grits, lard, soda, can fruit, bacon, potatoes, and I cannot tell how many other good things. It was quite a late hour in the night when the friends came, the family had all gone to bed; but were awaken by sweet singing, "A stranger at the door will you let him in?" It was a great pleasure to us, for to let them in. May our good Master bless them all. Theirs for the gospel.

Asheville, Sept. 21st.

[Correspondence of the N. C. Presbyterian.]

Mecklenburg Anniversary:—The twenty-fifth anniversary of Mecklenburg Presbytery will be celebrated with appropriate exercises at Monroe in the Presbyterian church, October 16th, 1894, the celebration will take place during the stated fall meeting of Presbytery which convenes at 3 p. m., Oct. 16th.

Ministers and elders who expect to attend will please notify me at once, so that homes may be provided. Trains reach here for all points at 8.30 p. m. There is also a morning train for Charlotte. H. M. DIXON.

[Correspondence of the N. C. Presbyterian.]

Ida Mills Church:—At our fall communion at Ida Mills church yesterday, of which Rev. W. B. Arrowood is pastor, sixteen persons were announced as having been received into the communion of the church since our spring communion in June; eleven of these were on profession of faith, and five by letter. With these tokens of the divine blessing we thank God and take courage.

Laurinburg, Sept. 24th, 1894.

[Correspondence of the N. C. Presbyterian.]

Union Church, Gaston County:—The pastor of this church, Rev. G. A. Sparrow, began a meeting on Saturday before the third Sabbath in September. It was evident from the first that there was deep interest in the church, and the results have been glorious. The meeting closed on Sunday with twenty received on profession of faith, and six by letter, with four at Olney by letter, making thirty added to the two churches in one week. Nearly all those who united with the church were young men and young women. Splendid material promising great things for the future. Bro. McAllister, pastor of Bethel church in South Carolina, came over on Tuesday, preaching Tuesday night, Wednesday morning and twice Thursday the remainder of the time the pastor preached. Truly God has given the church showers of blessing beside the good done in many ways. It has been sixteen years since the church has enjoyed such a season of refreshing. On Sunday night this large church was crowded and the meeting closed by all singing, "God be with you till we meet again."

ELDER.

[Correspondence of the N. C. Presbyterian.]

Notes from the two P's—Pleasant Hill and Pineville:—Rev. J. R. McAlpine writes: I have been very busy, *settling*, since the arrival of my family at Pineville, Aug. 30th, in fact, too busy for writing. Some of the ladies of Pineville took charge of the manse and brought order out of reigning chaos, preparatory to the reception of its occupants. A delegation of ladies and young men met the incoming train and escorted the new comers to their future home; where additional kindly faces beamed a welcome, and a hot supper sent its pressing invitation to the table. The pantry also bore evidence that kindly hearts and full hands had been there. Flour, coffee, sugar and numerous articles of prime necessity to the housekeeper had been placed ready to hand. May the rich blessing of the Lord rest upon all these kind and thoughtful people, of both congregations.

Pleasant Hill:—Our communion season, with preparatory services beginning Thursday night preceding, embraced the second Sabbath. The pastor elect was vigorously seconded and helped by his dear people. A quiet, but very refreshing, time. Three members received by letter, and two on confession of faith. Three infants and one aged disciple received the ordinance of baptism.

At Pineville:—The Lord's Supper was administered on third Sabbath with preparatory services beginning, as above, on Thursday night. Here again the pastor elect was assisted by his dear flock, who came out with commendable diligence, notwithstanding the pressing demands of this busy season. Bro. G. S. Robinson, a former pastor, was also present at most of the services, and lent such assistance as his health permitted—leading us to the throne of grace, and on Sabbath, distributing the wine at the table. Two were received on examination, and one infant baptized.

The outlook in both churches is encouraging; the people seem to be thoroughly in earnest, and with God's blessing resting on us, His work will surely prosper.

VIRGINIA.

Evangelism in Lunenburg County:—In another column will be found an interesting report of evangelistic services in Lunenburg.

[Correspondence of the N. C. Presbyterian.]

Acknowledgment:—On the 22d of August the recently refitted and repainted manse of Bethlehem church was occupied for the first time by the pastor and his family. It was not long before the good people of the congregation began to drop in and leave behind them tokens of their mindfulness of the comfort and well-being of the minister of their preacher's house. They did not take us by storm, they did not come all at once, but one at a time, or two or three together they called on us and stocked our larder for many days to come. Flour, meal, coffee, fowls, canned goods, preserved fruits, vegetables, butter, milk, meats, melons, &c., in abundance. One good elder gave us a pig; another good lady, a good sized shoat. A venerable elder came over the morning after we moved with his horse loaded down with vegetables, melons, &c., and unloaded. And still they come. Almost every day some one sends or brings something of a substantial sort. They seem determined in the goodness of their hearts that their minister and his family shall not lack for the necessaries of life. May the Lord bless these good people in all their ways, and give their pastor grace to be as faithful in ministering to them in spiritual things as they are mindful to minister to him and his in temporal things.

J. M. W. ELDER,
ALICE C. ELDER.

Bethlehem Manse, Va., Sept. 20th, 1894.

[Correspondence of the N. C. Presbyterian.]

Installation at Bethlehem:—On Sunday, Sept. 9th, a commission of Roanoke Presbytery met at Bethlehem church, Prince Edward county, to install Rev J. M. W. Elder as pastor. Rev. C. C. Hersman, D. D., LL.D., of Union Theological Seminary presided, preached and propounded the usual constitutional questions. The sermon was a very powerful one, and was attentively listened to by a large and appreciative congregation. Rev. T. C. Johnson, D. D., of Union Seminary, who had been appointed to charge the pastor, was unavoidably absent. Rev. W. McC. Miller, of Smithville, who had been appointed to charge the people, delivered both charges. It has never been our privilege to hear more appropriate and forcible addresses of the kind. The charge to the pastor was a marvel of Scripturalness, while that to the people was remarkable for its clearness and fullness, while at the same time it was brief.

At the conclusion of the services the members of the congregation, together with a number of members of other churches and denominations who frequently worship at Bethlehem, came forward and welcomed the newly-installed pastor by heartily shaking his hand.

School Notice.

MRS W. M. PARSLEY will open a school for small children at the residence of Mr. John McLaurin, 619 Orange St., on Monday, October 8th. Terms moderate. This change of location will give the children the benefit of an excellent play-ground.

[From the Southern Presbyterian.]

THE DEATH OF DR. J. S. COZBY.

We have just received the inttelligence of the death of Rev. J. S. Cozby, D. D., pastor of the Aveleigh Presbyterian church of Newberry. Dr. Cozby has been in feeble health for some weeks, and we have been hoping for better tidings of his condition. But it has seemed best to the great Head of the Church to call him away from his earthly labors to to his heavenly reward, and his Church and family are left to mourn his loss, with that chasteued sorrow which the Christian is permitted to feel. We have lost a dear personal friend in our departed brother, the Church has been deprived of one of its most faithful pastors, attractive preachers, and intelligent presbyters. Dr. Cozby has been in Newberry about seven years, having been for fifteen years previous pastor of Mount Zion church in Harmony Presbytery, where the writer succeeded him as pastor. Readers of this paper have been familiar with his clearly written and able articles, which exhibited not only his keen descrimination but his lovely Christian spirit.

The sympathy of many hearts will go out to his bereaved family consisting of his wife; two married daughters both wives of ministers, Mrs. G. G. Mayes, and Mrs. S. C. Byrd: and two sons, nearly grown. And the prayers of our Synod will go up for the Church thus called to mourn the loss of its pastor, that affliction may be sanctified, and the chief Shepherd himself may be with the bereaved flock.

[This was given out last week for publication, but overlooked.]

MEETINGS IN LUNENBURG COUNTY, VA.

[Correspondence of the N C. Presbyterian.]

On the night of Tuesday, July 24th, Prof. Sommerville of Hampden-Sidney College and the writer began a series of meetings at Lunenburg C. H., Virginia, where we have a little handful of zealous Presbyterians and a small organization, and services were held day and night for a little over a week. At first our congregations were small, but increased at each service till they filled the house. Our little flock was much encouraged, and Christians of all denominations edified. On Sabbath, July 29th, the sacrament of the Lord's Supper was administered, among the communicants being Methodists, Episcopalians, Presbyterians and one or two Baptists, all partaking together of the elements commemorating the dying love of a common Lord. There was one addition to the church, a bright intelligent young girl just budding into womanhood. One adult and one infant were baptized.

One very encouraging feature of the meeting was that we gained a stronger hold on the people of the community than we have ever had there. Sufficient funds were raised to modernize the old-fashioned pulpit and to purchase two neat oak chairs to furnish it, and to enclose the church lot with a neat, substantial board fence.

On Saturday night, August 18th, protracted services were begun at Nutbush, a mission point seven and half miles from Lunenburg C. H., where I have an evening appointment once a month at a brush arbor. Mr. Chas, C Anderson, a recent graduate of Hampden-Sidney College and a candidate for the ministry under care of Roanoke Presbytery, stood by me here, rendering efficient service in helping with the singing and leading in prayer, while I did the preaching. For a week large and increasing congregations assembled day and night to hear the gospel. There were six professions and two reclamations, all men except two, and nearly all young men.

This is a very interesting mission field, not more than one-third of the men in the community having any church connection at all. The people are favorably inclined to us, and they are anxious to have preaching. They are beginning to build a house of worship, having a good part of the lumber on the ground and part of the money and labor pledged to put up the building, which when completed, will be used by different denominations. Will not some of the readers of the NORTH CAROLINA PRESBYTERIAN help them.

I will gladly receive for them any amounts that may be sent me. Reader, how much will you give to help these people to build a plain house in which to worship the Lord?

J. M. W. ELDER.

Putney's, Fa., Sept. 19th, 1893.

MEETINGS OF PRESBYTERIES.

[Correspondence of the N. C. Presbyterian.]

Concord Presbytery, (Official): This Presbytery met at Bethphage church, Cabarrus county, N. C., September 11th, 1894, and was opened with a sermon by Rev. Jno. M. Rose, Jr., from Jude, verse 3.

Rev. R. P. Pell, was chosen moderator and Rev. J. A. Ramsay and Ruling Elder S. C. Raukin, temporary clerks.

The pastoral relation of Rev. D. Munroe with the Newton church was dissolved at his own request.

Rev. D. T. Towles, of Mecklenburg and Rev. B. F. Wilson, of Enoree Presbytery were present and were invited to sit as corresponding members.

The Presbytery heard Bro. Towles in regard to his work as Synodical Colporteur and "resolved that he be heartily commended to our people in the work which he represents."

Morganton was chosen as the place for the next regular meeting of Presbytery, on Tuesday before the 4th Sabbath of April, 1895, at 7.30 p. m.

The matter of amending the Book of Church Order in regard to ordination in Foreign fields was consented to and advised.

The question of "Licensure and Ordination" was referred to a committee to report at the next regular meeting of Presbytery.

The Presbyterial Sermon, on the Observance of the Sabbath, was preached by Rev. A. T. Graham.

Rev. R. W. Boyd was heard in the interest of the Orphans' Home. The following resolutions were adopted in reference to this cause:

Resolved 1st. That the pastors be urged to present the matter of an additional building for the boys to their congregations as soon as possible and that an effort be made by the sessions to draw out the gifts of the people.

2d. That the session be asked to select some one in each congregation to secure subscribers to the little paper, "Our Fatherless Ones."

The First Presbyterian church, Concord, N. C., presented a call for the services of Rev. W. C. Alexander, of Orange Presbytery. Candidate T. W. Lingle, was examined on his Literary Course and the examination was sustained as satisfactory.

The following extract is from the report of the Committee of Education: "It is with sincere grief we report that one of our candidates, by no means the least promising, has recently been called, as we trust, to a higher service for the Master in Heaven. After successfully finishing his course in college last June, Hugh K. Parks returned to his father's home where in a few days he died. May the Head of the Church call others to take his place."

We ask Presbytery to permit us to grant aid to such of these candidates as may need it; and urge upon Presbytery the importance of raising our quota of $700, to the Assembly's Treasury for this cause."

Mr. Walter E. Furr, was taken under the care of the Presbytery as a candidate for the ministry, making thirteen candidates now under care of this Presbytery.

Presbytery directed that all collections taken during August be forwarded at once to the Treasurer.

The Home Mission Committee was authorized to ask the churches in the Presbytery for a special contribution of five cents per member to liquidate a pressing debt due the Church Erection Work. Presbytery adjourned to meet during Synod at Greensboro.

W. R. MCLELLAND,
Stated Clerk.

[Correspondence of the N. C. Presbyterian.]

Enoree Presbytery: Held its fall sessions at Elam Springs, the famous watering place in Spartanburg county, S. C., Sept. 11th to 18th. Rev. Dr. T. M. McConnell, of Greenville was moderator, and Rev. H. W. Burwell, of Fairview, assistant clerk. Fourteen ministers and about thirty elders were in attendance. The reports from the churches were generally encouraging. Six young men were received as candidates for the ministry, and according to a rule of Presbytery, notice was served by two others of their intention to apply. One of these received, Mr. S. C. Todd, of Laurens, was afterwards licensed to preach, as an extraordinary case. Licentiates J. E. Milner and D. M. Fulton and candidate S. R. Fowler, were dismissed to the care of other Presbyteries. And Licentiate C. E. Robertson was ordained to the full work of the ministry, to become pastor of Limestone and Spartan Mills churches, for which he is soon to be installed.

The overture sent down by the Assembly for a change in the Form of Government with regard to the ordination of evangelists in the foreign field, was unanimously adopted. That concerning Licensure and Ordination was referred to a committee who are to report upon it at the spring meeting, to be held at Mt. Tabor church, Greers, S. C.

The meeting was a very earnest, busy and pleasant—the business being finished in two days. L.

[Correspondence of the N. C. Presbyterian.]

The Presbytery of Pee Dee: Met at Blenheim, S. C., September 13th, with five ministers and seven elders in attendance. At the request of Rev. J. G. Richards, the last moderator present, the opening sermon was preached by Rev. H. M. Brearly, from Eph. 5: 14.

Rev. S. E. Bishop, was elected moderator and Maj. M. McR. McLauchlin, of Cheraw, temporary clerk. The committee appointed at last meeting to organize a church at Dillon, reported that at present the way is not clear and asked for an extension of time. Rev. S. E. Bishop, reported that owing to failing health he had been obliged to resign his charge, but that he was now able to resume work and desired a field of labor. The pastoral relations existing between Rev. W. G. F. Wallace and the Carolina and Kentyre churches were formally dissolved and a letter of dismission granted him to the Presbytery of St. Johns, Mr. Wallace had already gone to his new field. The consideration of the change proposed in the form of Licensure and Ordination was postponed to the spring meeting of Presbytery. After a rising vote of thanks to the hospitable people of Bleuheim the Presbytery adjourned to meet at Carolina church on Thursday, before the full moon in April, at 8 p. m.

A. H. MCARN,
Stated Clerk.

Upper Missouri: Commended the Bible Cause to the churches. Overtured Synod against the proposed change in the boundary line between this Presbytery and Lafayette. Committed the Licensure question for report in the spring.

Montgomery Presbytery: Rocky Mount, where the Presbytery met this fall is on the Southern edge of Montgomery's territory, and difficult of access to many of the delegates; yet the attendance of ministers and elders was very good. The whole meeting was characterized by hearty interest in the business of the church; and was made more enjoyable by excellent preaching.

Rev. T. W. McCorkle opened the session with an earnest sermon from the text, "What shall a man give in exchange for his soul?" After which Rev. L. W. Irwin was chosen moderator. A resolution to assign every minister to evangelistic work, which should involve, if practicable, a week's protracted service, evoked much discussion, and though the original motion was lost, a substitute was adopted, which accomplished the purpose aimed at. Mt. Horeb church of Lexington Presbytery presented a call for the services of Rev. John Ruff, and the Presbytery was much exercised to determine its duty in the matter; being very unwilling to part with one of its most useful and most loved pastors. It was decided, however, to cite the Peaks church to show cause why the pastoral relation should not be dissolved.

The free-conversation upon the state of religion was particularly interesting. Every member of the body took part in it; and the reports showed that most of the churches were growing healthily.

Dr. Rawlings preached the doctrinal sermon upon Family Religion and it was ordered that the sermon be published for distribution among the churches of the Presbytery.

Rev. J. M. Holladay, the useful pastor of the church where we were meeting, informed Presbytery of his desire to accept a call to the Blacksburg church and the matter was under consideration when your correspondent left. Montgomery Presbytery generally throws life and spirituality into its meetings and this session at Rocky Mount was better than usual.

[Correspondence of the N. C. Presbyterian.]

Abingdon Presbytery: Met in Tazewell, Va., Sept. 11th, and was opened with a sermon by the Rev. J. E. Wool. Rev. G. W. Painter, missionary to China, was elected moderator. Rev. P. D. Stephenson, D. D., was dismissed to Winchester Presbytery, and Rev. B. A. Pendleton, to East Hanover. Candidate J. H. Heuderlite was received from Enoree Presbytery. Rev. Jonas Barclay, of Mecklenburg, was introduced as a corresponding member.

Licentiate J. B. Morton was called to the pastorate of the Bruner Creek church and order taken for his ordination and installation, the first Sabbath in Oct. next.

Rev. G. W. Painter and Rev. I. S. Anderson were elected principal and alternate to the next General Assembly.

Thursday evening was devoted to the cause of Foreign Missions. In connection with the report of the committee, Rev. G. W. Painter, our returned missionary, delivered an interesting lecture on the mission work in China, to a large and appreciative audience. The commission of Home Missions reported encouraging work in our bounds during the summer months.

Presbytery extended its heartfelt sympathy to the Rev. T. P. Barclay in his sore bereavement and great sorrow.

A committee was appointed to arrange for the visitation of Bro. Painter to our vacant churches with a view of awakening in them a higher appreciation of the importance of the work in the foreign field.

The greater part of Friday was given up to the discussion of matters pertaining to the Sabbath-school within our bounds. A pastoral letter was sent down to the churches to be read from the various pulpits.

The Second church, of Bristol, was chosen as the place for the next meeting, and the time fixed for the Tuesday before the first Wednesday in May, 1895.

The committee on the Minutes of the General Assembly, reported, recommending that paragraph 40 of the Book of Church Order be answered as recommended by the Assembly, fenced, however, with proper restrictions. Final action was deferred to the spring meeting and the Rev. Messrs. Jones and Gray were appointed to frame a suitable response.

Touching the licensure and ordination of probationers for the ministry, a committee was appointed consisting of Rev. I. N. Naff, Rev. Alfred Jones, Rev. P. H. Irvin and Hon. I Hudson and Hon. F. B. Hutton to report at the spring meeting.

An adjourned meeting was ordered for Saturday before the first Sabbath in October next, with a view of receiving the Rev. Mr. Wharton and taking the necessary steps, if the way be clear, for his installation over the Sinking Spring church.

Thanks of Presbytery were tendered the church and citizens of Tazewell for their abundant hospitality during its sessions.

Presbytery adjourned to meet in the Maple Grove church on Saturday before the first Sabbath in October, at 11 a. m.

I. N. NAFF,
Stated Clerk.

Presbytery of Louisville: Rev. E. H. Amis, moderator. Licentiate F. H. Kean was ordained and order taken for his installation at Taylorsville on the fourth Sabbath of September and at Jeffersonville, the second Sabbath of November. The overture on Evangelism in Foreign fields was committed to Rev. Messrs. Clyce and Muller and Mr. S. Caye, Jr., and that on Licensure and Ordination to Rev. Messrs. Converse, Lyons and Hunter and Mr. Escott—both to be reported at spring meeting.

[Continued on Fifth Page.]

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Fourth Quarter.—Lesson I.

Oct. 7th.—Jesus at Nazareth.

Luke iv. 16–30. Commit vss. 16–19.

Golden Text. See that ye refuse not him that speaketh.—Heb. xii. 25.

I. THE STUDY OF THE LESSON.

First Step. The beginning of the Galilean ministry is distinctly marked in all four gospels: Matt., iv. 12–17; Mark i. 14, 15; Luke iv. 14, 15; John iv. 1–3, 43–45. Read these passages carefully. The only question is whether the return mentioned in John is the same as that mentioned in the other gospels. The view that it was not, but was earlier, is advocated in the article we published last week. Read that paragraph carefully. That view is mentioned by many of our best scholars. It supposes a period of quiet and a return of the disciples to their homes. Then Jesus goes up to the Passover—the feast of John v. 1, and hearing of the imprisonment of John returns to Galilee and opens the Galilean ministry. We prefer, on the other hand the view that it is the same return in all four gospels. The imprisonment of John, then, comes between John iii. 23, 24, and iv. 1, and the return mentioned in the latter verse was not because Jesus did not wish to be a party to a rivalry the Pharisees were exciting (as involved in the former view) but because his increasing success was liable to bring upon him the same fate. The events that we are about to study occurred between this date—which was four months before harvest—and the Passover. The Sabbath question seemed to arise at the Passover, John v. 16, and to follow him back into Galilee before the harvest, which began at the Passover, was completed, Matt. xii. 1; Luke vi. 1. The meaning of the expression in Luke "second Sabbath after the first" is in doubt, but it probably indicates a date soon after the Passover Sabbath. This enables us to place the Passover of John v. after the visit to Nazareth, the call of the four, the first preaching tour, and the beginning of opposition in Galilee.

One other point remains to be settled. The visit to Nazareth now mentioned must not be confounded with a later visit recorded in Matt. xiii. 53-58; Mark vi. 1–6. Yet it was not the *very* beginning of his Galilean ministry for allusion is made to works at Capernaum, Luke iv. 23. He had healed the nobleman's son (John iv. 46) and done other preaching and healing but had not taken up his residence there, Luke iv. 31; Matt. iv. 13.

Second Step. Master the points of the lesson:

1. *The scene*—the famous preacher for the first time in his own home, standing to read, the roll of the book, sitting to expound, the eager interest of the people, the gracious manner of the speaker, vss. 16, 17, 20, 22.
2. *The text.* Messiah's programme and mission, vss. 18, 19, compare Is. lxi 1, 2.
3. *The sermon begun and interrupted*, vss 21, 22.
4. *The warning.* Privilege is not salvation vss. 23–27.
5. *The rejection*, vss. 28, 29.
6. *The departure*, vs. 30.

Third Step. Study with your helps points needing explanation.

Vs. 16. *As his custom was.* Jesus honored the religious services of His day. They were defective but instead of despising them He improved them.

Stood up. Not only the reader, but the congregation stood for the reading of God's word—compare Neh. viii. 4, 5.

Vs. 17. *The book of....Esaias.* The book was in the form of a roll. Esaias is the Greek form of Isaiah This *may have been* the lesson for the day, thought that is not certain. Even if it was we cannot argue from it certainly as to the date, for the Jewish lectionaries extant may not be so ancient as this.

Vss. 18, 19. The passage varies from the O. T. form. Our Lord doubtless read from the Hebrew, but Luke writing in Greek took the passage from the Septuagint. The clause "to set at liberty them that are bruised" is from Is. lviii. 6 which was also before the Lord's eye as He read.

Anointed me. The word Messiah is in Hebrew "the Anointed." Mr. Drummond happily terms this passage, "The Programme of Christianity." It is the mission of Christ and His gospel to heal the sorrows of earth by healing its sin.

Vs. 20. *Closed the book*, by rolling it up. *The Minister*, i. e., the attendant; and *sat down*, the attitude of an authorized teacher. Paul, a stranger, when called on to speak in the synagogue, stood in his place, instead of sitting on the platform, Acts xiii. 16. He seems, from the Gentiles, to have adopted the habit of standing always, but Christ sat, Matt. vi. 1; xiii. 1.

Vs. 21. *This day.* When Christ comes to us, the kingdom that He inaugurates, with all its blessings, comes. How we should hasten that kingdom in the world!

Vs. 21. *The gracious words.* The preceding verse was evidently only the beginning—"he began to say"—and was followed by an exposition of the blessings of the kingdom that was so tender and comforting as to win the hearts of His hearers, until the note of discord was struck in the last words of the verse that gave expression to the petty jealousy of narrow minds, that at last turned the scale against Him.

Vs. 23. *Physician, heal thyself.* A proverbial expression something to the same effect as, "charity begins at home." If He is the great Healer and wonder-worker of which they have heard, why does He not do something for His own place.

Vs. 24. Proverb is answered with proverb, and He shows that the barrier is in their own hearts. Compare the statement of His subsequent visit Matt. xiii. 58.

Vss. 25–27. Read the O. T. [illegible] Kings xvii, and 2 Kings v. Elias is Elijah; Sarepta, Zarephath; Eliseus, Elisha. The incidents show that proximity and privilege do not bring blessing unless improved. Divine sovereignty in the bestowment of grace is also implied.

Vss. 28, 29. For a similar effect of a similar utterance by Paul see Acts xxii. 21–23. The precipice spoken of has been noted by all travellers

Vs. 30. The miraculous power that because of their unbelief He could not bestow in blessing, He displays in His escape from them. Other passages show that He led a "charmed life" until His hour was come, John yiii. 20, 59; x. 39. And at the last He tells Pilate that even then He could have no power against Him except it were given him of God, John xix. 11.

Fourth Step. Write out a summary of the lesson, embodying, as far as you can, these explanations.

Fifth Step. Illustrate Christ's "Programme" from the recorded events of His life:

1. The gospel preached to the poor.
2. Healing the broken-hearted.
3. Delivering the captives (of Satan).
4. Giving sight to the blind—(a) physically, (b) spiritually.

Sixth Step. Lay to heart the sin and danger of rejecting Christ: Ponder (better commit to memory) the hymn

"Behold a stranger at the door."

What can we do to carry out Christ's programme in the world?

II. TEACHING THE LESSON.

After fixing the place of the lesson in the history get from the scholars the story, adding such touches as will make it vivid. Call for incidents under the Fifth Step and have them looked up and read in the class (having previously prepared yourself with a list). Press home the points of the Sixth Step, and the importance of committing oneself (1) To receive Christ. (2) To serve Him by carrying out his plans.

Prize Questions.

ANSWERS TO QUESTIONS 100—SEP. 13.

Note. Minute details or events closely and necessarily associated are placed under one head. The value of the whole is 12, and one-half is taken off for each event omitted or placed in the wrong order. We omit references as the events are easily found from the titles. Three periods of our Lord's life are covered.

PART I. Thirty years of Private Life.

1. Annunciation to Zacharias.
2. Annunciation to Mary.
3. Visit of Mary to Elizabeth.
4. Birth and circumsion of John.*
5. Appearance of angel to Joseph.*
6. Birth of Jesus at Bethlehem.
7. Vision and visit of the Shepherds.
8. Circumsion of Christ.
9. Presentation in the Temple.
10. Visit of the Wise men.
11. Flight into Egypt.
12. Slaughter of the innocents.
13. Return and settlement at Nazareth.
14. Boyhood and visit to Jerusalem.

PART II. Opening events of ministry.

15. The ministry of John.
16. Baptism of Jesus.
17. Temptation in the wilderness.
18. Testimony of John.
19. First disciples.
20. First miracle.

PART III. Early Judean Ministry.

21. First Passover and cleansing of the Temple.
22. Visit of Nicodemus.
23. Preaching and baptizing in Judea and John's last testimony.
24. Departing into Galilee He gives the gospel to the Samaritans.

*The relative order of these two events cannot be fixed with certainty.

Correct answers have been received as follows—the number is the value earned on question 100.

Several gave the events only down to the departure into Galilee mentioned in John i. 43. Had they taken in the fact that this was a review of the whole quarter they could not have made that mistake.

Chas. P. Russell, 8.
Bettie Overcash, 12.
Isabelle Robeson, 11½.
Chas. E. McMillan, 10½.
Beatrice T. McEachern, 10½.
Olive Wilson, 10.½
Willie Arrowood, 11½.
Flora C. McNeill, 10½.
Miriam McFadyen, 13.
D. R. Johnson, 9½

NEW QUESTIONS.

104. Send me the work under the Fifth Step giving two illustrations of each, with reference.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

[Continued from Fifth Page.]

Chesapeake: Rev. A. B. Carington, moderator. A call from the First [illegible] ville, was placed in the hands of Rev. T. H. Rice, Jr., and declined. The Assembly's overture on ordination in the Foreign field was adopted; that on Licensure declined.

South Carolina: Questions sent down from the Assembly docketed for spring session.

Lafayette: Adopted the proposed amendment anent Licensure and expressed a willingness to go even further in modifying the requirements for licensure. Expressed dissatisfaction with the Assembly's action in the "Sadie Means Case." Appointed an ad interim committee to consider the action of the Assembly respecting Young People's Associations.

Presbytery of Potosi: Recommends formation of Ladies' Missionary Societies in the churches. Authorizes employment of a local evangelist till next meeting. Overtnre respecting Licensure and Ordination was rejected by an almost unanimous voie. Synod was overtured:

1. Requesting that Synod's Home Mission Committee be instructed to maintain the evangelistic work as in the past, through Synodical and Presbyterial Evangelists, and that if local evangelists are employed it shall not be through the curtailment of the work as first inaugurated.

2. That Synod's Committee be requested to place one evangelist under the direction of the Home Mission Committee of Potosi Presbytery for at least half his time.

Sabbath School Convention.

[Correspondence of the N. C. Presbyterian.]

According to a recommendation of Agent of Sabbath-schools, offered at spring meeting of Orange Presbytery, there was held today from 10 a. m., till late hours in the evening, a Sabbath-school Convention. Rev. W. S. Campbell, was made moderator with A. T. Whitsett clerk. The programme which was a very full one was taken up. The first order was oral reports from schools. Thirty-two Sabbath-schools were reported, twelve of which were Mission Sabbath-schools. Seven of the Mission Sabbath-schools are in Stokes county, in Bro. Miller's field of work. Some thirty or thirty-two churches did not send up any report, among them, some of the large or strong churches. All the reports were good that were sent in and showed a grand work being done. The different topic were well handled and all seemed to be benefited by the warm talks from some of our best Sabbath-school men and it is hoped great and lasting good was done.

A. T. WHITSETT,
Secretary.

Burlington, Sept. 11th.

NOTICE!

To the Ministers and Elders of the Synod of North Carolina:

The Synod of North Carolina convenes in the First Presbyterian church of Greensboro on the 23rd of October and it will be Greensboro's pleasure to give you a hearty welcome, and to provide efficient entertainment for all of you who can come.

It will greatly aid the Committee of Arrangements if you will at once notify the undersigned of your intention to come, and on what day and by which train you expect to arrive. We desire to send to each minister and elder, before he leaves his home, a card assigning him to a home, so that, upon reaching Greensboro, he can go to his place of entertainment, without confusion or delay.

Yours fraternally,
A. M. SCALES,
Ch'm. Committee of Arrangements.

PROGRAM

Of the Twenty-fifth Anniversary Exercises of Mecklenburg Presbytery, to be held at Monroe, N. C., Tuesday, Oct. 16th, 1894.

10.00, a. m. Song and Praise Service.

10.30, a. m. Historical Sketch of Mecklenburg Presbytery—Rev. R. Z. Johnston.

11.30, a. m. Memorial Address—A. G. Neal and Dr. E. Nye Hutchinson.

AFTERNOON SESSION.

2.30, p m. Prayer and Praise Service.

3.00, p. m. Sermon—Rev. J. J. Kennedy.

(a) Presbytery convenes.

(b) Reception of Representatives of Concord Presbytery.

NIGHT SESSION.

7.15, p. m. Song Service.

7.30, p. m. Presbyterianism in the Past—Rev. W. W. Pharr, D. D.

Presbyterianism in the Present and Future—Rev. J. A. Preston, D. D.

WEDNESDAY, OCT. 17TH, 1894.

10.00, a. m. Praise Service.

10.30, a. m. Presbyterianism: Its Opportunities and Responsibilities—Revs. Jethro Rumple and Roger Martin.

SECULAR NEWS.

NORTH CAROLINA.

Rev. Dr. Frank L. Reid, President of Greensboro Female College, and for many years editor of the North Carolina Christian Advocate died at his home in Greensboro at 5 o'clock on last Monday. He was in his 43rd year. Dr. Reid had been very successful in his editorial work and was very much beloved by those who knew him.

The Seaboard Air Line it is said broke the record last Friday by running a train from Portsmouth to Raleigh 180 miles in 195 minutes.

Judge Victor C. Barringer, formerly of Charlotte but who has resided in Egypt for the last twenty years as a judge of the International Court of Appeals, representing the United States in that capacity, has returned to this country. He does not know where he will make his home.

Monroe Enquirer: The sorghum crop in this county will be remarkably large. Cane is being ground now, and molasses makers are busy.

Mount Airy News: A gentleman estimates that in the last few weeks as many as fifty cows have died within a radius of ten miles of Mount Airy. The disease seems to be some kind of distemper, the exact nature of which is not known.

Raleigh Visitor: The Mills Wagon Company's Factory is now running on full time. Orders for wagons are now pouring in. It is decided to increase the force, as it is necessary to turn out nearly ten wagons a day to keep up with the demand. From 35 to 40 employes are to be put at work.

Rocky Mount Argonaut: Mr. W. H. York, of Hilliardstone? planted 50 acres of tobacco this year. For this fifty acres an agent of D. Y. Cooper, of Henderson, offered him $7,500, tobacco to be taken as it lay in the pack house. Mr. York wisely refused the offer, as he proposes to get $10,000 for the same tobacco in Rocky Mount.

Greensboro Patriot: Mr Daniel Dennis, living on Horsepen creek, near Guilford Battle Ground, found a big land terrapin in 1870 near the site of the old Cape Fear & Yadkin Valley stockade. He cut his name on the terrapin, and since that time he has seen it twice, the first time in 1892, when he again cut his name on its shell, and the last time on September 11th, when it was found by Miss Mary Dennis. During those twenty-four years it has not increased in size or weight, as eye-witnesses can testify.

FOREIGN.

Da Gama is still closely watching events in Brazil, ready to take a hand at revolution as occasion will admit.

Cholera still prevails alarmingly in Russia. Two hundred and forty-five cases the first fortnight of September, with ninety-six deaths at St. Petersburg.

DOMESTIC.

The most disastrous fire in the history of Portland, Ore., occurred last Sunday. Property to the amount of $1,500,000 was destroyed, including railroad and steamer docks, and an electric light plant.

On last Sunday, Abbeville, Ga., was awakened and alarmed by the shrieking of mill whistles, the discharging of firearms and the creaking of timber. The floods had broken a boom at Russell's shingle mill and some thousands of feet of Cypress lumber was turned loose and went crashing down the stream. The lumber was worth $500.

Judge Ariel S. Thurston, at one time chief justice of the Supreme Court of New York who had held many positions of trust and was very wealthy broke his neck by falling down stairs. He was eighty-five years of age, very vigorous for his age and of perfectly sound mind. He died at Elmira.

A fire in the yard of the Queen and Crescent Railway Company of New Orleans damaged property to the extent of $20,000.

The Grand View hotel Bayview avenue at Atlantic Highlands, N. J., was destroyed by fire on last Saturday. It cost $100,000 ten years ago.

News comes from Madrid of the ordination of a Church of England bishop in Spain on last Sunday. Dr. Plunkett, of Dublin, consecrated the Rev. Senor Cabrera as the first protestant bishop of Mandrid. It is expected that the elevation of Senor Cabrera to the bishopric will cause a sensation in the Catholic world.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

Near Red Springs, Sept. 20th, 1894, in his 37th year, Mr. W. R. McCALL, formerly a deacon in Dumbarton church of Pee Dee Presbytery, South Carolina. Only a few months ago he cast his lot with the Presbyterians here. His life was an exemplary one. He was the saw mill operator of whom mention was made in the Red Springs "Scotch Scion," (and copied in the N. C. PRESBYTERIAN) as assembling *all* hands and commencing business every morning with public prayer. He died as he lived a trusting servant, leaving a wife and four children to the mercy of God. J. McL.

Converse College has had a splendid opening and the faculty expect an enrollment of three hundred students during the year. The large enrollment in the musical department is unprecedented in the history of the college and the work in all departments is moving on smoothly. The public is appreciating this great Southern school for women.

WILMINGTON MARKET,
FOR
WEEK ENDING, SEPT. 26, 1894.

SPIRITS TURPENTINE: Until Tuesday sales at 24½ cents; since firm at 25 cents.

ROSIN: Strained 85 cents and Good Strained 90 cents throughout—firm.

Dip $1.60 and Virgin $1.90 throughout.

TAR: Firm at $1.15.

COTTON: Middling 6½ last Friday; since 6 cents firm.

TIMBER: None coming in. In demand and first arrivals will sell well.

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It restores gray hair to its natural color; produces a rapid and luxurious growth; eradicates scurf and dandruff; prevents the hair from falling out, and causes it to grow on

THIN AND BALD PLACES.

The highest testimonials of its merits are given.

[From Rev. W. W. Bennett, D. D., President of Randolph Macon College.]

I tried the Xanthine and found it to be all it claims in restoring the hair to its natural color and removing dandruff.

W. W. BENNETT.

[From Rev. Chas. H. Read, D. D., Pastor Grace St. Presbyterian church, Richmond, Va.]

For several years I have used no other hair dressing than the Xanthine. It has, in my experience, accomplished all that is claimed for it as a wholesome preserver and restorer of the natural color of the hair, and a thorough preventive of dandruff.

CHARLES H. READ.

For sale by all druggists. Price, $1 a bottle.
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The session of 1894–'95 opens Sept. 5th, 1894.

FACULTY:

Walter W. Moore, D. D., LL.D., McCormick Professor of the Hebrew Language and Literature.

Charles C. Hersman, D. D., LL.D., Henry Young Professor of Biblical Literature and Interpretation of the New Testament.

Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

Clement R. Vaughan, D. D., Professor of Systematic Theology.

For catalogues, or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va.

For information as to rooms, &c., apply to Dr. Hersman, Intendant, Hampden Sidney Virginia.

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LAW SCHOOL,
University of North Carolina.
)o(
Forty-second regular Session begins September 5th, 1894. Fourteenth Summer Session begins July 2d, 1894. For particulars, address JOHN MANNING, LL. D.,
Chapel Hill, N. C

High School of Orange Presbytery.
MEBANE N. C.
(Formerly Bingham School Ground.)

A Preparatory School for Boys. Second Annual Session begins September 12th, 1894. Terms *very moderate.* First-class *teaching force.* Comfortable Building. Beautiful Campus. Fine Athletic Grounds. Most healthful Section of North Carolina. Moral and religious influences good. Address,
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The Presbyterian.

FOR THE FAMILY.

THE CHAPTER ABOUT THE LITTLE LAD'S MOTHER.

(Proverbs xxxi.)

"Mother, the chapter was all about you!"
Spoke the dear little lad, with eyes so blue,
And gleams of golden sunshine on his hair,
Running breathlessly to his mother's chair.
That chapter the teacher read us to-day,
She smiled when she finished it, why, Paul?"
I told her, because you excel them all.

"I know you do, mother, your words are wise,
The law of kindness shines out in your eyes;
You stretch out your hand each day to the poor,
With something to eat, or to wear, I'm sure.
And you look well after your household ways,
Your husband—dear father—gives you great praise;
I hear him tell auntie he couldn't have found
Another such wife in the whole world 'round.

"Your children are proud to rise up and call
You blessed, for you're the best mother of all,
You never do wrong, you always are good;
That is the reason why I understood
The chapter so well, told teacher I knew
That she had been reading all about you."
Yes, blessed that mother, whose child could pay
Tribute to her in such beautiful way.

—*Susan Teall Perry.*

Items for Ladv Readers.

In the Temple Ahov Salem, Thatford avenue, Brooklyn, was witnessed, on the Jewish Sabbath, 10th inst., a ceremony which, as a rule, does not take place oftener in this country, at least, than once in half a century. The ceremony under the Mosaic law consisted of the releasing of Betsy Rikish from her obligations to her brother-in-law, Israel Silberstien of Belmont avenue, near Christopher street.

With a view to this release, Betsy Rikish came from the government of Lomza, in the interior of Russia, two months ago, and, after serving the prescribed probation by living under the roof of Abraham Goldleaf and having her bonds cut by Rabbi Wistinetsky, will now return to Russia, there to marry a rich railroad contractor.

According to the Mosaic law, when a married man dies without leaving issue to inherit his name and property, if he has a brother surviving, his widow has a right to go to him, and become his wife. If he refuses, certain penalties are attached, and if she neglects to make the offer she cannot marry again.

Since Israel Silverstein came to this country his brother Abraham died in Misnitz, Russia, and, as the family is an ancient rabbinical one and strictly orthodox, Mrs. Rikish felt bound in conscience to go through the ordeal, for an ordeal it is.

According to the law of this State and country Israel Siberstein could not marry his sister-in-law Betsy.

At 2 o'clock all the parties concerned, with their friends, assembled in the temple, the widow Rikish in bridal array, with four deacons and two witnesses, who were prepared to testify that the woman's husband was dead.

A very important part of the testimony was a shoe, which rested beside the talmud and scroll of the law of the pulpit. The shoe was made of calfskin, and had for ties two ribbons made of parchment, knotted in eleven places.

Brother-in-law Silberstein had one of his feet bare and this, having been washed by the rabbi, was, so to speak, handed over to the sexton, who pared the nails and wiped it over with a holy towel. After this the rabbi, Wistinetsky, resuming possession of the foot, put the shoe on it and said:

"Are you willing to give this woman Chlitza?"

"I am," replied Silberstein.

"Why do you give this woman Chlitza?"

"Because she desires it."

"Woman, why do you want Chlitza?"

"Rabbi, I want to get married, and Chlitza gives me freedom," was the answer.

"Son of Israel," said the rabbi, turning to Silberstein, "give the visible sign of your acquiescence."

Silberstein took the shoe off his foot and handed it to the sexton, who placed it on the left foot of the applicant for Chlitza, or freedom.

"The shoe belongs to you," said the rabbi, "what will you do with it?"

"I shall do this, rabbi," replied Mrs. Rikish, briskly, kneeling on the floor, lifting her skirts six inches and proceeding unassisted to untie the eleven knots in the shoe string with the forefinger and thumb of her left hand.

The proceedings were watched with interest, as it was known that a Rothschild's chlitza was prevented in the last century by the failure of the applicant to untie the knots, which, however, so says tradition, were tied hard on purpose.

But the word fail is not in the lexicon of Mrs. Betsy Rikish of Lomza. With deft fingers she untied knot after knot, and when the eleventh knot was unraveled she stood boldly on her feet. "Now," she cried, throwing the slipper at her brother-in-law, striking him with it in the breast, "I am free."

"You are free," said Silberstein, bowing and praying.

"You are free," echoed the four judges or deacons.

"Woman of faith, you are free," said the rabbi, "and may the God of Abraham bless you." [illegible] and a feast, and the unique ceremony came to an end.—*Boston Herald.*

Things Useful.

A Use for Watermelon Rinds.—A writer in Harper's Bazar gives the following directions for preparing watermelon rinds, so that a nice sweet pickle is made from them: "Peel the rinds with a sharp knife that will take off the green skin evenly. Trim off, also, every trace of the pink flesh of the fruit, because it is too juicy to make a firm, crisp pickle. Then cut the strips of rind into small pieces, two or three inches long, and, placing them in a large earthen dish, sprinkle them lightly and evenly with salt. Cover the dish and let it stand over night. In the morning drain off the water that will have formed, rinse the rinds in cold water, and cook them in a steamer until a broom-splint will readily pierce them. Cooking the rinds by steam is an easy method, as they are less liable to burn than when cooked in the spiced vinegar. When the rinds are tender, take them out carefully with a skimmer and put them into a stone jar. Take good cider vinegar for the basis of the pickle. Allow a pound of sugar to a pint of vinegar, and add also half an ounce of stick cinnamon broken into inch pieces, and a half teaspoonful each of whole cloves and blades of mace. The whole amount of vinegar, sugar and spices used must of course depend on the quantity of rinds to be pickled, but a quart of vinegar is usually sufficient for the rinds of a medium-sized melon. Boil the vinegar, sugar and spices together vigorously half an hour, skimming off the froth, and pour the pickle boiling hot over the rinds. Press the rinds down under the pickle by means of an earthen plate or saucer, fasten the cover on, and tie a cloth over the whole. These pickles will be ready for use in two weeks."



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TRAINS GOING SOUTH.

Dated July 8, '94.	No. 23 Daily.	No. 35 Daily.		No. 41 Daily.
	A. M.	P. M.		A. M.
Lv Weldon	11 52	9 27		
ArR Mount	1 02	10 20		
	P. M.			
Ar Tarboro	2 40			
Le Tarboro	12 25			
	P. M.	P. M.		
LvR Mount	1 02	10 20		6 00
Lv Wilson	2 08	11 01		
Lv Selma	2 58			
Lv F'y'ville	4 35	12 51		
ArFlorence	7 25	3 00		
	No. 47 Daily.			
	P. M.			A. M.
Lv Wilson	2 18			6 35
LvGoldsboro	3 05			7 30
LvM'gnolia	4 16			8 29
Ar Wilm'tn	5 50			10 00

TRAINS GOING NORTH.

Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.		P. M.	
LvFlorence	7 30		7 25	
Lv F'y'ville	10 25		9 30	
Lv Selma	12 08			
Ar Wilson	1 00		11 27	
	No. 48 Daily			
	A. M.		P. M.	
Lv Wilm'tn	9 00		7 00	
LvM'gnolia	10 40		8 33	
LvGoldsbo'	11 55		9 40	
Ar Wilson	12 40		10 27	
	No. 78 Daily.		No. 32 Daily.	
	P M		P. M.	P. M.
Lv Wilson	1 10		11 27	10 32
ArR Mount	2 13		12 05	11 15
Ar Tarboro	2 40			
Lv Tarboro	12 25			
LvR Mount	2 13		12 05	
Ar Weldon	3 19		12 58	
	P. M.		A. M.	

†Daily except Monday. ‡Daily except Sunday.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leave Kinston 7 20 a m., Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R. R leave Latta 6 50 p.m. arrive Dunbar 8 00 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m Returning leaves Clinton at 7 20 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

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LITTLE MAIDENS.

How should little maidens grow
When they're ten or over?
In the sunshine and the air,
Wholesome, simple, fresh, and fair
As the bonnie pinks below,
And the happy clover.

How should little maidens speak
When they're ten or over?
As the birds do, and the bees,
Singing through the flowers and trees,
Till each mortal fain would seek
The merry-hearted rover.

How about her eyes and ears,
At this stage of growing?
Like the clear, unclouded skies,
Not too angry, nor too wise,
So that all she sees and hears
May be worth the knowing.

And the little maiden's heart?
Ah! for that we're praying,
That it strong and pure may grow;
God, who loveth children so,
Keep her from all guile apart,
Through life's mazes straying!

—*Selected.*

Early Sweetings.

O mamma, the early sweetings are ripe; grandpa said so. May I eat some? Please say yes," coaxed Marie.

Now Marie was quite sure that mamma would not say "yes," because she had been very ill, and mamma had brought her to grandpa's farm to see what pure air and sweet fresh milk could do for her. Marie was very much better, and able to run about again, but she still had to be very careful about what she ate.

"Marie, dear, you know that you must not touch an apple for a long time yet," answered mamma. "I am sorry for you, but you must wait until I tell you that it safe for you before you taste any fruit whatever."

Marie went out the house very slowly, and wandered off to the barnyard. The chickens were not about as they usually were. Old mother hen had taken them off on a hunt for grasshoppers. The cows were in the orchard lying in the shade of the trees, chewing their cuds and thinking lazily how warm it was, or so Marie thought they said.

From the barnyard gate Marie could see right over to the early sweeting tree. "What a nice seat the branches make!" she said to herself. "It's hot here, and there's nothing to play with. I'm going down to sit in the tree. I needn't eat any of the apples; of course I wouldn't."

While Marie was thinking this she had been going as fast as she could to the tree. "I wonder if any apples have fallen," she continued.

"Sure as I live, here are two. Those old cows sha'n't have them. My, how good they smell! I don't believe one would hurt me a bit. I heard grandpa say that apples were healthy food. Anyhow, one bite can't hurt me." And in went the pearly teeth, right through the skin into the sweet, juicy apple.

Suddenly, Marie stamped her foot, and threw both apples as far as she could throw.

"Get thee behind me, Satan," she said aloud, and ran out of the orchard.

"Theee! I'll not go into that orchard again till mamma says I may." And she kept her word.—*Our Little Ones.*

A LITTLE BARE-FOOTED TRAMP.

A True Story.

BY ELIZABETH P. ALLAN.

Robert Ellis, a six-year-old neighbor of mine, took off his blue sailor suit one night, put on his long white gown, said his prayers, and went to bed as usual in his own brass cot, in the little room next to his mother's.

But a queer thing happened to him in the night, as queer—it seemed to him when he waked up in the morning—as any thing they tell in wonder-books and fairy tales.

For instead of waking up in his brass cot, in the little blue papered and blue curtained room, he was in a wide, old-fashioned bed, with white dimity hangings: the room was four times as big as his own, and there were no curtains at all at the windows.

Perhaps that was one thing that waked him up so early, for the September sun was pouring into the room, as if had come to see what that strange boy was doing there.

And instead of the electric cars buzzing under his window, and the tramp, tramp of heeled shoes going by, he found himself listening to strange cluckings and quackings and cooings and bleatings, such as he had never heard before.

What had happened to him? He fairly squeezed his little memory to find out, and gradually a dim picture rose before him of being taken up out of bed, and hastily dressed and kissed and put in a dark carriage at the door, and jolted away forever and ever and ever, until he knew nothing more.

All this was like a confused dream; but one thing stood out clearly, and that was Aunt Jennie's saying as she kissed him at the carriage door: "Your Mother says be a good boy Rob, and ask God to bless Gracie and make her well."

Maybe Gracie was sick, and they thought he would make a noise and disturb her. But why should they send him away in the night, as if he were a dreadfully bad boy, without even letting him kiss mother good-by?

Besides he wouldn't have made a noise, if they had told him Gracie was sick; and about this time several big, hot tears rolled down on the great ruffled pillows of his new bed, and Rob felt so lonely and miserable, and his feelings were so hurt that the bright sunshine might have turned black for all he cared.

Suddenly he started up in bed, as if somebody had called him. In fact a new idea was calling to him very loudly indeed, and he was in a great hurry to answer it. But the first thing was to get dressed, and this old-fashioned bed was so very high, that he didn't see how he was going to get out of it at all.

Fortunately there was a chair near the bedside, and he slipped down on it, and so to the floor, His blue suit was on the chair, and though he was not much used to dressing himself, he got into it pretty quickly, leaving his gown in a little white heap on the floor.

But he couldn't find his shoes and stockings, nor his hat, and he never in the world could lift that big water pitcher out of the basin.

"Never mind about shoes and stockings," Rob said to himself, "and never mind about my hat; as for washing my face, Bridget says tramps never wash their faces, and I can wash mine tomorrow."

He managed to turn the brass knob of the door, and stole down the wide, slippery stairs. His little, bare feet made no noise, and besides it was quite early, and nobody was awake in the big house except the servants.

The housemaid had opened the doors and windows, and swept the matting, then she had gone back to the kitchen to sit and chat with cook, while she "waited for the dust to settle,"

Nobody saw Rob slip out of the door, down the winding walk, and through the iron gate. An hour or two later, when everybody in the big house was on their heads with fright about him, a scared child was found who had met him on the road.

"He ast me wich was the way to Staunton," said the child, "an' I tole him ef he jist kept right on, that was the way."

Sure enough, Rob "kept right on," and by the help of some other friendly guides got safely to his father's door. His face was almost blistered with the sun, his poor, little feet were quite blistered with his tramp, and he was worn out with fright and distress and aching in his bones.

And then, after all his hard time, he had to be put in a carriage and sent right back to the country!

For little Gracie had scarlet fever, and as soon as the doctor had found it out, although it was midnight, he had made them send Rob out to a friend's country house, to keep him from taking the disease.

His mother could not see him, because she had had Gracie in her arms, but she had sent him the message about being a good boy and praying for Gracie.

"If you had only obeyed that message, Rob," said Aunt Jennie gravely, as they rode back to Woodside, "how much trouble and pain and anxiety you would have saved us all; you might have known your mother knew best."

Rob began to sob and cry at this, when suddenly Aunt Jennie put her arm around him, and drew him close to her.

"Never mind, little man," she said. "You've got to learn that lesson like the rest of us; we all know that our Heavenly Father knows best for us, and yet we sometimes fight against His plans, and try to run away from them. There! don't cry any more; you and I should try to remember that mother knows best, and that God knows best, and then everything will go well with us both."—*Presbyterian.*

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State of North Carolina, County of New Hanover. } Superior Court.

D. O'Connor Administrator, C. T. A., of Thomas R. Radcliffe
vs.
Mildred La Treille Radcliffe, The Ladies' Benevolent Society of Wilmington, N. C., Grace Methodist Episcopal Church, South, of Wilmington, N. C., Mary A. Radcliffe, Robert Radcliffe, Kate Fuller and her husband Thomas Fuller, Margaret Radcliffe, Mary E. Schempf and her husdand —— Schempf, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe, Kate C. Pridgen, Robert J Pridgen and Virginia J. Pridgen and her husband R. S. Pridgen.

The above named defendants Margaret Radcliffe, Mary E Schempf and —— Schempf her husband, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe and Robert J. Pridgen will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county to sell certain Real Estate in said county, in which they have an interest, to make assets with which to pay the debts of Thomas R. Radcliffe deceased; the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court for the county of New Hanover on 15th day of September 1894, at 12 o'clock m. and answer or demur to the Complaint filed in said action, or the Plaintiff will apply to the Court for the relief demanded in said Complaint.

Dated this 1st day of August, 1894.
JNO. D. TAYLOR,
Clerk Superior Court,
of New Hanover County.

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Meetings of Synods

The Synod of North Carolina will hold its eighty-first annual session in the First Presbyterian church, Greensboro, N. C., on Tuesday, October 23d, 1894, at 7.30 o'clock p. m.

J. ALSTON RAMSAY,
Stated Clerk.

The Committee of Enrollment will meet in the lecture room of the First Presbyterian church, at 4 o'clock p. m., October 23d, 1894.

J. ALSTON RAMSAY,
Chairman.

The Synod of Memphis will meet at Corrinth, Miss., Nov. 6th, 1894, 7.30 p. m.

J. D. LESLIE,
Stated Clerk.

The forty-third annual session of the Synod of Arkansas will be held in Batesville beginning on October 23d, 1894, at 7.30 p. m.

R. B. WILLIS,
Stated Clerk.

Presbyterial Notices.

The Presbytery of Louisiana will meet at Bethany church, Amite county, Miss., on Thursday, Oct. 11th, 1894, at 7.30 p. m.

M. B. SHAW,
Stated Clerk.

The Presbytery of Wilmington meets in Hebron church at 12 m., on Thursday the 11th of October next.

A. McFADYEN,
Stated Clerk.

Presbytery of Mississippi, will meet in Hopewell church, Covington county, Thursday, October 11th, 1894, at 11 o'clock a. m. Opening sermon by Rev. F. L. Stewart.

S. C. CALDWELL,
Stated Clerk.

The Presbytery of Eastern Texas meets at Longview, Friday, October 5th, at 7.30 p. m.

S. F. TENNEY,
Stated Clerk.

Mecklenburg Presbytery will meet at Monroe, N. C., October 16th, (1894), 3 p. m. 25th anniversary. Rev. H. M. Dixon, Chairman Committee of Arrangements.

R. Z. JOHNSTON,
Stated Clerk.

Fayetteville Presbytery stands adjourned to meet in its one hundred and sixty-third regular session in Rockingham at 7.30 p. m., Tuesday, October 16th, 1894.

P. R. LAW,
Stated Clerk.

All pastors and delegates expecting to attend the Presbytery of Fayetteville at Rockingham, Oct. 16th, are desired to notify the undersigned at an early moment, that arrangements may be made for entertainment. Please state means of coming that is, whether by train or carriage.

D. W. FOX.

The Presbytery of Orange stands adjourned to meet at Chapel Hill on Friday, Sept. 28th, 1894, at 2.30 p. m.

D. I. CRAIG,
Stated Clerk.

Say Sees.

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IN EFFECT JUNE 24th, 1894.

NORTH BOUND.	No. 2. Daily ex Sunday
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday
Leave Mt. Airy	9.45a.m
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.15a.m
LeaveMaxton	8.13 "
Leave Red Springs	8.50 "
Leave Hope Mills	9.39 "
Arrive Fayetteville	10.00 "

SOUTH BOUND	No. 3. Daily ex Sunday.
Leave Fayetteville	4.42p.m
Leave Hope Mills	5.05 "
Leave Red Springs	5.53 "
Leave Maxton	6.27 "
Arrive Bennettsville	7.30 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

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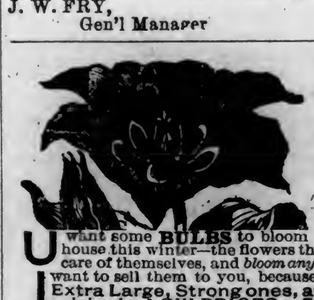
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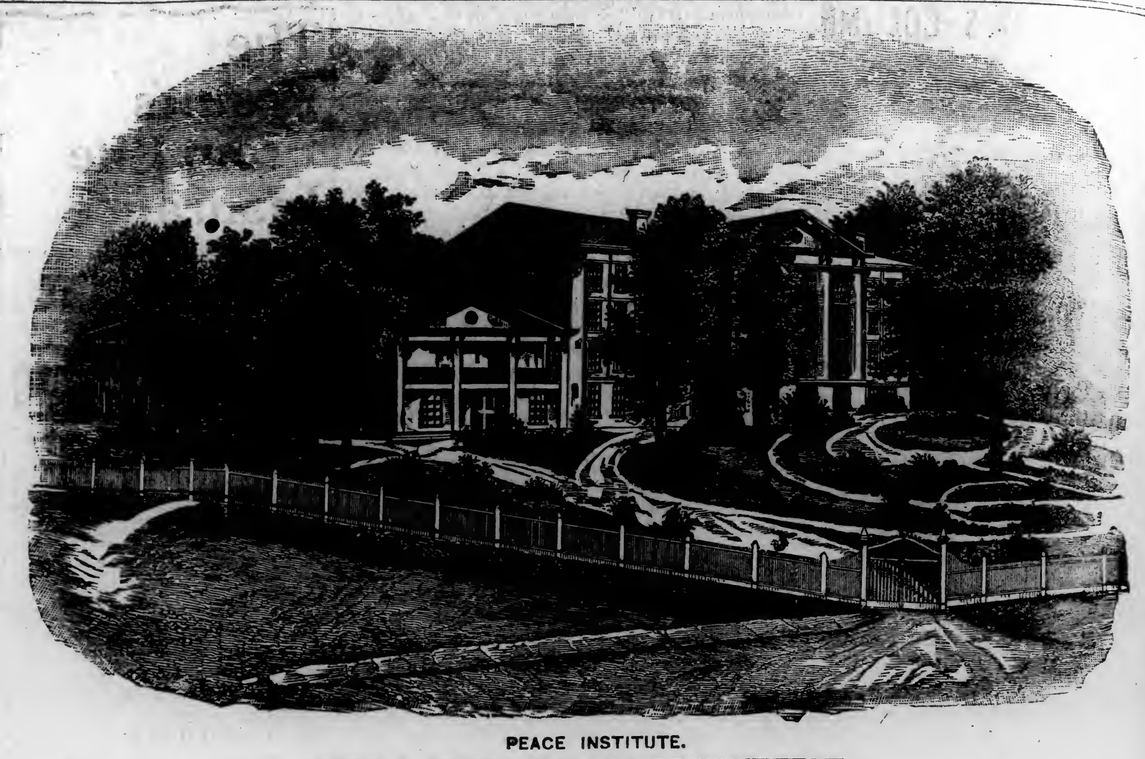
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Dated Sep. 3, 1894.	No. 55	No. 51	
	P. M.		
Leave Wilmington	*3 40		
Leave Marion	6 31		
Arrive Florence	7 10		
	P. M.	A. M.	
Leave Florence	*7 35	* 3 15	
Arrive Sumter	8 46	4 21	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 48	*10 00	
Arrive Columbia	10 10	11 20	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m

TRAINS GOING NORTH.

	No. 56	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 53	5 50	
		No. 50	
	A. M.	P. M.	
Leave Sumter	5 55	* 5 55	
Arrive Florence	7 10		
		7 05	
	A. M.		
Leave Florence	*7 40		
Leave Marion	8 23		
Arrive Wilmington	11 10		

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 28 p. m., Lanes 7 06 p. m., Charleston 8 40 p. m.

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Trains on Hartsville R. R., leave Hartsville at 4 30 a. m., arriving Floyds 5 00 a. m. Returning leave Floyds 8 40 p. m., arriving Hartsville 9 10 p. m. Daily except Sunday.

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North Carolina Presbyterian.

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THURSDAY, OCT. 4, '94.

DR. JAMES M. RAWLINGS, - EDITOR.
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SALUTATORY.

Permit me, in beginning the editorial work, to express my appreciation of the very cordial greeting given me by many persons in the Synod of North Carolina, and especially by the Presbyteries of Albemarle and Orange. As one grows older, it becomes a more serious matter to change one's residence, and sunder the friendships and associations of a lifetime. Feeling this keenly, and a little saddened at leaving the Synod of Virginia; this affectionate welcome is very grateful. Brethren, with all my heart, I respond to your kind salutation, and assure you that I shall labor hard to realize the pleasant expectations of usefulness that you have expressed with regard to my work. It is too early for the new editor to have formed any definite plans for the management of the paper. He is a novice, and for sometime will have his hands full learning, under Mr. MCLAURIN, the details of his new business. There are, however, two things that it would be well to say now.

1. The Synod has recognized this paper as "an indispensable agency for promoting and maintaining every enterprise in which the Synod is engaged," and it is the desire and purpose of the present editor, as it was of the former, to subserve the interests of the Synod in every way, and to this end we welcome to our paper the discussion of all questions affecting the polity and welfare of our Church. In this issue there is an able and comprehensive discussion of the Assembly's recommendation with regard to licensure, and an article on "the proposed removal of Union Seminary," is left over for next week. We are thankful for all these communications and hope that this paper will continue to be the arena for the discussion of important questions.

2. Some great editors, like Dr. BROWN and Dr. JETER, (of the Baptist church,) have been the expounders of the church's polity and the formers of its opinions—our aspirations, (to say nothing of our gifts), lie not that way. Rather do I yearn after excellence in pastoral work and desire to make the paper a helper in the spiritual life of every reader. Hindered by paralysis from preaching in the pulpit, I turn to the religious paper, as a means of continuing to preach the blessed gospel.

Years ago, I held protracted services in a little country church where the only light was from one little lamp, placed upon the pulpit. With the light right in the speaker's eyes, the congregation was unseen. The preacher knew that the people were there: believed that they were listening; and hoped that they were receiving a blessing. But it was impossible to know how the message was received; so he preached "by faith and not by sight." In like manner, in the editorial work, I miss the faces that have always answered to my preaching, and feel some loss in not perceiving whether anyone is interested in what I say. God grant that I may some day learn that unseen readers are giving heed to the truth, and are revived and taught by what I write.

JAS. M. RAWLINGS.

THE PROPOSED LAW FOR LICENSURE.

[Correspondence of the N. C. Presbyterian.]

Much has already been written about the proposed change in our law. This is an indication of the importance of the question. That the discussion has not become wearisome is an evidence of the interest felt in it by preachers and people. In this brief article to appear with others, the writer will not attempt to repeat arguments already presented with much force in favor of the change, but will simply suggest two statements.

1. No mere love of change has influenced those who for some years have advocated a change in our law. In a recent article in the Central Presbyterian this charge is made with much earnestness by one, whose words must always be heard with respect by his old pupils. Dr. Dabney thinks a madness for change has attacked many. But we claim to be conservative and loyal to the traditions as well as the law of the Church. We are loyal to the old yet not unwilling to adopt the new, when we are satisfied the new is better. He will not claim that the Old Book of Order is better than the new.

The exceeding great cry that has come from our vacant churches, the pressing demand in every Presbytery for more preachers, the impossibility of conserving the results of our evangelistic work, by manning the new and important points opened for us—these calls have started the inquiry, "What can we do to meet the necessities?" "What can we do to bring us more preachers?"

It is not that we must have them at any cost or of any fitness. We want more men, but we want them of more fitness than those of us now in the field possess. We want to open the way as wide as possible for their entrance on the work and, without lowering our standard, seek to thoroughly furnish them. We know many have been lost to our ministry by the difficulty of sustaining themselves during the long course of preparation.

It will not do to say if they had the right spirit and faith they would not be turned aside by difficulties; for we know some such at least, who have made earnest and self-denying ministers in other denominations.

It is true the Church needs to pray for more laborers in the great field; that Christians need with true faith to dedicate the children to this work. All agree that if the ministry is not God-given, better not have any. Yet it is also true that the Church must use the best means in her power to further her prayers. It is our earnest conviction that making licensure easy, and then offering opportunities for labor that will enable the *probationers* for the holy ministry to be largely self-sustaining, will further our prayers for more men without lowering the grade. This brings us to our second statement.

2. The proposed change does not lower our standard. This charge is honestly and earnestly made against the change. "It is not Presbyterianism to license men who have not been thoroughly trained." "This may be Methodism." It is not Presbyterianism to send out young men who do not know whether they are preaching heresy or truth. A young fellow with only the training of one year "is not fit to preach." Yet this is what every young fellow in every seminary we have in our Southern Church is doing every year, with the tacit if not avowed approval of his Presbytery. This practice has not lowered the grade of our ministry, nor been productive of evil in any way. By the unanimous action of all our Presbyteries as far as the writer knows, this has been judged a wise and helpful custom. We fail to see how licensing a man as a probationer and sending him out to do under the law what we are now doing without law, can lead to disregard of the law. How can the probationer say, "It is a matter of indifference whether I am thoroughly furhished for the ministry or not," when there stand before him the high requirements of the examination before ordination? One careful and faithful examination will hold our standard higher than two carelessly undergone. By our law and custom "extraordinary cases" are passed into our ministry with the most perfunctory examination. Under the new law they will be required to study under approved teachers before ordination. The standard is higher for them, and just as high as before for those who can take the full course of seminary training.

If we could be convinced that this change would lead to a lowering of our standard, nothing could induce us to accept it. There never was a time when higher scholarship, and more aptness to teach the Holy Scriptures was necessary. Never a time when the best opportunities for ripe scholarship needed more to be offered by the church, than now. The writer, who offered to the Assembly the suggestion to change the sessions to terms of six months, did so with the full belief that it would give us men more highly trained. *Let each seminary have a special post graduate course during a part of the six months* of vacation, for all who could take it. What would be the effect of that in ten years in elevating our scholarship? It is true all could not avail themselves of it. It would be a sinful waste of time for some to undertake it. The Holy Spirit divides to each as He will. He does not give the same qualifications to all. He calls some to be acceptable pastors and successful preachers, who could not make special attainments in learning. But to others such a course for special study, would afford the very opportunity needed to enable them to start in a line of study that would soon lift them to positions of influence and power. The Scotch Church has not found the six months session an injury to her scholarship. Instead of these proposed changes lowering our standard, they will help to meet the need so imperative now for higher scholarship, and will at the same time encourage more laborers to enter the field white for the harvest. This we confidently expect.

J. W. ROSEBORO.

EARLY LICENSURE.

[Correspondence of the N. C. Presbyterian.]

1. For several years our seminary students have been spending their vacations preaching. In this way they supply vacant churches and mission points, make trial of their gifts, learn by experience what the active work of the ministry requires of them, and return to the Seminary with a more intelligent appreciation of, and a keener appetite for, the instruction there offered. I was a student-preacher myself, and for several years I have had unusual opportunities for studying the field work of student-preachers and for noting the reflex influence of such work upon the students so engaged. The result of my combined experience and observation is the decided conviction that student-preaching is an unqualified blessing both to the students and to the church at large.

2. But this preaching of students before licensure is contrary to our Book of Church Order. Our Book requires a candidate to be licensed prior to, and in order to, the trial of his gifts, and makes the examinations for licensure the same as those for ordination, examinations which no student is prepared to stand till the completion of his entire three years' study at the Seminary. There are therefore three, and only three, possible courses open to wit:

1st. To leave both our Book and our practice unchanged, and thus encourage lawlessness.

2nd. To conform our practice to our Book, by putting a stop to student-preaching and to all the benefits to students and Church at large which do accompany or flow from it.

3rd. To conform our Book to our practice, by changing the conditions of licensure so as to secure an earlier day for it, thus allowing our students to make *lawful* trial and exercise of their gifts during the course of their three years' preparation, instead of only at the end of it.

The proposed revision recommends this third course. It requires that the candidate for licensure be examined on the studies of his college curriculum, including Latin, Greek, philosophy, logic, rhetoric, ethics, the sciences, &c., and also on the system of doctrine contained in the Confession of Faith and the Shorter Catechism, and on his knowledge of the English Bible. Moreover a lecture or exposition of several verses of Scripture, and a sermon are required of him. This change of its conditions will enable a faithful student to obtain licensure after one year's study at the Seminary. According to the proposed revision the license so obtained is valid for only three years. This prevents the student from resting in his licensure and shirking the further studies necessary to ordination. Moreover the license is revocable at any time by Presbytery. This keeps him on his good behavior.

3. How will the proposed change affect our educational standard for the ministry? The practical effect of early licensure will be to lay the stress upon the final trials for ordination and thus to raise our educational standard. At present the examination for licensure are perfunctory, because the examiners know that in a few months or weeks, or perhaps days, the whole field is to be gone over again in the trials for ordination, when any defect of thoroughness may be remedied. The examinations for ordination are usually equally superficial, for the reason that the Presbytery has but recently examined the candidate on the same subjects and pronounced the result satisfactory. So that the practical tendency of our present system, as every observant Presbyter knows, is to make the trials for licensure a farce and those for ordination a mere formality. In the interests of a higher standard for the Presbyterian ministry I heartily favor the proposed revision.

The repeated charge that the revision will prove radical and revolutionary in its effects I see no sufficient ground for. It simply squares our Book, not with an untried and dangerous theory, but with our practice, a practice of ten years standing, the results of which even without the safeguards that the revision would erect, have been found by experience to be good and not evil. Prognostications of revolution and ruin we should ponder with care, but with equanimity, remembering that in history we read of not one single important improvement in human affairs against which the same cry was not raised.

EGBERT W. SMITH.

PREMATURE LICENSURE.

[Correspondence of the N. C. Presbyterian.]

It is unfortunate, to say the least, that the Assembly should ask the Presbyteries to join in a vote to change the constitution of the Church in order to correct certain evils in the practice of the Church. When it is proposed to change the constitution of the Church the issue should be distinct and unencumbered. The change should be considered on its merits and made only to rectify what is wrong in the law. There is danger in the present instance that the debate will run largely upon "evils" specified, and that attention will be withdrawn from the fact that a change is preferred in the constitution of the Church.

1. In view of this danger let us first consider whether the law on the subject of licensure is wrong. Does it need any change? Does it not express the true doctrine as to the nature and object of licensure? So far as this discussion is concerned, the question is limited by the proposed amendments to two points. The first is whether the standard of qualifications should be the *same* for licensure as for ordination. This is the case in the constitution as it now stands. The effect of the amendments, if adopted, will be to retain the present standard for ordination and to introduce a much lower one for licensure. The only question in the case is whether the requirements for licensure should be substantially the same as for ordination. The framers of our constitution said yes. It is fair to presume that they acted deliberately and had good reasons for their action. No one can read the books that go to make up the constitution of our Church without being impressed with the superior quality and wisdom of their authors. They doubtless intended to express by the high standard of qualification they adopted, their estimate of the dignity of the Christian ministry and the necessity of thorough training on the part of those who desire the office. And, so far as the question now at issue is concerned, they intended to make the constitution say that licensure and ordination are equally serious and important acts. This is manifestly the doctrine that underlies the identity of qualifications required. And we confess to the fact that we still think our fathers had the true doctrine on the subject. Ordination is a more complete investiture with the privileges and responsibilities of the office of the ministry; but so far as preaching the gospel is concerned they express the same thing. In each case authority to preach is conferred and the Church assumes responsibility for the utterances of the preacher. The second point at issue is, as to what should be taught in our Book as to the *object* of licensure. The Book as it now stands makes the object of licensure to be to authorize the licentiate to make trial of his gifts before the Church, that the people of God may determine whether or not he possesses requisite ministerial qualifications. The only question pending before Presbytery after licensure is whether the licentiate shall be invested with the full responsibilities of the ministry: and this is to be determined by the voice of the Church. In order that the Church may have the case fairly before it the licensure takes place at the *end* of the prescribed course of study, not near the commencement of the course. The point to be settled by the Church is whether the licentiate can preach the gospel, not whether he has qualities worth training. For this provision the amendments propose to make our Book say that licensure is in order to further training for the ministry. And here again we confess that we still think our fathers had the true doctrine. When the State licenses lawyers or doctors it gives authority to go to pleading law or practicing medicine. It is not deemed necessary to have a license until the time comes to go to work. And the further consideration obtains in the case of preachers, that they act on the call of God, made known in part through the voice of the Church.

2. Let us now look at the amendments as a remedy for the "evils" specified. What are the "evils" we are asked to remove by changing the constitution? They are: First. "A great tendency in the Church towards an increase of preaching by unlicensed men." Second. "A tendency in the Church to slight either the the examination for licensure, or the examination for ordination, or both, and a consequent tendency toward lowering of the standard of ministerial qualification."

We will embrace all we have to say on the amendments as a remedy for these evils in the single remark, that for the purposes specified they are unnecessary. The law of the Church, as we have it, is sufficient for the restraining of unlicensed preaching and upholding the standards of ministerial qualification.

Unlicensed preaching obtains in two forms in the view of the amendments: First. There are men traversing the country, and holding great meetings, who have no authority from the Church to preach. They are admirers of Mr. Moody, whose example is doing so much to break down the order of the Church. It is proposed to add a new clause to our Book covering the case of such men. But it will be useless. Such men know that their course is contrary to to the constitution as we have it. More law will not affect at all their course. They neither desire nor intend to receive license from our courts or the courts of any other church. To do so would identify them with some one denomination and so break up the union feature of their meetings. The other form of unlicensed preaching, in the view of the movers of the amendments, is that done by Seminary students. The Church has always made the distinction

[The conclusion of this article, with a capital article from Rev. W. McF. Alexander, will be found on fourth page.]

The Presbyterian.

CHISELLED.

A sunbeam, on its work of love intent,
Paused to impress a rough, uneven stone,
A shapeless mass, just from the quarry thrown;
And conscious of its power, heaven lent,
Essayed by light, and warmth to break the spell.
The *earth*, with impulse quick, obeys the call,
And yields, with lavish hand her treasures, all
The fairest thoughts that in her bosom dwell,
Exchanging in her life, the dark, for bright.
Not so the stone. Encased in grey cold gloom,
It lives apart, as silent as the tomb,
And darker grows, as from excess of light.

The form of beauty prisoned in the stone,
An artist's eye discerns. To loose the chain,
And free the bright ideal of his brain,
Patient he labors, day by day alone.
His chisel sharp—a surgeon's skillful knife,—
With steady hand he guides the hammer's blow
Until the quivering marble seems aglow
With loveliness and grace,—*the gift of life.*

So, blessed Master, spare no blow of Thine
That's best for us, no stroke of Thy sharp steel.
Our hearts, as cold as marble, cannot feel
The days of sunshine, warmth of love divine.
Conform us to Thy will, that we may stand
In faultless beauty, made anew by Thee,
In more than Eden's spotless purity,
Perfect, before Thee, *chiselled by Thy hand.*
—*Marie Menager Lyle, in Ladies' Companion.*

INK SPOTS.

"Patriotism" said Dr. Johnson "is the last refuge of a scoundrel." One is inclined to think *philanthropy* is the last refuge of a crank.

* * *

"American Literature" in twelve large volumes, edited by Steadman and Miss Hutchinson. Yes! The American is much more pronounced in these volumes than the *Literature;* a good deal more of the one than the other.

* * *

Men who are propagating errors in religion, have a great horror of *texts* of Scripture—quote a text on them, they immediately begin to shuffle, talk about independent texts not of value, must take scope and whole tone of the Bible; so no doubt, a rat caught in a trap, if he could talk, would protest against any such curtailing of a gentleman's liberty, free air and open space, being the thing for a gentleman. A good deal of this is illustrated in Farrar's "Eternal Hope," repudiating the belief in eternal punishment; pin him down to a clear direct statement, and he begins to talk about mere separate texts and, as if one good, clear statement of a truth was not enough to confirm it if given by Inspiration.

* * *

Lord Brougham said: "I acquired my diction by hard labor, constant reading of old English authors. Swift and Addison I had by heart; then studying and translating Cicero and Demosthenes." Did any body ever acquire a rich style and full and varied diction in any other way? One whose mind is turned to this subject, can but notice how poor and thin is the language of so many, even good speakers and preachers. They too often seem satisfied with the commonest words for diction, and the most struggling style in general. Macaulay was right in saying the first rule of all writing to which all others must be subordinate, is—the "words used by speaker or writer must be such as most fully and precisely convey his meaning to the great body of readers or hearers." yet all this is compatible with great splendor of diction and general brilliance of style, as Macaulay illustrates most fully in his speeches and essays.

* * *

With all our schools and colleges and so-called culture at large, it is striking, how *rare* is good taste among men. "Not one educated man in one hundred knows good literature when he sees it." This only comes by constant reading of the best authors and the criticism of the best critics—a man may be educated and have good talents, yet not have good taste. "Just now *parvenu* science crass, boorish and overbearing as the *parvenu* generally is, has got the upper hand in education." He is the best teacher of English literature who creates a *love* of what is *best* in prose and poetry and educates the taste to detect it wherever found.

* * *

Canon Farror is a man of culture and scholarship, but he often wrecks and drowns himself in his *wordy sea of sweetness.* Sugary words run away with him. He never knows when to put a stop to his everlasting flow of treacle; the page, the book, the reader is overflowed and *sticky* with his sweetness long drawn out.

* * *

It was said of Isaac Taylor, "that he was a man of small inventive powers, but very great diffusive ones. And that such men possess great mastery of language, but are apt to be overmastered by it. Such men ought to read Tacitus and Bishop Butler. For a speaker, I know no better model than Webster's speeches. Here and there he may be too ponderous, but in the main, he has strength without hardness, and beauty without weakness, though it is a severe beauty, just a faint trace of the vine over the oak, or gleam of lightning on the dark cloud. Power of expression, power of argument, impassioned declamation, imagination, heroic recollection, pathetic apostrophe are all to be found in his best speeches.

* * *

Franklin in his Autobiography says: "He was disputatious in his youth, a very bad habit, making people often exceedingly disagreeable, besides souring and spoiling conversation. Persons of good sense, I have since observed, rarely fall into it, except lawyers, university men, and generally men of all sorts who have been educated and bred in *Edinburgh.* This last word, reminds of Macaulay saying of Athens: "Her temples have been given up to the successive depredations of Romans, Turks, and *Scotchmen.*

* * *

Franklin says his father frequently repeated a proverb of Solomon by way of encouraging industry: "Seest thou a man diligent in his business he shall stand before kings." He then adds: "I did not think this would ever be my case, yet I have stood before *fire,* and even had the honor of sitting down to dinner with one."

* * *

Is it not rather curious that rejectors of the Bible as a revelation from God should yet admit that Christian people are the best they meet. "Do men gather figs from thistles," says Carlyle: "As to the people I see, the *best class of all are the religious,* certain of them have taken kindly to me, in spite of my contradictions toward them. It teaches me again that the *best of this class is the best one will find in any class.* Ambitious, vain, political, literary and fashionable are to be avoided in comparison." Surely that must be the truth which when really taken in and lived upon, makes better people than aught else.

* * *

That is a telling thing on Leigh Hunt, who in the "Examiner" criticized Carlyle sharply, and especially was "*afflicted with Carlyle's eulogy of thrift;*" yet sent the next day to *borrow two sovereigns* of that same Carlyle. So worldly men often ridicule the saints and their religion, yet when they are about to die send for a clergyman to pray for them.

* * *

Carlyle on Macaulay: "Niagara of eloquent commonplace talk. Essentially commonplace man, all that was in him, now gone to tongue, a squat, thickset, low-browed, short grizzled little man of fifty. These be thy gods, oh Israel." How though if Macaulay had sketched Carlyle with that ever-going tongue of his in that broad, provincial Scotch Annandale accent?

* * *

"It is curious to watch the conceit of a generous and clever lad; there is something almost touching in that early exhibition of simplicity and folly."

* * *

Life has its tragedy, as well as its comedy. Nay the tragedy often lies in what seems the comedy.

* * *

"If Thomas Wharton had written nothing else but his epigram on "Sleep" that alone would perpetuate his fame, at least among scholars." So writes a distinguished author.

The epigram is very beautiful:

Somne veni; et quamquam certissima mortis imago es.
Consortem cupio te tamen esse tori.
Huc ades, haud abiture cito; *nam sic sine vita vivere quam suave est—Sic sine morte mori.*

* * *

"The joy of heaven is mainly a moral, a spiritual joy; and of the greatest happiness lies in the enjoyment of what we most love, then the best definition of heavenly happiness is, that it consists in the enjoyment of righteousness by those whose *nature it is to love righteousness supremely.*"

* * *

He has spiritual discernment who has been made to see that he is a *great* sinner, and at the same time that Christ has become to him a very *great* Saviour. He sees great depths, and great heights. He sees how near down he *once* was to Hell, and how far up he *now* is toward Heaven.

* * *

"At the Day of Judgment will be *two* wonderful sights which the world never saw.

I. A great congregation of saints in which there will not be so much as *one* hypocrite. There was Cain in Adam's family,—a cursed Ham in Noah's, a treacherous Judas in Christ's own family; but in that company, there will be none but *sealed* ones, members of Christ. This is a sight reserved for that day.

II. All the godly upon *one side.* There shall be no more division, no more separate standing among those who belong to Christ. *One fold* as well as one Shepherd." E. H. H.

Farmville, Va.

PROCEEDINGS OF ORANGE PRESBYTERY.

(OFFICIAL.)

The 249th Session of Orange Presbytery was held at Burlington, N. C., Sept., 11th–14th, 1894, and in the absence of the Moderator, Rev. M. McG. Shields, the opening sermon was preached by Rev. J. Henry Smith, D. D., on John 21: 58.

(A Sabbath-school Convention, ordered by the Presbytery was held during the day of the 11th, and was enjoyed by all the members of the Presbytery.)

Present: Eighteen ministers and nineteen ruling elders.

Officers: Rev. R. W. Culbertson, moderator, and Rev. W. S. Campbell and Rev. R. E. C. Lawson, temporary clerks.

Candidates: Samuel H. Hines and Clement Rogers were examined, and taken under the care of the Presbytery.

Licentiate: J. D. Currie was received on certificate from Fayetteville Presbytery.

Calls: From Chapel Hill and New Hope churches for pastoral services of Mr. J. D. Currie were placed in his hands. From Hillsboro, Fairfield and Little River churches for services of Licentiate H. S. Bradshaw, of Holston Presbytery; and from Mebane and Bethlehem churches for services of Licentiate H. C. Kegley, of Harmony Presbytery, were retained by the Presbytery until an adjourned meeting, to be held at Chapel Hill the 28th of this month, when these brethren will be received, ordained and installed if the way be clear. A call from Leaksville church for the pastoral services of Rev. C. W. Robinson was placed in his hands and declined.

Resignation: Rev. W. C. Alexander tendered his resignation of the pastorate of Mt. Airy church. Rev. A. Currie was granted permission to labor outside our bounds for one year, and Rev. C. W. Maxwell for six months.

Memorial: A memorial paper in reference to the death of Rev. J. L. Currie was offered by Rev. Dr. J. H. Smith and ordered to be published.

Davidson College: And also "*The High School*" at Mebane, N. C., were heartily endorsed, and commended to our people. "We believe that the best method of helping worthy young men and women is to support our Church schools, and thus cheapen education, rather than to directly support or assist in supporting the students themselves."

Special attention is called to the honest debt we owe to the trustees of the "High School," and we lay it upon the heart and conscience of our sessions and people to liquidate this debt as soon as possible.

Missions: The report of both Home and Foreign Missions is encouraging. A popular meeting for each was held during the sessions of Presbytery, and stirring addresses were made. Rev. C. Miller, Evangelist in Stokes county, gave an intensely interesting report of his work. He reports another new church organized at Asbury, and hopeful prospects at other points. A collection of about $30 was realized at each of these popular meetings.

The report of Foreign Missions shows an increase of collections over last year of $851. The following churches deserve special mention for their liberality:—Chapel Hill, $57; Buffalo, $57; Alamance, $68; Hawfields, $78; Cross Roads, $98; Dan River, $105; Graham, $316; Greensboro, $341; Durham, $663, and First church, Winston, $1,006.

The following churches are reported as non-contributors:—Ashboro, Gilead, Holloway, Mt. Airy, Worthville, Elim, Bethesda, Calah, Eno, Little River, Oak Forest, Wentworth and Yanceyville.

Colored Work: The outlook is hopeful, and we recommend that the Synod establish an Industrial School at North Wilkesboro in connection with the work of Rev. L. G. Walker, colored evangelist. Rev. A. L. Phillips addressed the Presbytery in behalf of the colored work.

Education for the Ministry: The report is elaborate and carefully compiled, and shows that we now have *fourteen* candidates for the ministry; and nearly all of them are vigorously prosecuting their studies and stand remarkably well in their respective classes. A number of them have done good work in Home Mission fields during the summer.

Publication and Colportage: The Rev. R. W. Culbertson was elected Agent, vice Rev. A. Currie, resigned.

Trustees: Mr. George W. Watts was elected trustee of Davidson College to fill the unexpired term of Rev. J. L. Currie, deceased.

Overtures: The amendment, recommended by the Assembly, of the Book of Church Order, par. 40, touching the ordination of ministers in the foreign field, was adopted.

The recommendations of the Assembly in reference to Ordination and Licensure were referred to a committee of five to report at the spring meeting.

The action of the Assembly touching Young People's Societies was commended to the churches and pastors.

The N. C. PRESBYTERIAN: The Presbytery heartily endorsed the N. C. P., and "enjoins upon all its ministers to call attention from the pulpit, and through other agencies, to the N. C. PRESBYTERIAN, and to make special efforts at this time, to increase in all our congregations, the circulation of a paper so useful and so indispensable for Church and religious information in all our families."

The next stated meeting will be held at Reidsville, N. C., April 23d, 1895.

Signed:

D. I. CRAIG,
Stated Clerk.

Reidsville, N. C., Sept. 22d, 1894.

Taking Out the Tangles.

Strong and eager and full of purposes as many of our young people are these stirring days, there comes, we find, to the best of them at times an almost overpowering sense of their own weakness. Then it is that the wise ones turn for strength to the One whose hand is ever extended to give help in just such hours of need.

Not long since we saw two little lads well-nigh in despair over a kite-string that they had succeeded in getting into a seemingly hopeless tangle.

"Let's give it up and take it to mother," cried one at last; "she can always get tangles out that are too much for us."

And as we saw the skilled fingers of the parent patiently extricating the close-drawn knots, we thought, how illustrative that is of the way the heavenly Parent undoes the perplexities of daily life for those who care to seek his aid!

Few of us can pass through a single day without encountering some difficulty that seems beyond overcoming. Then if we but feel fully the force of those words of the One mighty to help, "I am with you," how comforting is the sense of rest that sweeps over us!

[For the N. C. Presbyterian.]

POPULAR TALKS ON LAW.

BY WM. C. SPRAGUE.

The Police Power.

The police power, in the broadest acceptation of the term, means the general power of a government to preserve and promote the public welfare, even at the expense of private rights. The police power of a State embraces the whole system of internal regulation by which the State seeks to preserve public order and prevent offenses, and also to secure to every citizen the uninterrupted enjoyment of his own, so far as it is consistent with a like enjoyment of rights by others. It extends to the protection of the life, limbs, health and comfort of all persons, and to the protection of all property within the State. It is difficult, if not impossible, to define the exact scope of the term, and the Supreme Court of the United States has declined to attempt it. In the United States the police power belongs to the States, and can be exercised by Congress only over the territories and the District of Columbia, this being one of the powers which was reserved to the States in making the grant of powers to the United States when the States ratified the constitution. The police power of a State is a legislative function, and is almost as broad as the power of legislation itself, but it is a power distinct from and does not include either the right of eminent domain or the power of taxation. In the exercise of its police power a State may regulate or destroy entirely the use and value of property, and it need make no compensation therefor. Under the power of eminent domain, however, the property itself may be taken for public use, but compensation must be made for it. Eminent domain applies where property is taken for the advancement of some public interest, while the police power applies usually to the care and preservation of public health and morals. The State cannot discriminate in the exercise of its power of taxation, but must operate on all alike, but in the exercise of its police power it need consider only what is best for the public good. The purposes of the power of a State are to preserve the public health and morals, and to promote the general welfare. In the furtherance of these purposes it may regulate or forbid the exercise of trades or occupations, or any uses of property which may possibly prove injurious to the community's health. Subjects which will serve as illustrations of the matters upon which it may operate in this connection are: slaughter-houses, the adulteration of foods, the pollution of water courses, the regulation and location of burying grounds, the prohibition of the sale of oleomargarine, and the requiring of persons practicing professions, as medicine, law, etc., to obtain a license therefor, the suppression of lotteries and prohibition of the sale of intoxicating liquors, the prohibition of polygamous marriages, and the statutes providing for the observance of Sunday. The State may also regulate the charges of ferrymen, common carriers, etc., and also any business affected with a public interest. The police power covers also those statutes which regulate the rights of persons of different races or colors in places of public resort, as theaters, inns, and carriages of common carriers. There are many other subjects upon which the police power may operate, but the above subjects will serve as illustrations. The ordinary method of exercising the police power is by the imposition of taxes or penalties for the purpose of discouraging the occupations deemed injurious, but it may with equal propriety entirely or partially prohibit the business against which it is directed. In determining whether or not a statute is within the protection of the police power, the constitutions of the State and of the United States must be considered, for, as the constitution limits the power of legislation, it correspondingly limits the police power whenever that comes in conflict with an express constitutional provision.

The way to cure our prejudices is this: That every man should let alone those that he complains of in others and examine his own.—*Locke.*

GOLD DUST.

Censure is the tax a man payeth to the public for being eminent.—*Swift.*

***

Childhood itself is scarcely more lovely than a cheerful, kind, sunshiny old age.—*L. M. Child.*

***

O man, forgive thy mortal foe,
Nor ever strike him blow for blow;
For all the souls on earth that live
To be forgiven must forgive.
Forgive him seventy times and seven;
For all the blessed souls in heaven
Are both forgivers and forgiven.

***

Envy is blind, and knows nothing except to depreciate the excellencies of others.—*Livy.*

IN MEMORIAM.

REV. JAMES LAUCHLIN CURRIE.

[The following was adopted by Orange Presbytery at its stated meeting at Burlington, N. C., Sept. 11th, 1894, and the stated clerk was directed to send a copy to the bereaved family and also to the N. C. PRESBYTERIAN with the request for its publication:]

The Presbytery meets in a church whose pulpit is covered with the mourning tokens of a beloved pastor's recent death, and among a congregation sorely bereaved and saddened by such a providence. It is hard to realize that but a little over only two months ago, James L. Currie, the pastor of this church was alive and active and in that pulpit, and looking forward with a pleasing hope and expectation to our assembling in this house of worship with him and with his attached charge, and to-day he is not here, for God has taken him to be "with Christ"—to be "absent from the body and present (or at home) with the Lord."

The Presbytery does heartily and sorrowfully unite in tender sympathy with the churches of Burlington, Stony Creek, and Springwood, so suddenly bereaved, and would express their cordial concurrence with the resolutions adopted by the Burlington session, in which we are sure all his congregations and all who knew Bro. Currie, will in heartiest agreement unite that "in the death of Rev. James L. Currie, the congregations bereaved lose a tried and faithful pastor, the Church at large a wise and conservative Presbyter, his aged father loses the earthly stay and prop of his declining years, his widow a loving husband, his children, (six in number,) a kind and watchful father, and society one of its brightest ornaments." To each and all of these the Presbytery does hereby express its tenderest sympathy, and commend them to "the Father of mercies and to the God of all comfort," who assures us that "all his paths are mercy and truth to them that keep his covenant," "What I do thou knowest not now, but thou shalt understand hereafter," and, "like as a father pitieth his children, so the Lord pitieth him that fear Him, for he knoweth our frame, He remembereth that we are dust."

James Lauchlin Currie was born in Orange county, N. C., June 17th, 1849, and departed this life July 17th, 1894, aged 45 years and 1 month. He spent three years at Hampden Sidney College, Va., and was graduated in the summer of 1872. He prosecuted his studies for the ministry in our Theological Seminary at Hampden Sidney, and was afterwards licensed by the Presbytery of Orange in April, 1875, and on Wednesday, the 15th of the same month of April, and of the same year (1875,) he was married to Miss Violet Womack, of Prince Edward county, Va. From 1875 to 1883 he was pastor of Fairfield, Eno, and Little River churches, and at different intervals and changes of fields of pastoral labor, during the last ten years he has served several other churches as pastor in the same Central section of this Presbytery, among which are Chapel Hill, New Hope, Griers, Stony Creek, Hillsboro, Springwood and Burlington. At the time of his death he was pastor of Burlington, Stony Creek, and Springwood, and had been such for several years.

The members of Presbytery will easily recall the warm and clinging attachment of several of these congregations, and how tenaciously they opposed any effort to remove him from them whenever any such suggestion or effort was made. God however has called him, and sundered the relation suddenly and unexpectedly to all of us, and in the very prime of life, and to us the voice of this Providence speaks—"Be ye also ready"—and while we would record our sense of our great loss, we would humbly recognize the will of our Sovereign Lord and Saviour, and would again express our heartfelt sympathy for our widowed sister and her fatherless sons, for our dear and aged brother in the loss, for a while, of his only and noble son, and we earnestly pray that all these bereaved and sorrowing hearts may seek and find consolation and strength in Him who is promised and sent as "the Holy Ghost the Comforter."

J. HENRY SMITH, D. D.,
W. R. COPPEDGE,
J. H. HOLT.

Committee.

Do The Best You Can.

BY KNOXONIAN.

Long years ago it was our happy privilege to enjoy the friendship of a good old lady who had a peculiar way of saying good-bye. She was a ripe saint of God, a stalwart Presbyterian of the best type, a devoted mother, a bright, cheery, hopeful woman whose presence blest and brightened her home and helped on the congregation of which for more than a quarter of a century she had been a useful and influential member. Parting from her pastor she always said in kindly, encouraging tones, "Good-bye. Do the best you can."

The voice that used to utter these words has long been silenced in death, but we hear it still. It has come back many a time and it always comes when most needed. If pressed with work and at a loss to know what should be done first, that gentle, encouraging voice often whispered, "Do the best you can." Brought face to face with difficult duty and conscious of inability to perform it aright, the voice rarely if ever failed to say, "Do the best you can."

If a man does the best he can, what more can he do? What more should any body expect him to do? If a minister preaches as well as he can, he certainly cannot preach any better. If your doctor does all he can for you, what more do you expect from him? Doctors cannot keep people alive when their time has come. If your lawyer does all he can for you, you have no right to complain. Perhaps your case was so bad that even Blackstone could have done nothing for you. If your tailor has done the best he can, you should not complain of a misfit. Your anatomy may be so peculiary constructed that no artist on earth could make your figure look well. Boot-men are often cruelly blamed when they have done not only the best they can, but the best possible. A boot that fits must sometimes be of a peculiar shape.

There are circumstances, however, in which a man should scarcely be allowed to defend himself by saying he is doing the best he can. If he blows and brags about his work and tries to make you believe he can do things better than anybody else and then does his work poorly, it is not for him to say he is doing the best he can. He led you to believe he could do things better than he can and by so doing put himself out of court.

If a minister by himself, or through his friends leads a vacant congregation to believe that he is an extraordinary sort of preacher and pastor that has done wonderful things in some far away place and if he turns out a very ordinary kind of man who does work barely up to the average, he has no right to say that he is doing as well as he can. He professed to have done better than he can, and he should be held to his own estimate of himself or to the estimate given by his friends.

If a quack pretends to be able to cure everything and if it is found as it usually is found, that he can do nothing but bleed the pocket of his patient, he should not be allowed to say he is doing the best he can. He should not have pretended to do what he knew he was not able to do.

People who push themselves into positions of prominence and fail, cannot be allowed to excuse themselves by saying, they are doing the best they can.

If a man schemes to get a chance to make a speech, perches himself on the most conspicuous place on the platform, puts on excruciating airs and then says nothing in a few broken-backed sentences, he should not be allowed to plead that he did the best he could. The plea may be true, in fact, but nobody asked him to do anything. He pushed himself and he should be allowed to take all the results of the pushing.

People who scheme to turn others out of positions and then do poorly in the positions themselves, should never be allowed to excuse indifferent work by saying, we are doing the best we can. A man who plots to displace a neighbor in order that he may get the neighbor's place should not complain of criticism however severe. Severe criticism is the right thing for him.

Circumstances like these are, however, exceptional. In all cases in which people are regularly and properly assigned to their work, the plea that a man is doing the best he can should evidently have much force. It always has much force with fair men of judicial minds. The first question, the main question about any minister should be: "Is he doing the best he can? Under all the conditions and limitations of his position; with the amount of help he has and the means and opportunities he enjoys, is he doing all that could reasonably be expected of him?" That is the question Mr. D. J. Macdonnell, or Principal Caven, or Principal Grant, or Dr. Reid, or Dr. Laing, or Dr. Gregg, or Dr. MacLaren, or Dr. Cochrane. or any influential Presbyter with a judicial mind would ask. Alas! it is not the question always asked even by Presbyterians. Some people, supposed Presbyterians, would shout "Down with him, he doesn't draw." Others would cry, "Out with him, he does not bring in the money." A third party would say, "He should resign, because if he doesn't Matilda Ann Smith, and Jemima Jones will leave the choir and then what?" And some would even say, "He must go because old twenty per cent. has stopped his subscription." The Master would ask, "Is this servant of mine doing the best he can?"

Brother are you doing the best you can? If before God and conscience you can say "yes," then go on with your work and leave the results to the Master. Let the growlers growl, and the croakers croak, and the critics snarl, and the whiners whine, and pugilists fight; let the men who have patent modes for turning sinners instantly into full-grown Abrahams, try their patents; let the shouters shout, and the rounders go around, and the men who puff themselves puff until the long-suffering editor turns pale, go you on quietly with your Master's work, and the Master will take care of you and yours. Do the best you can and all will be well in the end.

But, brother, be reasonably sure you are doing the best you can.—*Canada Presbyterian.*

Our Opportunities.

We must be mindful to use our opportunities. We are not merely to employ them, but to use them, wisely, faithfully, patiently, lovingly, in the fear of God, and with a real affection for our fellowmen. Use implies thought, consecration, labor. Esther not merely employed but used her opportunity when she went in unto the king with a plea for her imperilled people. Naaman used his opportunity when he yielded to the entreaties of his servants and turned back to plunge seven times in Jordan. Paul used his opportunities constantly and grandly as when, before the raging mob at Jerusalem, he spoke of Jesus and the Resurrection; or in the presence of Felix so reasoned of "righteousness, temper- and judgment to come," that the careless worldling trembled; or, while awaiting the fall of the executioner's sword, he dwelt at Rome in his own hired house and taught to his willing hearers "the things which concern the Lord Jesus Christ."

Our opportunities are constant. Our power to use them aright cannot be denied. If, then, our desire to use them faithfully and successfully be only as constant, we will do grand work for Christ and our fellow-men. And doing this work according to our opportunities and abilities, whether the world applaud us or not, we will have no cause to mourn because of our unfaithfulness, nor to grieve over misspent or neglected opportunities.—*Rev. A. DeW. Mason.*

"Believe Also in Me."

There is no journey in life but has its clouded days; and there are some days in which our eyes are so blinded with tears that we find it hard to see our way or even read God's promises. Those days that have a bright sunrise followed by sudden thunder-claps and bursts of unlooked for sorrows are the ones that test certain of our graces the most severely. Yet the law of spiritual eyesight very closely resembles the law of physical optics. When we come suddenly out of the daylight into a room even moderately darkened, we can discern nothing; but the pupil of our eye gradually enlarges, until unseen objects become visible. Even so the pupil of the eye of faith has the blessed faculty of enlarging in dark hours of bereavement, so that we discover that our loving Father's hand is holding the cup of trial, and by and by the gloom becomes luminous with glory. The fourteenth chapter of John never falls with such music upon our ears as when we catch its sweet strains amid the pauses of some terrific storm. "Let not your hearts be troubled; ye believe in God, believe also in me. I will not leave you comfortless."—*Rev. Theodore L. Cuyler, D. D.*

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Rev. Dr. F. L. REID,
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Temptations Return.

Never count a temptation so triumphed over, so beaten off, that it will never assault you any more. Satan has been called Beelzebub, or the god of flies, some tell us, because he will not take a repulse, because he comes back again and again, because it is impossible so to drive him away that he will not return. Consider the Lord of Glory himself. When the Tempter, thrice encountered and thrice defeated in the wilderness, left him, it was only, as we are expressly told, "for a season." There were other hours and powers of darkness still to come, when the Prince of this world should make further proof in the garden whether there was not something which he could claim for his own, even in that Lord who had so foiled and baffled him in the desert. And shall we think that when he departs from us it is more than for a season? Never, so long as you bear about these sinful bodies, count any corruption to be so dead in you that you are perfectly safe from it henceforth, that it can never stir or trouble you again. How much that seems dead, by a sad experience will be shown to have been only sleeping; like snakes, which, frozen in winter, lose for a while their power to harm, appear as though there were no life in them, but brought to the warmth, can hiss and sting again. How many an old corruption is perhaps at this present moment thus torpid and inactive in us, which yet only waits the returning warmth of a suitable temptation to revive in all its malignant strength anew.

Eyes.

It happened not long ago to a friend of mine who has been very short-sighted all her life, to have her eyes "measured" for glasses which have given her a new sense of the wonderful world she lives in. The first time she went to church after the new glasses had revealed to her the manner of place the world was, she felt embarrassed at seeing so much and so clearly. Walking through the aisle to her pew, she beheld for the first time, though she had heard him preach for years, the clear cut, keen and benevolent face of her pastor. She saw the choir, too, a fine-looking set of young people, and observed with pleasure the thoughtful faces of the elders and deacons.

The new glasses had introduced her to a new world, simply by revealing to her what had always been there. No change had been wrought in the world, and her environment remained what it had long been. But all was altered for her. Revelation had been granted, and she could almost say, "Whereas I was blind, now I see!"

Something like this happens when one who has never realised the loving kindness of God suddenly awakens to a sense of it.

The spirit's vision was dim. Enlightenment being granted, there came a new comprehension of God's meanings, a new insight, a new and wonderful charm about all that surrounded the life. The groping step was changed to wing-like fleetness. The blind saw.

But God's dear love has been there all the while.—*Aunt Marjory, in Christian Intelligencer.*

Are we Epistles?

The epistleship of Christians is not enough thought of. Paul calls the Corinthians—and, by implication, all true believers—epistles of Christ. Does it not mean that, as an ordinary letter is an index of its writer's character, a miniature of his mind, disclosing his sentiments and portraying his feelings, so we are to be copies of Chirst, with his mind in us, manifesting itself to the world by means of us? It would seem so. But how far do we carry out this idea? How correct an image of Christ, or of Christ's conception as to what a man ought to be, do the people who see us from day to day get? He sends us out to represent him, and to convey his messages to men. Of what immense importance is it that we should not misrepresent, should not so blot the message as to disfigure it and make it undecipherable. While we cannot be exactly apostles of Christ, we certainly should be his epistles.

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The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the fol lowing changes of address :

Rev. W. C. Alexander, from Mt. Airy, N. C., to Concord, N. C.

Rev. E. McNair, from Stewartsville, Mo., to Lawson, Mo.

NORTH CAROLINA.

First Church, Wilmington :—On Sunday night Rev. Geo. H. Cornelson, Jr., preached his farewell sermon to the congregation of Immanuel chapel. During the few months in which he has labored among them he has won all hearts by the directness of his gospel message, his unaffected modesty, his painstaking labors, and his zealous leadership. His sermon was in Ex. xiv. 15—unquestioning obedience to God in the face of obstacles and a forward movement against sin in our own hearts and in the world, After the sermon Dr. Hoge read the following minutes adopted by the session of the church :

In view of the fact that Rev. Geo. H. Cornelson, Jr., a licentiate of the Charleston Presbytery, who has ministered to our chapel congregation for the past four months, is about to leave us and return to his studies in Columbia Seminary, the session desires to place on record its high appreciation of earnest and effective preaching of the gospel, his devoted and sympathetic ministrations to the sick and destitute, and his abundant and wisely directed labors in all departments of the work of the church. It assures him that our continued interest and prayers will follow him, and it expresses the hope which—it is assured—voices the united sentiment of the congregation, that the way may be opened for his return to us on the completion of his studies.

[Correspondence of the N. C. Presbyterian.]

Banner's Elk :—Rev. R. P. Pell writes : On last Sabbath five more members were received into the church at Banner's Elk, making twenty-nine in all who united with us as the result of our recent meeting.

[Correspondence of the N. C. Presbyterian.]

Burgaw :—Rev. G. W. McMillan writes from Burgaw, under date of Sept. 24th. : Since our meeting closed we have received into the Presbyterian churches around here members as follows : Burgaw twenty-one, Hopewell five, Keith four and Pike one. There are yet more who will join us that have not done so now.

[Correspondence of the N. C. Presbyterian.]

Elkin :—On the 23rd we received by examination two persons into communion with the Main Street church and also baptized one of them. Steps were also taken to organize a society of Willing Workers in connection with the church.

[Correspondence of the N. C. Presbyterian.]

Haywood :—A meeting of six days was held at Haywood in last month. Rev. K. A. McLeod preached morning and night for three days. The members were greatly revived and two were added to the church, making four additions in the last six months.

[Correspondence of the N. C. Presbyterian.]

Marks Creek Church :—A meeting of six days was held at Marks Creek church in August. Rev. W. B. Arrowood preached morning and night for four days. The congregations were large and the church greatly revived; five additions, and two applicants for membership who were prevented from meeting with the session the following meeting. Seven have joined this church in the last six months.

[Correspondence of the N. C. Presbyterian.]

Bethany Presbyterian Church :—After the sermon Sunday night, J.Eugene Morrow, the oldest son of the pastor, made profession of faith in the Lord Jesus Christ, and was received into the church. I thank God for his conversion. This makes a membership of twenty-one. There was a general out-pouring of the Holy Ghost upon the members. We all felt the power of the Holy Spirit. We need a church. We have been renting a hall for over three years. Can we not go down and out of a hall room, and into a church ? I think we can, and the good Presbyterians throughout North Carolina are going to help us buy a lot and build us church. I feel that you are. The blessed Lord says, "Ask and it shall be given unto you," therefore, ladies and gentlemen of the Presbyterian Church, I make this appeal to you for help, and I know that you will help me. I have a promise of $50 from a Northern gentleman, Rev. Dr. Knight, as soon as I get a lot paid for. I ask you, dear friends, to help us pay for a lot, so that I may get his check right away for the church; we would like to have it up by spring. I think there are Southern ladies and gentlemen who will do as much for us colored people as our Northern brethren and sisters. I have preached that doctrine to my people; I thank them for all that they have done for us and for whatever they may do; but I can go to you with good grace for help because I belong to your church. Eight hundred or a thousand dollars will pay for a lot and build the church. If I had the money in hand now, I might get a small lot for $250. We are going to do all we can ourselves. I am opposed to festivals and fairs, and I preach against them, but my members say, "Everybody else has them, and please suffer us to have them too. We are poor people," they say. That is all true. We are poor, but I believe that God will open the hearts of the rich towards us when they see our need. I ask your prayers, encouragement, sympathy and money. I hope all who read this letter will give us a piece of money. Please send all money to Rev. Dr. R. A. Campbell or J. S. Morrow, Asheville, N. C. J. S. M.

[Correspondence of the N. C. Presbyterian.]

Rev. A. K. Pool and His Service :—At Sharon, Wadeville, Mt. Carmel, Ellerbe Springs and Pee Dee churches. The writer was glad to be able to put the churches above named in correspondence with Rev. A. K. Pool, at the end of the spring session at Union Theological Seminary, and in a short time he was preaching to these congregations and there can be no doubt but that his labor was not only most faithful, but satisfactory and abundantly fruitful.

The writer assisted him in a meeting at Ellerbe Springs, to which church twenty-six persons were added on profession of faith ; and also held one service each at Mt. Carmel and Pee Dee churches, receiving eleven members at Mt. Carmel and two at Pee Dee, and besides these, there were additions at Sharon, and all the churches were greatly edified, strengthened and built up. Bro. Pool was ably assisted by Rev. Carson Brown, (another seminary student), at his meeting at Mt. Carmel.

These people were all very much attached to Bro. Pool, and well they might be for he not only labored most faithfully in proclaiming "the Word," but visited a great deal and also worked up an interest in singing and Sunday-school everywhere he went, and when he left the field to return to the Seminary, had the churches unanimously to ask for the services of Rev. Lacy L. Little and Bro. L. accepted, so the churches are now all supplied, and are in good shape for the winter's work. In the face of such facts and many more that might be added concerning Bro. Pool's help with singing at other meetings, and other similar facts which can be obtained from the reports of the summer services of other candidates for the ministry, how can any one be opposed to the revision concerning licensure ? Let us move the Seminary to Richmond where our candidates can do mission work, and let us license them and help them every way we can. God blesses their *preaching* and a good way to learn how to preach, is to preach. W. B.

[Correspondence of the N. C. Presbyterian.]

An Adjourned Meeting of Orange Presbytery :—Was held at Chapel Hill, on September 28th and 29th. The pastoral relation between Rev. R. E. C. Lawson and the Alamance church was dissolved. The pastoral relation between Rev. W. C. Alexander and the Mount Airy church was dissolved. He was granted a letter of dismission to Concord Presbytery. Licentiates D. J. Currie and H. S. Bradshaw were examined with a view to ordination. These examinations being quite satisfactory, Presbytery solemnly ordained them to the gospel ministry. Installation services were conducted on Sunday, September 30th, as follows :

Rev. D. J. Currie, at Chapel Hill, 11 a. m.—Dr. J. Henry Smith.

Rev. D. J. Currie, at New Hope, 3.30 p. m.—Rev. D. I. Craig.

Rev. H. S. Bradshaw, at Fairfield, 11 a. m.—Rev. S. O. Hall.

Rev. H. S. Bradshaw, at Hillboro, 7.30. p. m.—Rev. D. I. Craig and Rev. S. O. Hall.

S. O. HALL, Clerk *pro tem.*

Rev. W. C. Alexander :—Has accepted a call to the church at Concord.

Rev. Dr. C. M. Payne :—Has received a most cordial welcome from the members of the Washington church ; who have fixed up the manse and filled up the pantry and woodhouse, besides giving him large and attentive congregations.

VIRGINIA.

[Correspondence of the N. C. Presbyterian.]

Cove Church :—This church has recently amended its call to its pastor, Rev. Daniel Blain, by asking him to preach three Sabbaths each month instead of two as formerly. Mr. Blain will accede to the wishes of the church and the new arrangement will go into effect in November.

Rev. F. McMurray :—Who broke his leg some months ago, is recovering; and is now able to walk about the house with the help of crutches.

Waddell Church, West Hanover Presbytery : Received eight members at its last communion; being the fruits of a meeting held by Rev. Geo. L, Bitzer, of Leesburg.

Capon Church, Winchester Presbytery :—Has had a protracted service conducted by Rev. L. A. McLean. There were fifteen members added to the church.

Additional Items from Montgomery Presbytery :—Culled from report of Rev. P. B. Price, which reached us too late for last week's paper.

The pastoral relations of Rev. J. M. Holladay with the churches of Rocky Mount and Piedmont were dissolved that he might accept the calls of Blacksburg and Roanoke churches, in the same Presbytery.

A Legacy: Mrs. S. A. Paine, an excellent Christian lady of Covington, Va., who died this summer, left to the trustees $1,000, the interest of which is to be devoted to the education of candidates for the ministry, under care of this Presbytery.

Overtures of the General Assembly on "ordination in the Foreign Field by a single Evangelist; and on a change of the law touching licensure, were rejected by a unanimous vote.

The action touching unlicensed and unauthorized evangelists and preachers was approved ; also the raising of $15,000 for Colored Evangelization.

Jenning's Creek was enrolled as the 58th church on the roll of Presbytery.

Rev. P. B. Price, for more than seventeen years stated clerk, resigned this office, and Rev. T. W. Hooper, D. D., was elected in his place.

The meeting in behalf of Foreign Missions derived increase of interest from the presence of Rev. R. B. Grinnan, of Japan, and his two interesting lectures.

WEST VIRGINIA.

Greenbrier Presbytery :—Overtures the Synod to set off the Presbytery of Kanawha by a vote of 22 to 8. The new Presbytery will start with seven ministers, twenty churches, and about 1,500 communicants.

MISSOURI.

[Correspondence of the N C. Presbyterian.]

Items from Synod :—Rev. J. W. Roseborough writes : I held meetings recently as follows in the Synod of Missouri : At Burnham, eight days with thirteen additions, twenty-nine on profession. At Lebanon, organized a church of sixteen members, aided by Dr. Boude. Eleven were from a dissolved United Presbyterian church, and three on profession, and two from Presbyterian church at Springfield. At Crocker, preached a week and eleven joined, six of whom came from Congregational church, and four on profession. At Concord, preached seven days, ten professions with five added to our church.

Meetings of Synods

The Synod of North Carolina will hold its eighty-first annual session in the First Presbyterian church, Greensboro, N. C., on Tuesday, October 23d, 1894, at 7.30 o'clock p. m.

J. ALSTON RAMSAY,
Stated Clerk.

The Synod of North Carolina convenes in the First Presbyterian church of Greensboro on the 23rd of October and it will be Greensboro's pleasure to give you a hearty welcome, and to provide sufficient entertainment for all of you who can come.

It will greatly aid the Committee of Arrangements if you will at once notify the undersigned of your intention to come, and on what day and by which train you expect to arrive. We desire to send to each minister and elder, before he leaves his home, a card assigning him to a home, so that, upon reaching Greensboro, he can go to his place of entertainment, without confusion or delay.

Yours fraternally,
A. M. SCALES,
Ch'm. Committee of Arrangements.

The Committee of Enrollment will meet in the lecture room of the First Presbyterian church, at 4 o'clock p. m., October 23d, 1894.

J. ALSTON RAMSAY,
Chairman.

The Synod of Memphis will meet at Corrinth, Miss., Nov. 6th, 1894, 7.30 p. m.

J. D. LESLIE,
Stated Clerk.

The forty-third annual session of the Synod of Arkansas will be held in Batesville beginning on October 23d, 1894, at 7.30 p. m.

R. B. WILLIS,
Stated Clerk.

Presbyterial Notices.

The Presbytery of Louisiana will meet at Bethany church, Amite county, Miss., on Thursday, Oct. 11th, 1894, at 7.30 p. m.

M. B. SHAW,
Stated Clerk.

The Presbytery of Wilmington meets in Hebron church at 12 m., on Thursday the 11th of October next.

A. MCFADYEN,
Stated Clerk.

Presbytery of Mississippi, will meet in Hopewell church, Covington county, Thursday, October 11th, 1894, at 11 o'clock a. m. Opening sermon by Rev. F. L. Stewart.

S. C. CALDWELL,
Stated Clerk.

The Presbytery of Eastern Texas meets at Longview, Friday, October 5th, at 7.30 p. m.

S. F. TENNEY,
Stated Clerk.

Mecklenburg Presbytery will meet at Monroe, N. C., October 16th, (1894), 3 p. m. 25th anniversary. Rev. H. M. Dixon, Chairman Committee of Arrangements.

R. Z. JOHNSTON,
Stated Clerk.

Fayetteville Presbytery stands adjourned to meet in its one hundred and sixty-third regular session in Rockingham at 7.30 p. m., Tuesday, October 16th, 1894.

P. R. LAW,
Stated Clerk.

All pastors and delegates expecting to attend the Presbytery of Fayetteville at Rockingham, Oct. 16th, are desired to notify the undersigned at an early moment, that arrangements may be made for entertainment. Please state means of coming that is, whether by train or carriage.

D. W. FOX.

The Presbytery of Orange stands adjourned to meet at Chapel Hill on Friday, Sept. 28th, 1894, at 2.30 p. m.

D. I. CRAIG,
Stated Clerk.

[CONTINUED FROM FIRST PAGE.]

between duties performed by private Christians and the same duties as performed by the authorized public representatives of the Church. It has always been agreed in our Church that our private members may read the Scriptures and talk over religious subjects on suitable occasions. No one thinks of calling it preaching. The private members have not adopted the Confession of Faith nor the Book of Church Order. The Church is not held responsible for what they may teach. Now if the case of seminary students is in any respects different from that of the private member, it is still under the control of the Presbyteries. They can suppress vacation work wholly, if need be, or regulate it as they think best. In fact this is no new question. The singular fact is that it is only recently that there has been any trouble discovered in connection with the matter.

But it is time to notice the second evil. A remedy is offered for a tendency to lower the standard. There are two remarks to be made here. First. The double examination contemplates, as will be seen from Art. III., under the head of Ordination, a change of Presbytery between licensure and ordination. One examination is as good as two if both are held by the same body, but if a different Presbytery ordains, it ought to have the privilege of a thorough trial as to whether the course of study has been mastered. Second. The claim that the present standard for licensure tends to lower the qualifications for the ministry is a new form of criticism in this connection. The cry has rung through the Church that our standard is too high ; that many who ought to preach were kept out of the ministry by it. But the Church has always feared that those who called for a lower standard for licensure were either seeking to lower the general standard or unconsciously paving the way for it.

W. T. HALL.

THE REQUIREMENTS FOR LICENSURE AND FOR ORDINATION SHOULD BE THE SAME.

[Correspondence of the N. C. Presbyterian.]

The General Assembly has recommended and sent down to the Presbyteries for their approval some fifteen or twenty changes in our organic law concerning licensure and ordination. The most of them are mere transpositions of phrases, multiplication of adjectives, etc. However, some of them are radical and far-reaching, as the lowering of the standard for Licensure and the issuing of three-year licenses. The reasons assigned for these changes are various, as :

(1.) "Unlicensed preaching is an evil—it is against law. Now these changes will prevent lawless preaching." How ? By *improving* the crude and immature preaching ? "Oh, no." How, then ? "Why, by *licensing* it ;" *i. e.*, by making this crude preaching which was lawless before (and, perhaps, full of error), and for which the man who uttered it alone was responsible, *the authoritative teaching of Presbyterianism !* What an anomalous remedy ! Surely, the right cure for this evil is *to enforce the present law* of the Church.

(2). Again, it is urged : "Our candidates will then have the practical training in preaching that is so desirable." Is it ? I much fear that a greater mistake cannot be made by a young man than to attempt seminary work and preaching together. Both will be poorly done. The testimony of Phillips Brooks here is worth pondering. Said he : "I never shall forget my first experience of a Divinity-school. I had come from a college where men studied hard, but said nothing about faith. I had never been at a prayer-meeting in my life. The first place I was taken to at the Seminary was a prayer-meeting ; and never shall I lose the impression of the devoutness with which those men prayed and exhorted one another. Their whole souls seemed exalted and their natures were on fire. I sat bewildered and ashamed, and went away depressed. On the next day, I met some of those same men at a Greek recitation. It would be little to say of some of the devoutest of them that they *had not learned their lessons*. Their whole way showed that they had *never* learned their lessons—that they had not got hold of the first principles of hard, faithful, conscientious study. The boiler had no connection with the engine. The devotion did not touch the work which then and there was the work, and the only work, for them to do. By and by I found something of where the steam *did* escape to. *A sort of amateur premature preaching was much in vogue among us.* We were in haste to be at what we called our work. A feeble twilight of the coming ministry, we lived in. The people in the neighborhood dubbed us 'parsonettes.' O my fellow-students, the special study of theology and of all that pertains to it, that is what the preacher must be doing always ; *but he never can do it afterwards as he can in the blessed days of quietness in Arabia after Christ has called him and before the apostles have laid their hands on him.* In many respects, an ignorant clergy, however pious it may be, is worse than none at all. The more the empty head glows and burns, the more hollow and thin and dry it grows." (Italics mine). This witness is true. The students who do the least preaching while in the seminary do the most faithful work on their studies—and conversely.

I now proceed to the very heart of this matter : *Has the Church a right to make different standards for Licensure and Ordination ?*

The power of the Church is solely ministerial and declarative. Should she in an evil hour, by a mere regulation of her own devising, lower the standard of Licensure, would she not come perilcusly near usurping the *legislative power of Christ the King*, making a new law for her guidance instead of *declaring* Christ's law as already contained in the Scriptures ? Let us see. (1). The ordinary and perpetual officers whom Christ hath appointed in his Church are teaching elders, ruling elders, and deacons. (2). He hath also in the Scriptures defined the functions of these officers and (3). He hath given the qualifications which fit a man for these offices. Let us take the teaching elder. What is the thing for which the King appoints him in the Church ? Is it not *to preach the Gospel ?* And what are the Divinely prescribed qualifications for this work ? (1) Piety, (2) Soundness in the faith. (3) Ability and gifts natural and acquired to discharge the duties of the office. Some of these are "adjusted knowledge" (επιγνωσις), a knowledge of Divinity in its adjustments, relations, etc. ; (2) "Aptness to teach" (διδαστικος) intellectual acumen, a trained mind, one with knowledge digested, analyzed, synthetized, ready for use. Our Book has drawn from the Bible the qualifications which fit a man for a teaching elder and, as it now stands, it rightly requires the same qualifications for licensure as for ordination, because the qualifications and the functions go together in the Bible, and "what God hath joined together, let not man put asunder." The new law proposes to put them asunder. It proposes to have the Church license a man, *i. e.*, authoritatively to endow him with the functions of a teaching-elder in preaching the Gospel, *when admittedly he has not the qualifications the Bible requires* of one in that office. If we make a difference, (as the proposed amendments do,) between the requirements for licensure and ordination, and if the function of preaching the Gospel always presupposes certain Scriptural qualifications, then the dilemma confronts us ! Either the proposed qualifications for *ordination* are *higher* than the Bible requires, or those for *Licensure* are *lower*. The Church would be exercising legislative power if she raised them higher than does the Bible, or if she dropped them lower. Let her beware how she usurps the crown rights of the King and instead of simply declaring his revealed law on the subject of ministerial qualifications—the qualifications of one authorized *to preach the Gospel*—makes by legislative enactment those qualifications lower than the Bible requires.

It may be asked : "Why license at all then ? Why not ordain at once ?" Because the evidence authenticating a call to the ministry as Divine has three essential elements : (1) The man's inward testimony of a good conscience : (2) The approbation of the people, shown by election ; (3) The judgment of the court according to the Word of Christ. Now, when a man is licensed only two elements of evidence are known (1) the inward testimony of the man's conscience (2) the judgment of the court according to its present light, *i. e. as to his Biblical qualifications.* Hence he is licensed to try his gifts before the people to see if they will approve by calling him. When they do, all three elements in proof of God's call are complete and the Presbytery must immediately take steps to ordain him. (Book of Church Order par. 117). As the Book now stands, any man who can stand examination for Licensure can also stand the examination for Ordination. This is right, consistent, Scriptural. Sad will be the day when the Church presumes to make a difference where Christ the King has made none.

W. MCF. ALEXANDER.
Memphis, Tenn., Sept. 25th, 1894.

ACKNOWLEDGEMENTS.

Since my last acknowledgement, I have received the following contributions to the building fund of our North Wilkesboro church : L. B. Holt, $5.00 ; Mrs. E. V. White and Mrs. Emily Holt, each $1.00 ; J. I. W., 25 cents ; G. W. L., 25 cents ; Cash, $1.00 ; J. H. Holt, Sr, $2.00 ; Rev. E. W. Smith, $10,00 ; E. P. Wharton, $1.00 ; J. W. Scott, $5.00 ; Dr. W. P. Beall, $2.50 ; Dr. C. S. G., 50 cents ; D. P. Mast, $1.00 ; A. B. Gorrell, $2.00 ; E. J. D., 50 cents ; J. M. Rogers, $1.00 ; Taylor Bros., $5.00 ; Lindsey Patterson, $1.00 ; R. J. Sheppard, $1.00 ; two ladies, 50 cents ; Mrs. R. B. Glenn, $1.00 ; E. D. Vaughn, $1.00. We have now fifty-six dollars, and forty-four dollars more are wanted. Please send at once.

Yours in His name,
S. G. WALKER.

School Notice.

MRS W. M. PARSLEY will open a school for small children at the residence of Mr. John McLaurin, 619 Orange St., on Monday, October 8th. Terms moderate. This change of location will give the children the benefit of an excellent play-ground.

Our readers are referred to the advertisement of Mr. A. D. Brown for information as to when they may make profitable investments in the Dry Goods line.

The Cape Fear and Yadkin Valley Railway Company make special rates to the North Carolina Annual Conference of the M. E. Church, November 17th–20th—final limit November 20th. The following rates will apply : from Fayetteville, $3.50; Maxton, $5.05 ; Greensboro, $4.75 ; Rural Hall, $6.15 ; Wilmington, $6.95.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Fourth Quarter.—Lesson II.

Oct. 14th.—The Draught of Fishes.

Luke v. 1-11. Commit vss. 4-6.

Golden Text. Come ye after me and I will make you to become fishers of men. Mark i. 17.

I. THE STUDY OF THE LESSON.

First Step. TIME. The events of the lesson preceded in time those of Luke iv. 33-44, as seen by comparing with Mark i. 16-39. Mark always follows the chronological order, and Luke iv. 38 compared with Mark i. 29 presupposes the call of the four.

PLACE. The lesson brings us for the first time to the shores of the sea of Galilee, also called Gennesaret and Tiberias, that is so intimately associated with our Lord's life and work. It is an oval body of fresh water ten or twelve miles long, receiving the Jordan at its northern end and emptying through it at the southern end. Its surface lies 600 feet below the level of the Mediterranean and about 700 feet above the level of the Dead Sea. Its shores were inhabited by a teeming population in our Lord's day as evinced by the numerous ruins still seen. The exact spot is supposed to be a bay with a sandy beach near to Tell Hum—generally accepted as the site of ancient Capernaum.

PARALLEL ACCOUNTS. The call of the disciples mentioned by John (and previously studied) was the call to *personal discipleship*; this is the call to *official duty*. Matthew and Mark relate the call, Matt. iv. 18-22; Mark i. 16-20, but omit the draught of fishes. The apparent inconsistencies are that they represent Simon and Andrew as *casting* a net and John and James as *mending* a net *in the boat*, while Luke speaks of them all as having *left* the boats and *washing* the nets. The explanation is simple: Luke describes them as they were before the sermon and draught of fishes; the others at the time of the call. It is easy to make a combined narrative. The italicised words are from Luke's account: As Jesus was walking one morning by the sea of Galilee, *the people pressed upon Him to hear the word so that seeing two boats from which the fishermen had gone out to wash their nets, he gets into Simon's and teaches the people, and then commands them to go out into deep water for a draught*. Simon and Andrew cast the net into the sea, and *having enclosed a great multitude of fishes so that the nets began to break and they called their partners to help them*, Jesus calls them to become fishers of men. *When they have brought the boat to land* they forsake all and follow Jesus. Jesus then comes to James and John who were mending the nets *broken from the draught of fishes*, and calls them. They too leaving their father Zebedee with the hired servants forsake all and follow Jesus.

Second Step. Master the points of the lesson: the multitude by the sea, vs. 1; the fishermen washing their nets, vs. 2; the sermon from the boat, vs. 3; the command of the Master, vs. 4; the obedience of faith, vs. 5; the reward of obedience, vs. 6; the toil and responsibility due to success, vs. 7; the self-revealing effect on man of the presence of the Divine, vss. 8, 9; the call and the promise, vs. 10; the call obeyed, vs. 11.

Third Step. Take up any points requiring explanation and study them with your helps:

Vs. 1. *Gennesaret.* See above.

Vs. 2. *Ships.* Boats is the proper rendering, as in the R. V.

Vs. 3. *Which was Simon's.* Note the previous acquaintance implied; see John i. 41, 42.

Prayed him. When He is seeking a favor he *asks*: when He is about to confer blessing He commands, vs. 4.

Vs. 4. *Into the deep.* He was now near the shore.

Vs. 5. *Toiled all night.* The time for catching fish. *Nevertheless*, it was against all his knowledge of the fishing business, but Christ's word was enough.

Vs. 6. *A great multitude.* There was a school of fishes there against all *human* expectation. Whether Jesus *knew* it by Divine *knowledge*, or *brought it there* by Divine *power*, is of no consequence.

Broke. The tense of the original is properly rendered, *began to break*, like *began to sink* in the next verse.

Vs. 8. *Depart—for I am a sinful man* compare Job xlii. 5, 6. Dr. McLaren says: "The apostle was wholly right in the estimate of his own character, and in his instinctive feeling of the contrast between it and Christ's. But he had not yet fathomed the depth of Christ's love, nor learned the transforming power of His presence. He was not less, but more, penitent when on the same shore he saw the same Lord standing in another morning twilight, and repeating this miracle; but his penitence then sent him floundering through the water to get as near his Lord as he could."

Vs. 10. *From henceforth thou shalt catch men.* Explaining the meaning and motive of the miracle. See Fifth Step.

Vs. 11. *Forsook all.* Peter once made this a matter of boast and wanted to know his reward. Matt. xix. 27. Our Lord tells him that the rewards are abundant enough, vss. 28, 29, but that the mercenary spirit spoils it all, making the last first and the first last, xix 30—xx. 16. Mr. Moody suggests that one reason for the miracle was to *give them something to give up*. He did not want them to go to preaching because fishing had played out.

Fourth Step. Write out a summary of the lesson, embodying briefly the explanatory points, and including the account in Mark and Matthew. See First Step.

Fifth Step. Take up the topic of the lesson in the light of God's Word.

Christ's Fishermen.

1. "Launch out into the deep," vs. 4; Matt. xxviii. 19; Mark xvi. 15; Acts i. 8; xxii. 21.
2. The night of fruitless toil, vs. 5.
   Christ's personal ministry to the Jews, John xii. 37. 38.
   His last visit to the Samaritans, Luke ix 51-53.
   Paul's testimony to the Jews, Acts xxii. 17-20; xiii. 38-45.
3. The command obeyed in faith, "at thy word," vs. 5.
   Peter preaching in Jerusalem, Acts ii. 14, 36.
   Philip preaching in Samaria, Acts viii. 5.
   The gospel given to the Gentiles, Acts xi. 19, 20; xiii. 2.
4. The reward of obedience, "a great multitude," vs. 6.
   At Jerusalem, Acts ii. 41, 47; iv. 4; v. 14; vi. 7.
   In Samaria, Acts viii. 6.
   Among the Gentiles, Acts xi. 21-26; xiv. 27; xv. 3.
5. The straining of the net, vs. 6, Acts vi. 1; xv. 1.
6. Mending the net, Mark i. 19; Acts vi. 2-8; xv. 23-31.

Sixth Step. A careful study of the Bible reading above will give us the practical lesson of the passage: that the best time and the best place for the Lord's work is *His* time and *His* place. We are not to be guided by worldly prudence but by His command. We venture out into the deep not on the basis of human calculations but relying on His promise. Many a church that thought itself hardly strong enough to *live*, has grown and prospered when it undertook to do something for others. The first argument for Foreign Missions is that it is Christ's Word; the second that those who have taken Him at His word have had the seal of success set upon their faith and obedience Teachers and Christian workers may note that all ingatherings, bring new toil, new problems and new responsibilities to those who are called upon to train, and the churches that have to assimilate, the new converts. Note points 5 and 6 in the Bible Reading.

II. TEACHING THE LESSON.

Get the combined narrative fixed firmly in the minds of the scholars, drawing it out by questions. Question as to the previous acquaintance of these men with Jesus. What miracles they had seen before. Take up the Bible Reading and get fixed a clear idea of the relation of this miracle to their future work. Show its bearing on Foreign Missions, and impress Peter's example of implicit obedience. Ask if their own hearts are prepared to come into the presence of the Holy One. How may we be prepared?

Prize Questions.

ANSWERS TO QUESTIONS 100—SEPT. 20.

101. John, ii. 13—iv. 1.
   The other evangelists give the events of the "Last Week" which was spent in Judea, and a few other Judean incidents, but the "Judean Ministry" which covered the eight months after the first Passover is narrated only by John.
102. Luke, ix. 51—xvii, but containing some events that happened in a visit during this time to Judea. John *mentions* the sojourn in Perea, x. 40-42; Matthew and Mark narrate incidents that occurred in the last journey to Jerusalem through Perea. But the only account of the ministry there is found in the above section of Luke.
103. Matthew, i. 23; ii. 5, 6, 15, 17, 18, 23, etc.

Correct answers have been received as follows:

Mary McIntyre, 100 (11), 101, 103.
Robbie McIntyre, 100 (11), 101, 103.
Chas. E. McMillan, 101, 102, 103.
Miriam McFadyen, 101, 103.
Olive Wilson, 101, 103.
Flora C. McNeill, 101, 103.
Willie Arrowood, 101, 103.
Beatrice T. McEachern, 101, 103.
Bettie Overcash, 101, 103.
Isabelle Robeson, 101, 102, 103.

NEW QUESTIONS.

105. Mention with reference all Christ's miracles about fish,
106. What other miracles took place on the sea (not on the banks)?
107. On what other occasion did our Lord preach from a boat?

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At his home in Greensboro, N. C., on September 23d, 1894, in the 86th year of his age, Mr. SAMUEL HARVEY. He had been a member of Westminster Presbyterian church nearly seven years. He was a great sufferer the last few weeks before his departure. May God comfort the aged wife, and the four surviving children. "Whosoever liveth and believeth in me shall never die."

On September 9th, WOODMAN, aged 4 years 9 months and nine days. Son of Frank P. and Florence Sidbury, near Rocky Point, N. C. "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of Heaven."

In Washington, N. C., September the 14th, 1894. WILLIAM FOWLE SATTERTHWAITE, son of Mr. and Mrs. Thos. H. Satterthwaite, in the 21st year of his age

Of a noble and attractive person, disposition and manner, this dear young man made friends everywhere. "None knew him but to love him." A devoted, tender-hearted son, a kind, thoughtful brother, and a true faithful friend, he adorned the walks of this life whilst, as an humble, earnest Christian, he lived for the life to come. A child of the covenant, in early boyhood he gave his heart to Jesus and joined the Presbyterian church. He loved his Saviour, was faithful to his church, and lived his religion. His long illness was endured with a courage and submission that was wonderful, and when the end came, without a fear he met death, and calmly, peacefully entered into "the rest that remaineth." The Lord gave and the Lord hath taken away, blessed be the name of the Lord." PASTOR.

IN MEMORIAM

NEILL GRAHAM.

North Carolina has lost an honorable and an honored son; her citizenship a bright and promising member; his business associates an esteemed and valued assistant and friend; his parents a dutiful and loved boy; and his family circle a link strong in the chain of affection which binds them each to the other.

In Duplin county, on the ninth day of September, A. D., 1894, death, which seems by preference to linger for its victims in the pathway of our noblest and best, has saddened our hearts and clothed his community in mourning by removing from the scenes and surroundings of this lower existence

NEILL GRAHAM.

The mystery of life is equalled only by the greater mystery of death. Humanity lives only to die. Not only are aged men "garnered into the fold," but often are young men stricken down in the prime of a vigorous and healthy manhood. Moreover, every hour some world dies unnoticed in the firmament; some sun smoulders to embers and ashes on the hearth stone of infinite space, and the mighty maze of systems sweeps ceaselessly onward in its voyage of doom to remorseless and unsparing destruction. Thus, early in life has the curtain of the eternal future been lifted for Neill Graham to pass under. He has given up the toils, the cares and the trials of this lower existence to enter, as we believe, upon that holy rest and the unending joys of a happier and better world yond the grave.

"His was each mild, each amiable art,
The gentlest manners, the feeling heart,
Fair, simple truth, benevolence to all,
A generous warmth that glowed at friendship's call."

Aged only twenty-four years, reared in the performance of rugged duties on a farm; unaided by wealth; deprived of a classical education; he entered the service of the Atlantic Coast Line four years ago. Acute in perception, studious in habit, genial in disposition, generous in his impulses, of indomitable energy and industry, he had in the few short years of his service so impressed his personality upon his superiors and his associates, that his chief conceded that he was not regarded as a subordinate, but was treated as an advisor, companion and friend.

Not only was fidelity to the interests of his employers a distinguishing trait in his character; but he possessed the happy faculty of winning friends with a rapidly extending acquaintance, until the radiant beams of his genius were unlimited by State lines, and the utterance was true of a distinguished journalist in attendance upon his obsequies that "his friends were only limited by the number brought within the charmed circle of his acquaintance."

Telegrams of sympathy may pour in; expressions of tender regard and deep sympathy may be uttered; the cold, damp clay may be softened and brightened and beautified by banks of flowers, offered by admiring friends, who appreciated his many excellencies of character; chiefs in transportation, editors, physicians, ministers, merchants and the multitude may assemble around his bier, and pay the tribute to departed worth; groups of loving hands may gather to perform the last offices on earth. But in this gloomy and starless night of our grief, beside an open grave, in the presence of death, with the echoing sod veiling forever a loved and loving face; the reflected rays from an upright, bright and honored life shall remain a consolation to friends, a legacy to kindred, a solace to parents and a worthy example to rising manhood.

* * *

Washington, D. C., Sept. 15th, 1894.

Readers will note from advertisement of H. A. Tucker & Bro., that they are offering monuments and tombstones at 20 per cent less than the regular prices.

Say Soes.

On sweeping days, if there are not covers enough for those pieces of furniture that cannot be removed from the room, a number of papers spread over the writing table, bookshelves, or pictures answer a useful purpose.

The weak may be joked out of anything but their weakness.—*Zimmermann.*

How Editors are Treated in China

Nineteen hundred editors of a Pekin paper are said to have been beheaded. Some would shudder at such slaughter, who are heedless of the fact that Consumption is ready to fasten its fatal hold on themselves. Dr. Pierce's Golden Medical Discovery is the efficient remedy for weak lungs, spitting of blood, shortness of breath, bronchitis, asthma, severe coughs, and kindred affections.

Stamps, La Fayette Co., Arkansas.

DR. R. V. PIERCE: *Dear Sir*—I will say this to you, that consumption is hereditary in my wife's family; some have already died with the disease. My wife has a sister, Mrs. F. A. Cleary, that was taken with consumption. She used your "Golden Medical Discovery," and, to the surprise of her many friends, she got well. My wife has also had hemorrhages from the lungs, and her sister insisted on her using the "Golden Medical Discovery." I consented to her using it, and it cured her. She has had no symptoms of consumption for the past six years.

Yours very truly,
W. C. ROGERS, M. D.

Delicate diseases in either sex, however induced, speedily cured. Book sent securely sealed, 10 cents in stamps. Address, in confidence, World's Dispensary Medical Association, Buffalo, N. Y.

For a quarter of an hour in the sick room a physician charges as much as the week's wages of a girl in the kitchen, who might perhaps have rendered his visit unnecessary.

A good way to make lemonade is to peel two lemons and put them into a jug with some sugar. Squeeze the juice on the sugar and pour over this one pint of hot water; cover and set aside to get quite cold, then strain, and serve with potash or any other water.

Good Men Profitably Employed.

"Yes, sir, we have a number of grand, good men working for us, and they are making money, too, doing better for themselves than they could in any other line." That is about the way Mr. B. F. Johnson of the firm B. F. Johnson & Co., Richmond, Va., stated the case in referring to their advertisement for representatives to devote all or part of their time in the interest of their business.

WILMINGTON MARKET,
FOR
WEEK ENDING, OCT. 3, 1894.

SPIRITS TURPENTINE: Reported steady throughout 25½ cents.

ROSIN: Strained 85 cents and Good Strained 90 cents until Monday when an advance was made of 2½ cents on each grade—closing firm.

CRUDE TURPENTINE: Hard $1.00, Yellow Dip $1.60 and Virgin $1.90 throughout.

TAR: Receipts taken day by day at $1.15.

COTTON: On Thursday (29th) and Friday Middling 6 cents per pound; Saturday and Monday 5 13-16; Tuesday 5⅝.

TIMBER: None on market and in good demand.


YOU AND I
want some BULBS to bloom in the house this winter—the flowers that take care of themselves, and *bloom anyhow*—& want to sell them to you, because I sell Extra Large, Strong ones, at surprisingly LOW PRICES. I have some bulbs waiting to be mailed to you FREE. *Simply your address on a postal brings my richly illustrated catalogue;* do it NOW. *It tells how to get all the bulbs you want for nothing.*
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For Boys and Young Men. Has unrivaled advantages in healthful climate, thorough teaching, kindly home influence, and new improved buildings, including large gymnasium. Send for Catalogue.
JOHN R. SAMPSON, A. M., Principal.

LAW SCHOOL,
University of North Carolina.
Forty-second regular Session begins September 5th, 1894. Fourteenth Summer Session begins July 2d, 1894. For particulars, address, JOHN MANNING, LL. D.,
Chapel Hill, N. C.

The Best Hair Preparation.
XANTHINE!
PROF HERTZ GREAT GERMAN
HAIR RESTORATIVE
It restores gray hair to its natural color produces a rapid and luxurious growth eradicates scurf and dandruff; prevents the hair from falling out, and causes it to grow on
THIN AND BALD PLACES.
The highest testimonials of its merits are given.
[From Rev. W. W. Bennett, D. D., President of Randolph Macon College.]
I tried the Xanthine and found it to be all it claims in restoring the hair to its natural color and removing dandruff.
W. W. BENNETT.
[From Rev. Chas. H. Read, D. D., Pastor Grace St. Presbyterian church, Richmond, Va.]
For several years I have used no other hair dressing than the Xanthine. It has, in my experience, accomplished all that is claimed for it as a wholesome preserver and restorer of the natural color of the hair, and a thorough preventive of dandruff.
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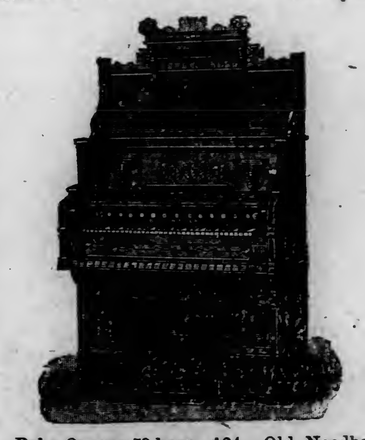
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HAMPDEN-SIDNEY, VA.
The session of 1894-'95 opens Sept. 5th, 1894.
FACULTY:
Walter W. Moore, D. D., LL. D., McCormick Professor of the Hebrew Language and Literature.
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The Presbyterian.

FOR THE FAMILY.

LOST: THE SUMMER.

Where has the summer gone?
She was just here a minute ago,
With roses and daisies
To whisper her praises—
And every one loved her so!

Has any one seen her about?
She must have gone off in the night!
And she took the best flowers
And the happiest hours,
And asked no one's leave for her flight.

Have you noticed her steps in the grass?
The garden looks red where she went;
By the side of the hedge
There's a golden-rod edge,
And the rose-vines are withered and bent.

Don't you fear she is sorry she went?
It seems but a minute since May!
I'm scarcely half through
What I wanted to do;
If she only had waited a day!

Do you think she will ever come back?
I shall watch every day at the gate
For the robins and clover,
Saying over and over:
"I know she will come, if I wait!"

—*R. M. Alden.*

Items for Ladv Readers.

A PUBLIC SCHOOL TEACHER'S WORK FOR POOR BOYS.

The question of free night public schools has for some time been urged on the school board of this city. But now Miss Kate Kelly, principal of McDonogh No. 1, comes forward and announces that she will form free night classes at the Laurel School, corner of Philip and Laurel streets, for all poor boys who have to work in the day time and are thus debarred from the privilege of attending the public schools. Miss Kelly, who has assumed this labor purely out of her sympathy for struggling youth, will devote two nights in the week to the work of teaching the boys, especially drilling them in mathematics, reading, penmanship and spelling. She has done ex cellent work in her district, and a monument to her efforts in McDonogh No. 1 is the handsome library which she founded, giving an entertainment for that purpose on the school grounds last year which netted nearly $400 with which to start the fund. To a question of a friend, "How is it possible for you to enter without compensation into this free night school work, when you have already so many duties, teaching all day?" Miss Kelley sweetly replied, "My dear, we can find time for many things if we only make up our minds to do so. Now I have made up my mind to help poor boys to get an education, and I am going to do it." Her answer strikes the keynote to many other good works for which women conld find time if they only had the will to do so.—*N. O. Picayune.*

HOW SHE BECAME AN ASTRONOMER.

In response to a question as to how she became an astronomer. Mrs. Huggins, of England, says that at ten years she saved up her money to buy a dark lantern and a little book on astronomy. With these she went out alone under the open sky and from that day on she has been a devoted student of the celestial orbs. And reading this story of the lantern brought back to mind an occurrence in the old Third district in the writer's childhood: An old teacher, long since passed away, kept a school near her home; she was devoted to the study of astronomy and often compelled her pupils to come at night to her little school room to study the heavenly bodies. One night when she thought they knew enough to give a public display of their knowledge, she came out into the old Champs Elysees, where there is a broad view of the heavens, with her troops of girls behind her, and her faithful old servant, Sylvestre, carrying a lighted lantern. The night was bright and starry, and the street gamins gathered around to hear the astronomy class. Presently, the old lady, growing important, while the street was highly amused, said in a stern way, "Sylvestre, hold your lantern up higher so that the young ladies may see the stars." The night was so beautiful and bright, the command so absurd, that the laughing crowd of boys immediately caught on to the ridiculous aspect of the scene. "Hold up your lantern so that we may see the stars" became the by-word of the evening, and there were no more public lessons in astronomy in the old street after that night.—*N. O. Picayune.*

A salt poultice, moistened with vinegar, is one of the best things in the world to relieve pain from the sting of a bee or a wasp. A paste of common earth and water is good also.

Things Useful.

A delicious tartare sauce.—One-half pint French mayonnaise, one-half cup best cider vinegar, one table-spoonful capers chopped fine, six small cucumber pickles chopped fine, a little garlic or onions chopped fine. Mix all together.

Pineapple Beignets.—Pineapples are now plentiful in the market, and many delightful desserts may be made from this delicious fruit. Pineapple beignets are one of the tempting uses to which the fruit may be put. Buy a fine, ripe pineapple and cut into pieces the size of a silver quarter dollar and a quarter of an inch thick. Sweeten with powdered sugar; then dip in batter and fry in boiling fat until they are quite crisp and of a golden yellow color. Take them up in a strainer and put them in a hot baking tin, sprinkle with confectioners' sugar and set in a hot oven to glaze. When they look bright and glossy, dish on white paper and serve.

Marlboro Pudding.—Pare, core and stew until soft six large, tart apples. Pippins are the best and you only want half a teacupful of water to stew them in, the less the better. Mash them through a fine colander or fruit press; add a quarter pound of the best butter and six large tablespoonfuls of granulated sugar. Mix well and set aside to get cold. Grate two milk biscuits or the same quantity of stale bread, also the yellow peel of a large lemon and squeeze the juice. Beat six eggs very light, and, when the apple is very cold, stir in the eggs, lemon and grated biscuit. Add a wineglass of rose-water and a grated nutmeg. Line some saucers with puff paste. Fill them with the mixture, put a border of puff paste around the edge and bake about forty-five minutes. When cold grate loaf sugar over them and ornament in fanciful designs with thin strips of citron.

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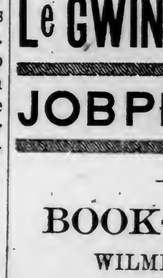
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Dated July 8, '94.	No. 23 Daily.	No. 35 Daliy.		No. 41. Daily.
	A. M.	P. M.	.....	A. M.
Lv Weldon.....	11 52	9 27	.....	.....
ArR Mount.....	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro.....	2 40	.....	.....	.....
Le Tarboro.....	12 25	.....	.....	.....
	P. M.	P. M.		.....
LvR Mount.....	1 02	10 20	.....	6 00
Lv Wilson.....	2 08	11 01	.....	.....
Lv Selma.....	2 58	.....	.....	.....
Lv F'y'ville.....	4 35	12 51	.....	.....
ArFlorence.....	7 25	3 00	.....	.....

	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson.....	2 18	.....	.....	6 35
LvGoldsboro....	3 05	.....	.....	7 20
LvM'gnolia.....	4 16	.....	.....	8 29
Ar Wilm'tn.....	5 50	.....	.....	10 00

TRAINS GOING NORTH.

Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.		P. M.	.....
LvFlorence.....	7 30	.....	7 25	.....
Lv F'y'ville.....	10 25	.....	9 30	.....
Lv Selma.....	12 08	.....	.....	.....
Ar Wilson.....	1 00	.....	11 27	.....

	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn.....	9 00	.....	.....	7 00
LvM'gnolia.....	10 40	.....	.....	8 33
LvGoldsbo'.....	11 55	.....	.....	9 40
Ar Wilson.....	12 40	.....	.....	10 27

	No. 78 Daily.		No. 32. Daily.	
	P M		P. M.	P. M.
Lv Wilson.....	1 10	.....	11 27	10 32
ArR Mount.....	2 13	.....	12 05	11 15
Ar Tarboro.....	2 40	.....	.....	.....
Lv Tarboro.....	12 25	.....	.....	.....
LvR Mount.....	2 13	.....	12 05	.....
Ar Weldon.....	3 19	.....	12 58	.....
	P. M.	.....	A. M.	.....

†Daily except Monday. ‡Daily except Sunday.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a.m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R.R leave Latta 6 50 p.m. arrive Dunbar 8 00 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m Returning leaves Clinton at 7 20 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

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CHILDREN'S COLUMN.

MY NEIGHBOR'S BOY.

He seems to be several boys in one,
So much is he constantly everywhere!
And the mischievous things that boy has done
No mind can remember, nor mouth declare.
He fills the whole of his share of space
With his strong, straight form and his merry face.

He is very cowardly, very brave,
He is kind and cruel, is good and bad,
A brute and a hero! Who will save
The best from the worst of my neighbor's lad?
The mean and the noble strive to-day—
Which of the powers will have its way?

The world is needing his strength and skill,
He will make hearts happy or make them ache.
What power is in him for good or ill!
Which of life's paths will his swift feet take?
Will he rise, and draw others up with him,
Or the light that is in him burn low and dim?

But what is my neighbor's boy to me
More than a nuisance? My neighbor's boy,
Though I have some fears for what he may be,
Is a source of solicitude, hope and joy,
And a constant pleasure, because I pray
That the best that is in him will rule some day.

He passes me by with a smile and a nod.
He knows I have hope of him—guesses, too,
That I whisper his name when I ask of God
That men may be righteous, his will to do.
And I think that many would have more joy
If they loved and prayed for a neighbor's boy!

—*Cumberland Presbyterian.*

Cornie Baker's New Dress.

"Are you going to have two puffs on your skirt, or only one?" This question Mrs. Baker called out from the sewing-room, as her young daughter flitted by.

"Why, two, of course."

"It is a good deal of work," Mrs. Baker said, and she sighed.

"I know that; but when one has a nice dress, why, one wants it made nicely."

From the sewing-room came the sound of Miss Wheeler's voice, singing softly—

"Heavenly Father, I would wear
Angel garments, white and fair."

"Miss Wheeler," called Cornie, "you think it ought to be made with two puffs, don't you?"

"I don't know. I haven't thought about it. Do you want me to think?"

Cornie came and stood in the door and looked at her, in a surprised sort of way. "Don't you think about your sewing when you are doing it?" she asked.

"Well, not more than I have to, in order to do it well. It would be hard work to think about clothes all the time, you know. But about the puffs, that's the way most people think they must have them."

They went into the front room. Mrs. Baker and Cornie talked it over, and all the time came that humming voice from the other room—

"Take away my cloak of pride,
And the worthless rags 'twould hide."

"She has rather a sweet voice," Cornie said. "Mother, I believe I shall have to get some more silk for this sash; it isn't heavy enough. I want it to wear over my white dress, you know, and it ought to be rich for that. Susie Grahame thinks she has the very grandest suit in town, but I suppose there can be things made to look as well as hers." And Miss Wheeler sang—

"Let me wear the white robes here,
Even on earth, my Father dear,
Holding fast Thy hand, and so
Through the world unspotted go."

Cornie shivered a little. "How she does harp on that hymn," she said nervously: "I wish she wouldn't; I'm tired of it."

"Can't you let the poor thing sing?" her mother said: "it's all the comfort she has."

"She might sing something besides that one hymn," Cornie said. But she didn't; she seemed to delight in that, and she sang it over and over, especially those two lines—

"Let me wear the white robes here,
Even on earth, my Father dear."

At last Cornie went and stood in the door again. "Do you like that hymn better than any other in the world," she asked, "that you sing it so much?"

Miss Wheeler looked up brightly. She had an old, rather faded face, but a wonderfully pleasant mouth and smiling eyes. "Oh," she said, "I didn't realize that I was singing loud enough to be heard. Yes, I do like the hymn wonderfully well; I sing it a great deal. It is natural that I should, you know, as it is all about dresses, and I have so much to do with dresses."

Cornie laughed a little. "Not much to do with that kind of dress, I should say. The sort that you have to sew on is mostly the 'worthless rags,' I should think. You see you have sung it so much that I have caught some of the words."

"It was this white dress of yours that made me think of it to-day," the little seamstress said. "It is so pretty, and I was thinking how much I liked white, and then, naturally, that made me think of my own white dress, and I began singing about it before I thought."

"It is not so much like mine," Cornie said, with a little sigh. "Mine is all 'spotted' up with the world, even before it is made. I wish the world wasn't so full of dress, Miss Wheeler. Sometimes I am tired of it, and I should think you would hate it."

"I like dress ever so much," Miss Wheeler said, softly. "I am never tired of thinking about it. 'Clean linen pure and white.' I always did like white linen."

Cornie stood looking at her in silent wonder for a few minutes, then she went away, out of the dress-bestrewn rooms, down stairs to the parlour, and turning over the leaves of the hymn book on the piano, she found the words:

"Heavenly Father, I would wear
Angel garments, white and fair,"

and read them carefully through. Upstairs in the sewing-room Miss Wheeler stopped her singing, and sewed away steadily, with a little shadow on her face. "That's just like me," she murmured at last. "I am always singing, but I never seem ready to speak a word for Jesus; why couldn't I have asked how she was getting on with her other white dress that the hymn tells about? The poor lamb may need a word of comfort that even I could speak."

"Cornie Baker," some of the girls said to her months afterwards, "how came you to take such a sudden and decided stand; be so different, you know, from what you were before? You have been a Christian this long time, but not such a one as you are now."

Cornie was still for a minute, then she looked up with eager, smiling eyes—"I found my help in the sewing-room among my new dresses," she said brightly. "What a quiet place to find help in!" one of them said. Cornie told them the story of the little seamstress, and her hymn about dress, that she sung over and over, speaking her name with a tender voice and a tear in her eye. But the little seamstress knew nothing about it. —*The Pansy.*

Where the Shine Comes From.

"Well grandma," said a little boy, resting his elbow on the old lady's armchair, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma. "I have read a little and prayed a great deal, and then looked out at people. There is a little girl that I have learned to watch for; she has a wealth of sunny brown hair; her eyes have the same sunny look in them, and I wondered every day what makes her look so bright. Ah, here she comes now."

"Who, that girl with the brown apron on?" cried the boy. "Why, I know that girl; that's Susie Moore, and she has an awful hard time, grandma."

"Has she, indeed?" said grandma.

"Then, wouldn't you like to know where she gets all that brightness from?"

"I'll ask her," said Arthur promptly, and, to grandma's surprise, he raised the window, and called, "Susie, Susie, come up here a minute, grandma wants to see you."

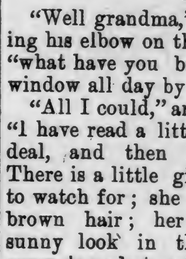
The little girl seemed surprised, but she turned at once and came in.

Arthur met her at the door, and said: "Susie, grandma would like to know what makes you so bright all the time."

"Why, I have to," said Susie, "you see papa's been sick a long time, and mamma is tired out with nursing, and baby's cross with her teeth, and if I didn't be bright who would be?"

And grandma put her arm around the little girl, and said: "You could not have a better reason for shining. Keep on shining, dear little sunbeam."—*Exchange.*

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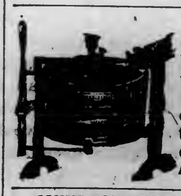
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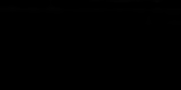
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State of North Carolina, County of New Hanover. } Superior Court.

D. O'Connor Administrator, C. T. A., of Thomas R. Radcliffe
vs.
Mildred La Treille Radcliffe, The Ladies' Benevolent Society of Wilmington, N. C., Grace Methodist Episcopal Church, South, of Wilmington, N. C., Mary A. Radcliffe, Robert Radcliffe, Kate Fuller and her husband Thomas Fuller, Margaret Radcliffe, Mary E. Schempf and her husband ——— Schempf, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe, Kate C. Pridgen, Robert J. Pridgen and Virginia J. Pridgen and her husband R. S. Pridgen.

The above named defendants Margaret Radcliffe, Mary E. Schempf and ——Schempf her husband, Jennie P. Radcliffe, John W. Radcliffe, Edward R. Radcliffe and Robert J. Pridgen will take notice that an action entitled as above has been commenced in the Superior Court of New Hanover county to sell certain Real Estate in said county, in which they have an interest, to make assets with which to pay the debts of Thomas R. Radcliffe deceased; the said defendants will further take notice that they are required to appear at the office of the Clerk of the Superior Court for the county of New Hanover on 15th day of September 1894, at 12 o'clock m. and answer or demur to the Complaint filed in said action, or the Plaintiff will apply to the Court for the relief demanded in said Complaint.

Dated this 1st day of August, 1894.

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WASHINGTON LETTER.

[From our Regular Correspondent.]

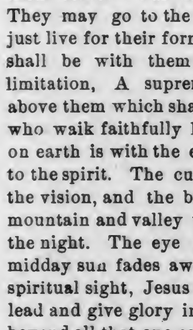
Washington, D.C., Sept. 26th, 1894.

That a blind minister should take the marvels of the eye for a theme upon which to preach an instructive and interesting sermon might at first glance seem a little odd, but I can testify that a large congregation enjoyed such a sermon, preached at the New York Avenue Presbyterian church, by Rev. W. H, Milburn, the blind Chaplain of the U. S. Senate; and a part of it is quoted below:

"Sight is a matter of constant education and training. Each man sees according to his power of perception. The astronomer views the heavens with the stars and their surroundings, which are never the same. The real estate dealer looks for lots and houses favorably located. The poet and the artist see the beauties of their respective professions. It is most important for every man to see himself. We see others according to our own standard of character. If we are given to back-biting, calumny, hardness of heart, and other evils we shall look for those things in other people. On the other hand we can tell people's power of sight by their character and action. Beds of coal, valuable beyond comparison, have lain unworked for centuries because no one had the trained sight to detect the evidence of their existence. Watts saw the steam engine in the steam which issued out of the tea kettles throat. The eye gets its quality and power of seeing from the brain, the heart, and the soul. Continued darkness diminishes and eventually destroys the sight. Mules kept in a deep coal mine in the subterranean passages grow blind. * * * Christ said to Nicodemus that a man must be born again before he could see the kingdom of heaven. Out of this birth comes the spiritual vision. The natural man and the animal seeth not the things of the spirit. The apostle says that eye hath not seen nor ear heard the things that God has prepared for them that love Him. This spiritual vision demands renuciation of the world, and humility, subjection to Christ. It enables one to see new wonders and new growth, and adds space after space to the possessors sphere. This is the eye of faith which opens to us a new heaven and a new earth, and gives us the companionship of those who are reverent and pure. Death then ceases. Our friends never leave us. They may go to the happy clime, where the just live for their former faith, and where we shall be with them when freed of earthly limitation, A supreme intelligence is shed above them which shall also beam upon those who walk faithfully here. If the walk here on earth is with the evil, darkness will come to the spirit. The curtains will fall before the vision, and the beauties of the world, of mountain and valley will be swallowed up in the night. The eye becomes blind, and the midday sun fades away. If we have lost our spiritual sight, Jesus will take the hand and lead and give glory in exceeding abundance beyond all that one can ask or think."

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Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday
Leave Mt. Airy	9.45a.m
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.35a.m
LeaveMaxton	8.38 "
Leave Red Springs	8.50 "
Leave Hope Mills	9.45 "
Arrive Fayetteville	10.05 "

SOUTH BOUND	No. 3. Daily ex Sunday.
Leave Fayetteville	4.46p.m
Leave Hope Mills	5.05 "
Leave Red Springs	5.48 "
Leave Maxton	6.20 "
Arrive Bennettsville	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9.25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
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Arrive Ramseur	5.35 "

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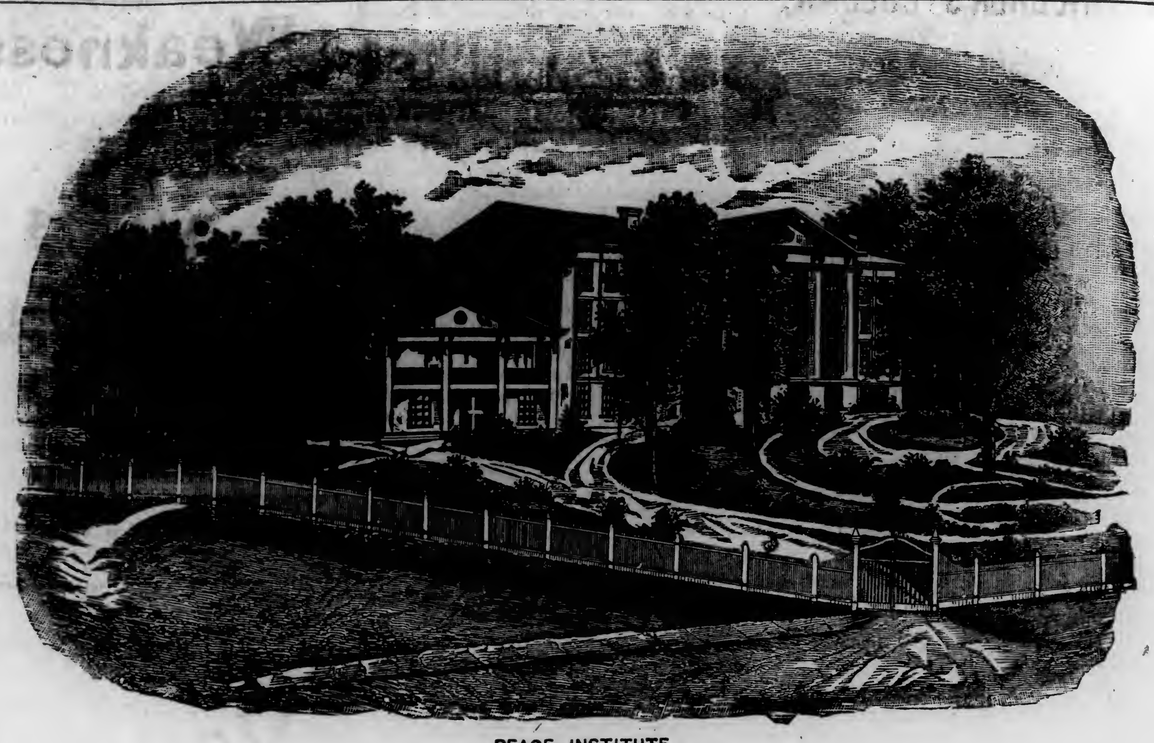
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Leave Marion	6 31		
Arrive Florence	7 10		
	P. M.	A. M.	
Leave Florence	*7 35	* 3 15	
Arrive Sumter	8 46	4 21	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 48	*10 00	
Arrive Columbia	10 10	11 20	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m

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	No. 56	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 53	5 50	
		No. 50	
	A. M.	P. M.	
Leave Sumter	5 55	* 5 55	
Arrive Florence	7 10		
		7 05	
	A M.		
Leave Florence	*7 40		
Leave Marion	8 23		
Arrive Wilmington	11 10		

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REMINISCENCES OF DR. SHEPPERSON.

On the 20th of last August, Rev. John G. Shepperson, D. D., died in Langdon Missouri, whither he had gone to reside with some of his kindred. He was a remarkable man, endued with unusual capacity for abstract thought, and with rare power of presenting his thought so clearly that it could be apprehended by others. Sometimes, however, he was singularly unobservant of all that occurred around him. The following instance of this was told by Capt. Johns, of Appomattox, who was at one time an elder in the First church of Lynchburg. Dr. Shepperson was assisting Dr. Ramsey in protracted services, when some of the ladies determined to present him with a new suit of clothes. Accordingly Dr. Ramsey and Capt. Johns took him to a clothing store that he might try on the clothes. Nothing was said about the purpose of the visit as it was desired to give the Doctor a pleasant surprise. The old gentleman went with them as a little child would do, meekly followed to the back-room of the store, took off his old clothes, when requested to do so, and put on the new garments as they were handed to him. Not a question did he ask, but as soon as fully dressed, hurried back to Dr. Ramsey; and without a glance at his new clothes or a single remark about them resumed the conversation which had been interrupted, and with the remark, "Now, Brother Ramsey, as I was saying," plunged into the discussion of new and old school matters.

The first time I saw the Doctor, he was preaching in the Third church, of Richmond. Seeing in the papers that he was to preach, his reputation for eloquence and eccentricities induced me to walk over to Church Hill to hear him.

His appearance was impressive. A spare man, with long, slender neck, he seemed taller than he was—and his countenance was dignified, powerful, and sweet. The opening sentence of his sermon was delivered with much solemnity, but suddenly he squatted, till he almost sat upon his heels; and after remaining thus a moment, with his chin just above the desk, shot up again like a "Jack in the box" without having paused in speaking. Naturally, the audience was startled, and some thoughtless persons laughed aloud. Yet, such was the innate dignity of the man and such his power over his hearers, that in a few minutes he had regained the attention of the congregation, which he held unbroken till the close of his discourse.

Many amusing stories are told about his gaucherie. Major Carr told me that once when Dr. S., was preaching in Richmond, he dropped the Bandana which he so constantly displayed, and missing that useful article, yet too absorbed in his sermon to stop, he began reaching down with his long arms feeling for it on the floor. After several abortive attempts, he touched the edge of a rug, or loose piece of carpet, which he pulled at until it came up, and after one grand flourish, proceeded to wipe his face.

He was a man of great dignity and yet he often did things that might be considered undignified. Only a few years ago, when nearly eighty years of age, he declaimed John Gilpin in the chapel of Union Seminary, and leaning forward, with knees half bent and elbows flapping behind, gave a vivid representation of an unskilful rider on a running horse. This was his contribution to an impromptu entertainment given by the students at the close of the session. But these little eccentricties of character and manner are recalled with tender reverence, because of his goodness and sense—and those who knew him best, though they sometimes laughed at his oddities, revered and loved him most.

Some six or seven years ago, I rode out to see him, while he was sick at the house of Capt. Irving, in Campbell county. The old gentleman's circumstances seemed to me rather desolate, for, though kind friends were glad to minister to his needs, he had neither wife nor child to lean upon, and was singularly incapable of caring for himself. Consequently, when before leaving I knelt beside the bed to pray with him, I asked the Lord to keep his servant from suffering and want in his old age. But, as I spake the words, the dear old man reached out and touched me, saying, "Don't say that. If my Father has more chastisement for me, I want it. I dare not ask to be exempted from that which I may most need." He was incapable of cant or dissimulation, and these words show that he had attained to the exalted state of Paul who "rejoiced in tribulation also, knowing that tribulation worketh experience and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us." In his last sermon before going to Missouri, he bore this testimony, which was recorded for us by Rev. E. W. McCorkle, of Clifton Forge. "I am now," said he, "an old man, and have been preaching the gospel for fifty-two years. The goodness of my Heavenly Father to me has been wonderful. I have no regrets, except for my own faults. I have no fears whatever of this life, or of the life to come."

A MIRAGE THEORY.

Buffalo, August 17.—Buffalonians who lifted their eyes towards the northern sky between 10 and 11 o'clock this morning saw there a beautiful and wonderfully perfect mirage. It was the city of Toronto, with its harbor and the little island which lies in Lake Ontario a short distance to the south. Toronto is fifty-six miles north of Buffalo, but those who first witnessed the phenomenon were able to count the church spires in the Canadian city. The phenomenon is classed by natural scientists as a mirage of the third order, the objects looming up far above their real level, and not inverted, as is the cases with mirages of the first and second class, but appearing like a perfect landscape far away in the sky. The mirage showed the entire breadth of Lake Ontario, a projection east of the mirrored Toronto being easily recognized as Charlotte, a suburb of Rochester. In a direct line between this point and Toronto Bay a large side-wheel steamer could be seen making her way. The vessel was the Norseman. Far to the north of this steamer were seen two dark objects surrounded by smoke, and standing out from the glassy surface of the water. They were two large steamers of the New York Central line, plying beetween Lewiston and Toronto. A sailboat, apparently a yacht, was the most distinct of all the objects. Her mainsail was set, and she was lying close to the wind. She was seen to turn and careen with the west wind, and then suddenly disappear, as though nature had removed a slide for her magic lantern.

In the same way the whole great scene began slowly to dissolve, a bank of black clouds sweeping along and obliterating the picture, to the disappointment of thousands who had swarmed to the tops of the highest buildings. Experts who used fine glasses in viewing the mirage say they were able to discover the outlines of all the streets of Toronto, and declared that a better view of the city could not be had without approaching within ten miles of it.

A careful examination of a map of the country pictured in the sky showed that the mirage was without the slightest distortion. The gradual rise of the city as it slopes back from the water was distinct, and the perspective had a natural appearance. Twenty thousand people saw the rare spectacle.

The above extract from one of the daily papers is of special interest because of the light it sheds upon the nature of the miracle, when the sun stood still at the command of Joshua.

Scientists and scholars have taken for granted that the only way in which this could have occuried, was by the earth ceasing to revolve upon its axis. And the credibility of the record has, accordingly, been attacked upon two grounds: Firstly, that the stopping of the earth's motion would have caused the oceans to rest upon the lands, topple the mountains upon the plains, and produce "universal smash." Secondly, that such an occurrence would have affected the whole world; prolonging the day for one hemisphere, and prolonging the night for the other. And such a wonderful occurrence, it is urged, would have been noticed and recorded by the astronomers of Babylon and Egypt, and incorporated in the legends of many nations.

The first of these cavils has little force. For God who created the universe and hung the earth upon nothing, could, by the exercise of the same wisdom and power, stop the earth so gently that there would not be the least disturbance. The second objection, however, has more in it, and leads me to believe that the sun and the moon standing still was a local phenomenon—probably caused by a mirage, such as is described above.

This mirage or *looming* is a not uncommon phenomenon resulting from the settling of the air into different strata, so that the upper stratum acts as a mirror. This is of frequent occurrence in the deserts and at some places on the seashore, and may be produced in other places by favorable conditions. It was repeatedly observed this last summer (according to the Lynchburg News) from Court Street, Lynchburg; and the encyclopædias give the record of many such appearances.

Now it seems probable that the standing still of the sun and the moon was produced, not by making the earth cease its revolution; but by a mirage which prolonged the shining of the sun and moon long enough for the victorious Israelites to pursue and destroy their foes; and yet would not be observed in other localities.

For some time we have been expecting and hoping to see a notice that Dr. Beattie's articles on Higher Criticism were to be published in book-form. These articles which have appeared in the Christian Observer, are so valuable that they should be preserved in a more convenient shape.

See on fourth page the card of Rev. R. E. Boyd about our Orphanage.

Read the report of our secretary on the fourth page. God's blessing rests on the labors of our missionaries; the Holy Spirit moves upon the hearts of men and women, making them willing to give themselves to the work, but the church needs to be roused to give more liberally. Remember the last words of our Saviour, and for His sake, rouse your hearts to do His will. "If a man love me," says the Saviour, "he will keep my words."

REMOVAL OF UNION SEMINARY.

Lynchburg, Va., Sept. 29th, 1894.

Messrs. Editors:—May I venture a brief expression, through your columns, upon the question recently raised, of removing Union Seminary to the city of Richmond? So far as I have seen, the communications upon the subject in the religious press have been exclusively from clergymen. Their views are, assuredly, entitled to superior consideration; and I feel that a layman should with some hesitation presume to express an opinion, since, perhaps, in such case as this, he cannot claim as at all applicable the proverb that "the lookers-on at a play see more of it than the actors."

The prime consideration is the expediency of removing a costly and well-equipped plant; not an original question of the most eligible location. It will take a hundred thousand dollars to remove it. Neither the Synods of Virginia and North Carolina, nor the city of Richmond are going to raise the necessary money; and so, to employ a current phrase, we are by this discussion "confronted with a theory, not a condition." In this view it is much to be deplored that the question has been agitated, since its only effect will be to create a feeling of unrest. and, to some extent, discontent. But even if it were an original question, I cannot believe that its location in Richmond would be desirable. The only ground of contention for such location that I have seen is the specious plea that it would afford the students a field in which to exercise their opening powers as preachers—in which to try their prentice hand; a gymnasium in which to develop their theological muscles. It seems to me the principal development would be in the chest—the *lung power;* a premature and dangerous development, for while, on the one hand, the sermonets of these unfledged preachers would not benefit their hearers, on the other hand, the virus of vain ambitions and emulations so saturates our poor human nature at its best, that this exposure of immature youths to the seducements of pulpit oratory would work a positive injury to them as useful pastors, to say nothing of the baneful deflection from the exacting studies that should engage their sole attention. The best preparation that these "seminarians" can make for effective life-work in the ministry, is not to practice declamation, but by thorough mental and moral discipline and drill to make themselves ripe scholars, master our system of theology, and deepen their devotion and consecration to the noble work to which they have dedicated their lives. And so I believe the vaunted advantages of a city to the students would prove a delusion and a snare.

And, in like manner, I cannot but think the allurements of a city to extraneous occupations and diversions would impair the efficiency of the professors. When was it ever soberly contended that the distractions of a thronging populace, rather than the uninterrupted opportunities of retirement and seclusion, were propitious for deep, sedate studies? All or nearly all, of the serious thtnking of the world has been done remote from the busy haunts of men. The best political thought the history of the world can show was done by Jefferson and Mason and Madison, and the fathers of our federative system, in the retirement of their country homes. It has always been the case. It was certainly so in the Jewish church. The "Sons of the Prophets" were the theological students of that day, and their seminaries or "colleges" were not in Jerusalem, but at the sequestered hamlets of Bethel and Ramah and Jericho and Gilgal.

When did this idea of the superior eligibility of cities for theological seminaries spring up? Not with the wise founders of Presbyterianism in this country who placed their "College of the Prophets" at the hamlet of Princeton rather than in New York or Philadelphia; and certainly a comparison of Union Seminary in New York, where such men as Briggs are disseminating agnosticism and infidelity, with the nursery of sound doctrine where the Alexanders and Hodges lived and labored, does not discredit the views of these founders of our first seminaries.

For such academical and professional studies as require a large field for experiment and practice it may be intelligently contended that city colleges are the best. Medical colleges, for instance, have superior clinical advantages in populous communities. But for a theological seminary there can be no better situation than Hampden Sidney. It is no small consideration that the academical college of Hampden Sidney is there located. That this institution has always been a liberal feeder to the seminary is largely due the fact that the latter has been also there as an object lesson. And, then, the seminary *is already there* with its ample and pleasing structures, and spacious grounds, and admirably selected library of fifteen thousand volumes. And then, too, there surely is something—some little—in its long and eminent record of usefulness and honor to endow and endear it in our love and veneration. Without being sentimentalists, we may at least make a show of resistance to the utilitarianism of the times, and refuse to strip ourselves of the last shred of reasonable and just sentiment. That young man would seem to possess a callous temperament who would feel no enticement to studies, to devotion, to duty, in the halls that were hallowed by such men as Archibald Alexander and John H. Rice, and such worthy successors as Sampson and Dabney and Peck, and their scholarly and consecrated associates. And besides this, Prince Edward and Charlotte were, next to Hanover, the earliest seat of Presbyterianism south of the Potomac and east of the Blue Ridge; and Hampden Sidney is the very heart of that early life of our Church. There should be, must be, much in such a presence to quicken the sensibilities and activities of the student. It is there, if anywhere, that the young theologian may feel the sentiment of the most elegant of Roman writers who in describing the vivid emotions excited by a view of the residences of those we are accustomed to revere, exclaims, "whichever way we turn we set our foot upon some dear historic spot." The saying of Dr. Johnson is as true as it is trite that "the man is little to be envied whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona."

I sincerely hope, sir, that you will signalize your accession to the editorial tripod by an earnest protest against the removal of the seminary. L. S. M.

INK SPOTS.

"To die is gain." How, and what, to the believer, is the gain? "In exemption; he shall not see evil any more. In residence; exchanges his clay hamlet for the 'building of God, a house not made with hands.' In fellowship: joins 'the spirits of just men made perfect.' In knowledge: he now 'sees through a glass darkly; then face to face.' In holiness; will be presented faultless before the throne. In pleasure; faultless before the presence of His glory with exceeding joy."

* * *

Lucretius alone of all ancient poets wrote as if he had a *mission*. Juvenal had indignation and scorn, but has not the earnestness of Lucretius. He has not the fervor of a reformer, or fanatical propagandist. He was dominated by his belief in *matter* as the only power in nature, and has the force of a man striving to bring the world to hold that, which glowed in his own bosom with white heat. He had the imperious arrogance and pride of Milton, and the high disdain of Dante. He holds a brief against the immortality of the soul, and the existence and government of any supernatural power over man; all things with him are only forms of matter, yet he burns and thrills with ardor as if he was fighting for humanity against cruel foes. The Demon of Materialism inspired him, yea seven devils have entered into him. His expostulations and pathetic exclamations over the blindness and folly of men struggling for that power and riches which can not bring peace; wandering in paths of error, or entangled in degrading superstitions, or cowering under imaginary fears, or sinking into sensuality and crime, have almost the tone of an Hebrew prophet. A sublime fervor sweeps him along in a rapt earnestness, that carries all before it. No man ever portrayed as he has the misery of sensual passion in excess, sated, yet insatiable, wearied, burnt out in its own fires, yet kindling the dying coals with exhausted breath. E. H. H.

Farmville, Va.

The Presbyterian.

THE ECHO.

See that group of children playing
By the water, near the rock—
Hark! what is the echo saying?
How their tunes it seems to mock.

Round and round in glee they play,
In a merry, pleasant game—
Hark! what does the echo say?
When they speak, it says the same.

When they speak in gentle notes,
Gentle notes the echo wakes;
But if angry words they speak,
Angry tones the echo takes.

From the echo in the rock,
Let us now a lesson learn,
Human echoes also mock,
And our words and tones return,

If we wish to hear kind words,
Kind words we must always say;
Let no other e'er be heard,
Lovely children in your play.

If 'tis true that answering echoes,
In our playmates' hearts are found,
Let us never make them give us,
Any but a pleasant sound.

O, what peace in every nursery,
If the little echoes there
All had pleasant words to answer,
All had pleasant tones to share.

[For the N. C. Presbyterian.]

A NOBLE EXAMPLE.

During the recent forest fires in Minnesota, there was a heroic engineer by the name of Root, whose engine was pulling a train loaded with passengers. With the forests blazing on every side, and the track impassable in front, he started to make a backward run of seven miles to a small lake which he knew to be the only place of safety. The train was soon on fire. Many of the passengers' clothes were burning. The engineer in his exposed position was literally roasting. But he stood to his post till he brought his passengers to the lake, in whose waters they quenched their burning garments and found refuge from the encircling hell of fire. Then he fell helpless and half dying having received almost fatal injuries, whose marks he will carry to his grave.

Would to God that we Christians had that man's tremendous sense of *personal responsibility*, responsibility for our fellow passengers to eternity. God has made us our brothers' keepers. He has entrusted them to our care. What sacrifices of time and energy and means are we making to bring them to the waters of life, where alone they can quench the flames of sin that else will destroy them forever? How many have you brought? How many have you tried to bring? How many are you now praying for and seeking after? May God impress us all with these two solemn facts: first, that every Christian is a God-appointed engineer on the train of human life to bring his fellow passengers to the waters of salvation; and second, that for any engineer to shirk duty means nothing less than the burning of immortal souls, for which God will hold him to a strict account.

In a very special sense every parent is an engineer. The train he is running is freighted with both the temporal and the eternal destinies of those to whom he has given life. To every parent that reads these lines I put the question, where are you running that train? By firm Christian discipline, by careful instruction, by daily family worship, by a consistently holy example, are you carrying your children towards Christ, the only fountain of safety and true blessedness? Or are you shirking these duties that God has placed upon you, saying that your business or your household does not allow you time for these things? If so, may God have mercy upon you and your children. You are an unfaithful engineer. You are like that other unfaithful parent, Eli, the High Priest, a good man but a bad father, attentive to his regular business but neglectful of the Godly training of his children; a neglect whose end was that those children were lost, and that father died of a broken neck, the emblem of a broken heart.

In parents' breasts God has planted a marvellous love for their children, a love that is stronger than death. After those forest fires in the Northwest had sufficiently died down, the searching parties would sometimes come upon an indescribably pathetic sight, a mother and her children lying together in death, the mother's form stretched above her little ones, in a last ineffectual effort to shield them from the pitiless flames. O, wonderful love that God has put into parents' bosoms, making their hearts a reflection, though faint and feeble, of that infinite heart of His! Were this love as bravely and devotedly exercised to protect its objects from the flames of *sin* as it is to guard them from temporal hurt, how different this world would be!

EGBERT W. SMITH.

Spurious Revivalism.

In genuine revivals I believe with all my heart; I was the subject of one; I have labored in them with all my might; I have seen churches gloriously upbuilt by them. But I regard this revival machinery, with all of Sam Jones' apparatus, etc., as an unspeakable curse to American Protestantism. This curse in the South, and abolition and practical politics in the North, have so debauched and degraded Protestantism in the United States, that, if we take in the whole membership, we get an average as low as that of Popery in the United States (not as low as Popery in Brazil). "Our manna has bred worms and stinks."

A leading secular citizen of Charlotte, Va., once asked a famous presiding elder, Parson Skidmore, if he was blind to the enormous percentage of spurious conversions under the campmeeting system. (Mr. Skidmore was known as the shrewdest business man in the county.)

He replied, "Of course we are not blinded to it."

"Why then do you continue to use these methods?"

Skidmore answered, "For a very sound practical reason, sir; because out of these revivals we get a certain small percentage of sound, stable church members, and the multitudes who go back are no worse off than they were before."

The old lawyer asked me what I thought of that. I replied that Mr. Skidmore made two utter mistakes. That his churches were not indebted to the spurious system for the gain of the few sound members; for their conversion was due wholly to the influence of family religion and didactic preaching; and the only result of the hurrah meeting had been to hurry them into the church more hastily and less healthily; even as the half-ripe fruit is harvested earlier by shaking the trees violently, but is less sound than if suffered to ripen on the trees.

It is a frightful error to say that the spurious converts after they go back are just where they were at first. They are miserably hardened; they have grieved the Holy Spirit, they have defiled and weakened their own consciences by the breach of a most solemn vow, and *wounded pride makes nine-tenths of them infidels.*

If you inquire as to the infidel young men found in our colleges, I could safely aver that every man of them, when brought to the candid truth, would ascribe his own infidelity to his passing through the flint mill of a spurious revival. Ernest Renan, Herbert Spencer and Bob Ingersoll only came along after to fix them up with sham pretexts.

Here is a danger which will supervene in our recent evangelistic movements. If we do not watch we shall be reaping a poisonous harvest. There are powerful motives for using the spurious measures, latent in the spirit of every preacher, in every denomination, except a very few old, experienced, and deeply sanctified ones. These motives are: 1. Well-meaning zeal overturning prudence. 2. *Instinctive love of excitement*, just as natural to the preachers as to the populace, and perhaps the most powerful of all the irrational instincts of man: witness his love for theatricals, passionate fictions, hangings and fights; anything from a dog-fight up to a duel. 3. The preacher's own unhallowed ambition to boast big results. Just as surely as courting will go on between young men and maidens, whether vulgar or genteel, as long as they are human, just so surely this temptation is going to beset our ministers. Hence it is, I feel that we older men ought to be building the barriers now, by widely discussing these dangers.—*Dr. Dabney, in the Christian Observer.*

Marriage with Unbelievers.

Ruskin was a man of great ability and mental power, but he wrote many bitter things about Christianity. For instance, in Fors III., p. 17, he wrote concerning the vicarious atonement of Christ:

"There are briefly two, and two only, forms of possible Christian, Pagan, or any other Gospel, or "good message;" one, that men are saved by themselves doing what is right; and the other, that they are saved by believing that somebody else did right instead of them. The first of these gospels is eternally true, and holy; the other, eternally false, damnable and damning."

And again, in Fors II., p. 184, he wrote:

"I have been horribly plagued and misguided by evangelical people, all my life. * * * But my mother was one, and my Scotch aunt; and I have yet so much of the superstition left in me, that I can't help sometimes doing as evangelical people wish,—for all I know it comes to nothing.

The recent biographer of Mr. Ruskin, Mr. Collingwood, gives us this incident of his life, which occurred in 1872. Mr. Collingwood says:

"It was an open secret—his attachment to a lady who had been his pupil, and was now generally understood to be his fiancee. She was far younger than he; but at fifty-three he was not an old man, and the friends who fully knew and understood the affair favored his intentions, and joined in the hope and in auguries for the happiness which he had been so long waiting for and so richly deserved. But now that it came to the point, the lady finally decided that it was impossible. He was not at one with her in religious matters. He could speak lightly of her evangelical creed—it seemed he scoffed in "Fors" at her faith. She could not be unequally yoked with an unbeliever. To her the alternative was plain, the choice terrible, yet, having once seen her path, she turned resolutely away."

Did she not do right? Can the woman who loves and honors her Saviour stand up and promise to love, honor and obey the man who thus scoffs at him?

Say not that it cost her nothing. It cost her life. Three years later, she died. But she died with the consciousness of having been faithful to her Redeemer.—*Exchange.*

Co-operation of Northern and Southern Baptists in Work Among the Negroes.

The Biblical Recorder does not expect any benefit from the Conference of Northern and Southern Baptists which met at Old Point, Va., to arrange for co-operation in the work of uplifting the colored people, and under the title "HINDRANCES TO CO-OPERATION" writes in the following vigorous manner:

The meeting's object was to make a move toward co-operation between Northern and Southern Baptists in the uplifting of the negro race. That a mighty power is needed for such an exploit cannot be doubted; bus if that power depends on the co-operation of Northern and Southern Baptists—real co-operation—we fear the negroes will have to uplift themselves.

The trouble between Northern and Southern Baptists is not slavery. An exchange says it is time that that institution were forgotten. Had the exchange known what it was talking about the remark would not have been made. Slavery is never mentioned in a spirit of animosity now; and it is the last thing that Southern Baptists would call up to prevent co-operation.

The trouble is not lack of motive to uplift the negro; for Southern Baptists have the same reasons that the North has from a Christian standpoint, and additional reasons worthy of consideration, which the North has not. We have got to get along with the negro. He is here; and in his present state he is not wholesome as a citizen. He has not sufficient appreciation of the duties of citizenship: he is often used for ill by ambition. His prejudices are still easily aroused. And the Southern Baptists realize these things as the North cannot; and they realize that the elevation of the negroes is the sole remedy. If the Christian spirit did not inspire us to seek the moral and religious elevation of the negro, the selfish spirit would.

Why then does not the South join with the North in the maintenance and establishment of institutions for the uplifting of this people? Northerners have taken decisive steps. They have established many institutions not less efficient than young white men enjoy. Surely if the South were disposed to aid in the education of the race, it seems that it ought to aid these institutions already established. But the fact is, it does not; and it has good reasons.

The North has the wrong idea, in our opinion. It wishes to begin educating the negro at the top. It builds him seminaries and universities, when his children are half clad and without books or paper in country schools a dozen weeks in the year. The North takes it that the negro is prepared to pursue the higher studies which he cannot comprehend, a smattering acquaintance with which produces ability to use a limited number of great inappropriate words and an ambition to seem profound. The little learning destroys many a good workman, and drives true conception of human life here and hereafter from his mind. The South sees these things wherever there are young negro men who have attended their colleges or seminaries or universities; and a labored, persistent effort to use great words, an air of conceit, and, withal, manifestations of a vague distrust of their words, is a general characteristic of these men. If, however, they had been given, slowly and thoroughly, a knowledge of reading, writing, arithmetic and geography, instead of abortive ideas of theology, psychology and philosophy, they would be able to do good work, and would not feel called upon to appear learned, nor would they mind hardening their hands like honest men.

The South feels—aye, suffers—these things; and the South is not going to co-operate in giving the negroes university educations, which will intensify their unwholesomeness. The South will instruct them in the word of God, will preach to them and hold institutes, in which they may be instructed; will pay tribute to the support of schools that will benefit them; but further than this it will not go. If this is co-operation, very well.

A Personal Helper.

Jesus lays down the principle of the Divine life, provides an example for imitation, and, what is even more important, supplies the necessary motive and impulse. He exhibits in His life complete harmony of the human and the Divine and teaches us how we may at the same time live in peace with God and in helpful and happy relations with our fellows. He reconciles the demands of time and eternity and in the midst of the doubts and confusions of life shows how we may nourish hope and create a symmetrical character. But Christ's power as a Saviour does not end with the historic and ethical element. In the process of salvation there is possible for every soul the personal communion which Christ gave to His disciples. There was something in the Master that eluded definition. He was greater than anything He ever said or did. And when in personal contact with Him their power to overcome was vastly increased. Under the influence of His spirit, vision grew clearer, will, stronger, hearts, more restful. The same power He gives to His disciples in all times. To the tempted, the lonely, to those who seek for the light, to those who battle with self and with evil, Christ comes as a personal helper and friend. The end of Christ's work is the beginning of all into willing subjection to the moral law, so that the grand consummation will be the complete and beneficent rule of God. The long travail of the world will result in a perfected humanity, man one with Christ, made one with God.—*Rev. C. H. Eatan, in the Chautauquan.*

The Need for Faith.

In these troubled times we have great need of faith and trust. We need it for the faithful fulfilment of duty, in that state of life to which it hath pleased God to call us. We want faith, clear and strong, in the loving Fatherhood of God, even when the day is darkest, and it seems as if God had forgotten to be gracious. "The path of duty, though trodden with a heavy heart, leads to peace." There is a great and universal moral sickness in the world which is the cause of most of the prevailing troubles, and there is but one remedy, but one Physician. The curse must come from within rather than from without. Faith and love are wanting everywhere. Rich and poor, the high and low, each one by himself and herself, must come to Christ to be healed, to be restored in heart and mind, so as to fulfill the great social law of doing unto others as we would they should do unto us.

Purity of Heart.

The more any believer examines his own heart, the more he will be convinced of this: that faith working by love excludes both inward and outward sin from a soul watching unto prayer; that nevertheless we are even then liable to temptation, particularly to the sin that did easily beset us; that if the living eye of the soul be steadily fixed on God the temptation soon vanishes away; but if not, if we are drawn out of God by our own desires, caught by the bait of present or promised pleasures, then that desire, conceived in us, brings forth sin; and that inward sin having destroyed our faith, it casts us headlong into the snare of the devil, so that we may commit any outward sin whatever. Let us learn to follow that direction of the great Apostle, "Be not high minded, but fear;" let us fear sin more than death or hell. "Let him that standeth take heed lest he fall." Thou, therefore, O man of God, watch always, that thou mayest always hear the voice of God. Watch, that thou mayest pray without ceasing, at all times and in all places, pouring out thy heart before him; so shalt thou always believe, and always love, and never commit sin. One great means of retaining what God has given, is to labor to bring others into this grace, and to publish it to all mankind.—*John Wesley.*

Love for Others the Test.

Bishop Brooks truly says: "Not by mere moods may I know whether I am living the life of God, but only by knowing that God is using me to help others." How many there are who seek to settle the question whether they are Christians or not by consulting their feelings! If they cannot discern any particular hostility toward God, and do not feel hateful toward the members of the Church to which they belong, they conclude that they must be pretty fair Christians, whereas they may be very destitute of the life of God. The truth is, a personal possession of the life of God will constrain one to help others, to help them out of pure love for their good without hope of fee or reward. There will be a positive yearning to this. It will not necessarily take the shape of leaving one's own duties and neglecting home obligations; but it will manifest itself in a thousand little opportunities of freehanded assistance where neighborly help is needed, where kind words may be fitly spoken, where expressions of kindly sympathy may find sweet lodging-places. If God really lives in us, we will show it by living in other lives.—*Rev. C. H. Wetherbe.*

LAW SCHOOL,
University of North Carolina.
)o(
Forty-second regular Session begins September 5th, 1894. Fourteenth Summer Session begins July 2d, 1894. For particulars, address, JOHN MANNING, LL. D., Chapel Hill, N. C.

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MY KINGDOM.

All things are mine that are, and are to be,
And mine without a fretting care to cumber;
No need have I for sordid lock and key,
No dread of thieves prevents my sweet still slumber.

Around me these, my fair possessions, lie:
Mountain and valley, and full-flowing river;
Above me all the blue deeps of the sky
Are mine to have and hold—a joy forever.

For me the piney woods their balsam keep,
And the wild vine secretes its purple juices;
Yea, the warm earth and the unfathomed deep
Yield their hid treasures for my various uses.

What king hath more? He rules "by right Divine;"
But bannered armies are a doubtful blessing:
The wealth of the whole universe is mine,
"As having nothing, yet all things possessing."

—*Mary Bradley, in S. S. Times.*

PROUD OF HIS CHURCH.

REV. J. ADDISON SMITH DISCUSSES THE RECORD OF PRESBYTERIANISM.

"The Presbyterian Church and Why She Deserves Well of the World," was the theme of a sermon by Rev. J. Addison Smith at Aisquith Street Presbyterian Church yesterday morning. He said in part:

"Surely we can see why the Presbyterian Church deserves well of the world. She has furnished nearly one-half of the Presidents of the United States—Buchanan, Van Buren, Polk, Pierce, Jackson, Harrison and Cleveland. The Harrison cabinet was strikingly Presbyterian. Surely we can be forgiven the pride we feel in that the old historic church is the mother of Presidents.

"Another minor reason why she deserves well of the world is that others have such words of praise for her. Professor Baldwin, of the Yale Law School, says the Presbyterian Church is the most American Church, and Mr. Gladstone says she develops a 'genuine individuality; the love of law combined with the love of freedom.'

"Still another fact is that 350 years ago, in the Reformation, the leaders all adopted Presbyterian principles, so that at that period the Protestants of Sweden, Denmark, Bohemia, Holland, Germany, Scotland, Switzerland, France, Spain, Italy, and many even in England, were Presbyterian in Church government.

"The Presbyterian Church also deserves well of the world because her form of government is not only Scriptural, but the oldest in the world. The oldest churches of which we have any knowledge were Presbyterian, namely, the Waldensian, the Bohemian, the Syrian in the far East; the Church of ancient Britain and the Culdee Church, at Iona, in Scotland. Bishop Lightfoot admitted that the churches planted by the apostles were Presbyterian.

"Our Church has all through the ages been on the side of civil and religious liberty. When the doctrine of divine right of kings was maintained and the rights of man were denied, the Presbyterian Church of Scotland and Holland maintained these rights and struggled for civil and religious liberty.

"Coming over to the new world the three men who paved the way for American independence were young Presbyterian lawyers of New York—Wm. Smith, Jr., Wm. Livingstone and John M. Scott. They banded together and determined to gain civil and religious liberty for the colonies. They formed the Whig Club of 1752. From this club went forth the first effective call for a general congress, though such a call had been touched upon by Samuel Adams. Bancroft says this was the inception of the Continental Congress.

"One more effort was made by the Presbyterians in the famous Mecklenburg declaration of independence of May 20th, 1775—more than a year before Congress issued its declaration. The Mecklenburg convention was composed of twenty-seven staunch Calvinists, thirteen of whom were ruling elders in the Church, including the president and secretary, and one was a Presbyterian minister. The document was prepared by a ruling elder, a graduate of Princeton, (Ephraim Brevard,) from whose paper Jefferson borrowed largely, as can be seen from the fact that Jefferson in correcting the draft of his paper erased the original words and inserted those from the Mecklenburg document.

"The first ecclesiastical body to declare for American independence against the mother country was the Presbyterian.

"The historic old Church has ever been on the side of education. Presbyterians are to-day only 8½ per cent. of the population of the country, yet they govern 13 per cent. of the colleges and educate 23 per cent of the college students.—*Baltimore Sun.*

How to Judge Genuine Revivals.

BY C. M. HOWARD, EVANGELIST.

When we read so many "Confessions," I suppose it means so many professions of faith in Christ, or conversions; and I suppose the most think, when they make that confession, they are converted and regenerated.

We have known of little children talked to in this way by an Evangelist: "Do you believe in Christ?" "O yes," is the usual answer. "Well, why not confess Him and join the Church?" "How confess Him?" "Rise up in the Church and He will confess you. If you do not, He will deny you."

A lot of children that were very regular at Sabbath-school and seemed interested and attentive, so that their teacher had hopes of their speedy conversion, were taken through the above described process. Considering themselves now safe, they have left the Sabbath-school, spend their Sabbath visiting, and show no love for the Bible or religion. Yet they are members of the Church. This is the style of some Evangelists.

Why so much made of that word confession? Is the commandment, "Go and tell the people to confess Christ?" I read it, tell them to "repent and believe and follow Christ." Confession is a momentous affair with Jews or heathen, —a strong proof of their sincerity, and should be made very prominent in preaching to them; but a very easy thing in a Christian country, especially in a religious meeting, when it is a signal for kind friends, from all sides, to gather around with congratulations and loving words to manifest their appreciation and commendation. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." We would rather hear how many had confessed and forsaken sin and decided to live a holy life, than to hear of their confessing Christ, which, with many, means no more than this, "I am willing to stand up here, with my young companions, at your request, in the presence of Christ's friends, to show I am not now ashamed of him." But how will it be in the presence of his enemies ready to ridicule or persecute?

MANY REPORTED AS HAVING ACCEPTED CHRIST.

"Accepting" is another favorite word in our meetings. In old times, sinners were told to "turn, repent and believe." That became too hard a requirement. Then the word was "Come to Jesus," but now it is only "Accept Christ." People in this selfish world are ready enough to accept something, but very slow to give up anything. So it is a popular word. "O yes," says the sinner, "I will take Christ and heaven if I can keep my pride, selfishness and idols too." In some meetings the only thing is to "accept," and that without any explanation. "All who will accept Christ, take my hand, and join the church next Sunday."

We have seen *scores of young and old*, under the excitement of a vast and crowded tabernacle, and the bewitching enchantment of a hundred beautiful damsels, with soft and sweet voices, singing "We are travelling home to heaven above, will you go," or something of that kind, come teeming up to take the preacher's hand in this way.

With many, I fear it meant no more than accepting a ticket to heaven, just as one might accept a paid up *life insurance policy*, even though he cordially hated the president and all the directors of the institution. Or as a criminal would accept pardon, though he hated the Government, was ready to rebel against it, and never intended to keep its laws. God-haters may accept an unconditional pardon, and still keep on hating holiness. "Accept! Accept!" as if that were the only command to the sinner, in the Bible, when it is not there at all, addressed to any sinner, in any state of mind. But, now, no matter what his state, he is told to "accept Christ." How can he heartily accept Christ till the Holy Spirit has convicted him of his sin and misery, and need of Christ? Did Christ tell the Pharisees, "Thanking God they were not as other men," all they had to do was to accept Christ? No! He said to them, "Ye fools and blind, * * * ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Was the young Ruler, who thought he had kept all the commandments from his youth up, told to accept Christ, and that that was the only "thing he lacked?" No! "Go sell all that thou hast and give to the poor." Shall a man in willing, wilful rebellion against God, be told that all he has to do is to accept Christ and heaven?

Wheat must go through a sweat in the shock, before it will keep. *Joseph's brethren* had to fall down before him in deep contrition before he gave them his treasures.

In the inquiry meeting of a large tabernacle, we spoke with a man who said he had no trouble about his soul, or wished to be a Christian. "What did you come here for?" "O I like M——, the evangelist; I came to please him." Very likely that man was told to accept Christ, by other workers, as that was the formula in that meeting.

Yet if explained, as it should be, that a man must accept Christ as his Master and King, as a Saviour from sin, as well as from punishment, it might do. But I have not heard such explanations made in these meetings.

A GREAT NUMBER REPORTED AS HAVING BELIEVED.

In some meetings there is nothing to be done, it would seem, but to believe. One says, "I preach nothing but faith." Another, "The text I always use in saving souls, is, 'He that believeth on me hath everlasting life.'" Nothing is more important than faith; but we must believe in our sin and helplessness, or we cannot rightly believe in Chirst.

The commands in the Bible addressed to inquirers are various, and suited to the state of mind of each inquirer. Yet we often see the sinner, no matter what his state, invariably pointed to texts like this, this being a favorite: "Thy sins are forgiven." "Read that; God speaks that to you; believe it. If you believe, 'He that believeth hath everlasting life.'" As much as to say, *believe* you are saved, and you *are* saved. What Universalist could ask more? That text (Luke 7: 48) was addressed to a woman weeping at the feet of Jesus. Not to Pharisees and Sadducees, Nicodemus, the young Ruler, Felix, Elymas, Simon, Agrippa, Herod, Herodias' daughter, or the woman of Samaria, or any unconvicted sinner, such as are, now, often told to receive and believe it.

Another says, "Believe that Jesus is the Son of God and you are saved." This is the teaching of a noted Evangelist in press and pulpit. Most sinners believe this intellectually; or at least will think and say they do. To the Jew familiar with all the teachings of the Scriptures and Temple it meant much; but with most, in these days, it means no more than to believe that David was the son of Jesse, and makes no more impression upon them. A *mere intellectual* or historical faith—an assent of the understanding—is a dead faith. Devils believe Jesus is the Son of God and have confessed that faith. Yet some seem to insist on this *intellectual* faith as the only thing necessary. Feeling is denounced. We are repeatedly told, the word "feeling" only occurs twice in the Bible but never in connection with conversion. Said a D. D. Evangelist, "I would not give the snap of my fingers for feeling." What a pity such would not read "Edwards on the Affections" or Hodge's "Way of Life." What is sorrow, joy, love, hope, gratitude, but feeling? Are they to be excluded from religion? Faith dissevered from repentance, is certainly not saving faith.

One Evangelist gave instructions like this: "Do you believe there is a God?" "O yes!" "Well that is faith, get up and profess it, and join the church."

A church member who would do nothing for Christ, and to whom we expressed doubts of her conversion, said, "Thank God I am not saved by works, but by faith." Dead faith like that won't save. If Romanists trust their works to save, is it any worse than to trust a dead faith, without works, or repentance? I trow not. Said another, "I was converted two years ago, but I have never tried to keep the commandments yet."—*Christian Observer.*

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This is Not Our Home.

Among the thoughts that dropped like pearls from the pen of the brilliant and talented journalist, Geo. D. Prentice, the following sublime extract upon man's higher destiny is perhaps the best known and most universally admired. Coming from such a source, we can well appreciate it, for that distinguished man had attained a position among his fellows which would have satisfied almost any earthly ambition. Yet all this could not recompense him for the evils and ills of life, and in the eloquent passage subjoined he portrays most beautifully the restless longings of the human heart for something higher and nobler than earth can afford: "It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast up by the ocean of eternity, to float a moment upon its waves and sink into nothingness. Else why these high and glorious aspirations which leap like angels from the temple of our hearts, forever wandering unsatisfied? Why is it that the rainbow and the clouds come over us with a beauty that is not of earth, and then pass off to leave us to muse on their loveliness? Why is it that the stars which hold their festival around the midnight throne are above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And finally, why is it that the bright forms of human beauty are presented to our view and taken from us, leaving the thousand streams of our affections to flow back in Alpine streams upon our hearts? We were born for a higher destiny than earth. There is a realm where the rainbow never fades, where the stars will spread out before us like the islands of the ocean, and where the beautiful beings that pass before us like shadows will stay forever in our presence."

Faith and Hope.

These go together. We might call them twins, and yet faith precedes hope, for there can be no real hope without faith. We first believe in a thing and then hope for it.

A friend at a distance writes to us that he will make us a visit. We believe his word, we have faith in it, and we hope in his coming. If, however, we have but little faith in his word, our hope will be little, and expectation of his coming will be small. If, also, we have no faith at all in his word, then we shall have no hope of his coming. To hope that our friend will visit us, when we have no faith in his promise to do so, would be both irrational and foolish. We should make fools of ourselves.

A certain man promises to send us a choice gift. We know that he is a truthful, upright, honest man. We have faith in him and in his promise. This is a ground of our hope that he will do as he has promised. We live in hope, day by day, till the promised gift comes to hand. We believe, therefore we hope. We must have faith in Christ before we can reasonably hope in him. To hope in Christ without any true faith in him is an absurdity. And yet there are those who say that they have a hope in Christ, while at the same time they have no real, practical faith in him. This is irrational, absurd, delusive. One had better not dream that he had hope in Christ, unless he has a hope based on a living, obedient faith in him.

A hope in Christ, not established on the groundwork of a personal, surrendering, trustful faith, is a spurious, dead and damning hope.

To hope that Christ will save you, while you have no true faith in him, is worse than no hope at all, for it is a groundless hope, a deceiving hope, a pernicious hope.

A rationalist may indulge in such a hope, but he is actually irrational in doing so. True reason declares that a safe hope in regard to temporal things is always based upon clear, steady faith in those things.

Common sense teaches us that we must believe in an earthly thing before we can or shall hope to get it. Indeed we instinctively have faith in anything before we hope to receive it.

In regard to human beings and earthly things there are elements of uncertainty. The man who promises us a certain gift, though he be honest, may be forgetful, and so he may neglect to forward us the gift; or, it may be that something, over which he has no control, transpires, and prevents him from fulfilling his promise. In such a case our hope is disappointed. But it is not so with regard to Christ's promises and gifts. Our faith and hope in him and his promises are safely placed and surely rewarded.—*Religious Herald.*

Hiding Behind the Cross.

2. Cor. iv: 5. One of my elders said in prayer meeting: "As I came along Argyle street, (one of our business streets in Glasgow,) I saw a crowd at a shop door, and had the curiosity to look in. There I saw an auctioneer holding up a grand picture so that all could see it; and when he got it in position, he stayed behind it and said to the crowd, 'Now look at this side of the picture and now at that side,' and so on, describing each part of it. 'Now,' said this good man, 'the whole time I never saw the speaker; it was just the picture he was showing,' and turning to us he said, 'That is the way to work for Christ.'"—*Bonar.*

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R. J. MACLEAN, Secretary, Atlanta, Ga.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met at the Mission Rooms October 3d, at ten o'clock a. m.

After the usual preliminary matters were disposed of, the treasurer read his report for September. The receipts for this month were $3,454.98. This is the smallest September collection, or indeed the smallest collection for any month, for several years past. We are led to believe that our efforts to speak encouragingly about our work have produced the impression that we have all the money we need; whereas, the fact is that we have about $6,000 with which to pay an obligation of $25,000 that is due at this time, and should be immediately forwarded to our missionaries.

We hope the October collection will be taken up with this understanding, that we need all the help that we can possibly get in order to maintain the work that we now have on hand, not to say anything of any advance movement.

A letter was read from Rev. S. I. Woodbridge, of Chinkiang, China, reporting the death of Mrs. Haden, an account of which has already been given to the papers.

Very interesting letters from Miss Charlotte Kemper and Rev. W. M. Thompson, of our Brazilian Mission, were read, informing us that matters were taking such shape in the Brazilian work as would enable us to make a considerable reduction in the expenses of that work for the coming year.

Miss Kemper was authorized to go to Campinas, provided the Lavras Mission deemed it expedient, in order that she might assume general supervision of the girls' school, which it is proposed to establish in our buildings there. It is thought that such a school well be self-supporting probably from the start.

On account of the long protracted illness of his wife, Rev. D. C. Armstrong, Jr., has been compelled to bring her home; and they will probably spend the winter at Salem, Va.

An interesting letter was read from Rev. J. L. Stuart, of Hangchow, China. Mr. Stuart thinks that if the Japanese invade China, the present dynasty will be overthrown by an uprising of the disaffected Chinese. In that case our missionaries in the interior will be subjected to very serious inconvenience, if not to danger; but he thinks that in case of danger arising they will be aware of it in time to find a place of safety.

Interesting letters were read from Revs. H. P. Hawkins and W. H. Sheppard, stating that they had had a safe and prosperous journey; and Mr. Sheppard was at Matadi waiting for an opportunity to proceed up the river. Mr. Hawkins was to be left at Lukungs to take charge of the transport business for the present.

Letters were also read from Mr. Adamson and Rev. D. W. Snyder, containing much interesting information, which will be published in the next issue of "The Missionary."

Our docket being shorter than usual, the Committee concluded its business before twelve o'clock, and most of the brethren proceeded on the three o'clock train on their way to Synod at Johnson City.

S. H. CHESTER.
Secretary.

NORTH CAROLINA.

Davidson College :—At a meeting of the Board of Trustees, of Davidson College, in Charlotte on October 2d, Dr. Shearer reported eight more students at the college than at this time last year. The collections have been several hundred dollars in excess of what they were last year; the buildings have been improved, new seats put in, and other improvements added.

The Home, Charlotte :—The ladies of the First and Second Presbyterian churches of Charlotte opened, on October 2d, a home for old women and children. The building was donated by Mr. R. B. Alexander to the three Presbyterian churches of Charlotte.

Rev. R. B. Grinnan :—The visit of this beloved servant of Christ to the First and Westminster churches of Greensboro, will be long remembered. Large congregations listened with delight to his missionary addresses on the Sabbath, and on Monday afternoon an audience, representing, all ages and almost all the denominations gathered in the First church to hear him describe and illustrate the social customs and costumes of the Japanese. Mr. Grinnan is a very interesting talker. No one can hear him without being entertained, instructed, and edified.

Henderson :—Rev. Wm. Black, our Synodical evangelist, visited Henderson and for some ten days gave the pastor very valuable aid in a series of services. Bro. Black preached twice daily, and held three services on Sabbath while here. The congregations continued to grow until they could not be seated in our house of worship. The meeting was followed up by communion services held by the pastor on Sept. 30th. There were some seven or eight confessions of faith and reclamations of wanderers from the fold. Several have united with the church and we expect others very soon. Our people were drawn more closely together and many of them manifest an increased spiritual tone. Bro Black's preaching is clear, round, forcible and fearless, and his energy, hopefulness and kindly spirit gives us high hopes of his continued success in the work to which the Synod has called him. W. D. M.

Synod's Orphanage :—Rev. R. W. Boyd, superintendent of the Orphan's Home, Barium Springs, thus addresses the Friends of the Fatherless: "I have just received a statement from Mr. J. Q. Oates, treasurer of the Orphans' Home, Charlotte. Our funds are very, very low. Brethren, will you not help us now? Please mention the matter to your people. I do not ask you to take up a special collection in advance of Thanksgiving, but perhaps some lover of Jesus and His children can, without feeling it burdensome, send forward a contribution that will assist in relieving the present necessity. If money cannot be sent, provisions of any kind will be thankfully received.

Monroe :—Rev. G. E. Chandler has been called to the pastorate of the Monroe church.

Concord :—Rev. W. C. Alexander preached his first sermon as pastor of the First Presbyterian church, on Sunday morning. He preached with much acceptance from 2nd Thessalonians, 3: 1. In the evening the Methodist congregation united in worship with them.

New Berne :—A series of meetings were commenced on Sunday night by Evangelist Gales, of Greensboro, in the Presbyterian church. The meetings are undenominational. All Christians are invited to share in them. Mr. Gales is an Episcopalian, and an earnest, ardent and successful worker.

Warrenton Church :—We ordained and installed two deacons last Sunday at our regular meeting. May the Lord who has led us thus far continue to pour upon us his blessing.

ALABAMA.

Tuscaloosa :—Stillman Instititute is filled with rejoicing because there were eighteen students present at its opening to-day, six of whom are new men. Everybody feels good over it. God's people must come to our help more liberally, because the work is surely growing. We shall need clothing, and will gladly receive boxes. Let some church remember, the wives and children of the married students here. Come, brethren, now is the time to push things. Just help us a little.

A. L. PHILLIPS,
Secretary.

TEXAS.

Rev. W. H. Claggett :—At the recent meeting of Dallas Presbytery, the following resolutions was adopted, and similar action was taken by "Central Texas." We have no knowledge of the matter beyond what is contained in this notice:

WHEREAS, The Rev. W. H. Claggett, who is not even a member of the Synod of Texas, has been visiting churches within our bounds, and has proposed a scheme for a Presbyterian University for Texas; and

WHEREAS, We are fully persuaded that such a movement is ill-advised at the present juncture, since we already have the institutions of Austin College, Daniel Baker College and the School of Theology, each badly in need of all the aid our churches will be able to give them for years to come: Therefore, be it

Resolved 1st. That we overture the Synod of Texas, which convenes in Brownwood, on October 12th, to take such action as may be deemed advisable in the premises." It was

Resolved 2d. That this Presbytery call attention to a time-honored custom and usage, that when a minister of another Presbytery labors a length of time within the bounds of this Presbytery, he obtain leave of the Presbytery so to labor. (See Book of Church Order, chap. 5, sec. 2, page 62. Also sec. 4, page 77.)

Resolved 3d. That this resolution be published in the abstract report of this meeting of Presbytery."

VIRGINIA.

Rev. J. M. Sloan :—Evangelist of Greenbrier Presbytery, was upset while driving and had his shoulder dislocated. We extend to him our sympathy, and hope that he will soon be at work again.

Radford Church :—Has undertaken half the support of Miss Blanche Duncan, one of its members who has just sailed as a missionary to Brazil.

SOUTH CAROLINA.

Salem Church :—After the adjournment of Bethel Presbytery. Sept. 14th, Rev. J. H. Thornwell remained to assist the pastor in a communion service, and in the dedication of the church building. Preparatory services were held Friday night and Saturday. Sabbath morning the church was solemnly dedicated to God in a short prayer by the pastor, Rev. G. T. Bourne, after which Dr. Thornwell preached an excellent sermon, and administered the communion to a large number of communicants. The church cost $2,000 of which the Ladies' Aid Society raised one-half.

TENNESSEE.

Southwestern Presbyterian University at Clarksville :—Opened September 12th with 125 students, and the prospects are good for an attendance of at least 150 this year. Fifty-five of these young men are candidates for the ministry.

Pulaski :—The churches of Pulaski have been greatly revived. Eighty-two persons joined the several churches last Sabbath, of whom nineteen united with the Presbyterian church.

Sion Church :—Rev. H. H. Hawes, D. D., has been helping his son, Rev. S. P. Hawes, and the services resulted in the manifest quickening of Christians, besides nine professions of faith in Christ.

"RUSTICUS" ON THE WAY FROM VIRGINIA TO TEXAS.

MY DEAR BRO. :—The patience with which you have read my other letters in years past always encourages me to jot down my impressions for your benefit, whether attending church courts or journeying on the rail.

You have never yet had my experience in travelling and sight-seeing when I went to Texas last Spring on a flying visit.

Though the spring has given way to summer, and autumn in time has superseded summer, it makes no difference, for the facts remain the same. You remember, years ago, when we were younger than we are now, there was a little curly-headed boy at Hampden Sidney, in whom you took a deep interest for his sister's sake.

Through all these years we have never seen him, yet, for the first time in twenty years, our paths crossed on this trip, and he stood before me increased ten-fold, of huge aldermanic proportions. That same sister also was seen with several children, but as to the changes time had produced in her I must say nothing. I made a stay of several days in Birmingham, a city of wonderful growth, but badly afflicted just now with the effects of the boom, which raged there some years ago. During this boom period many churches were built, on which heavy debts now rest. The people, however, are hopeful, and in time no doubt will free themselves from the heavy load. The South Highland church began to build after the collapse of the boom and was therefore more reasonable in its plans. Yet, to a stranger, their present debt seems more than their present small membership can carry.

If faith in God and faith in themselves can lift a debt, that debt will be lifted, for never have such efforts been put forth by any people.

A history of what the ladies of that church have done in their endeavor to pay the interest on the debt would not only fill many columns in a paper, but would open the eyes of many of the Lord's self-indulgent children. One refined lady with her boys took the place of the sexton for three months and then turned over the wages into the treasury. She not only kept the church clean, but she kept the many lamps in order, and lit them for every meeting. One shaved her husband and brought her offering. My informant, however, failed to tell me whether the shaving was ever repeated. One did her light washing at home and brought to the treasurer what she would have paid for it, and another did without a servant for a month and gave that money.

One disguised herself as a beggar and begged from her fellow-members, especially the gentlemen of the church, and then informed them afterwards of what she had done.

The crowning act of self-denial, worthy, some may think, of being placed alongside Sir Philip Sidney and the cup of water at the battle of Zutphen, was that of a lady who went without a new cloak and wore her old one through the winter, that she might bring its price and use it for the debt.

Such a devoted band deserves the beautiful building which they have. It is not large, but it is a gem of its kind, and will always stand as a monument of Presbyterian pluck and self-denial.

I was surprised to find in Birmingham among the preachers a strong sentiment in favor of union with the Northern Church.

Leaving Alabama we were soon rushing through Mississippi, a low, flat, swampy land of poor cattle and pine trees. Of course we saw only the worse part. When we reached Richburg, where Kilrain and Sullivan fought a few years ago, we could easily understand why such a place was selected, when they were seeking a place where no one could find them.

When one reaches Louisiana, if he has a trace of sportsman in him, it is bound to appear. A large lake with wild ducks here and there and boys landing fish, all appeal to the cross of Indian blood that seems to be in most men, making them fond of hunting and fishing.

New Orleans we only saw near the river. The day was warm, and the light showers made the atmosphere very damp and heavy. The ground seemed uncertain beneath the feet as you walked, while from the heated soil a noxious vapor was seen to ascend. Having heard that in the foreign restaurants in that quarter one can frequently get the best of meals, I found one kept by some Spaniards. I have in my life struggled with the heavy biscuits and tough steak of a railroad camp, and I have encouragingly dallied with the enfeebled coffee of a city boarding house, but never in my rich experience have I found a worse meal than those dirty foreigners palmed upon me.

Leaving New Orleans we were soon dashing through the low sugar fields, where water lies near the surface. The houses are all built upon piles with board walks extending in different directions, and the men all wearing high-water pants for convenience' sake. As one goes through new States, how easily he can read what the climate is from these little touches of man's art. The board walks, houses on piles and short pants of Louisiana show the prevalence of water, while in Western Missouri the ropes extended from the house to the kitchen and barn would seem to indicate rather high winds.

Leaving behind the water and the low lands of Eastern Texas, we were soon in the high plateau country of West Texas, on the border of which San Antonio, with her elegant houses, beautiful parks and enterprising people sits as a queen of the West.

The first face that greeted me was that of our old class-mate, Rev. J. Phipps, who was engaged in work at the Westminster church. If words were not so inadequate, I would try to describe the pure air and clear skies of San Antonio. But one could as easily paint the beauties of a rainbow or a sunset. No one should visit San Antonio without seeing the old missions, where in early days the Romish fathers gathered the tame Indians, or as the Spanish put it, "reduced Indians," and still further reduced them. The dirt floors are there and the benches, worn by constant use, and the walls; but poor Lo has vanished.

Coming back I saw in a Mexican settlement a small pony with a rope halter—nothing very attractive—yet what the sound of the bagpipe is to the Scotchman, it was to me. It brought vividly before me scenes from my life, when I was a missionary in the vast region lying from one to two hundred miles west of this place. I could see such a pony with such a rope, the camp fire under the tree, the blanket spread with nothing but the stars of heaven to look at, and the long journeys over prairie and mountain with only the beautiful flowers on earth and the dear Lord in heaven to keep one company. The First Presbyterian church here has no pastor. One is sadly needed, for this city above all others needs the leaven of sound Presbyterian doctrine. The revolution of '48 sent over to Texas a number of educated German gentlemen, many of whom settled in San Antonio and the neighboring towns. They were generally skeptical in their religious views, and as their influence is still felt, there are few places in the Union where you will find scepticism more prevalent than in this city. The women constitute the majority of Christians, though there are many noble, earnest Christian men in our Presbyterian churches there. It was my pleasure to meet Bishop Johnston, the Episcopal bishop of Texas. He comes from good Presbyterian stock, being a nephew of Mr. Frederick Johnston, who in his day was one of the most active elders in the Virginia Synod. The bishop is dwelling much upon church unity and evidently expects his little church to swallow up all the others in due course of time.

Coming back I stopped over one night with our old college mate, a prominent lawyer of Gonzales. As his youngest child had been afflicted with my name, I went by to baptize him. Keep your eye on that boy, and some day you will ask, "What's in a name?"

I ran through the Teche country in the day time, where Longfellow's Evangeline once lived. With that eye for beauty for which I am famous, I looked for some modern Evangeline, but in vain. Either the race has died out, or the modern type has deteriorated. Though I did not see Evangeline, I saw other evidences that I was in a country of the Romish fathers. There were crosses everywhere, on the churches, over their graveyard gates and around their necks. Judging from the sad faces of many there are crosses resting upon their shoulders. God grant that it may be the real cross of Christ, and that they are trying to follow Him. The skies of Texas are clear and the air is pure, the lakes of Louisiana are beautiful and the grass is green, but the mountains and valleys of Southwest Virginia give a rest to the eye and to the soul that no other scenery does.

That I may long look upon them is my earnest prayer. Ever yours in Christ,

RUSTICUS.

AN ADJOURNED MEETING OF ORANGE PRESBYTERY.

GREENSBORO, N. C., October 2nd, 1894.

MESSRS. EDITORS:—I have just returned from a very interesting adjourned meeting of Orange Presbytery, which convened at Chapel Hill on Friday, Sept. 28th, at 2.30 o'clock p. m., and adjourned at 1 o'clock p. m. on Saturday. There were present Rev. M. Culbertson, of Hawfields and Cross Roads, and Rev. M. Hall, of Westminster, and your correspondent of the First church, Greensboro, with three ruling elders. The main object of this meeting was to examine, ordain and install if the way were clear, three licentiates who had come into our bounds. Two of the licentiates, (D. J. Currie and H. S. Bradshaw), were from South Carolina, and, after presenting their certificates, were received under the care of Orange Presbytery, and their examinations, according to our book, were entered upon. We examined these two on all the special topics enumerated and required of the licentiates who apply for ordination, to-wit: On their acquaintance with experimental religion, on philosophy, theology, ecclesiastical history, the Greek and Hebrew languages, the doctrine of the sacraments, and the principles and rules of the government and discipline of the Church; and each of them preached a sermon before the Presbytery. These several trials were eminently satisfactory to the Presbytery, and on Saturday at 11 o'clock a. m. Presbytery proceeded to ordain them "with prayer and the laying on of the hands of the Presbytery, according to the apostolic example, to the holy offices of the gospel miuistry." Rev. S. O. Hall preached the sermon from St. John i: 42, "And he brought him to Jesus." Bro. Culbertson, the Moderator, presided, recited the proceedings of the Presbytery preparatory to the ordination, pointed out the nature and importance of the ordinance, and prepared the usual questions, and at the close, the two candidates knelt, and all the members of the Presbytery, (three teaching and three ruling elders,) laying on hands, and your correspondent, at the request of the moderator, offered the ordaining prayer.

Mr. H. C. Kegley, who expected and desired also to be examined and ordained and installed pastor of Mebaneville and Bethlehem churches, had been unable to procure his certificate in time for our meeting, and so his case could not be attended to.

The Presbytery at Burlington had appointed several brethren to install their pastors-elect, in their several fields, on the fifth Sabbath of September—if the way were clear.

Your correspondent preached at Chapel Hill on the Sabbath at 11 a. m., and installed Rev. D. J. Currie immediately afterwards, delivering the usual charge to the pastor and to the people. I preached also at 7.30 p. m., and had a large and attentive congregation. I was pleased to learn that our Methodist brethren had suspended their usual Sabbath night service to attend at ours, and a very large number of the students were present, so that the church was compactly filled. I preached at night from Romans xiv. 7, "For none of us liveth to himself."

On my return home on Monday, I learned that *Rev. D. I. Craig*, preached and installed Mr. Currie at New Hope at 3.30 p. m., and that he had a very large congregation; that *Mr. Hall* preached at Fairfield and installed H. S. Bradshaw pastor of Fairfield and that Hall and Craig installed him Sabbath night as pastor of Hillsboro church. The weather was disagreeable and rainy all day Friday and Saturday and did not indeed clear off until Sabbath noon—but we all agree that we had a delightful time at Chapel Hill and at the various churches on Sabbath. Some other matters were transacted by Presbytery, among which was the dissolution of the pastoral relations between Mr. Lawson and the Alamance church. I had a specially pleasant time as the guest of Prof. Venable and his charming family—God bless his precious children. I love to visit and preach at Chapel Hill, we have some excellent members there, and they appreciate preaching, and seem so pleased and gratified, that it is always a pleasure to me to visit Chapel Hill and greet the friends there—some of whom I have known and loved for many, many years. One old friend, however, I did indeed miss, as she is missed by all who have been at all familiar with Chapel Hill and our church there, for thirty-five or forty years. I mean the honored and cultivated Mrs. Spencer, whose papers in the N. C. PRESBYTERIAN were always read with avidity and delight. She now resides with her daughter in Massachusetts.

J. HENRY SMITH.

Meetings of Synods

The Synod of North Carolina will hold its eighty-first annual session in the First Presbyterian church, Greensboro, N. C., on Tuesday, October 23d, 1894, at 7.30 o'clock p. m.

J. ALSTON RAMSAY,
Stated Clerk.

The Synod of North Carolina convenes in the First Presbyterian church of Greensboro on the 23rd of October and it will be Greensboro's pleasure to give you a hearty welcome, and to provide sufficient entertainment for all of you who can come.

It will greatly aid the Committee of Arrangements if you will at once notify the undersigned of your intention to come, and on what day and by which train you expect to arrive. We desire to send to each minister and elder, before he leaves his home, a card assigning him to a home, so that, upon reaching Greensboro, he can go to his place of entertainment, without confusion or delay.

Yours fraternally,

A. M. SCALES,
Ch'm. Committee of Arrangements.

The Committee of Enrollment will meet in the lecture room of the First Presbyterian church, at 4 o'clock p. m., October 23d, 1894.

J. ALSTON RAMSAY,
Chairman.

The Synod of Memphis will meet at Corrinth, Miss., Nov. 6th, 1894, 7.30 p. m.

J. D. LESLIE,
Stated Clerk.

The forty-third annual session of the Synod of Arkansas will be held in Batesville beginning on October 23d, 1894, at 7.30 p. m.

R. B. WILLIS,
Stated Clerk.

Presbyterial Notices.

Mecklenburg Presbytery will meet at Monroe, N. C., October 16th, (1894), 3 p. m. 25th anniversary. Rev. H. M. Dixon, Chairman Committee of Arrangements.

R. Z. JOHNSTON,
Stated Clerk.

Fayetteville Presbytery stands adjourned to meet in its one hundred and sixty-third regular session in Rockingham at 7.30 p. m., Tuesday, October 16th, 1894.

P. R. LAW,
Stated Clerk.

All pastors and delegates expecting to attend the Presbytery of Fayetteville at Rockingham, Oct. 16th, are desired to notify the undersigned at an early moment, that arrangements may be made for entertainment.

Please state means of coming, that is, whether by train or carriage.

D. W. FOX.

The Cape Fear and Yadkin Valley Railway Co., has instructed agents to sell round trip tickets, per circular 1582, to the N. C. Synod at Greensboro, Oct. 22-24th—final limit, Oct. 31st.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Fourth Quarter.—Lesson III.

Oct. 21st.—A Sabbath in Capernaum.

Mark i. 21–34. Commit vss. 27, 28.

Golden Text. He taught them as one that had authority and not as the scribes. Mark i. 22.

I. THE STUDY OF THE LESSON.

First Step. This lesson comes in direct connection with the last, the scene and the persons being the same. The time was on the Sabbath after the call. Unless the intervening days had been spent itinerating, our Lord had probably taken up his abode at once at Simon's house. If that was the case the fever of his wife's mother must have been a sudden prostration occurring while they were absent at the Synagogue. If he had not been to the house before the fever may have been of longer duration.

Second Step. Master the points of the lesson: The teaching with authority, vss. 21, 22; the miracle in the synagogue, vss. 23-26; the widespread fame, vss. 27, 28; the miracle in the house, vss. 29–31; in the thick of His labors, vss. 32–34.

Third Step. Study with your helps points needing explanation:

Vs. 21. *They go into Capernaum.* The end of the preceding narrative, rather than the beginning of this.

Straightway on the Sabbath. That is on the first Sabbath following.

Entered into the synagogue and taught. See Luke iv. 16, and note in Lesson I. The synagogue is probably the one referred to in Luke vii. 1–5.

Vs. 22. *Astonished....authority....scribes.* Note the similar effect of the sermon on the Mount, Matt. vii. 28, 29. Noting the characteristics of that discourse, observe the frequency of the expression, "But *I* say unto you," v. 20, 22, 28, 32, 44; also the formula so familiar in all his discourses, "Verily I say unto you," v. 26. The discourses of the Scribes were a comparison and balancing of what Rabbi This and Rabbi That said on this and that minute point of the law. Jesus' teaching shines by its own light and His revelations of what is beyond our knowledge is received as from One who knows. So this authoritative speaking nevers mars the impression of His wonderful humility, but is conceded by all as what is right and natural.

Vs. 23. *A man with an unclean spirit.* We must distinguish between the *fact* of demoniacal possession and its *effects*. The effects might be the same as madness, epilepsy, dumbness, etc. But the fact that produced these effects was not the ordinary natural cause, nor was it due merely to the *general* malignity of Satan as the source of evil, nor to the ordinary sin of yielding to Satan's temptations and so coming under his power; but to a special relation established between the man and the demon, by which the will of the demon usurped the place of the man's will in the control of his bodily organs. No other explanation accords with the Scripture facts: that the spirits speak, are spoken to, are commanded to come out, enter into other bodies, etc. To say that Jesus accomodated Himself to the superstitions of the time is to accuse Him of fraud. Dr. Huxley, who ridicules the idea of demoniacal possession, acknowledges that he can bring no scientific fact to disprove its possibility. The fact that there is no evidence of its existence now, only shows how far Christ's triumph has extended. "For this purpose the Son of God was manifested, that He might destroy the works of the devil," 1 Jno. iii. 8.

Vs. 24. The malignity of sin is shown by the frenzy of hatred and terror in which these evil spirits are thrown by the presence of the Holy One. Sinners if placed in heaven would be as miserable as in hell. They go to "their own place."

Vs. 25. The testimony of evil spirits was always a grief to Jesus. "*Non tali auxilio*"—not with such aid—would He establish His claims. His empire is over the heart and such testimony could only convince the intellect while the heart was embittered.

Vs. 27. It is noticeable that the Sabbath question was not raised. Simple people are apt to be right by instinct upon a matter of this kind. It took the legalism of Jerusalem to *start* this question, but once started it followed Him even to Galilee. This is another indication that these events are *before* the feast of John v. See last lesson, First Step.

Vs. 28. *All the region round about Galilee.* The proper translation is: "All the region of Galilee round about." The writer is not speaking of the spread of His fame into other countries, but of what took place *that day*, accounting for the throngs of sufferers at sunset.

Vs. 29. See First Step. It is noticeable that from this time the gospel of Mark which has been up to now a comprehensive summary, becomes minute and circumstantial—abounding in the details an eye-witness would give. This confirms the tradition that Mark wrote under the direction, if not at the dictation, of Simon Peter.

Vs. 30. *Sick of a fever.* A severe type of malaria abounded in the regions about the Sea of Galilee, which was inevitable in a body of fresh water lying in a basin 600 feet below the sea level. Compare John iv. 46, 52.

Vs. 31. *Took her by the hand*—a gesture of sympathy and helpfulness, and an aid to her faith, but not necessary to a cure. Compare John iv. 50-53.

And she ministered unto them, showing the completeness of the cure. Romanists seek from this fact to make out that Peter's wife was dead, but it is not said that she ministered alone. If Peter's wife were dead it is so much the worse for the Romish view, as he must have married again after he became an Apostle. See 1 Cor. ix. 5.

Vs. 32. *When the sun was set*, the Sabbath being then over. Peter's house was probably near the sea (compare Matt. xiii. 1, 2, 36; Mark iv. 1, 34-36, showing that Jesus and His disciples went for a while into the house—probably for the mid-day meal—and returned to the teaching on the shore). The multitudes may have been spread out by the sea and not crowded into a narrow street.

Fourth Step. Write out a summary of the lesson embodying these explanations.

Fifth Step. Study in the light of God's Word the topic of the Lesson.

The Great Physician.

1. The classes cured—"all that were diseased," vs. 32; "divers diseases," vs. 34.
   The fever-stricken, vs. 30; John iv. 52, 53.
   The lepers, Luke v. 13; xvii. 14.
   (Find cases of the blind, dumb, maimed, etc.)
   Possessed of devils, vss. 25, 26. *Prize Questions below.*
   The dead, Luke ix 49–55; Luke vii. 14, 15, 22; John xi. 43, 44.
   The heart-sick, Matt. xi. 28; John xiv. 1.
   The sin-sick, Luke vii. 48, 50; Mark ii. 17.
2. The manner of the cure.
   With a word, Matt. viii. 16; Luke vii. 7, 10.
   With a touch, Mark i. 41; Matt. viii. 15.
   By the patient's touch, Luke viii. 44; Mark vi. 56.
   Something done to the patient, Mark viii. 23-25; John ix. 6.
   Something done by the patient, John ix. 7.
3. The Physician's sympathy.
   In prompt response, Mark i. 41.
   In affectionate manner, Mark i. 31.
   In tender and cheering words, Luke vii. 13; viii. 50.
   In overflowing tears, John xi. 35, 38.
   In exhausting labors, Mark iii. 20, 21.

Sixth Step. The practical thought of the lesson is that Jesus is the great Teacher and the great Healer. He alone speaks with authority on the great questions of life and death, sin and holiness, pardon and judgment, heaven and hell; He alone can reveal God. And only His blood applied to our souls can cleanse and heal us from the taint and corruption of sin. Is He *our* Physician and Teacher?

II. TEACHING THE LESSON.

Draw from the scholars the story of the lesson. Get it impressed upon them as the work of one day; the preaching and miracle in the synagogue in the morning; the miracle in the house and the afternoon of rest and refreshment; the scene at sunset—an open air hospital on the beach with the Physician going among the sufferers with a word or a touch; the praises to God and shouts of joy. Take up as much of the Bible reading as you can, and impress the need that each has of healing—the personal need of a personal Saviour.

Prize Questions.

104. Christ's Programme.
1. The Gospel preached to the poor.
   a. The sermon on the Mount. Note Matt. v. 3 and Luke vi. 20.
   b. Teaching the five thousand, Mark vi. 34.
   Compare also Matt. xi. 5.
2. Healing the broken-hearted.
   a. The widow of Nain, Luke vii. 12–15.
   b. Mary and Martha, John xi. 21, 32, 40–44.
3. Delivering the captives (of Satan.)
   a. The demoniac of Gadara, Mark v. 2–4, 15.
   b. The lunatic child, Mark ix. 17–27.
   (The "woman that was a sinner," Zaccheus, the thief on the cross, are another class of example that might have been given.)
4. Giving sight to the blind.
   a. Physically.
   Blind Bartimeus, Mark x. 46, 51, 52.
   The blind man of Jerusalem, John ix. 8–11.
   b. Spiritually.
   The woman of Samaria, John iv. 25, 26.
   The blind man of Jerusalem, John ix. 34–38.

Note. Of course there may be an almost infinite variety in the answers to this question. We have given a few of the most striking illustrations. Any answers that satisfy the question are credited as correct whether they correspond to ours or not.

Isabelle Robeson, 104–1, 2, 3, 4.
Chas. E. McMillan, 104–1, 2, 3, 4.
Chas. P. Russell, 101, 102, 103, 103–1, 2, 3, 4,
Mary McIntyre, 104–1, 2, 3, 4.
Robbie McIntyre, 104–1, 2, 3, 4.
Olive Wilson, 104–1, 2,* 3. 4.
Bettie Overcash, 104–1, 2, 3, 4,
Katie Monroe, 104–1,* 2, 3, 4.
N. E. Monroe, 104–1,* 2, 3, 4.
D. R. Johnson, 101, 102, 103.
Willie Arrowood, 104–1, 2, 3, 4.
D. R. Johnson, 104–1, 2,* 3,* 4.
Miriam McFadyen, 104–1, 2, 3, 4.
Beatrice T. McEachern, 104–1, 3, 4.
Flora C. McNeill, 104-2, 3, 4.

(It is only just to the last named scholar that the paper had been destroyed and she answered from memory. In that way one question was omitted.

*Half value, only one instance given.

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J. S. WORTH,

—AGENT.—

Office at Wilmington Savings and Trust Company, 108 Princess Street.

For the N. C. Presbyterian.

THE SABBATH SCHOOL.

The question of defining the Sabbath-school is to come up in Synod in Greensboro. It was deferred in Tarboro, because there were so few present when the committee brought in its report. The paper that was offered was a "capital" one—so far as it went. But it did not cover the whole question. It said something like this: *The Sabbath-school is the Church engaged in the study of the Bible.*

The object of the committee evidently was to emphasize the fact that the Sabbath-school is the *Church, and all church members* should be engaged in it; but the Sabbath-school is more than that. There are always some in it who are *not* the Church, nor *of* the Church. A very important work of the Sabbath-school, is to go out and gather in the neglected chil dren, and *teach* them the Bible. Then, in defining the Sabbath-school, let us emphasize this fact, *also*. J. E. L. W.

SECULAR NEWS.

NORTH CAROLINA.

The State of Connecticut is to erect a monument to the soldiers of that State who are buried in the National Cemetery at New Berne. A delegation of Connecticut veterans will attend the dedication.

The Wilmington Savings and Trust Co., is doing most excellent work in providing for deposits of small savings. One dollar deposited is one dollar saved that would otherwise probably be spent. Deposits draw interest and small deposits yield large returns. The October report of this company shows a total deposit $71.582; loans $81,660—Resource $98,815.

The annual meeting of the North Carolina Veterans' Association will meet in Raleigh at the Fair grounds on Thursday the 29th day of October. A large attendance is requested, and all old soldiers are invited.

The ladies of the North Carolina Monumental Association are endeavoring to raise the money necessrry to erect a monument to the Confederate dead of this State. The membership fee is only one dollar, and it is hoped that thousands who are not now on the rolls will become members.

Rev. W. C. Norman, ihe pastor of Grace Methodist church, of Wilmington, was elected president of the Greensboro Female College at a meeting of the stockholders on October 2d. [We are gratified to hear of Mr. Norman's election, but are sorry to have him him leave Wilmington—Eds. N. C. P.]

The public schools in Wilmington have enrolled some 2,000 pupils for the coming season—about 250 more than last year.

The Newbern Journal says: The fall crop of Irish potatoes and garden peas are looking fine. There are young peas on the vines and tne young potatoes are forming. The stand is almost equal to what it is in the spring of the year and the growth is vigorous.

DOMESTIC.

Oliver Wendell Holmes died in Boston, Sunday, at 12.10 p. m. He was 83 years old.

Reports from South Dakota and Minnesota state that a severe snow storm prevailed Sunday, accompanied by high winds and heavy rains, and that a severe blizzard is raging in Nebraska.

Ten persons were severely injured in a wreck that occurred on the Southern Railway, three miles south of Bristol, Tenn., Sunday. The accident was the result of a bolt having been placed on the rail by some unknown person.

The Southern Railway Company has mortgaged its property for $120,000,000. to the Central Trust Company, of New York, as trustee.

A cyclone devastated Little Rock, Ark., on the morning of October 3. Six persons were killed and twenty injured. The insane asylum and the penitentiary were among the buildings wrecked. The total loss is estimated at $1,000,000.

It is reported that Gen. F. M. Clarke, of Fort Worth, Texas, has invented an electrical, fish-shaped torpedo, to be used in naval warfare. The torpedo is controlled by electricity and can be projected against warships so as to blow them to atoms. It is said to work to perfection. Gen. Clarke and his partner, Col. Fred. Grant, are consummating a deal with the Chinese Government by which they sell them the invention for $1,000,000.

An attempt was made last week in the United States Circuit Court to enjoin the Philadelphia & Reading Railroad from discharging its employees, and proceedings were postponed until Monday,

FOREIGN.

The anniversary of Parnell's death was observed with appropriate ceremonies at Dublin on Sunday.

The London Times and Pall Mall Gazette excoriate the anti-lynching committee recently sent to the United States from England, and term them a "committee of irresponsible English busybodies."

Professor Leiden, the distinguished specialist who has been attending the Czar, states that he is suffering from a mild form of Bright's disease.

The bill securing religious freedom to Hungary passed the Hungarian Diet by a majority of three.

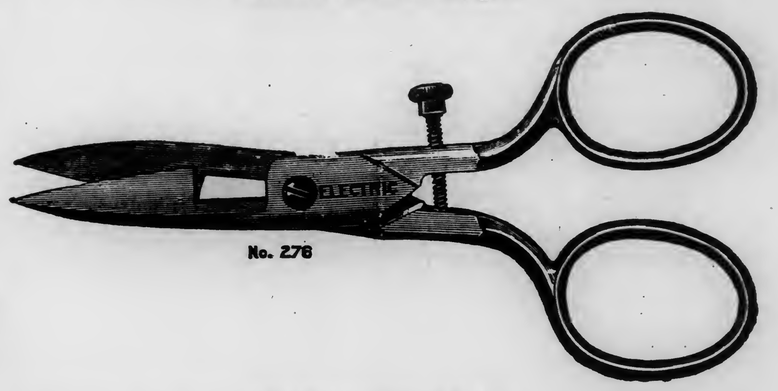
Hong Kong was visited, on Oct. 5th, by a typhoon which did great damage to property and caused the loss of several lives.

PREMIUM OFFERS.

In addition to the offers made elsewhere—to which we invite attention—we now offer to any one sending us a new subscriber, with $2.00, cash, the "Electric" razor, hollow ground polished tang, black rubber handle, white tip, put up in gold embossed case.



Manufacturers retail price $1.25,
or, the "Electric" Button Hole Scissor. Has blue screw, full polished, patent adjustment, bevelled handle to fit the fingers.



Manufacturers retail price $1.00

These goods are certified as being of finest grade of steel and very best workmanship They all bear the manufactnrers stamp upon them.

Say Soes.

When a man is going down don't increase his trouble; when everybody is blaming him do not swell the chorus of censure.

The best meat is that which is moderately fat. If it be lean, or almost free of fat, it is an indication that the animal has been ill fed, and that the meat will prove tough and tasteless. Avoid lean beef—it forms wretched fare, and will be dear at any price.

"A little farm well tilled,
A little cellar well filled,
A little wife well willed."

What could you wish a man better than that? The last is not the least by any means, but how can a wife be well willed if she be the victim of those distressing maladies that make her life a burden? Let her take Dr. Pierce's Favorite Prescription and cure all painful irregularities, uterine disorders, inflammation and ulceration, prolapsus and kindred weaknesses. It is a boon and a blessing to women. Thousands are in the bloom of health through using it, when otherwise they would be under the sod. Are you a sufferer? Use it, or some day we may read—

A little wife self willed,
Rosewood coffin early filled,
Spite of doctor well skilled.

Ovarian, Fibroid and other Tumors cured without surgery. Book, testimonials and references, mailed securely sealed for 10 cents in stamps. Address, World's Dispensary Medical Association, Buffalo, N. Y.

The best time for killing weeds is when the seed has just germinated. It is comparatively innocent then.

An excellent nutritive drink, if one has a cold, is a glass of hot milk with a beaten egg in it. Have a cupful of milk as hot as it can be without boiling, and pour it over the beaten yolk of an egg, stirring all the time. Sweeten to taste, then mix in lightly the frothed white of an egg. Do not drink until in bed if you sleep in a cold room.

What a Woman Can Do!

I want my lady friends to know of the new field now open for them. In the past 6 months we have made a profit of $907.02 after paying all expenses. All our sales have been made at home, not having canvassed any. My official duties calling me away most of the time, I left the Dish Washer business in my wife's control with the above results. The business is rapidly increasing, and will continue to grow until every family has a Climax Dish Washer. Not a day passes but what we sell one or two, and some days fifteen or twenty Dish Washers. It's easy selling what everybody wants to buy. You can wash and dry the dishes perfectly in two minutes. For full particulars, address the Climax Mfg. Co., Columbus, Ohio. Get a sample washer and you can't help but make money. They only cost $5. You may just as well be making $5 a day as to be doing nothing.

WILMINGTON MARKET,

FOR

WEEK ENDING, OCT. 10, 1894.

SPIRITS TURPENTINE: In early part of report 24½ cents—later and until close nothing doing.

ROSIN: Strained 87½ cents and Good Strained 92½ cents until Tuesday when price advanced to 90 and 95 cents respectively,

TAR: Receipts taken day by day at $1.15.

CRUDE TURPENTINE: Opened at $1.00 for Hard $1.60 for Soft and $1.90 for Virgin; since declined to $1.50 for Soft and $1.70 for Virgin.

COTTON: Middling at opening 5 11-16—closed 5¼ cents per pound.

TIMBER: Two or three rafts received and sold at prices in advance of last season. Timber in low stock and in demand. Logs are badly wanted and will bring $5.00.

Union Theological Seminary

HAMPDEN-SIDNEY, VA.

The session of 1894–'95 opens Sept. 5th, 1894.

FACULTY:

Walter W. Moore, D. D., LL. D., McCormick Professor of the Hebrew Language and Literature.

Charles C. Hersman, D. D., LL. D., Henry Young Professor of Biblical Literature and Interpretation of the New Testament.

Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

Clement R. Vaughan, D. D., Professor of Systematic Theology.

For catalogues, or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va.

For information as to rooms, &c., apply to Dr. Hersman, Intendant, Hampden Sidney Virginia.

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The Best Hair Preparation.

XANTHINE!

PROF. HERTZ GREAT GERMAN HAIR RESTORATIVE

It restores gray hair to its natural color produces a rapid and luxurious growth eradicates scurf and dandruff; prevents the hair from falling out, and causes it to grow on

THIN AND BALD PLACES.

The highest testimonials of its merits are given.

[From Rev. W. W. Bennett, D. D., President of Randolph Macon College.]

I tried the Xanthine and found it to be all it claims in restoring the hair to its natural color and removing dandruff.

W. W. BENNETT.

[From Rev. Chas. H. Read, D. D., Pastor Grace St. Presbyterian church, Richmond, Va.]

For several years I have used no other hair dressing than the Xanthine. It has, in my experience, accomplished all that is claimed for it as a wholesome preserver and restorer of the natural color of the hair, and a thorough preventive of dandruff.

CHARLES H. READ.

For sale by all druggists. Price, $1 a bottle.

☞Send for circular. Address,

XANTHINE CO., Richmond, Va.

The Presbyterian.

FOR THE FAMILY.

SELF-DENIALS.

BY N. N. S.

They seem sometimes to be so small,
Those things we long to do;
As though the giving up were vain;
Yet thus are lives made true.

They seem—ah yes! to earthly sight,
Yet to the Father's eye,
No sacrifice the soul can make,
But helps to sanctify.

The little touch, the potter's hand
The yielding clay doth give,
Shall shape the lines of beauty, till
An image fair shall live.

So now, dear Lord, I yield to Thee
My stubborn, erring will;
Thine image in my heart with love
Shall all my spirit fill.

Items for Lady Readers.

A Girl Student from Japan.—One of the most industrious students of Radcliffe College, Harvard University, is Miss Shuds Mori, a Japanese girl. Her father is a wealthy banker of Yanagawa, Kiushu, Japan, and all the family are devoted Christians. Miss Mori has come to this country to fit herself by study for missionary work in her native country. "I came over," she says, "with Mr. and Mrs. Davis, who are missionaries to Japan sent out by the Methodist Church. My father was converted and baptized into the Presbyterian Church, and I was educated in Japan in a mission school directed by Congregationalists. I do not think the denomination makes any difference. Mr. Davis was settled about fifty miles from my home, and I went to their home and lived for a little while before I came to this country. My father thought I might better do so to get used to American food and learn to eat with a knife and fork and to wear the American dress, etc. * * * Oh, really, very much I like America, what of it I have seen. And the American girls, they seem so bright to me and so nice, I like them very much."—*Banner.*

"One of the missionary heroes of the world is Miss Annie Taylor, a Presbyterian missionary to Thibet. Wealthy and cultivated, she decided, in spite of the opposition of her parents, to give herself to missions. She studied medicine, and worked as a nurse in a hospital, to prepare herself for her work. A knowledge of dentistry became also one of her tools. Largely at her own expense, she went to China, assumed native costume, settled on the borders of Thibet, and began to learn the language of that fierce people, among whom Christian missionaries have not yet obtained a foothold. Having thoroughly prepared herself, she made an entrance into the country, and there she has lived for some time. She has been exposed to the most terrible dangers, but the people of Thibet have spared a woman where they would not have spared a man. The chiefs, several times, tried to poison her. She was made a prisoner. She was exposed, unprotected, to rain and snow and intense cold, sometimes sleeping at night in a hole dug in the ground, and yet through thousands of dangers, through famine and death, and what was worse than death, she was safely carried, and has returned to tell us wonderful things of that dark nation, and to make ready a force that shall take Thibet for Christ."

Since this was written, Miss Taylor has awakened a deep interest in Scotland in her mission, and having secured a band of some fifteen laborers, has returned to Thibet, and is probably now in that country, the very last to open its gates to the Gospel. Her fellow laborers will remain on the borders of Thibet until they acquire the language, and then enter in with the glad tidings.—*Christian Instructor.*

Things Useful.

To pickle yellow tomatoes, select small yellow tomatoes and wipe them clean. Spice sufficient vinegar to cover the tomatoes used, with ground cloves, cinnamon and allspice. Tie the spices in little bags and put them in the vinegar to scald until it tastes strongly of the spices. Put the tomatoes in layers in jars; then pour on the vinegar cold. Let them stand over night or a day; then pour off the vinegar and re-scald it. When it is cool pour again over the tomatoes and cover the jars. Let them stand a few weeks before using.

An excellent remedy for coughs is made as follows: Take a cup of mutton tallow and two great spoonfuls of spirits of turpentine; put into the turpentine all the camphor gum that it will dissolve, then add to the cup of tallow, melted, mix thoroughly, and keep where you can have it ready to apply to the throat or chest on a cloth when needed, covering warmly. This gives almost instant relief to any lung trouble, croup, or colds.

Jellied Peaches.—Provide first a dozen good sized peaches and then half a box of gelatine, a cupful and a half of sugar and a pint and a half of water. Soak the gelatine for two hours in half a cupful of the water. At the end of that time put the sugar and the remaining water into a stewpan, and then let them boil for five minutes. Pare the peaches and cut them in halves, then cook them gently in the boiling syrup for ten minutes. On taking the stewpan from the fire turn the soaked gelatine into it; then set it in another basin containing cold water and stir occasionally until the mixture becomes cool. Before the jelly has had time to congeal, dip a mould into cold water and turn the mixture into it. Set in a cool place for three or four hours. At serving time dip the mould into warm water and turn the contents out on a flat dish. Serve with whipped cream or soft custard heaped upon the jelly.



ENLIGHTENMENT

enables the more advanced and **Conservative Surgeons** of to-day to cure many diseases without cutting, which were formerly regarded as incurable without resort to the knife.

RUPTURE or Breach, is now *radically* cured without the knife and without pain. Clumsy Trusses can be thrown away!

TUMORS, Ovarian, Fibroid (Uterine) and many others, are now removed without the perils of cutting operations.

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STONE in the Bladder, no matter how large, is crushed, pulverized, washed out and perfectly removed without cutting.

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They carried around some Histories of Mrs. GRIER'S REAL HAIR RESTORER and showed their mother's testimonial. They easily sold a dozen bottles which made calls for more, and now they have cleared $5 and write: "Please send us two dozen this time, *everybody* is pleased with the Restorer."

The R. H. R. is a N. C. Ladies' enterprise. It is a clean, refreshing hair wash, that is endorsed by hundreds of North Carolinians as a perfect remedy for dandruff falling hair and unhealthy scalps. Wholesale agents Robt. R. Bellamy, Wilmington, Burwell and Dunn, and Jordan and Scott, Charlotte, N. C. Send for Histories of R. H. R. to Mrs. M. G. Grier, Harrisburg, N. C.

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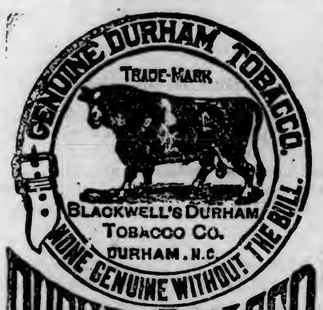
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Condensed Schedule.

TRAINS GOING SOUTH.

Dated July 8, '94.	No. 23 Daily.	No. 35 Daily.		No. 41. Daily.
	A. M.	P. M.		A. M.
Lv Weldon	11 52	9 27		
Ar R Mount	1 02	10 20		
Ar Tarboro	P. M. 2 40			
Le Tarboro	12 25			
	P. M.	P. M.		
Lv R Mount	1 02	10 20		
Lv Wilson	2 08	11 01		6 00
Lv Selma	2 58			
Lv F'y'ville	4 35	12 51		
Ar Florence	7 25	3 00		
	No. 47 Daily.			
	P. M.			A. M.
Lv Wilson	2 18			6 35
Lv Goldsboro	3 05			7 20
Lv M'gnolia	4 16			8 29
Ar Wilm'tn	5 50			10 00

TRAINS GOING NORTH.

Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.		P. M.	
Lv Florence	7 30		7 25	
Lv F'y'ville	10 25		9 30	
Lv Selma	12 08			
Ar Wilson	1 00		11 27	
	No. 48 Daily			
	A. M.		P. M.	
Lv Wilm'tn	9 00			
Lv M'gnolia	10 40			7 00
Lv Goldsbo'	11 55			8 33
Ar Wilson	12 40			9 40 10 27
	No. 78 Daily.		No. 32. Daily.	
	P M		P. M.	P. M.
Lv Wilson	1 10		11 27	10 32
Ar R Mount	2 13		12 05	11 15
Ar Tarboro	2 40			
Lv Tarboro	12 25			
Lv R Mount	2 13		12 05	
Ar Weldon	3 19		12 58	
	P. M.		A. M.	

†Daily except Monday. ‡Daily except Sunday.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R R leave Latta 6 50 p.m. arrive Dunbar 8 00 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m Returning leaves Clinton at 7 20 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

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CHILDREN'S COLUMN.

THY WILL BE DONE.

We see not, know not; all our way
Is night—with thee alone is day.
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead, in times like these.
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burdens up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for thee,
Whose will be done!

Though dim, as yet, in tint and line
We trace thy picture's wise design,
And thank thee that our age supplies
Its dark relief of sacrifice,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power,
And, blest by thee, our present pain
Be Liberty's eternal gain,
Thy will be done!

Strike, though the Master, we thy keys,
The anthem of the destinies!
The minor of thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!

—*John G. Whittier.*

The "Steep Step Store."

It was christened by a little four-year-old who trudged manfully up the five steep steps, leading to his coveted sticks of lemon-candy standing like so many prisoners in a glass cage and always seeming to say, "Oh, I taste so good, I taste so good." Then he was always sure of a kind word and loving little pat on the head from his "Mina," as he called her.

She was only a little German girl with blue eyes and flaxen hair, and a neat, deft way of tying paper parcels that one always remembered. Her fingers were long and slender and so was her face. She had not the round, rosy, chubby cheeks one usually finds in those who come from the Fatherland, for Mina had early realized there was much to do in her small world, and being the eldest in a large family of children, it was always "Mina" here and "Mina" there, often shortened to "Mine," until she naturally began to feel as if she belonged to everybody in the wide world excepting herself.

No one else could do up a cut finger quite like Mina, and she could smooth out any quarrel as easily as she smoothed the wrinkles from baby's frocks on ironing day. In fact, the younger trio always called her "Mina-ma," and she had a tender little way of brooding over them quite unknown to the flurried, anxious-eyed mother, who seemed always in a state of chronic bewilderment from the many cares and duties crowding upon her. It was to eke out their slender income that the front room of the small house had been fitted up into a store with one long counter, behind which was stiffly arranged a goodly sample of the necessaries of life.

On rainy days when very few customers dropped in and the little bell over the front door usually took a long nap, it was Mina's delight to gather her brothers and sisters into the back room and "play store." They had round bits of pasteboard for pennies and could make all they wished, so were certainly rich at this period of life. Mina had treasured up real pennies and purchased a pair of toy scales with which they weighed out tiny packages of tea, coffee, sugar, spices, etc. In this way Mina taught the children many bright little lessons in arithmetic, which they enjoyed much better than learning dry "tables" in the school-room.

Next door to Mina lived a poor little cripple with white face and mis-shapen feet, who could not run and play as other children did; he could only look wistfully from the window at their merry sports and be wheeled out sometimes in a rude chair which gave him great delight. The past few months he had been slowly growing weaker and was confined to his couch most of the time. He knew every figure in the old-fashioned wall-paper, and had grown, oh, so tired, of counting over and over again the shepherds with their tall crooks watching such queer looking sheep.

Now and then a child brought in a new picture book and Mina hung at the foot of his bed her one precious framed picture—four beautiful white kittens playing dominoes; the little cripple could almost stroke their soft fur; and how it rested his poor head from counting the shepherds.

But the days of suffering were soon to be ended, and one morning just at sunrise he said softly, "Mamma, I'm going now," and the little life slipped out of its crippled body into the gladness and freedom of the Christ-world where, "There shall be no more death and sorrow, and sighing shall flee away."

This is a story taken from true life, children, and I have really seen little Mina, who most unconsciously plays the heroine in the "Story of the Steep Step Store."—*Interior.*

Six Easter Eggs.

Harry had been lying on a lounge for three weeks, for he had broken his leg.

It is very hard for a little boy to keep quiet all day; but it gives him a very good chance to show a patient and sweet-tempered spirit.

Harry's mamma and all his friends were doing whatever they could to help him pass away the time. They read to him and told him stories. They brought him pictures and flowers, and fruits and nuts.

"What have you got for me?" he asked one day, in a fretful voice. His mamma had just come in. She showed him something in a little box.

"What are they?" asked Harry.

"Easter eggs, dear. See how lovely they are!"

They were lovely. Each one was colored all over, and had a pretty flower painted on it, with some reading.

"They are for you and your little sister," said his mother. "I will let you have your choice, because you have to keep still. Which do you like best?"

"I want them all," said Harry, putting up an ugly lip.

I am very sorry to say that Harry was not showing any patience or sweet temper. Indeed, the more that people tried to be kind to him the more cross and selfish he seemed to become.

"Don't you want to give some of them to little Jessie?" asked his mamma.

"No-o-o-o," whined Harry.

"See!" said his mamma, taking up one of the eggs. "Do you remember when you went to find wild flowers, last spring? These are the little purple and white anemones that used to peep at you almost from under the dead leaves. And don't you know how the blue violets smile up from the grass? The dear Lord has made everything beautiful for little children, and he loves them all and wishes them to love one another."

"I'll give Jessie two," said Harry, in a very unwilling voice, "and I'll have four."

"Very well," said mamma; which will you keep?"

She felt sorry at seeing what pains he took to pick out the four prettiest for himself, leaving what he thought the dullest and plainest for his sister.

Soon after he woke up the next morning, he heard tripping steps near his door, and soon a cheery voice cried, "Good-morning, brother!" and Jessie's two arms went about his neck as she gave him a loving kiss.

"See!" she said, "mamma has given me two Easter eggs. I'll give one to you, Harry—the prettiest one, too, because you can't run about as I can;—poor Harry!"

O, how ashamed Harry felt as his dear little sister offered him the prettiest of the two he had picked out for her because they were the ugliest, chatting away all the time!

"Or, I'll give you both. Mamma says this is Easter Sunday, when Christ arose from the grave to show people the way to heaven. And he loved little children, and wants them to love one another."

"O, Jessie!" said Harry, "I'll take your eggs, but I'll give you mine, every one. Yes, you must take them."

She had to, for Harry would have it so. She ran out in the garden to find a few snowdrops to put beside his breakfast, and she carried them to him, singing like a bird: "Little children, love one another."—*Sidney Dayre.*

The Sting in the Breast.

"I've comed again, mamma," said little Lillie White, softly peeping into the chamber where Mrs. White sat writing letters. "Lillie couldn't help it, mamma."

"And what is the matter with my little girl this time?" Laying by her pen when she had written the sentence out, she extended a hand to the little girl, adding: "You haven't got another thistle in your finger, have you?"

"No, mamma, my finger is almost well; but something keeps stinging in my bosom. You needn't take off my dress, mamma; you couldn't see it—its deep. I know what it is—it's naughty, wicked hate. I hate Nellie Marsh; she's never good to any of us. But her aunt in Brighton sends her the bootulest things. Now she has sent a blue dress, and a doll all dressed in white and pink. She des brought 'em out and showed 'em to me, and she said: 'You can't have such booful things, Lillie White.' Then the hate stinged me harder than the thistle a little while ago. Won't you take this out, too, mamma?"

"Only Jesus can take out a sting like that," said Lillie's mother, very gently, her arm about her darling. "Go directly to your own little chamber, dear and kneel down and tell the dear Jesus all your trouble, and ask Him for just the help you need."

The little girl slipped from her embrace and left the room. A little while after she was seen walking in the garden, talking to her poor spoiled dolly, and kissing its face as lovingly as Nellie Marsh could have kissed her brand-new one. By-and-by she raised her bright smiling face to the window, and seeing her mother down, called out:

"It's all gone, mamma—all gone!"—*Presbyterian Observer.*

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Thirty-Fourth Annual Statement

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For the Year Ending December 31st, 1893.

ASSETS.

Bonds and Mortgages	$22,808,916.74
Real Estate, including the Equitable Buildings and purchases under foreclosure of mortgages	23,928,724.53
United States Stocks, State Stocks, City Stocks, & other investments	89,253,593.42
Loans secured by Bonds and Stocks (Market value, $9,449,241)	6,934,463.33
Real Estate outside the State of New York, including purchases under foreclosure	14,396,857.64
Cash in Bank and in transit (since received and invested)	5,294,463.13
Interest and Rents due and accrued, Deferred Premiums and other Securities	6,439,378.11
Total Assets December 31, 1893	$169,056,396.90

LIABILITIES.

Reserve on all existing Policies (4 per cent. Standard) and all other liabilities	$136,689,646.57
Total Undivided Surplus (4 per ct. Standard), including Special Reserve of $2,500,000 towards establishment of a 3 per ct. valuation	32,366,750.33
	$169,056,396.90

We certify to the correctness of the above calculation of the reserve and surplus. From this surplus the usual dividends will be made.

GEO. W. PHILLIPS, J. G. VAN CISE, Actuaries.

INCOME.

Premiums	$35,537,369.59
Interest, Rents, etc	6,485,235.96
	$42,022,605.55

DISBURSEMENTS.

Claims by Death and Matured Endowments	$10,761,402.80
Dividends, Surrender Values, Annuities & Discounted Endowments	6,888,912.63
Total Paid Policy-Holders	$17,650,315.43
Commissions, Advertising, Postage and Exchange	4,615,745.29
General Expenses, State, County and City Taxes	3,089,438.08
	$25,355,498.80
New Assurance written in 1893	$205,280,227.00
Total Outstanding Assurance	932,532,577.00

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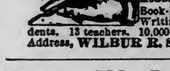
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WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D.C., Oct 3rd, 1894.

Although it is illegal to send intoxicating liquors to Alaska and to sell them there, it has long been known, through missionaries, to church and temperance people that the law was practically a dead letter, and that the deadly liquor traffic was demoralizing, not only the natives of Alaska, but many of the white residents as well. These facts are now officially known to the government of the United States, and officials of the Treasury department are now at work trying to devise some effective method of enforcing the laws. This is the result of the recent official visit to Alaska of Hon. Charles S. Hamlin, Assistant Secretary of the Treasury. Mr. Hamlin reports that he not only found that liquors were openly sold in Alaska, but that illict distilling was carried on there to a considerable extent. On one Sunday, which he spent in Juneall, a town of about 2,500 inhabitants, he saw five saloons openly selling liquors. The excuse for this disgraceful state of affairs, as given by Treasury officials, is the distance of the country, the fewness of U. S. officials and the long distances between U. S. Courts. These things, they say, result in laxity in the enforcement of even the few laws there are. It does not seem to me that any great ingenuity ought to be reqnired to have the laws enforced in Alaska. If the U. S. officials now there will not perform the duties they have sworn to do. let them be supplanted by men who will. If there is not a force of officials sufficiently large to enforce the law, their number should be increased. The United States government should be ashamed to allow its laws to be thus openly violated, and a particularly strong effort should be made to prevent it when, as in this case, it is resulting in the destruction of the health and morals of a people who are entitled to our protection and help. It would be more creditable to the United States that enough of its naval vessels should be sent to Alaska to enforce the laws than it is to have those naval vessels idly cruising around the world merely as an exhibition of our ability to fight if need be. This government will never be called upon to fight a more dangerous enemy of its people than the liquor traffic, either in far away Alaska or at home.

Washington has the only Greek Sunday-school class known to exist in the United States. Its teachers are Mrs. M. E. MacPherson, Miss Mary Illsley and Miss Belle Wallace. The number of scholars varies, as they are mostly traveling fruit peddlers who seldom remain long in one place. The teachers speak in high terms of the character of their Greek scholars, particularly of their love of country and of freedom; their respect for age, for their parents and for the Church. They are also said to be as a rule proud of their race, intelligent and remarkable for their rapidity of thought and their pleasure in receiving instruction. The most of them were when at home members of the Greek Church, and great care is taken by their teachers that no part of their instruction shall have a tendency to make them lose respect for that church, although those teachers are all good Methodists.

Congress in assuming the authority to abrogate formal treaties, or parts of them, by general legislation, as was done in the tariff act of the last session and by other acts at other sessions, has raised a question that may sooner or later bring about international complications. Foreign governments do not understand such methods of abrogating treaties. Brazil lately entered an indirect protest against such methods, by declining to recognize the abrogation of our reciprocity treaty and giving notice of its intention to abrogate the treaty in accordance with the provisions contained therein. This week the German Ambassador filed with the State department the formal protest of his government against that clause of the tariff act which imposes an additional duty of one-tenth of a cent a pound on sugar imported from those countries which pay an export bounty on the article to their producers, claiming that this clause of the tariff act violates the spirit of the commercial treaty with Germany. The Ambassador states that the protest is made in a friendly spirit, with the hope that it will cause Congress to correct what his country considers an unjust discrimination against its sugar producers.

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Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 '
Leave Climax	1.46p.m
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday
Leave Mt. Airy	9.45a.m
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m.
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.35a.m
LeaveMaxton	8.38 "
Leave Red Springs	8.50 "
Leave Hope Mills	9.45 "
Arrive Fayetteville	10.05 "

SOUTH BOUND	No. 3. Daily ex Sunday.
Leave Fayetteville	4.46p.m
Leave Hope Mills	5.05 "
Leave Red Springs	5.48 "
Leave Maxton	6.20 "
Arrive Bennettsville	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9.25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

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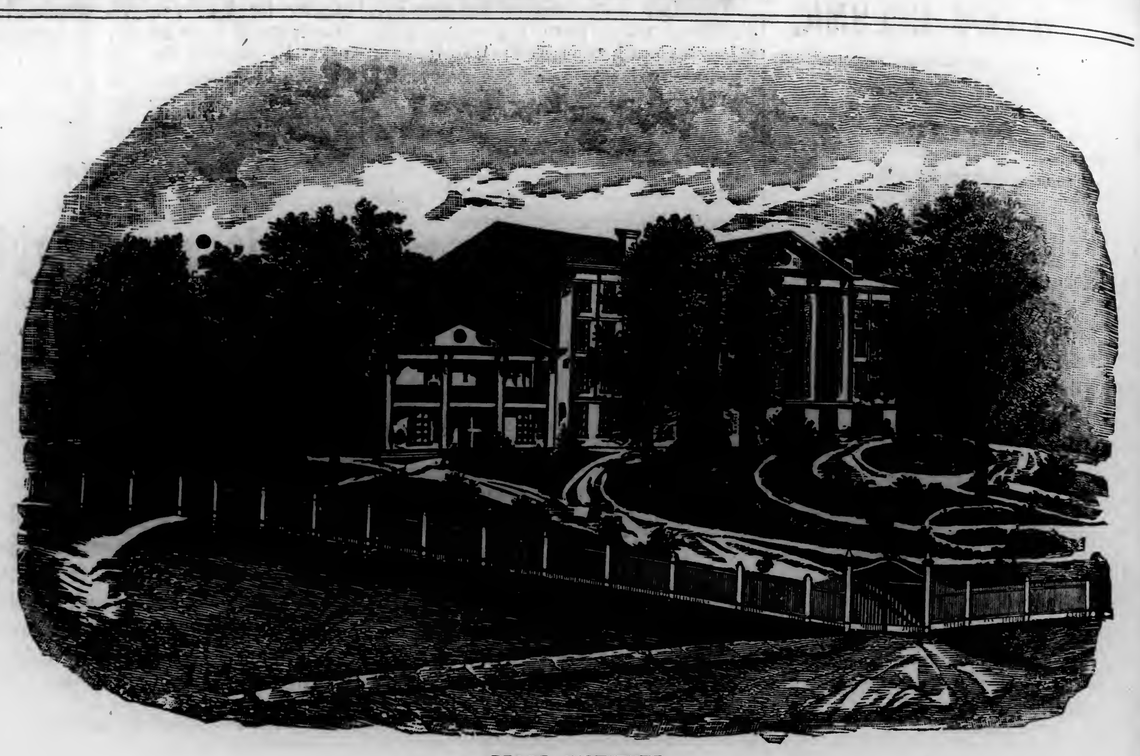
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Leave Marion	6 31		
Arrive Florence	7 10		
	P. M.	A. M.	
Leave Florence	*7 35	* 3 15	
Arrive Sumter	8 46	4 21	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 48	*10 00	
Arrive Columbia	10 10	11 20	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m

TRAINS GOING NORTH.

	No. 56 †	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 53	5 50	
		No. 50	
	A. M.	P. M.	
Leave Sumter	5 55	* 5 55	
Arrive Florence	7 10		
		7 05	
	A M.		
Leave Florence	*7 40		
Leave Marion	8 23		
Arrive Wilmington	11 10		

*Daily. †Daily except Sunday.

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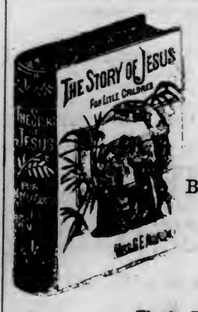
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The Presbyterian.

AT $2.50 PER ANNUM.

Registered in the Post Office at Wilmington as Second Class Mail Matter.

THURSDAY, OCT. 18, '94.

Rev. Jas. M. Rawlings, D. D., Editor.
John McLaurin, Business Manager.

THE OFFICE OF THE PRESBYTERIAN IS IN THE ALLEN BUILDING ON PRINCESS STREET—ROOM No. 6, ON SECOND FLOOR.

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A VISIT TO WILMINGTON PRESBYTERY.

THE JOURNEY.

Hebron church, where Presbytery expected to meet, is in Duplin county, twenty-one miles from Magnolia, a station on the W. & W. R. R. Wednesday evening five of us left Wilmington, and were met at Magnolia, a little after dark, by Rev. J. D. Standford, pastor of Hebron church, and Mr. Henry Farrior, of Kenansville; who were prepared to transport us across the country. The brethren had arranged to take us to Kenansville that night, where we would be entertained by members of Grove church, and then go on to Hebron next morning.

Heavy rains had beaten down the sand, so that the drive of seven miles to Kenansville was quickly and pleasantly accomplished. In the light of the moon, the road gleamed almost as white as snow; and the gloomy swamps looked weird and ghostly, where the trees stood wrapped in mantles of moss, and the black pools beneath reflected the rays.

At Kenansville, after a cordial welcome, and a dainty supper, we went straight to bed where, as we watched the fire light dance upon the walls, in deep restfulness the eye lids closed in sleep.

A DILEMMA FROM HIGH WATER.

The heavy rains, which had so opportunely beaten down the sand, had also flooded the streams, until bridges were washed away and the low lands were under water. A little beyond Kenansville, Oak Grove Creek was impassable, and North East River, which also ran across our route was said to be higher than it had been for twenty-eight years. Learning these things, a council was called Thursday morning to consider what had best be done under the circumstances. Various suggestions were offered; until a brother, who had studied our Book of Order, called attention to a provision which authorizes the moderator "in case of the failure of an appointed meeting, to convene the court at a suitable time and place." Guided by this, we decided to hold our meeting at Kenansville, where we were; and accordingly went to Grove church, where the writer preached to a select congregation of fifteen persons, including the Presbytery; and Rev. G. W. McMillan called the body to order in the following words: "Inasmuch as by the providence of God, it is impossible for the Presbytery to meet at Hebron, the place appointed, and as the members of Presbytery are, to a considerable number, assembled at Kenansville, the nearest point to Hebron, that can be reached; in virtue of the authority given me by Chap. V., Sec. I, Art. 4, of the Form of Government, I hereby convene the Presbytery of Wilmington in Grove church, and do now call it to order."

EXAMINATION OF A MINISTER FROM ANOTHER PRESBYTERY.

A matter of personal interest to the writer was the examination and reception of Rev. Jas. M. Rawlings, who presented a certificate from Montgomery Presbytery. The examination, conducted by Rev. P. H. Hoge, D. D., was conformed admirably to the requirements of our Book. Last spring I was present in Greenbrier Presbytery, when Rev. A. E. Grover and Rev. Mr. Gilmore were received. "Their examination while not so thorough as that usually given to candidates for ordination, was of the same general character. They were examined *as to their knowledge.* Such, I am told, is the practice of other Presbyteries. Now, according to my understanding of the matter, our Book does not contemplate this. For a significant difference is observed between the directions for examining a candidate, and these for examining a minister from another Presbytery. In the first case, "trials for ordination shall consist of *a careful examination as to the knowledge of* Theology, &c," while, in the second case, "ministers seeking admission to a Presbytery shall be examined *touching their views* in Theology and Church Government. There is much difference between examining a man *"as to his knowledge, and touching his views,"* and the change of expression indicates that the examination was intended to be *a fence against heresy, not against ignorance.* In the examination in Wilmington Presbytery, the chief stress was laid upon acquaintance with personal religion after which a few questions to elicit the applicants full acceptance of our standards, and soundness in the Faith.

The proceedings of the Presbytery may be found in another column, where the report of the clerk is published. All matters which could be postponed without injury, were deferred to the spring meeting, on account of the small attendance, and Presbytery adjourned Friday afternoon.

COUNTRY MEETINGS.

Meetings in the country are nearly always more enjoyable than those in town. There are not so many things to distract attention, nor so many families to entertain the visitors, and consequently the members of Presbytery are thrown more closely together, and their fellowship is more delightful. This meeting was no exception to the rule; and the cordiality with which our hosts responded to the sudden demand upon their hospitality was charming. It was felt that the trouble of our unexpected entertainment was cheerfully and gladly borne.

THE ORIGIN OF THE PENTATEUCH.*

Dr. White, in this book, does not stand on the defensive; but follows his own line of investigation, and, incidentally, considers the errors and vagaries of modern scholarship. Beginning with a vivid sketch of the collapse of Nineveh and Babylon and Lydia and Egypt, all of which powers crashed to their ruin within a hundred years of the time when Josiah found the Book of the Law; it is argued that no principle of Natural Development could account for the origin of the Law at that time. For history shows that in all these civilizations, the development was steadily downward, from bad to worse. There was nothing to lead up to a *Holy Law.*

In the second part, the Folk-Lore of the heathen is compared with the narratives of Genesis. The Chaldean legends of the Creation and the Deluge, and the origin of evil are studied, and the conclusion is drawn that while the Chaldean records bear the marks of human tradition, "the history in Genesis is stamped with the distinct marks of Revelation."

In part third, the historical investigation is resumed; and, from God's dealings with Abraham, Isaac and Jacob, it is inferred that unless God had broken silence and sent into the darkness the light of His truth, there would have been perpetual night. "The thread of divine revelation was again taken up, and the man who had the spiritnal capacity to see and hear was Abram." In like manner from the history of Israel in Egypt and in the Exodus is deduced God's purpose to prepare for Himself a holy people.

Lastly, the Natural Covenant at Sinai is considered, and it is argued that "historic facts disprove the theory that only the Denteronomic code was developed at that time."

All through, the historic credibility of the Pentateuch is maintained. The contemporary records are examined, and the book is found to be "a true history of real events."

Thus the book goes to the very heart of the fight over the Old Testament records, and the authorships, the composition, the credibility and the inspiration of the Pentateuch—the burning questions of the day—are all discussed. It is not light reading: not as light, perhaps, as the subject would permit, without injury; but it is a scholarly and valuable discussion, and *well repays study.* Hard work and accurate thinking are revealed by every page and it may be profitably consulted for many items of historical exegesis.

*The Origin of the Pentateuch, in the Light of the Ancient Monuments, by Henry Alexander White, Professor of History in Washington and Lee University, Richmond, Va. B. F. Johnson Publishing Company. Cloth, $2.00.

The entertaining and able letter of L. S. M. upon the proposed removal of Union Seminary has failed, so far, to draw fire from any of those who favor the removal. It seems to us that the only chance of accomplishing the removal is for some person or persons to offer a sum of money sufficiently large to cover the expense of new buildings. And even then, it is doubtful whether the Church would agree to the change. The salaries of the professors, which are ample for Prince Edward county, would be inadequate for the expenses of city life. Hampden Sidney College would be sacrificed in the change, and the charming social atmosphere of "the Hill" could not be maintained in a city. It seems to the writer that the Board of Trustees ought to consult the two supporting Synods, before making further efforts to secure a removal to Richmond, or elsewhere.

Commenting upon our Salutatory, the Southern Presbyterian gives us the following kind words of encouragement: "We welcome Dr. Rawlings as our nearest editorial confrere and wish him strength and success in the important work which he is taking up. We hope that he will find the work not so remote from the popular sympathy as he expects, for it has been to us a pleasant surprise to find what a kind of family feeling grows up between an editor and his unknown readers, and to experience the help which is given by the kind words and expressions of interest which come back from time to time to make the editor feel that he is reaching some hearts."

THE PRESBYTERY OF WILMINGTON.

Met in Kenansville, N. C., at Grove church, 12 m., and was opened with a sermon by Rev. James M. Rawlings, D.D.

Rev. P. H. Hoge, D. D., moderator; Rev. A. D. McClure, temporary clerk. Rev. Dr. Rawlings was received by letter from the Presbytery of Montgomery. During the meeting there was preaching morning and night.

Rev. G. W. McMillan was chosen to succeed himself as trustee of Davidson College. Two requests for the organizations of new churches were presented. One was granted for the first Presbyterian church ever in Brunswick county, in Town Creek neighborhood. The other was held over until the spring meeting. Upon the report of the commission sent to investigate, Presbytery appointed a judicial trial to be held at Richlands church at an adjourned meeting Nov. 14th, 1894.

The overtures from the General Assembly were referred to appropriate committees to report at the spring meeting.

The narrative, showing growth and encouraging condition in most of our churches, was ordered to be sent to Synod with the statistical reports and those on Systematic Beneficence of our spring meeting.

Upon the report of the Home Missions Committee all our churches were shown to be supplied, and Mt. Horeb was cited to show cause for not dissolving its pastoral relation, the better to group the churches. Presbytery instructed its treasurer to pay the expenses of members of the Commission to visit the Richlands church. The Presbyterial agent of Foreign Missions read a partial report urging the claims of the Children's Missionary.

Pike church, the place, and Wednesday before the second Sabbath in April, 1895, at 12 m., were chosen for the next spring meeting. Presbytery resolved to make an earnest effort to help the colored church at Beaufort.

After a hearty vote of thanks to the people and expressed regrets that Presbytery could not reach the Hebron church, Presbytery adjourned with a hymn, prayer and the Apostolic Benediction.

INK SPOTS.

Old Baxter had a pointed and sharp way in dealing with men unconverted. "Conversion is either good or bad for you; either needful or unnecessary. If it be bad and a needless thing, then let it alone altogether. But if it is good and necessary, is it not the sooner the better? Are you afraid of being safe or happy too soon? If sick, you care not how soon you are well; if you have a bone out, you care not how soon it is set; if you fall into the water, how soon you get out; if your house is on fire, how soon it is quenched—and yet you are afraid of being too soon out of the power of the devil, and the danger of hell, and of being too soon the sons of God and the holy, justified heirs of heaven."

* * *

Dr. Alphonso Smith has an exceedingly graceful article on Addison in the "Presbyterian Quarterly." It contains some very felicitous touches as well as striking thoughts. "Style," he says, "is the reflex of the spirit that animates a given age. It is not an addition from without, but a growth from within; and it hardly needs to be said that the spirit of to-day, is almost out of hearing distance from the spirit of the eighteen century. The insistent questions that stir the public mind to-day—the deep spiritual strivings, the mighty scientific problems, the intense desire to know life in all its phases, the hot pursuit of human character into its shyest recesses cannot be compressed into the rhythmical cadences of Addison or huddled into the dogmatic periods of Johnson."

Dr. Smith well and truly says of Addison's style "its free and unaffected movement, its graceful transitions, its delicate harmonies the pliancy with which it fits and enfolds its subject may well make us overlook its almost fatal lack of vigor."

* * *

Languid graces have their use in an author, as well as forceful vigors; there are hours in which we need the trumpet tones of the fierce wind's roaring on November nights; and hours also, when we need the quiet and soothing which the west wind on September evenings brings, as it comes to us whispering peace, and lingering with soft caress around the brow, breathing the faint perfume it has caught "in gardens where the rose is dying." This Addison gives us.

* * *

Carlyle has not Macaulay's admiration for Addison. He writes: "Addison was a mere lay preacher, completely bound up in formalism, but he did get to say many a true thing in his generation. Steel had infinitely more naivete. It is a cold vote in Addison's favor one gives." One is not surprised at this from Carlyle. "The immensities and eternities and abysses," in which he dealt so largely and powerfully, absorbed him; and so he turned a contemptuous gaze on that little bower of shade and rest, which Addison built along the way, where whispering leaf and peeping sunlight flung glancing lights and shadows over the soft grass and green moss; "Ubi muscosi fontes et somno mollior herb a."

* * *

And so we may say of Addison:

"Vale tuum nobis carmen, divine poeta
Quale sopor fessis in gramine, quale per aestum
Dulcis aquae saliente sitim restinguere rivo."

Only we substitute prose writer for poet.

* * *

I hope every body will pardon my Latin quotations. I know it is pedantry, but when tags and scraps lie on one's mind, or the page opens where they are and they suit the occasion, they will come out; they do not show that a man is *really learned*, they only show he picks up here and there.

* * *

Says an old writer, "Death comes to the godly man, as Haman came to Mordecai, with the *royal apparel and the horse*, with commission to do them honor however awkwardly it be performed. I question not but Haman performed the ceremony with a very ill mien, a pale face, a downcast look and a cloudy countenance, like one who came to hang him rather than to honor him. But Haman, Mordecai's grand enemy, must be the man employed to put honor upon him. Glory, glory, glory, blessing and praise to our Redeemer and Saviour by whose own death, grim devouring death is made to do such a good office to those whom it might otherwise have hurried away in their wickedness to utter and eternal destruction."

* * *

Here is a letter written by a son to his mother in 1465—"I beseeche you humbly of your blessing—also, modyr, I beseech you that I have sent me too pair hose, 1 payr blak, and another russet, whych be ready for me at the hosers with the crooked back, next to the Blk Friars gate within Ludgate. If the blak hose be paid for, he will send the russet ones unpaid for. I beseeche you this geer be not forgot, for I have not *an whole hose to do* in. One hopes the hose came.

* * *

Here is another, showing they were interested in other things as well as hosiery in that family.

"Also, moder, I herd while in Lunnon, ther was a goodly young woman to marry which was a daughter to Seff, a mercer; and she will have 200 pounds to money to her marriage, and 20 by year after the *dysesse*, (decease,) of a step moder of hers which is upon 50 years of age—fore I departed out of Trennon I spake with some of the mayd's friends, and have gotten their good will to have her married to my broder Edmond. Master Pykenham is another that must be consulted, wherefore, moder, we beseeche you for a lettyr to Master Pykenham for to remember him for to handyle this matter now this lent." The Paston family evidently had an eye to the main chance. They don't seem to have said any thing about the "mayde's" wishes in this business.

* * *

What a neat little touch too, of that "step moder," now 50 years of age at whose "*dysesse*" the "mayde" was to have "20 *pounds* by year."

E. H. H.

Farmville, Va.

The Presbyterian.

THE NIGHT AND THE MORNING.

To dream a troubled dream, and then awaken
To the soft gladness of a summer sky:
To dream ourselves alone, unloved, forsaken,
And then to wake 'mid smiles, and love, and joy.

To look at evening on the storm's rude motion,
The cloudy tumult of the fretted deep;
And then at day—burst upon that same ocean,
Soothed to the stillness of its stillest sleep.

So runs our course—so tells the church her story,
So to the end shall it be ever told·
Brief shame on earth, but after shame the glory,
That wanes not, dims not, never waxes old.

Lord Jesus, come, and end this troubled dreaming!
Dark shadows vanish, rosy twilight heap!
Morn of the true and real, burst forth, calm-beaming!
Day of the beautiful, arise, awake!

—*Horatius Bonar,*

[For the N. C. Presbyterian.]

THE BURNT CIRCLE.

A century ago, when our wide western prairie stretched level like the ocean from horizon to horizon, the high grass, dried to tinder by the fierce heat, would often catch fire, and the leaping, roaring flames driven by the wind would sweep forward at a frightful speed. The roving bands of Indians or white men, abroad in the great prairie, when from afar they would behold this fiery death racing after them, had one means of escape and only one. Immediately they fire the grass around them. They burn as extensive an area as possible. In its centre they take their stand. And when the rushing flames reach the border of this circle over which the fire has already passed, they are compelled to pause and part to left and right, robbed of their prey.

Just so, whoever takes his stand *in Christ* is safe from destruction by the flames of sin. *For over Christ the fire has already passed.* On Calvary, the Bible declares, He was "made sin for us." There, it declares, He was "made a curse for us." There, it declares again, He "bore our sins in His own body on the tree," drinking to the last drop the wrath and curse of God due to us for sin, and crying in His irrepressible anguish, "My God, my God, why hast thou forsaken me." Yes, dear reader, over that spot the flames have swept in all their fury, and therefore it is the only safe place in all this universe for a sinner to stand. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

And, thank God, that burnt circle made by Christ's sacrifice is *wide enough for the whole world to stand in.* "God so loved *the world* that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life." If you remain outside that circle of safety, you perish in the fire, you "die in your sins," and you perish by your own fault. God does not desire your death. God declares that He does not desire the death of any, but that all should turn unto Him and live. He has made that circle *wide enough for all.*

And what is saving faith? It is nothing but the act of stepping within the circle. It is simply *the step out of self into Christ.* Whosoever thus puts himself within that burnt circle is safe, safe instantly and evermore, from the fiery death of sin. For God's Word declares, "There is therefore now no condemnation to them which are in Christ Jesus," and "they shall not come into condemnation;"—safe now, and safe forever.

Dear reader, where do *you* stand? inside that burnt circle, or outside? Upon your answer to this question, upon your position with respect to Christ, hangs your every hope for eternity. Where do you stand? EGBERT W. SMITH.

Do not wait till you be holy ere you cast your confidence on the Saviour; but cast your confidence on Him now, and you shall be made holy.—*Dr. Chalmers.*

For the N. C. Presbyterian.

ATHLETICS AT DAVIDSON.

The Davidson College Athletic Association held its annual meeting for the election of officers on Sept. 24th. J. D. McDowell, of Manning, S. C., was chosen President for the ensuing year; A. G. Little, Lumber Bridge, N. C., Vice-President; N. H. McGilvary, of Chiengmai, Siam, Secretary and Treasurer, and Dr. Smith, corresponding member of the Executive Committee from the Faculty.

Ninety-one regular members were enrolled, each signifying the department of athletics which he intended specially to pursue. The most popular form of exercise is work in the Gymnasium, 34 of the 91, making this a specialty. Mr. J. E. Brown, Jr., of Charlotte, is the efficient and active Instructor in Gymnastics. He has added several valuable pieces of apparatus since the college opened, and the Gymnasium was never so popular. Frequently in the afternoons one may find nearly a third of the whole body of students practicing in the Gymnasium under his leadership.

Football is next in popularity, followed closely by Tennis. The latter has for some years been the most generally popular form of recreation at Davidson, the twelve courts on the college grounds being often full every afternoon, for weeks at a time. The fact that the young ladies of the village are active participants in the sport, may account somewhat for its all-the-year-round popularity.

Roller-skating is another amusement which numbers among its adherents nearly as many of the young ladies as young men. The "season" was formally opened last Monday evening with a most enjoyable "skating carnival." Among the spectators I noticed Mrs. Graham, of Charlotte, Mrs. and Miss Robinson, of Wilmington, Miss King, of the Faculty of the South Carolina Deaf and Dumb Institute, and other visitors.

Rowing has gained a firm foothold since such ample facilities have been furnished, and divides honors with baseball, each having an eqnal number of devotees. The new 20-foot, 8-oared boat, built during the summer by Manuel Garcia, of Wilmington, is quite an addition to the Lake Wiley flotilla. The lake is only ten minutes walk from the campus, is a quarter of a mile long, and furnished with seven boats, two bath houses, a toboggan-slide, and a well-made springboard in 12-foot water. It is needless to say that it is a popular resort.

Bicycling is rapidly becoming an important department of college athletics. There are twenty-eight cycles in the college and village, it is said, and the number will be much increased next spring. On the road running by Davidson a bicyclist during the summer and fall can travel twenty-eight miles in one direction, and twenty in the other, without a single dismount. The college pastor, the college physician, and two members of the faculty are ardent wheelmen.

The college authorities have never allowed the Glee Club, or the Base Ball and Football teams to travel from place to place giving entertainments, or to engage in contests away from home. In every possible way, however, college athletics has been recognized, encouraged, and liberally supported in what they consider its legitimate field. Hence professional athletes, whose studies are secondary to their training, are few; salaried members of teams, pursuing nominal college courses are entirely wanting; but almost every student in college is actively engaged in some form of athletic recreation or physical training.

LOIS.

How They Missed the Blessing.

BY SALLIE V. DU BOIS.

Mrs. Gray, of Northern Dakota, was visiting the Lee family, and had greatly enjoyed the Sabbath service in the Reformed Church of R——, which she was privileged to attend with the members of the household. As her visit was to be prolonged, and as the Lees lived only a few doors from the church, she took much comfort from the thought that she should often listen to the words of counsel and Scriptural doctrine as preached by the pastor, Dr. Franklin. When Tuesday evening came, Mrs. Gray began to make quiet preparations to attend the weekly prayer-meeting. As the hour drew near she began to watch anxiously for some movement on the part of the family. Father had settled himself in his easy chair with his paper, while mother was busy over a basket of fancy work. The children were also employed—one reading, another studying, and still another looking up new music for choir practice.

"Isn't it your prayer-meeting night?" Mrs. Gray mildly suggested. "Oh, yes," mother answered, "but it is raining, and we never go when it rains."

Noting Mrs. Gray's surprised look, she continued, "We live so close to the church, Ellen, that there are always fair evenings enough when we can attend without exposing ourselves on an evening like this. And aside of that, the meetings are not usually interesting when it rains; the attendance is slim, and the services likely to drag along." Mrs. Gray arose with a resolute look upon her face. "Anna," she said, "will you excuse me if I go? The distance is so short that I shall need no escort." Seeing that her friend was about to remonstrate, she continued, "Do not make excuse for me; I must go. To you this meeting of prayer is a common blessing, to me, living as I have for years on the prairies, it is of such rare occurrence that I cannot afford to miss one season when the Lord places it in my power to go. My soul longs, aye, even thirsts, after these blessed hours when the Lord's people assemble themselves to worship in His sanctuary. But sit still, Anna, I can get my wraps, and an umbrella is all that is necessary to protect me from the damp." "But if you insist upon going I shall accompany you," Mrs. Lee answered.

Mr. Lee, who had been a curious, but silent listener, now laid aside his paper. "You ladies must have an escort," he smilingly said, as he went in the hall for his hat. "Let us make the family circle complete and go, too, girls," said Tom, as he threw aside his books.

And this is how it happened that the whole Lee family, together with Mrs. Gray, entered the lecture-room just as the pastor left the study church parlor for the pulpit desk. Their presence where they so properly belonged should not have excited surprise, but the pastor noted it with lightened heart. He had never thus seen the whole family represented at a weekly meeting of prayer, and had long since ceased to expect them at all when the weather was dull.

The singing certainly did not lag now, for the Lee children were all members of the church choir, and they sang together with a vim which made the little gathering of professing Christians rejoice anew in the gift of song:

"One sweetly, solemn thought
Comes to me o'er and o'er;
I'm nearer my home to-day
Than ever I was before;
Nearer my Father's house
Where the many mansions be,
Nearer the great white throne,
Near the Jasper sea."

"He that keepeth Israel shall neither slumber nor sleep." In words of touching love and tenderness did Dr. Franklin picture the faithfulness of God's watching care. "Think you that the One who numbers the very hairs of your heads and holds you as the apple of His eye, will withhold from you any good thing? And should we be less tender? Should the soul of the Christian slumber because of Israel's promise to protect? God forbid! With vigilance we should press on and remember the faithfulness of the One whom we serve." "I never remember a more interesting prayer-meeting," said Mrs. Lee, upon having reached home. "I believe we have missed many a blessing, John, by failing to attend regularly these services of prayer. Suppose we turn over a new leaf, dear, and go hereafter, despite the condition of the weather?" Father sighed. He was thinking of a quiet word of welcome from his pastor, and how he had overheard the sexton saying, "The whole Lee family! No wonder it storms!"

And Mrs. Gray, upon her knees by her bedside, thanked God for her newly granted privilege, and added an earnest petition for the renewal of spiritual grace in the Lee household.—*Christian Intelligencer.*

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The Autocrat Gone.

We clip the following from the columns of the Wilmington Messenger under the above heading. It is from the facile pen of the Messenger's editor, Dr. Kingsbury:

In the death of Dr. Oliver Wendell Holmes this country loses its best living poet and possibly its most gifted and eminent man of letters. He died at his home in Boston on the 7th inst., in great peace, surrounded by his loved ones. He had but recently passed his 85th year, having been born on the 29th of August, 1809, the same year and month in which the great English poet, Altred Tennyson, was born. Dr. Holmes was the last of that richly endowed galaxy of New England who had shed such a halo of glory upon their section and upon the English speaking race. Emerson, Longfellow, Lowell, Whittier and now Holmes have all passed into the great beyond. Before them that singular, weird genius, master of a style as yet unequalled among Americans, Nathaniel Hawthorne, creator of fictions that will live the longest, departed, and now the last of the great sextet passes away full of years, honored, revered, admired. Dr. Holmes was a genial, noble man personally, rich in common sense, and dowered with genius that charmed and stimulated and cheered. His many sparkling, graceful, beautiful poems; his delightful essays, his delightful imaginary table-talks, as presented in the "Autocrat," will be read doubtless by unborn generations with an uncommon pleasure, perhaps equal to that which marked the reading of his productions by the past and present generations. He was a charming personage as well as an author, and the South will unite with New England in regrets at his going, and in admiration of his fine, richly productive genius. The "Autocrat" is not dead. He will live still on earth in his memorable and graceful productions; and from what he has written in one of his poems, we may hope he will live forever in the mansions of the blest with God's redeemed of the earth.

Only a few days ago we read of his recent saying that a man who lived beyond 85, had lived long enough. It recalls to us some memorable lines from a fine poem, but little known to Americans—the noble poem that Professor Wm. Edmonstoune Aytoun, of the University of Edinburgh, wrote about forty years since on "Blind Old Milton." It closes thus:

"Nor can I grieve for what I leave behind
In the rich promise of eternal day,
Henceforth to me the world is dead and gone,
Its thorns unfelt, its roses cast away;
And the old pilgrim, weary and alone,
Bowed down with travel at his Master's gate,
Now sits, his task of life-long labor done,
Thankful for rest, although it comes so late,
After sore journey through this world of sin,
In hope and prayer, and usefulness to wait,
Until the door shall ope and let me in."

The True Hero.

The age of chivalry is not yet passed. Braver far than plumed knight of song or story, is he who cheerfully denies himself the love of a true woman, the joys of fatherhood and the cheer of his own fireside, that he may comfort and support a widowed mother or dependent sister or, he who faithfully remains in the old home, to lift the burdens of debt from an aged father's shoulders, while others find fortune in distant fields; or, he who abides "until death," the gentle, tender lover of youthful days toward the invalid wife through years of suffering. —*The Interior.*

"The Ice Was Broken."

It takes courage to be the first in a good movement, but often when we have made a move that is a little pronounced considering the surrounding circumstances, we are surprised to find how many near us have been longing for stamina enough to take just that step.

In a Boston boarding-house roomed sixteen clerks, honest and well-disposed, and belonging to good families. All of them were of the age when the boy, just merging into manhood, generally makes decisions as to his conduct that result in final good or evil.

Three of the young men, who occupied one of the rooms together, were recent acquaintances, and their first Sunday morning in the house brought a trial of moral courage which is interesting to relate.

The hours between breakfast and church time must be whiled away somehow, and two of the room-mates busied themselves with miscellaneous reading.

The third felt a desire to take out his Bible and read it, as he had been taught to do at home. Fearing ridicule he hesitated a good while, but conscience presently impelled him to go to his trunk and lift the lid. Cowardice suggested that it would look "sanctimonious" to be seen reading the Bible. He shut the lid down and walked away.

After nearly half an hour of struggle, conscience triumphed again. He rose and went to the trunk a second time. His hand was on the Bible. Again his courage failed him. As he was turning away, one of his companions called out:

"What's the matter, Ike? You're as uneasy as a weather cock."

Ike laughed and told the truth like a man. To his surprise both the others confessed that they had had the same struggle and defeat. Each thought that he ought to read his Bible, but was afraid to be seen by the rest.

The next minute all three had their Bibles in their hands, and read them together during the next half hour. They agreed to do this every Sunday. The ice was broken.

The next Sabbath morning, while they sat quietly reading, two of the clerks from another room came in.

"Halloo!" they exclaimed. "What is this; a conventicle?"

The three Bible readers frankly told of their agreement. The visitors confessed that only cowardice had kept them, too, from the same duty. They promised to begin at once, and they did so. The example spread, till each of the sixteen clerks in the house spent his Sunday mornings reading the Bible.

Every one of these youths is to-day a useful man. We cannot, of course, say that the mere reading of the Bible on those Sabbath mornings made these men what they are. We can say, however, that the principles of the Bible must have influenced their lives for good, and the associations which, with such a habit, they would naturally seek, must necessarily have been honorable and elevating, and have tended to their success in life. One of them, who afterwards became a minister, related the facts we have given.

One boy's courage to do right may determine not only his own future well-being, but that of many others besides.—*Sel.*

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GOLD DUST.

If we would follow Christ, we must shake off the baser objects of earthly desire as nothing better than the dust which gathers upon the cere clothes of mortality. So Christ taught us, and so he lived.—*F. W. Farrar.*

***

Such let my life be here—
Not marked by noise, but by success alone,
Not known by bustle, but by useful deeds,
Quiet and gentle, clear and fair as light,
Yet full of its all-penetrating power,
Its silent but resistless influence,
Wasting no needless sound, but ever working,
Hour after hour, upon a needy world.
—*Dr. H. Bonar.*

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Never did any soul do good, but it came readier to do the same again, with more enjoyment. Never was love, or gratitude, or bounty practiced but with increasing joy, which made the practiser still more in love with the fair act.—*Shaftesbury.*

***

No evil is permitted to befall thee but what may be productive of a much greater good.—*Thomas a Kempis.*

BOOKS.

Christian Beck's Grandson. Translated from the German of Gustav Nieritz, by Mary E. Ireland. Published by the Presbyterian Committee of Publication. Price $1.00. This is a story of German home life, intended for the Sunday-school library.

The Old Paths, by Rev. Angus McDonald, University Press, Nashville. Price $1.00. There is a strongly felt need of this book which will prove a valuable guide for young Christians and enquirers. It is also full of suggestions for preachers and teachers. It is to be regretted, however, that the author should have incorporated in the book his own views with regard to tithing, as they have never been adopted by the Church.

The Origin of the Pentateuch, by H. A. White, D. D., of Washington and Lee University. Cloth $2.00. B. F. Johnson Publishing Co., Richmond, Va. This will be noticed more fully next week.

The Witness to Immortality in Literature, Philosophy and Life, by the Rev. Geo. A. Gordon, 16mo. Cloth $1.50. Boston and New York, Houghton, Mifflin & Co. This is a very helpful book. It is not a compilation, but a well studied presentation of the thoughts and desires of men as presented by master-minds in sacred literature, poetry and philosophy In reading it we are brought into sympathy with superior souls and our reason is reassured, while our faith is confirmed and hope is brightened. The chapter on the witness of the poets is very fine, That on the testimony of philosophers is strong and scholarly, while the teachings of Scripture are presented with earnest sympathy. Throughout, the grounds of faith in immortality are shown to be as well founded and held to-day as ever in spite of all skepticism and criticism and speculation. The book is well written and published.

MAGAZINES.

Magazines: The magazines, for the most part, lie unread on the editor's table, and a brief notice of their contents is all that can be given this month. The delay in noticing them is due to the change of management and of office. Hereafter, they will be noticed when received.

The Presbyterian Quarterly, published by Whittet and Shepperson, Richmond, Va., $3.00 a year, has the following table of contents in its October number:

I. Dr. Driver on Isaih XIII and XIV. W. M. McPheeters, D. D.
II. Theology of Hosea and Amos. Edward Mack, M. A.
III. The New Testament Law for the Church's Effort at Propagandism. Thos. C. Johnson, D. D.
IV. The Lambeth Ultimatum. Jas. A. Waddell, D. D., LL. D.
V. Conditions of Success in the Gospel Ministry. T. R. English, D. D.
VI. The Determinant of Value in Morals. W. J. Wright, D. D., LL. D.
VII. Notes:
Professor Johnson's History of the Southern Presbyterian Church. W. McF. Alexander.
Into *vs.* In. A. J. McKelway, M. A.
VIII. Criticisms and Reviews. By Robert Price, D. D., W. A. Alexander, A. M., Thornton Whaley, A. M., and George Summey, D. D.
IX. Notices of Recent Publications.

The Eclectic Magazine of Foreign Literature, for October, has been received, and has the following table of contents:

Religion and Reform.
The Labor War in the United States.
The Heroic Couplet.
The End of the Story.
Bookbinding: Its Processes and Ideals.
Is Our Race Degenerating?
Records of an All Around Man.
The Work of Mr. Pater.
The Art of the Novelist.
The Hadramut: A Journey in Southern Arabia.
Le Femme de M. Feuillet.
Character Note. The Frenchman.
Novels as Sedatives.
Hannah.
Foreign Literary Notes.
Miscellany.
E. P. Pelton, Publisher, 144 Eighth Street, New York. Yearly subscription $5.00.

The Century Magazine, New York, $4.00 per year, has a large and interesting table of contents, from which we notice:

Letters of The Real Edwin Booth, with Introduction by his Daughter.
Commercial Bookbinding, by Brander Matthews.
Poe in New York. Selections from his Correspondence.
Folk-Speech in America, by Edward Eggleston.
Across Asia on a Bicycle. VI. Interview with Li-Hung-Chang.

The Biblical World, Chicago—$2.00 a year. This is a continuation of the Old and New Testament Students and should be taken and read by those who desire to keep acquainted with views of modern scholars. Dr. Wm. A. Harper is the editor in chief.

The Presbyterian and Reformed Review, Philadelphia—$3.00 a year. Contents:

Prof. Geo. D. Herron as a Leader. Frank Hugh Foster.
The Messianic Teaching of Isaiah. William A. Shedd.
The A'priori proof of the Existence of God. Jacob Cooper.
Prof. Henry Preserved Smith on Inspiration. B. F. Warfield.
The Sons of God and the Daughters of Men. Wm. Henry Green.
The Proposed Plan of Federation of the Reformed Churches. Samuel J. Nicolls, Nicholas M. Stephens, C. Clever and Eugene Daniel.
Edwin Cone Bissell, D. D., LL. D. Andrew C Zenos.
Prof. Stearn's "Present Day Theology." Thomas Nichols.
Recent Theological Literature.

Blue and Gray, Philadelphia—$1.00 a year, has an attractive table of contents, of which we notice specially:

The Coming Third Party and the Mistakes of the Populists.
Personal Recollections of Stonewall Jackson.
The Story of Leah Lee.

The Arena, Boston, Mass.—$5 per annum. The leading features are: A Social Reformer of the West, by Henry Latchford.
A Symposium on the Land Question, A Symposium on the unemployed, Plutocracy's Bastile, or the Increase of Militarism.

McClure's Magazine, 30 Lafayette Place, New York, $1.50 a year.

Table of Contents:
I. Charles A. Dana in His Office.
II. Mr. Dana, of "The Sun." Edward P. Mitchell.
III The Hubbard Collection of Napoleon Portraits.
IV. "Human Documents." A Series of Portraits of Charles A. Dana.
V. Sweethearts. A Conan Doyle.
VI. Palmer Cox's Brownies on the Stage. Ben Teal.
VII. An Old English Song. A Poem. Thomas Dekker.
VIII. Flying Through Flames. Cy Warman.
IX. The Capture of Niagara. E. Jay Edwards.
X. Niagara. A Poem. John Ernest McCann and Francis S. Saltus.
XI. A Deal on 'Change. Robert Barr.
XII Recent Advances in our Knowledge of the Moon's Surface. Edward S. Holden.
XIII. Young Robin Grey. Bret Harte.
XIV. Inoculation Against Snake Poison. Henry J. W. Dunn.

Dr. Warfield on the Trustworthiness of the Scriptures.

There has been much discussion among our Northern Presbyterian brethren anent the Portland deliverance on the Inerrancy of the Sacred Scriptures. The statement, "Our Church holds that the inspired word of God, as it came from the hand of God, is without error," has been ridiculed as ungrammatical and nonsensical, and the position taken, that even granting the idea aimed at in its confusion of tenses to be correct (which is disputed), still it would be worthless, as we have no access to the autographs of Moses, the Prophets and the Apostles, and the copies and translations are confessedly more or less erroneous. Rev. Dr. Warfield, in a recent number of the Presbyterian Messenger, takes up the cudgels in defence of both—the Portland and the later Washington deliverance—viz: "That the original Scriptures of the Old and New Testaments, being immediately inspired of God, were without error;" and "That the Bible, as we now have it in its various translations and versions when freed from all errors and mistakes of translators, copyists and printers, is the very word of God, and consequently without error." He also shows this to be clearly the doctrine of the Confession of Faith, which is the creed of the Presbyterian Church, North and South. If we understand his contention and conclusions in a long and able article, they are: That our Confessional doctrine concerning the trustworthiness of the sacred Scripture, embraces three inseparable tenets: First, the absolute inerrancy of the autographs or writings in Hebrew and Greek of Moses, the Prophets and the Apostles. (We hardly see how this consistently with any proper theory of inspiration can be questioned. And, further, if we admit the errancy of the autographs, it destroys confidence in all copies and translations, and takes away the occupation of a reverent Biblical critic): Secondly, God has, in His all-wise careful providence, preserved these writings entire and correct, not in any one manuscript or version, but in the manuscripts and versions at large, the printed editions of our English Bible, although no one is without typographical errors. Here comes in the legitimate work of the reverent Biblical critic, to compare manuscripts and ancient versions, and eliminate, by self-evident canons of criticism and exegesis, such errors as have crept into the manuscript of copyists, just as they are found in printed copies, giving us nearer and nearer, as the work proceeds, an exact reproduction of the Bible as it came from first hands; and thirdly, that versions in common use are so nearly correct—for example, our King James'—that the ordinary reader, unacquainted with Hebrew and Greek, may rest assured, that he has to all intents and purposes the very mind of God in His Book, as spoken by Moses, the Prophets and the Apostles; for the variations do not affect in the slightest degree a precept or promise, warning or doctrine revealed in the Word.—*Southwestern Presbyterian.*

Another Vagary.

Rev. Dr. Briggs, one of the most pretentious of the lower critics, is out on a new line of opposition now. Having dug under the foundations of the Bible with his pick he is turning his mighty powers now, as we learn from an article in the New York Sun, toward the preachers of the Gospel. He thinks there are far too many for the good of the world, and that at least a half of them should quit and get their living at something else. He is also pained to see so much of the people's money put into church buildings, and if he be correctly reported, he would tear down or sell about a third of them. He is evidently on the war path and is seeking scalps. If some doughty ecclesiastical athlete does not hitch Briggs' scalp to his wampum there is no telling what may happen. When such an heroic assailant of God's Word begins to cut and slash at the preachers and stand up for reducing the church buildings in some one way by at least one-third, an awful something must happen or the warrior will be sad, and disappointed. The Sun in its own sharp way deals in this wise with this Goliath of Gas. It says:

"Dr. Briggs gave no hint as to what the 90,000 superfluous ministers are to do when they leave their pulpits, or in what way they are to look for the means of livelihood. It would not be easy for 90,000 unemployed preachers to get work in these hard times from which they would derive as good an income as they have gotten from clerical service. We should think that Dr. Briggs might have made some practical suggestion here, perhaps one for the founding of a ministerial colony in the woods, where, by farming, fishing and hunting its members could earn their own living and practice the faith which formerly they preached. Perhaps, again, Dr. Briggs may never have thought that if the ministers are reduced by one-half, the theological professors also must needs be reduced by one-half and where then will he be?"

A man must surely have but little understanding of men, of life's realities, when he wastes his time and brain-power on such vagaries and whims, as impracticable and absurd as the Populist idea of railroad ownership and Government money lending at 2 per cent. Is Briggs of unsound mind, or is it his soul that is out of order?—*Wilmington Messenger.*

What Brings Peace.

A doctor who was visiting a Christian patient had himself long been anxious to feel that he was at peace with God. The Spirit had convinced him of his sin and need, and he longed to possess that peace which the world can not give. On this occasion, addressing himself to the sick one, he said:

"I want you to tell me just what it is—this believing and getting happiness, faith in Jesus, and all that sort of thing which brings peace."

His patient replied:

"Doctor, I have felt that I could do nothing, and I have put my case in your hands; I am trusting to you. That is exactly what every poor sinner must do in the Lord Jesus."

This reply greatly awakened the doctor's surprise, and a new light broke in upon his soul.

"Is that all?" he exclaimed; "simply trusting in the Lord Jesus! I see it, as I never did before. He has done the work. Yes, Jesus said on the cross, 'It is finished,' and 'whosoever believeth in him shall not perish, but have everlasting life.'"

From that sick-bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb. *Christian Worker.*

GOING WEST IN WAGONS

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Calvinism.

The Congregationalist thinks that "Calvinism needs to be reinstated, but in its essence it is true." It has one weighty sentence which we are glad to quote, because it comes from a quarter that has had no prepossessions in favor of strictness of belief, and points to a future in which Scriptural truth may be re-asserted fully and distinctly. Here it is: "The times demand, conscience requires, the continuance of freedom with equal rights necessitates a return to Calvinism." More than twenty years ago, Mr. Froude, who now lies ill at Oxford, said very much the same thing to the students of St. Andrew's University. Here are his words to the youths who thronged around him: "Calvinism is the spirit which rises in revolt against untruths; the spirit which * * * has appeared, and re-appeared, and in due time will appear again, unless God be a delusion, and man be as the beasts that perish. For it is but the inflashing upon the conscience of the nature and origin of the laws by which mankind are governed—laws which exist, whether we acknowledge them or whether we deny them, and will have their way, to our weal or woe according to the attitude in which we please to place ourselves toward them—inherent like the laws of gravity in the nature of things, not made by us, not to be allowed by us, but to be received and obeyed by us at our everlasting peril."—*Ex.*

The Evil of Extravagance.

The *Central Christian Advocate* has this to say about "one of the root evils:" One of the radical trouble of our era is the excessive expenditures to which as individuals and communities we are addicted. The latest semi-officials estimate of the outlay of the country for national, State, county, town and city expenses reaches the enormous sum of one thousand million dollars annually. No human being can take into his mind this vast aggregate of money. Nearly all public officials have become accustomed to form their estimate and "run" their departments in an extravagant way. Here and there we find public officers who are frugal, careful and heroically honest, but there are many of the other sort. Public funds, therefore, have come to be looked upon in many quarters as so much plunder, from which the sharpest and shrewdest man may get the biggest pull. The use of money in large sums to influence elections and secure triumph at the polls is one of the evils closely connected with this state of affairs. Furthermore, this evil pervades all ranks of society. Expenses, artificial wants, a desire to live in elegance, an ambition to possess the manifold conveniences, comforts and luxuries which money in considerable sums alone will command—these qualities of social life have grown far faster than our means have grown. Everywhere, in all ranks of society, people have lived at too expensive a rate. Extravagance, in many forms, has come to be an almost universal vice. What is needed is a revival of old-fashioned virtues—such as common honesty, rational economy, and the observance of the ancient motto—pay as you go."

God does not give grace until the hour of trial comes. But when it does come, the amount of grace and the nature of the special grace is vouchsafed. Do not perplex thyself with what is needed for future emergencies; to-morrow will bring its promised grace along with to-morrow's trials.—*J. R. Macduff.*

Satisfaction in Jesus.

One of the scourges of the desert is the sand storm, when the hot wind is laden with light, powdery dust, which finds its way into the eyes and mouth and lungs; penetrating the clothes, stinging the skin, and making life amost unbearable. An apt illustration of the small annoyances, the petty irritations, is the perpetual swarm of gnat-like stings which invade our most comfortable circumstances and make us question whether life is worth living.

Then there is also the mirage of the desert, when from afar green glades seem to attract the weary traveler, who, as he reaches them, finds his hopes deceived and his thirst mocked. Emblem this of the disappointments to which they expose themselves who are ever seeking for some earthly good to mitigate the hardships and sorrows of their life, instead of seeking the fellowship and blessed help of the living Christ, they travel forward, thinking at every step that they are nearing an oasis in the desert march; but, as they approach, the fabric of their hopes fades away into the the air.

"We are made partakers of Christ." These words may mean either that all believers together partake of the fullness of Jesus, or that they all partake with Him of the fullness of God. "Heirs of God and joint heirs with Christ." But whichever be the true rendering, the thought is inexpressibly helpful. Jesus Christ is our Promised Land, and our Joshua to lead us thither. He gives us rest. In Him are orchards and vineyards, and all manner of precious things. His comfort for our sorrow; His rest for our weariness; His strength for our weakness; His purity for our corruption; His ever-present help for our need. Oh, blessed Jesus, surely it is the wonder of heaven that we make so little of Thee!—*F. B. Meyer.*

The Beauty of Death.

If there is one thing especially of which many people cannot possibly believe that, under any circumstances, it would seem beautiful, I suppose it must mean death. That must always be dreadful. Men seldom see any misery in life so great as to outweigh the misery of leaving it. But yet it comes to all of us that he who made death made it, like all things else, to be beautiful in his time. When a life has lived its days but in happiness, grown old with constantly accumulating joys, and then, at last, before decay has touched it, or the grounds soften under its feet, the door opens, and it enters into the new youth of eternity; when a young man has tried his powers here and dedicated them to God, and then is called to the full use of their perfected strength in the very presence of the God whom he has loved; when a man has lived for his brethren, and the time comes that his life cannot help them any longer, but his death can put life into dead truths, and send enthusiasm into fainting hearts; when death comes as a rest to a man who is tired with a long fight, or as victory to a man who leaves his enemies baffled behind him on the shore of time—in all these times, is not death beautiful? "Nothing in all his life became this man like leaving it," they said of one who died.—*Phillips Brooks.*

Fire - Insuraoce!

J. S. WORTH,

—AGENT.—

Office at Wilmington Savings and Trust Company, 108 Princess Street.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGE OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. Wm. E. McIlwain, from Poortith, Union county, N. C., to Princeton, New Jersey.

NORTH CAROLINA.

St. Paul's Church:—We closed a ten days meeting at St. Paul's church, Fayetteville Presbytery, Saturday night, October 7th. Rev. A. M. Hassell, preached for us eight days. His preaching was simple, yet powerful. Christians were brought nearer the cross, and reconsecrated themselves to Christ and His service. Sinners were converted. Seventeen were added to the church on profession of faith in Christ. Making 128 additions to this church during the present pastorate of ten years.

New Hope Church:—On last Sabbath the session of New Hope church had the pleasure of welcoming another new member—a bright and promising young man who received the rite of baptism. Four others were received in the summer during the week of faithful preaching by Bro. D. I. Craig, of Reidsville. We hope to add others still to the roll of dear old New Hope ere long.

D. J. C.

St. Andrews, Fayetteville Presbytery:—We have just closed a meeting of six days at the above named church. It was indeed a precious season of revival. There were forty-two professions of faith in Christ. And twenty-three backsliders renewed their allegiance to the Savior. We were ably assisted for the first four days by Rev. M. D. McNeil, preaching one sermon per day with great acceptance and much power. To God we give all the praise.

Jonesboro:—Our church here is in a prosperous condition. There is perfect harmony among the members. And there is no end to the gifts of the congregation to their pastor. Since our last writing we are due many thanks for cakes, chickens, beef, butter, jellies, preserves and wood. And Mary Little has not been forgotten. She is also due many thanks to a kind lady for a pretty dress. May the Lord abundantly bless them all.

Burlington Church:—A congregational meeting was held by the Burlington church Sunday, the 14th and Rev. A. Little, of Virginia was called as pastor for three-fourths of his time at a salary of $800 and the use of the manse. It is expected that Springwood seven miles distant will take the other fourth at a salary of $200, but in case they fail to do so, the Burlington church resolved to make the salary $1,000 and take the whole of his time.

Lumber Bridge:—Lumber Bridge church has been blessed with a precious revival. Rev. William Black came to my assistance last Monday. The storm on Tuesday, and swollen streams and wrecked bridges on Wednesday and Thursday, interfered seriously. But Bro. Black preached twice daily to crowds that increased steadily to the close last night. The church has been quickened and edified and twenty-six added to its membership. It is expected that others will be added later. The Word was unfolded simply, clearly, earnestly and soundly. A liberal contribution was made to the cause of Synodical Home Missions. My flock concurs with me in the conviction that Bro. Black is peculiarly fitted to do successfully the work to which he has been assigned.

October 15th, 1894. P. R. L.

VIRGINIA.

Buchanan:—Rev. C. M. Howard has recently labored for nearly eight weeks at Buchanan, Carmel and Rich Patch churches, in the Presbytery of Montgomery, preaching generally every night and lecturing the children every day. At the two last named churches, especially, his labors have born fruits that give joy to the hearts of pastor and people. His instructions to the young are such as to encourage the hope that impressions were made which will, in future years, by the blessing of God promote their spiritual welfare and do incalculable good. He went last week to assist Rev. Bolling Hobson, at Eggleston in Giles county, Virginia, and has several other engagements, in Virginia and Maryland, awaiting him. P. B. P.

Rev. Jas. I. Vance has reconsidered his purpose to decline the call of the First Presbyterian church of Nashville and expects to enter upon the work in Nashville next February. The Presbytery of Norfolk has probably acted upon the matter by this time but the report has not yet reached us.

Dr. J. H. McNeilly, was in Richmond on the the 7th and preached for brethren there.

Lynchburg:—At the First church, Lynchburg, the names of about thirty persons were announced as received since the last communion.

Newport News:—At the communion (on the 7th) eleven new members were welcomed. (Ib.)

Charlottesville:—At the communion service in October there were thirteen additions to the church, eight of which were from the Sunday-school.

SOUTH CAROLINA.

Synod:—Synod meets at Greenville on the 23d of October.

Clinton:—At the communion (Oct 7th) there were seven additions, two by letter and five on profession.

Mayesville Church:—Rev. J. E. Stephenson has accepted the call to the Mayesville church.

Rev. W. T. Matthews has been called to the First Presbyterian church of Pensacola. Fla.

Columbia Seminary:—Columbia Seminary has thirty-four students on the ground and others are expected. The Junior Class numbers twelve, all of whom with one exception are taking a regular course. There is an excellent spirit in the student body and a disposition to do good work.—*Southern Presbyterian.*

Enoree Presbytery:—This Presbytery from being the smallest and weakest in the Synod, has grown and developed into one of the largest and strongest. The number of churches and ministers has doubled since its organization. and now more candidates for the ministry are under its care than any of the Presbyteries. The total number of young men now under its care is about twenty-four.

GEORGIA.

Elberton:—The meetings conducted by Rev. R. G. Pearson, commencing Aug. 26th, resulted in more than two hundred confessions of Christ. No church building in the town was large enough to hold the crowds and a cotton warehouse was fitted up for the occasion. Twenty persons joined the Presbyterian church.

Haysten:—On Sept. 29th, Dr. J. B. Mack, Rev. T. B. Trenholm and Dr. J. J. Dearing (a committee of Atlanta Presbytery), organized the Luther Hays church at this place. There is one remarkable and commendable fact in this matter. As soon as the people petitioned Presbytery for a church organization they began to build a house of worship; and it was finished and services held in it the day before the organization. The house will seat three hundred persons, and is the only church in the village.—*Christian Observer.*

ALABAMA.

Silver Run:—We have had a delightful meeting at Silver Run. It was begun in the schoolhouse as a union meeting by two Baptist ministers, Rev. Messrs. Nalls and Mullins, and they were afterwards joined by Rev. W. I. Sinnott, Presbyterian, and Rev. Mr. Wilkins, Methodist. The interest in the meeting was great and some nights there was scarcely standing room in the densely packed building. On one night there were about ten or twelve confessions of Christ and it is estimated that from twenty to twenty-five confessed Christ during the meeting. Five were added to the New Lebanon Presbyterian church.

TEXAS.

Weatherford:—Rev. J. D. Leslie, after a pleasant visit to his old charge in Water Valley, Miss., and to relations in Mississippi and Tennessee, returned to Texas, Oct. 1st, to accept the call from the Weatherford church, preached last Sabbath to large and interesting congregations.

KENTUCKY.

Mt. Horeb:—On last Sunday morning, at the Mount Horeb church, the pastor read publicly the action of the church concerning Col. W. C. P. Breckinridge, who had made to them a confession of his guilt and asked the prayers and love of his brethren in leading a Christian life.

The unanimous action of the officers was that while accepting his repentance as sincere and heartfelt, the great publicity of the sin demanded some public action, so he was suspended from the sacrament until Feb. 1st, 1895.

ARKANSAS SYNODICAL COLLEGE.

The Synod of Arkansas, acting through its Educational Committee, has appointed Rev. R. B. Willis, of Searcy to the work of raising an endowment fund for the Synodical College located at Batesville.

This institution, under the leadership of Rev. L. J. Long, D. D., (deceased,) has done a noble work in the past. It has required thorough scholarship at a time when many of the so-called colleges and universities of the southwest insisted upon doing very "advanced" work with pupils whose elementary training had been deplorably neglected.

Dr. Long's use of the Bible as a daily text book was an innovation in the schools of Arkansas. but the rich fruit resulting from this daily seed sowing gives abundant evidence that God blesses His Word in the school-room as well as from the pulpit.

The increasing demands for enlarged facilities in educating our young people for the Master's service make it necessary that the Board of Trustees should control a liberal endowment.

The man whom we have put into the work of raising this fund is a North Carolinian who has cast in his lot with us, who inhabit this "marshy and malarial wilderness" and is one of the most successful and energetic workers of our Synod, as well as a preacher and pastor whose ability and influence are potent factors in the work of our church in this State.

In the fervor and vigor of his young manhood his life has been given without stint or reservation to "building the walls of Jerusalem."

Mr. Willis' churches, at Searcy and Newport will be filled during his absence by Mr. Stormont, who last spring completed the theological course at Clarksville. We are too busy to write often of ourselves and our labors, but give us your sympathy and your prayers as we toil in our acre of God's great harvest field. C.

ROLL OF HONOR.

On Sabbath, Oct. 7th, the following *eighteen* Sabbath-school scholars of New Hope recited perfectly in order the names of the books of the whole Bible and are entitled to a place on your Roll of Honor:

Miss Nannie Kirkland, Miss Davy Borland, Miss Mary Hogan, Miss Lillian Chandler, Gertrude Chandler, Susie Chandler, *Margaret Chandler* (five years), Blanche Shields, Maggie Clayton, Mary Craig, Ida Strayhorn, Annie Johnston, Freddie Clayton, Robert Clayton, John Moody, John Chandler, Robert Chandler and George Johnston.

Margaret Chandler is worthy of double honor being only *five years old*, and all of her name (six) above are of one family.

D. J. C.

[For the N. C. Presbyterian.]

PLEASE READ THIS.

I beg permission to raise my voice once more in behalf of the struggling churches of Cherryville, Waco and Forest City.

I. RESULTS ACCOMPLISHED.

1. At Waco we have fifteen members, an ample church lot, a neat church 26x40 feet, now complete, save "the three p's"—pewing, plastering and painting. Work thus far has cost some $380.

2. At Cherryville, we have twenty-nine members. An eligible church lot has been secured and partly paid for.

3. At Forest City, we have only ten members. A church lot has been secured and partly paid for, a subscription of some $225 toward a church has been obtained; a good part of the lumber for the building is already on the ground. Funds to pay balance due on the lot are in sight.

II. HELP RECEIVED.

1. *For Waco Church.*

From Presbytery of Mecklenburg	$ 50 00
" Shelby church	22 60
" Mrs. Carene Elam and others (acknowledged heretofore in N.C. PRESBYTERIAN)	4 00
Total	$ 76 60

To which must be added window-fastenings contributed by Bro. Jno. F. Arrowood, of Rutherfordton, worth $5.00, making $81.60.

2. *Forest City.*

Shelby church	$ 8 40
Rev. P. H. Dalton and wife	1 00
J. W. Dixon	1 00
J. M. Wharton and wife	2 00
A Young Lady of Concord	1 00
Mrs. Forney, of Brittain church	2 00
Mrs. ——, of First church, Charlotte	2 00
Total	$ 17 40

3 *Cherryville.*

Rev. P. H. Dalton and wife	$ 1 00

And in this connection, I am sure Bro. Dalton feels lonesome, and would like to have company.

RECAPITULATION.

Contributed by Presbytery (Waco)	$ 50 00
By Shelby church (Waco and F. C.)	31 00
Three Friends of Rutherford county.	8 00
By a member of Morganton church	2 00
By two members of First church, Charlotte	3 00
By two members of Jamestown church	2 00
By a member of Concord church	1 00
By a minister and wife	3 00
Total received for all three buildings.	100 00

Of which amount private contributions from the entire Synod make up but $19.00.

III. ADDITIONAL FACTS.

1. Our people are poor at all three points.

2. They have done nobly, at Waco and Forest City, and will do likewise at Cherryville. One man—a poor farmer—at Waco contributed $50 in labor and materials, and a railroad carpenter at Forest City, working on a small salary, gives $75, others have given very largely in proportion to their means. But one man, in all three of these churches, lives in *a finished house of his own.*

3. The scant encouragement given us by Presbyterians at large tends to prevent local subscriptions from outsiders. It is being spoken of to our disadvantage. I appealed to 30,000 Presbyterians, and outside of a Presbyterial appropriation and the special collections taken by myself in Shelby church, received but $19.00. Had every church sent me a contribution of *one cent per member*, the total amount received from that source would have been more than $300, enough to insure the completion of the Waco church this fall, and the building of churches at Cherryville and Forest City. Four hundred dollars would insure the completion of all three churches by Christmas.

4. Our work is suffering for the want of these churches. At two of the points named we worship in churches belonging to other denominations, and cannot proclaim our own doctrines as we would nor hold protracted meetings at will. At Waco, the people are too poor to buy the materials needed for finishing the church, together with stove, lamps etc. We have used candles chiefly in our night services heretofore, and are using seats loaned by a kind Methodist teacher.

5. Our work is needed at each of these three points; the attendance is many times as large as our membership. Besides holding our own Presbyterian population, we are gradually gaining accesssons from other elements. Our Baptist brethren announce it as the purpose of their State Board of Missions to plant a *Baptist* church within easy reach of every neighborhood in the State. Shall we be less loyal, and leave our struggling little organizations unsheltered, and our scattered members to be absorbed by other churches?

Brethren, I appeal to you once more. Will you help? All contributions will be duly acknowledged in the N. C. PRESBYTERIAN.

Address,

WM. P. MCCORKLE,
Shelby, N. C.

[For the N. C. Presbyterian.]

THE CASWELL FIELD—EARLY LICENSURE.

At a recent meeting of Orange Presbytery, the churches of Bethesda, Yanceyville and Stony Creek were grouped together to form one pastorate. Bethesda and Yanceyville are in Caswell county, and are eleven miles apart. Stony Creek is in Alamance fifteen miles south of Bethesda, and a little farther from Yanceyville, and until recently was a part of the Burlington field, but the growing little city needs more of a pastor's time, and Stony Creek had to seek another connection. Burlington will call a pastor for three-fourths of his time, and Springwood seven miles distant will claim the other fourth. Presbytery directed the writer to visit the Caswell group to ascertain what the field could do for the support of a pastor or local evangelist, and to report at an adjourned meeting to be held during the session of Synod. Sunday, Oct. 7th, the visit was made to two of the churches. Yanceyville is the least hopeful part of the field, since there is no growth there and little business activity, and most of the families in the village are connected with other churches, but there is a faithful little band of workers, with a good church building, and comfortable manse; and there is a good field for work with promise of growth, four or five miles distant. The manse has recently been repaired, and a small, but efficient Sunday-school is maintained.

Old Bethesda seems to have taken on new life. For many years they have been satisfied with one-fourth of the pastor's time, but they are now ready to increase their subscription fifty per cent, and want preaching two Sundays in the month. The writer has known the church for more than seven years, but never saw it show such life before.

Candidate W. K. Forsythe labored in these two churches during the summer, and the increased activity seems to be the fruit of his faithful labors. This leads to the reflection that other candidates are doing good work of the same kind every year. Their labors generally seem to be blessed to the good of the churches they serve, and certainly tend to develop those gifts that are requisite to successful work in the ministry. We cannot afford to do without their work, and they cannot afford to give up this important part of their education. *Why not then have some provision for doing* LEGALLY *what must and will continue to be done?*

Stony Creek is an old, well established church with a membership of about one hundred, and with a faithful, active pastor would give promise of steady growth. Presbytery will doubtless put a man in the field as soon one that is suitable and available can be found. W. R. COPPEDGE.

Oct, 12th, 1894.

The Trustees of Female Education Meet in Statesville.

STATESVILLE, N. C., Oct. 5, '94.

The Trustees for Female Education of Concord Presbytery met at the call of the President and the meeting was opened with prayer by Rev. John M. Rose.

Present, Rev. J. B. Shearer, D. D., President; Rev. J. Rumple, D. D., Secretary: Rev. J. M. Rose, Prof. J. H. Hill, and Maj. G. W. F. Harper. The minutes of the last meeting were read and approved. Maj. Harper was elected Treasurer in place of S. H. Wiley, Esq., deceased. Rev. J. M. Rose reported that no charter had yet been obtained.

Various reports and communications concerning the matter of Female Education, were received and the whole subject was carefully considered. After deliberation the following resolutions were adopted, viz.:

Resolved, 1st. That it is the sense of this Board of Trustees that there is urgent need for the establishment of a good and economical school for the education of girls under Presbyterian auspices in this section of the State.

2nd. That a committee consisting of Dr. Shearer, Maj. Harper and Rev. J. M. Rose be appointed to inquire where and upon what terms suitable property can be secured by Concord Presbytery, either alone, or in conjunction of Mecklenburg Presbytery, if she so desire, for such school.

3rd. That a committee consisting of Rev. J. M. Rose, Prof. J. H. Hill, and Dr. Rumple be appointed to prepare and secure a charter for said institution.

The committee then adjourned to meet at the call of the President.

J. RUMPLE, Secretary.

Orange Presbytery.

MR. EDITOR:—By an oversight I failed to publish in the abstract of last week the names of the Committee appointed to consider and bring in a report at the next spring meeting, on the overtures of the Assembly touching the Licensure and Ordination of ministers of the gospel.

The Committee appointed is as follows:

Rev. W. S. Campbell, Rev. E. W. Smith, D. D., Rev. D. I. Craig, Elder J. C. Wharton, Elder D. M. Hines.

D. I. CRAIG,
Stated Clerk.

Reidsville, N. C., Oct. 9th, 1894.

A CARD!

To the Subscribers to the Salary of Rev. T. R. Sampson, D. D.;

DEAR BRETHREN:—If any of you are in arrears in the payment of your subscriptions, will you please *promptly* forward the amount to me before Synod meets.

Yours fraternally,
ALFRED T. GRAHAM.

Davidson, Oct. 12th, 1894.

Albemarle Presbytery.

Unless the churches in arrears on Presbyterial Funds pay up *at once*, and those who have not paid on the extra special assessment for the debt of Presbytery, we will be read out as delinquent to Synod. Dear Brethren, let us meet our dues, and promptly. If you can't get the money to Mr. I. B. Gary soon enough, send it direct to Synod.

Anxiously,
J. N. H. SUMMERELL,
Stated Clerk.

Tarboro, Oct. 12th, 1894.

The Synod of Alabama will meet in the Central Church of Montgomery, Nov. 20th, 1894, at 7 o'clock p. m.

An Elders' and Deacons' Convention will be held in the same church, on the night preceding the meeting of Synod.

If one hundred representatives and visitors attend the meeting, reduced rates in returning will be granted by the Southern Passenger Association to all who procure certificates from ticket agent at the points where they purchase tickets in going.

W. I. SINNOTT,
Stated Clerk Synod of Alabama.

SECULAR NEWS.

DOMESTIC.

Two train robbers held up the east-bound overland train near Sacramento, Cal., and secured $51,000 in gold on the 11th inst. They escaped, and have not been captured.

On the night of the 12th inst., near Aquia Creek, Va., seven masked men stopped the northern bound passenger train on the Fredericksburg, Richmond and Potomac railroad. They blew open the express car with dynamite and picked out the packages containing money. The amount they secured is variously estimated, but is supposed to be about $180,000. The express messenger fired two shots and was wounded in the left arm by them. This was the only resistance attempted. The robbers turned the engine loose after the robbery, and it collided with two loaded freight cars and was wrecked. It barely escaped colliding with the southbound passenger train. A reward of $2,000 is offered for each of the robbers. The scene of this robbery was in an hour's ride of Washington.

The latest railroad project, is a road from Manitoba to the Gulf of Mexico, It is said that English capitalists have taken $4,000,000 of the bonds, and that three hundred miles are under contract.

Rev Dr. Charles F. Miningerode died at his residence in Alexandria, Va., after a lingering illness, on the 13th inst. He was the intimate friend and counselor of Hon. Jefferson Davis and Gen. Robert E. Lee during the war, when he was rector of St. Paul's church, Richmond.

New York, Pennsylvania, and Ohio were visited by considerable snow storms on Sunday.

It is to be regretted that a professional footbal league has been formed and that professional games will take place between the teams of the larger cities this season. Football was rough enough before the advent of professionalism.

A big stamp steal, which has been going on for thirty days has just been discovered at the bureau of engraving and printing at Washington. It is the work of three employees who have been arrested. It is supposed that 250,000 stamps are stolen.

Richard B. Guard who shot Miss Martin on an incoming train at Charlottesville, Va., last spring, committed suicide by hanging himself in his cell last week.

FOREIGN.

The Czar's condition is reported as being very serious, and Prof. Leyden has been telegraphed for again. The prayers of the Church for his recovery have been ordered.

A rumor is current in Shanghai that China has begun peace negotiations with Japan. She is reported as being willing to give up Korea and pay a war indemnity. Readers anxious for the exact truth concerning the Eastern war are in a trying position. War correspondents are not allowed within a hundred miles of the scene of operations and rumors are all that can be obtained.

It is reported from German court circles that the marriage of Prince Alix to the Czarewitch is to be postponed on account of the Czar's illness.

Mr. John Burns, the labor leader and member of Parliament, will visit the United States next month as the English Trades-Union Congress' delegate to the Denver Congress of Trades-Unions.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Fourth Quarter.—Lesson IV.

Oct. 28th.—A Paralytic Healed.

Mark ii. 1-12. Commit vss. 9-12.

Golden Text. The Son of man hath power on earth to forgive sins. Mark ii. 10.

I. THE STUDY OF THE LESSON.

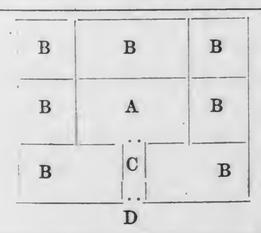
First Step. After the busy Sabbath in Capernaum that we studied about last week, Jesus rose the next morning before day and went into a solitary place to pray (Mark i. 35). Finding Himself in the thick of His Messianic labors and confronted with a sudden popularity, He seeks strength, guidance and refreshment in communion with God. The disciples find Him, and—evidently thinking this is the time for action rather than meditation—say, *All men seek for thee* (Mark i. 36, 37). Instead of returning to Capernaum to build upon this foundation of popular favor, He takes them for a tour of preaching through other cities and villages (Mark i. 38, 39; Luke iv. 42–44). *This is the first preaching tour of Galilee.* He was accompanied by the four disciples. The only incident recorded of this tour is the cleansing of a leper (Mark i. 40–45; Luke v. 12–15). Matthew records the same incident (viii. 2–4) but not in its chronological order. At the end of this tour He returns to Capernaum and when the news gets abroad that He is in the house (or *at home*), the multitudes throng Him again. Then occurs the incident of the lesson. From Matt. ix 1, we might infer that it was just after His return from the other side of the sea and His rejection by the Gergesenes. But that event was really much later than the lesson. Matthew does not follow the order of time and much harm is done by the divisions of chapter, and connecting words that imply such a connection. He begins an entirely new subject with, "And behold." Matt. viii. 1 should be the last verse of chap. vii, finishing the subject of the Sermon on the Mount. Matt. ix. 1 should be the last verse of chap. viii. completing the narrative of the journey across the sea. The cleansing of the leper, and the healing of the paralytic are thus related as distinct topics, with no necessary sequence to what comes immediately before.

Second Step. Master the points of the lesson: The rumor of Jesus' return, vs. 1; the crowd around the house, vs. 2; the preaching of the word, vs. 2; the paralytic and his bearers, vs. 3; their earnestness and resourcefulness, evincing their faith, vss. 4, 5; the gracious greeting, vs. 5; the jealous murmurings, vss. 6, 7; the effective rejoinder, vss. 8–11; the complete vindication, vs. 12.

Third Step. Study points needing explanation with your helps:

Vs. 1. *In the house*, i. e., Simon's, which was now His home.

Vs. 2. *About the door.* If this was a house of the larger oriental pattern, such as the well-to-do (not the *wealthy*, who lived in houses still more elaborate), it was built around a central court, open to the sky, with all the rooms facing *inward* upon the court. A passage way through the body of the house led from the court to the street. In the figure below, A is the court, B B B are the rooms and C the passage way. Jesus would be preaching in the court, the crowd filling the rooms, the court, the passage way and blocking access even to the outer door D, of this passage that was closed only at night.



If, however, this was one of the homes of the very poor, there would be simply two rooms, one opening on the street and the other opening into that, with possibly an upper chamber reached by outside stairs. In that case Jesus was in one of the rooms surrounded by people who also filled the space in front of the door.

Preached the Word. The first time this expression is used in the gospel narrative.

Vs. 3. *One sick of the palsy*, i. e., a paralytic, or one paralyzed—evidently totally so, and entirely helpless.

Vs. 4. *Uncovered....broken it up.* The roof was made thus: A layer of small sticks were laid from rafter to rafter, and these were covered with brush—laid in the other direction; over this was a layer of earth, beaten and rolled hard and smooth. After a rain it was always rolled again. This explains the "grass upon the housetops" of Ps. cxxix 5. *Dug out* is the literal meaning of "broken it up." When they had dug out the earth for a sufficient space, they "uncovered" the rest, i. e., removed the brush and sticks, letting down the man between two of the rafters, which were about three feet apart. If this was one of the better houses described above it was probably the roof of the veranda, or gallery, that ran around three sides of the court, and under which Jesus would probably be standing. If it were one of the poorer houses, it was the roof of the room in which He was.

Vs. 5. *When Jesus saw their faith.* Note that their faith was shown by their *works.*

Son, thy sins be forgiven thee. Paralysis is a type of the condition of the sinner. He is helpless, unable to run the Christian course or walk in the ways of God's commandments. Jesus speaks to him first of pardon, because God must *pardon* us before He *renews* us, and we must be conscious of pardon before we can begin to serve God. Until we know His pardoning love, all service is servile and therefore worthless. The only service He accepts is the service of love, rendered in the spirit of children. So Jesus calls him *Son*, assuring Him of Adoption, and says, *Thy sins are forgiven*, assuring Him of justification, before He performs the miracle that is a type of sanctification. See Catechism, Q. 33, 34, 35.

Vss. 6, 7. The scribes were right in their principle, wrong in its application. Christ's miracles were miracles of Divine power, vindicating His Divine authority. They were intellectually orthodox, but their hearts were not taught of God's Spirit to know His presence.

Vs. 8. *Perceived in his spirit*, something more than quickness of intuition. It was Divine knowledge of the heart (John ii. 24, 25). This is most frequently asserted of Jesus in the Gospels, and even His enemies expected it of Him (Luke vii. 39) if His claims were true.

Vs. 9. *Easier to say.* Jesus does not say that it was easier to forgive than to heal, but the assertion of the power to forgive is easier than the assertion of the power to heal, *because it cannot be tested by results.* But the manisfestation of miraculous powers shows God's presence and co-operation, which proves the man to be owned of God and therefore worthy to be trusted of men. God may give miraculous powers to a mere man, who could not pardon sin. But whatever power is claimed by such a man of miraculous power must be acknowledged, because God is with Him. And when He who is manifestly *from* God claims Divine authority He must be Divine.

Fourth Step. Write out a summary of the lesson embodying these explanations, or others that you accept.

Fifth Step. Study the topic of the lesson in the light of God's Word.

Bringing others to Jesus.

1. Why we should bring them.
   a. Because they are—
      Sinful, vs. 5; Rom. iii. 23.
      Miserable, vs. 3; Rom. ii. 9.
      Helpless, vs. 3, Eph. ii. 1; John vi. 44 and v. 40. Note it is the *will* that is paralyzed by sin.
   b. Because Christ gives—
      Pardon, vss. 5, 10; Acts v. 31.
      Renewing, vss 11, 12; 2 Cor. v. 17.
2. How we may bring them.
   By testimony, John i. 41, 42.
   By example, 1 Thess. i. 6-8.
   By bringing them to the preaching of His word, John iv. 29, 41, 42.
   By prayer, Rom. x. 1; James v. 15; 1 John v. 16.
3. Conditions of success.
   Faith, vs. 5; Matt. xv. 28.
   Perseverance, vs. 4; Gal. vi. 9; Luke xiii. 6-9.
   Resourcefulness, vs. 4. Note that what they could not do in one way they did in another, and compare 1 Cor. ix. 20–22.

Sixth Step. The practical lessons will be learned by a prayerful study of the Bible Reading above.

II. TEACHING THE LESSON.

Place the lesson in its proper time with reference to events intervening since last lesson. Draw from the scholars the story of the lesson making the method used by the men as vivid as possible. Take up the Bible Rading ine the Fifth Step, and impress upon the scholars their need of Jesus to renew and strengthen their wills, and, if Christians, their duty to bring others to Jesus.

Prize Questions.

ANSWERS TO QUESTIONS OF OCT. 4.

105. The other miracles about fish were:
   a. Feeding the 5,000 with two fishes, Matt. xiv. 17-12.
   b. Feeding the 4,000 with a few fishes, Matt. xv. 32–39.
   c. The piece of money in the fish's mouth, Matt. xvii. 27.
   d. The second draught of fishes, John xxi. 6.
106. The other miracles on the sea were:
   a. Stilling the tempest, Matt. viii. 24–27.
   b. Walking on the water with its accompanying circumstances, Matt. xiv. 25, 29, 32; John vi. 21.
107. When He spake in parables, Matt. xiii. 1, 2.

Correct answers have been received as follows:

Isabelle Robeson, 105, 106, 107.
Chas. P. Russell, 105, 106, 107.
Willie Arrowood, 105, 106, 107.
Chas. E. McMillan, 105, 106, 107.
Mary McIntyre, 105, 105, 107.
Robbie McIntyre, 105, 106, 107.
Beatrice T. McEachern,† 105, 106, 107.
Flora C. McNeill, 105, 106.
Bettie Overcash, 105, 106, 107.
Miriam McFadyen, 105,* 106.*
D. R. Johnson, 105, 106, 107.
Katie Monroe, 105, 106, 107.
N. E. Monroe, 105, 106, 107.

*Half-value: only references given.

†The explanatory note last week was intended to apply to this name. Another name was added to the list after the note was printed.

Meetings of Synods.

The Synod of North Carolina will hold its eighty-first annual session in the First Presbyterian church, Greensboro, N. C., on Tuesday, October 23d, 1894, at 7.30 o'clock p. m.

J. ALSTON RAMSAY,
Stated Clerk.

The Synod of North Carolina convenes in the First Presbyterian church of Greensboro on the 23rd of October and it will be Greensboro's pleasure to give you a hearty welcome, and to provide sufficient entertainment for all of you who can come.

It will greatly aid the Committee of Arrangements if you will at once notify the undersigned of your intention to come, and on what day and by which train you expect to arrive. We desire to send to each minister and elder, before he leaves his home, a card assigning him to a home, so that, upon reaching Greensboro, he can go to his place of entertainment, without confusion or delay.

Yours fraternally,
A. M. SCALES,
Ch'm. Committee of Arrangements.

The Committee of Enrollment will meet in the lecture room of the First Presbyterian church, at 4 o'clock p. m., October 23d, 1894.

J. ALSTON RAMSAY,
Chairman.

The Synod of Memphis will meet at Corinth, Miss., Nov. 6th, 1894, 7.30 p. m.

J. D. LESLIE,
Stated Clerk.

The forty-third annual session of the Synod of Arkansas will be held in Batesville beginning on October 23d, 1894, at 7.30 p. m.

R. B. WILLIS,
Stated Clerk.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

In Reidsville, N. C., on Wednesday, Sept. 26th, 1894, after a short illness, Mrs. REBECCA ADELINE DENNY, in the 64th year of her age.

Mrs. Denny was a daughter of Mr. John Harden, and was born in Alamance county, April 6th, 1831. She was married to Mr. John Denny Oct. 29th, 1851, with whom she lived happily until his death, March 11th, 1893. She was the mother of nine children, three of whom are gone before her, and we trust to the home of the blest. She lived to see all her children consistent members of the church, and three of her sons ordained as office bearers in the Presbyterian church.

She made a profession of religion and connected herself with the church in early womanhood, and lived a consistent Christian life unto the end. She was a woman of much business tact and enterprise, with a strong will and great decision of character. She was a faithful and devoted wife, a loving and watchful mother, a kind neighbor, and a true friend. She will be greatly missed by her family and friends, the church and community. But our loss is her eternal gain, for she was to go and be forever with the Lord. In sweet submission and perfect peace, through the Lord Jesus Christ, she passed away and hath entered iuto rest.

"O for the death of those,
Who slumber in the Lord!
O be like theirs my last repose,
Like theirs my last reward!"

PASTOR.

Miss MOLLIE McFARLAND, third daughter of W. H. McFarland, Esq., of Columbus, Polk county, N. C., was married Sept. 2d, 1894, to Robert L. Camp, of Green River, and died Sept. 27th, in the 21st year of her age.

Mrs. Camp was a child of the covenant, and had been for several years a communicant of Sandy Plains church. Within a few days after her marriage, she felt the hand of fatal disease upon her, and spoke repeatedly of her approaching end, expressing always her faith in Christ, and her fearlessness of death. And at last she yielded up her young life without a struggle, and was borne from her bridal chamber to her grave. She was a woman of rare personal beauty, of most affectionate and amiable disposition, and of humble, consistent Christian character. A large circle of devoted friends and relatives mourn with the bereaved family, and with the young husband so soon separated from the wife of his youth. May God bless the stricken households, and comfort them abundantly in this sore trial, enabling them to say in Christian hope and resignation:

"Smile on then, darling, as God wills is best,
We loose our hold,
Constant to give thee to the deeper rest,
The safer fold,
To joy's immortal youth, while we grow old.

Constant the cold and wintry day to bear,
The icy wave,
And know thee in immortal summer there,
Beyond the grave,
Content to give thee to the love that gave."

W. P. McC.

J. LOCHLAND CURRIE, infant son of the lamented Rev. James L. Currie died at the manse in Burlington, N. C., Oct. 8th, 1894, aged seven weeks and three days. The widowed mother who less than three months ago was bereft of a devoted husband, is again called to pass through the deep waters of affliction. The little one has gone to the father, and the mother is left to weep with the other children, but the Master is with them all, and assures us that "all things work together for good to them that love God."

At his residence in Richmond county, in the vicinity of Old Hundred, on Sept. 29th, after a brief illness, Mr. M. D. McNEILL, aged 73 years.

Our deceased friend commanded the utmost confidence and good will, of all who knew him; consequently unfeigned sorrow was felt throughout the entire community, as the sad and unexpected intelligence of his death passed from neighbor to neighbor. Although somewhat indisposed for a few days, yet even his family did not regard him as dangerously ill until the day before his death. Verily we know not what sorrow and sadness even a day may bring forth.

"Help Lord; for the godly man ceaseth; for the faithful fail from among the children of men." Truly in the death of our departed friend, a godly and faithful man has been removed from the family circle, from the church, and from the community, and one that will sadly be missed by all.

In the family, he was a fond and loving husband, and a most tender and affectionate father. In the church, he was an earnest and faithful worker, deeply interested in the building up of the Master's kingdom; "an Israelite indeed, in whom was no guile."

In his community, and county as well, he was an honored and very highly esteemed citizen. His was a character beyond reproach. In middle life he joined Laurel Hill Presbyterian church, of which he remained a consistent and devoted member, until his work on earth being finished, he was called by the Master, "to the General Assembly and Church of the first born above."

"Servant of Christ well done;
Rest from thy loved employ,
The battle fought the victory won,
Enter thy Master's joy."

Tribute of Respect.

WHEREAS, It hath pleased our kind, loving Heavenly Father in His inscrutable wisdom to remove from our midst by death our esteemed and much loved brother, Capt. M. D. McNEILL, and called him as we believe and trust to a home of rest in the bright mansions above, prepared by the dear Saviour he so much loved to honor in his long Christian life; therefore

Resolved 1st. That we, the Aberdeen Sabbath-school, of which he was an honored member and faithful teacher, bow in meek and humble submission to this dispensation of divine wisdom and goodness, and say, "Thy will be done."

Resolved 2d. That while we deeply mourn this loss to us, and shall miss him in the church as teacher, friend and neighbor, still we weep not as if he had died without hope.

Resolved 3d. That we extend to his bereaved family our Christian sympathy in this hour of great trial and grief to them.

Resolved 4th. That a copy of these resolutions be sent to the Laurinburg Exchange and the N. C. PRESBYTERIAN with a request that they publish.

A. H. McDONALD,
D. F. McNEILL,
D. G. WOODARD,
REBECCA WRIGHT,
MARY F. CARTER,
Committee.

Tribute of Respect.

The following resolutions were adopted by the Presbyterian Sabbath-school of North Wilkesboro, Oct. 7th, 1894:

WHEREAS, In the holy and wise providence of God, death has taken from our church and Sabbbath-school one of our most consistent members, and valuable officers, Mr. J. WADE BARBER, therefore be it

Resolved 1st. That, having by his faithfulness in the discharge of his duties, and his exemplary Christian deportment, won our love and respect, and given a worthy example to our school, we deeply feel *our* loss in his death; but would strive to submit to the will of "Him who doeth all things well," and believe that *our loss* is the eternal *gain* of our departed friend.

2nd. That we unite with the church, in extending to the bereaved family our sincere sympathy in their sorrow, and in praying that the God of all comfort may abide with them.

MISS M. E. BOUCHELL,
J. R. FINLEY,
Committee.

WILMINGTON MARKET,

FOR

WEEK ENDING, OCT. 17, 1894.

SPIRITS TURPENTINE: Has ruled steady at 25 cents throughout the week.

ROSIN: Strained 90 cents and Good Strained 95 cents throughout.

TAR: Receipts taken day by day at $1.15.

CRUDE TURPENTINE: Opened at $1.00 for Hard $1.60 for Soft and $1.90 for Virgin, since declined to $1.50 for Soft and $1.70 for Virgin.

COTTON: On Thursday 11th, 5¼ cents, Friday, 5 11-16; since 5½ cents.

TIMBER: Very little coming in. All grades are selling at good prices and prospect is good for high prices through fall and winter. Best grades bring $7.50@$10—others $6 to $7, say $1.50 more than same grades brought last season.

Union Theological Seminary

HAMPDEN-SIDNEY, VA.

The session of 1894–'95 opens Sept. 5th, 1894.

FACULTY:

Walter W. Moore, D. D., LL.D., McCormick Professor of the Hebrew Language and Literature.

Charles C. Hersman, D. D., LL.D., Henry Young Professor of Biblical Literature and Interpretation of the New Testament.

Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

Clement R. Vaughan, D. D., Professor of Systematic Theology.

For catalogues, or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va.

For information as to rooms, &c., apply to Dr. Hersman, Intendant, Hampden Sidney Virginia.

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XANTHINE!
PROF. HERTZ GREAT GERMAN
HAIR RESTORATIVE

It restores gray hair to its natural color produces a rapid and luxurious growth eradicates scurf and dandruff; prevents the hair from falling out, and causes it to grow on

THIN AND BALD PLACES.

The highest testimonials of its merits are given.

[From Rev. W. W. Bennett, D. D., President of Randolph Macon College.]

I tried the Xanthine and found it to be all it claims in restoring the hair to its natural color and removing dandruff.

W. W. BENNETT.

[From Rev. Chas. H. Read, D. D., Pastor Grace St. Presbyterian church, Richmond, Va.]

For several years I have used no other hair dressing than the Xanthine. It has, in my experience, accomplished all that is claimed for it as a wholesome preserver and restorer of the natural color of the hair, and a thorough preventive of dandruff.

CHARLES H. READ.

For sale by all druggists. Price, $1 a bottle
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XANTHINE CO., Richmond, Va.

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THAT OUR BRAND OF FLOUR,

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THE SAVANNAH MORNING NEWS

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It gives more real reading and news matter than any other paper in the South. It is not the organ of political cranks or personal favorites, but of pure democracy; of low tariff and sound currency, and of the economial administration of the State and federal governments.

It is independent in all things, and does not change its views through fear of losing a few subscribers by advocating what it knows to be right.

Daily, every day in the year (335 papers), $10: 6 months $5; 3 months $2.50; 1 month $1; 1 week 25 cents. Daily, without Sunday News, 1 year $9; 6 months, $4.50; 3 months, $2.25.

The Presbyterian.

FOR THE FAMILY.

HOME.

Oh, home! God's temple, sacred, fair,
When sheltered by the wing of prayer;
Love dwells within thy calm, and will
With whitest peace thy borders fill.

Oh, garden! in thy hallowed soil
Prayer-warmed, tear-sown, 'tis sweet to toil;
Each little tear-dropped seed finds root,
And bears the germ of heavenly fruit.

Oh, school! where tender minds receive.
The highest culture earth can give;—
To educate a soul! great God,
What grander work can earth afford?

Oh, sanctuary! altar, where
We bear ourselves aloft in prayer;
Where garments stained are made like fleece,
Blood-washed by Him, the Prince of peace!

Oh, heavenly home! where, free from sin,
From vain regrets and earth's fierce din,
The ransomed soul shall know its power—
The bud shall find its perfect flower.

—*Good Housekeeping.*

Two Incidents.

A western paper recently invited prominent surviving officers of the Union and Confederate armies to give in its columns an account of the bravest act which fell under their notice during the Civil War.

Colonel T. W. Higginson in reply tells the story of a supper party which was given at Beaufort, South Carolina, and to which Dr. Thomas Miner, an assistant surgeon in his regiment with other young subalterns were invited. Wine and other liquors circulated freely. The supper lasted until after midnight, and the fun grew boisterous. Stories were told, songs were sung, to which the men in their sober moments would have blushed to listen.

Dr. Miner, a slight, boyish young fellow, did not drink. When he and others rose to go they were stopped and told that they must first either sing a song, tell a story or give a toast. Miner glanced around the cirle of flushed, excited faces, and said quietly:

"Gentlemen, I cannot sing a song or tell a story, but I will give you a toast. I will drink it in water. You shall drink as you please. It is—'Our mothers.'"

There was not, the narrator states, an atom of priggishness or self-consciousness in his manner. The shot told. The party soon after broke up, and three of the older men, all of higher rank than himself, came the next day to thank the young man for the simplicity and courage of his rebuke.

This act Colonel Higginson justly says required more courage than to ride up to the cannon's mouth.

A general who had served through the war, and was distinguished for his bravery, was asked by his daughter at what time in his life his courage was most severely tested. After a moment's thought he said, smiling:

"Not at the storming of any fort, or in any battle-field. As a boy I secured a job of work with a grocer. I was very poor. The place was obtained with great difficulty.

The day I began work, the shopkeeper showed me a row of boxes and barrels which contained damaged and stale sugar, flour and fruit. These he ordered me to 'get off' upon children or customers who were too ignorant to know that the goods were inferior."

At a reduced price?" I asked.

"Certainly not," he replied, turning away.

During the next quarter of an hour my courage was put to what I think was the hardest test of my life. I did the right thing I am glad to say. I went to him and told him I could not make dishonest sales. I also added what I thought a fine argument, that the boy who cheated his cutomers would probably cheat him. It did not convince him, however. He turned me out of the shop then and there. A month later an old friend of my father's secured me an appointment a t West Point.

"Yes," he added thoughtfully, "it was much easier to face a battery than that ugly little grocer."

We do not need a civil war nor a sinking ship to give us the chances to be brave. They come to us in every day life. The applause and promotion do not come, but God is a sure wage-payer. *Youth's Companion.*

Things Useful.

Orange Salad.—Peel the oranges, prick them with a fork in several places, and soak in cold water, put them in a preserving-pan with boiling-water and some shavings of the orange-peel; boil for ten minutes, plunge them into cold water, put sufficient refined syrup into the preserving-pan to cover the oranges; which drain well and boil in the syrup, without the peel, until quite thick. Take off the fire, pour the syrup and oranges into a deep dish; cut the fruit into quarters when cold, place in a dish with the shavings in the center, and pour the syrup over them.

Creamed Oysters.—Put twenty-five oysters in a double boiler for ten minutes, or until the gills curl. Drain them and save one gill of liquor. Put two ounces of good, sweet butter into a saucepan; when melted, add two even tablespoonsful of flour, mix without browning; add one gill of *cream* and the gill of oyster liquor; stir constantly until it boils, add a half tespoonful of salt, a dash of white pepper and the oysters. When very hot, serve.

How to Remove Stains from the Hands.—Berry stains or stains caused by acid fruit on the hands may be easily removed in the following manner: Wash the hands in cold water until they are as clean as possible; wipe them only partially, leaving them moist. Strike a match (not sulphur) at once and encircle it with the hands so that they will catch the smoke, when the stains will immediate disappear.

How to Clean Chamois Leather.—Rub plenty of soft soap into the leather and put it to soak in a solution of weak soda and warm water for two hours; then rub until it is clean. Rinse it in a weak solution of soda and yellow soap in warm water. Wring the leather out well in a rough towel and dry it quickly; then pull it and brush it well.

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—Doctor Pierce's Pleasant Pellets. They're so tiny, so easily taken, so easy and natural in the way they act—no disturbance, no unpleasantness, no reaction afterward. They're made of nothing but refined and concentrated vegetable extracts—sugar-coated. One of them at a dose is a corrective, a regulator, a gentle laxative.

When you feel "a touch of biliousness" or indigestion, take one of these little Pellets. They go right to the spot.

They absolutely and permanently *cure* Constipation, Sour Stomach, Dizziness, Sick or Bilious Headaches, and every derangement of the liver, stomach, and bowels.

Almost never does Dr. Sage's Catarrh Remedy fail to cure the very worst cases of chronic Catarrh. You can judge of the chances of it from the makers' offer. They'll *guarantee* it in every case.

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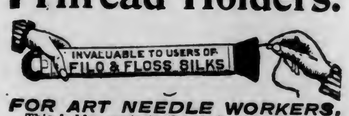
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HOW TWO LITTLE BOYS MADE MISSIONARY MONEY.



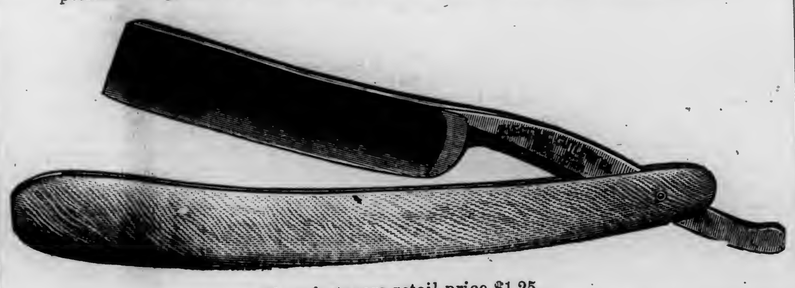
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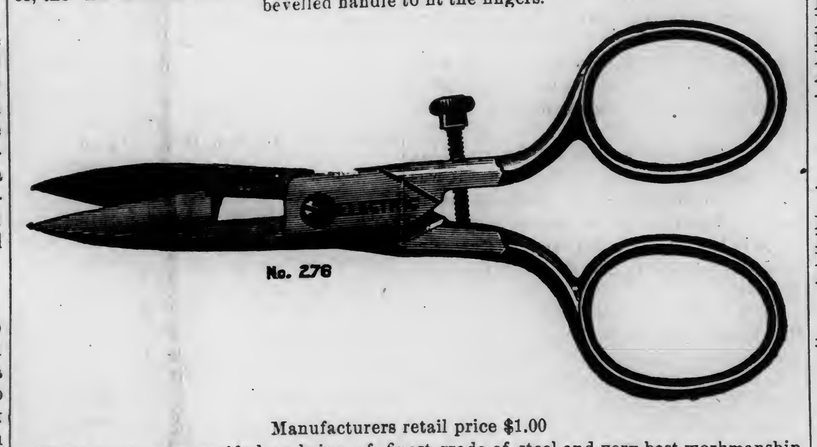
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In addition to the offers made elsewhere—to which we invite attention—we now offer to any one sending us a new subscriber, with $2.00, cash, the "Electric" razor, hollow ground polished tang, black rubber handle, white tip, put up in gold embossed case.



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Condensed Schedule.

TRAINS GOING SOUTH.

Dated July 8, '94.	No. 23 Daily.	No. 35 Daily.		No. 41. Daily.
	A. M.	P. M.	.....	A. M.
Lv Weldon.....	11 52	9 27	.....	
ArR Mount.....	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro.....	2 40	.....	.....	.....
Le Tarboro.....	12 25	.....	.....	.....
	P. M.	P. M.		.....
LvR Mount.....	1 02	10 20	.....	6 00
Lv Wilson.....	2 08	11 01	.....	.....
Lv Selma.....	2 58	.....	.....	.....
Lv F'y'ville.. ...	4 35	12 51	.....	.....
ArFlorence.....	7 25	3 00	.....	.....

	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson.....	2 18	.....	.....	6 35
LvGoldsboro....	3 05	.....	.....	7 20
LvM'gnolia.....	4 16	.....	.....	8 29
Ar Wilm'tn.....	5 50	.....	.....	10 00

TRAINS GOING NORTH.

Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.		P. M.	.....
LvFlorence.....	7 30	.....	7 25	.....
Lv F'y'ville.....	10 25	.....	9 30	.....
Lv Selma.....	12 08	.....	.....	.....
Ar Wilson.....	1 00	.....	11 27	.....

	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn.....	9 00	.....	.....	7 00
LvM'gnolia.....	10 40	.....	.....	8 33
LvGoldsbo'.....	11 55	.....	.....	9 40
Ar Wilson.....	12 40	.....	.....	10 27

	No. 78 Daily.		No. 32. Daily.	
	P M	.....	P. M.	P. M.
Lv Wilson.....	1 10	.....	11 27	10 32
ArR Mount.....	2 13	.....	12 05	11 15
Ar Tarboro.....	2 40	.....	.....	.....
Lv Tarboro.....	12 25	.....	.....	.....
LvR Mount.....	2 13	.....	12 05	.....
Ar Weldon.....	3 19	.....	12 58	.....
	P. M.	.....	A. M.	.....

†Daily except Monday. ‡Daily except Sunday.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 09 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R.R leave Latta 6 50 p.m. arrive Dunbar 8 00 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m Returning leaves Clinton at 7 20 p m, connecting at Warsaw with main line trains,

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

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"Just as I am," thine own to be,
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To consecrate myself to thee,
O Jesus Christ, I come!

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve thee with all my might,
Therefore to thee I come.

"Just as I am," young, strong, and free,
To be the best that I can be
For truth, and righteousness, and thee,
Lord of my life, I come.

With many dreams of fame and gold,
Success and joy to make me bold;
But dearer still my faith to hold,
For my whole life, I come.

And for thy sake to win renown,
And then to take my victor's crown,
And at thy feet to cast it down,
O, Master, Lord, I come.

—*Marianne Farningham.*

The Boy Who Dared to Be a Daniel.

BY S. JENNIE SMITH.

Sunday-school was dismissed and the children were going, some in one direction, some in another, to their homes. The majority of them were chatting merrily of the proposed strawberry festival, but one little fellow seemed to be engrossed with more serious thoughts. He was alone and apparently unconscious of the nearness of his companions until a lad about his own age joined him and inquired, "Say, Ralph, what are you thinking of? You look as wise as an owl."

"I should hope I was a little bit wiser than a bird," answered Ralph, with a smile. "But I was just awondering, Ned, if I could be brave enough to go into the lion's den like Daniel did. I wouldn't like to stop praying to God, but it would be pretty hard to make up your mind to face a lot of lions."

"Yes, indeed, but then father says that we don't need grace to do those hard things until we are called upon to do them, and then if we ask God, He will give us the strength we require. All we've got to do is to attend to the duty nearest us, and seek for strength for that."

Ned was the minister's son and had enjoyed many an instructive talk with his kind father.

"He says, too, that we are often called upon to face other kinds of lions in this life, if we persist as we ought in doing the right. But here we part, Ralph, good-by," and the boy turned off into a side road, leaving Ralph again alone.

Ralph's way led through a quiet country lane, for his home was beyond the village where nearly all of his companions lived.

"Well, I won't have to go into the lion's den to-day," he said to himself, as he sauntered along; "and when I do I guess God will give me the strength," and with this thought a gayer frame of mind came to him. "But it must be grand to be a Daniel."

Just then two large boys crept stealthily from the bushes that lined one side of the road and looked anxiously around. "Say, John, there's Ralph," one of them muttered. "He'll tell we didn't go to Sunday-school. Let's frighten him into promising not to."

"Hello!" cried John, in a loud voice.

Ralph turned and was surprised to see his brothers approaching him.

"Going home?" one of them asked.

"Why, yes, Tom, ain't you?"

"No, not yet; and if any one inquires where we are, just mention that we've been to Sunday-school and will be home soon."

Ralph's eyes opened wide in astonishment. "But you didn't go to Sunday-school," he replied, "because your teacher came and asked me where you were, and I told her I didn't know; I thought you were coming."

"Well, it isn't any of your business whether we went or not," growled John. "All you've got to do is to say we were there if you're asked."

"I can't tell a lie about it, can I?"

"Yes, you can, if you just make up your mind to do it."

"But I won't tell a lie about it," said Ralph, sturdily.

"No, I suppose you'd rather get your brothers in a scrape. You know what will happen if we're found out."

Ralph hesitated. He was an affectionate child and disliked to see anybody in trouble, especially his own brothers, but he had a very decided opinion that he was in the right, and therefore concluded to speak the truth at all hazards.

"I'm just as sorry as I can be," he returned, sadly, "and I'll beg papa to forgive you and say I know you won't ever do it again, but if they ask me I can't tell a lie about it."

"You won't, eh, little saint?" cried John, angrily, grabbing his brother's arm: "Now just promise to do as we say or we'll pitch you into that deep pond over there."

Ralph was too young to realize that this was only an idle threat, and he was very much frightened, yet in that moment of terror the thought of Daniel in the lion's den flashed throught his mind and gave him the strength that he had not dared to hope for. He saw in an instant that he had come to his temptation and his den of lions, and he felt that as God had protected Daniel in that far-away time, He would now protect him. Ralph had never learned to swim and he was in fear of the big frogs and other creatures that inhabit ponds, but he did not flinch; with a boldness that surprised even himself, he looked steadily at his brother and replied, "You cannot frighten me into doing that wrong thing. I will not pray to the image of falsehood that you have set up."

It was now his brothers' turn to be astonished. They had never thought of Ralph as anything but a timid, little boy who could be overcome by the slightest threat, and for a moment they were at a loss what to say. Of course, Ralph was merely repeating some of his teacher's words, but they were not aware of that fact, and consequently wondered at his remarks. Finally John managed to stammer, "Do—do you want to go in that pond?"

"No manner of hurt was found upon him because he believed in his God," continued Ralph, with his mind still on his Sunday-school; "God delivers His faithful ones in time of trouble."

Turning away, John was about to walk off, but Tom detained him. "Wait a moment, John," he said, and then the others noticed that there were tears in his eyes. "I want to tell my brave little brother that I honor him for sticking to the truth. As for me, I shall confess to father, and promise not to repeat the the offence."

"I am with you," John replied. "Come Ralph, we'll go together now and hereafter. We need never be afraid to go where a Daniel leads."—*Christian Intelligencer.*

The Garden of God.

The sweet young sister of a little boy was dying. The child had heard that if one could secure but a single leaf from the Tree of Life, which grew in the Garden of God, every illness could be healed. No one had dared to attempt the quest, however, for the way was hard, and a great Angel guarded the gate of the garden against mortals. The child loved his suffering sister so well that he resolved to find the garden, and plead with the Angel for the healing leaf. So over rock and moor and hill he went, until in the golden sunset the beautiful gate appeared, and he tearfully made his request to the angelic sentinel.

"None can enter this garden," replied the Angel, "but those children for whom the King has sent, and he has not called for you."

"But one leaf," pleaded the child, "one little leaf to heal my sister! The King will not be angry. He cannot wish that my sister should suffer so, and die, and leave me all alone. Have pity, great Angel, and hear my prayer."

The Angel looked down on the little suppliant, with deep love and pity, and said: "The King has sent my brother, the Angel of Death, to bring your sister to himself. If you are allowed to keep her, will you promise to see that she shall never again lie tossing on a sick bed in pain?"

"How can I?" said the wondering child. Not even the wisest physicians can keep us from pain always."

"Then will you promise me that she shall never be unhappy? Nor do wrong? Nor suffer sorrow? Nor be cold, or hungry or tired? Nor be spoken to or treated harshly?" asked the Angel.

"Not if I can help it," answered the child bravely. "But perhaps not even I could always make her happy."

"Then," replied the Angel, tenderly, "the world where you must keep her must be a sad place. Now I will open the gate, just a little, and you may look into the garden for a momemt, and then, if you still wish it, I will myself ask the King for a leaf from the Tree of Life, to heal your sister."

And the astonished child looked in where grew the living Tree, and where flowed the crystal river, and where stood the bright mansions, and where walked and talked immortal children under a light more beautiful than that of the sun and with friends more loving than those of earth, and where love and blessing reigned forever. He looked, until his eyes widened in surprise and glowed with joy, and turning to the Angel he said, softly:

"I will not ask for the leaf now. There is no place so beautiful as this; there is no friend so kind as the Angel of Death. I wish he would take me too."

So the child turned back under the stars which shone like celestial eyes upon him. And as he went a ray of holy light fell upon his path, and wonderful music, such as he had never before heard, filled his ears, and he knew that the golden gate had opened to receive his sister. And it was so that when he saw her silent form upon her little bed at home, he was comforted.—"*The Ministry of Bereavement.*"

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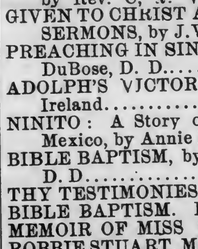
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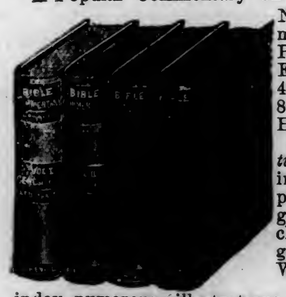
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Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 '
Leave Climax	1.46p.m
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday
Leave Mt. Airy	9.45a.m
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.35a.m
LeaveMaxton	8.38 "
Lcave Red Springs	8.50 "
Leave Hope Mills	9.45 "
Arrive Fayetteville	10.05 "

SOUTH BOUND	No. 3. Daily ex Sunday.
Leave Fayetteville	4.46p.m
Leave Hope Mills	5.05 "
Leave Red Springs	5.48 "
Leave Maxton	6.20 "
Arrive Bennettsville	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m
Leave Climax	8.40 "
Arrive Greensboro	9.25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

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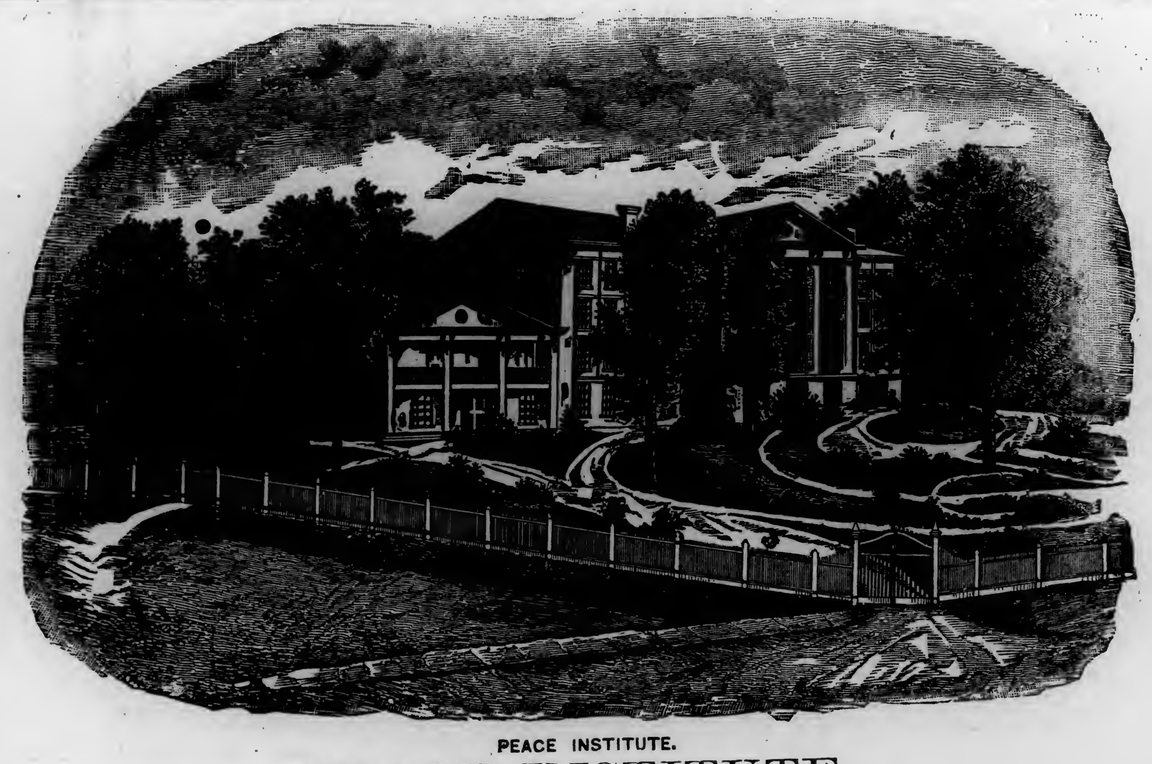
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	P. M.		
Leave Wilmington	*3 40		
Leave Marion	6 31		
Arrive Florence	7 10		
	P. M.	A. M.	
Leave Florence	*7 35	* 3 15	
Arrive Sumter	8 46	4 21	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 48	*10 00	
Arrive Columbia	10 10	11 20	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m

TRAINS GOING NORTH.

	No. 56	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 53	5 50	
		No. 50	
	A. M.	P. M.	
Leave Sumter	5 55	* 5 55	
Arrive Florence	7 10		
		7 05	
	A M.		
Leave Florence	*7 40		
Leave Marion	8 23		
Arrive Wilmington	11 10		

*Daily. †Daily except Sunday.

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CHILDREN OF THE COVENANT.*

A SERMON PUBLISHED BY REQUEST OF MONTGOMERY PRESBYTERY.

Ps 103: 17, 18. "And His righteousness unto children's children to such as keep His covenant."

It has pleased Almighty God, in the performance of His sovereign purpose of saving sinners, to make a series of covenants with men. Thus when Abram was called out from the gathering night of heathenism, to receive the light of revelation and to become the father of the faithful, not only was he encouraged by the divine promises; but God made with him a solemn covenant, saying, "I will establish My covenant between Me and thee and thy seed after thee." And at Sinai when the law was given by Moses, and Israel was acknowledged as the chosen people of Jehovah, Moses was commanded to make a covenant with the people in God's name, and to ratify it with sacrifices and the sprinkling of blood.

Also, the Christian dispensation; under which we live, is called a covenant. Jesus is said to be (Heb. 12: 24) "the Mediator of the new covenant," and His blood is called "the blood of the everlasting covenant." And the Saviour, as he gave the cup to the disciples, at the first celebration of the Lord's Supper, said to them: "This cup is the *new covenant* in My blood." For thus the Revised Version renders His words "ἡ καινὴ διαθήκη;" and it is a matter of regret that the same Greek phrase. when used as the title of the later Scriptures, is rendered New Testament, rather than New Covenant, which is the usual meaning of the words.

David, in our text, does not specify which covenant he refers to. Nor was there need that he should do so. *For the covenants are really one, and the recognition of the children is common to them all.* So important are these two statements, that we will pause here to establish them.

Firstly, the covenants with Abraham, with Israel, and with the Church of Jesus Christ, are really one and the same. Moses, at Sinai, said to the assembled people: "Ye stand this day all of you before the Lord your God, your little ones and your wives, and the stranger that is in thy camp, that He may establish thee this day for a people unto Himself * * * *as He hath sworn unto thy fathers, to Abraham,* to Isaac and to Jacob."

In like manner, the New Covenant is declared to be in fulfilment of this same covenant, made, long before, with Abraham; and is new only in the fuller revelation of God's salvation, and in the stronger assurances of his love. Thus, Zacharias filled with the Holy Ghost, declared that the incarnation of Jesus was "to perform the mercy promised to our fathers, to remember His holy covenant, the oath which He swore to our father Abraham." (Luke 1: 73.) And the Apostle Paul, writing to the converted heathen of Galatia, assures them that the Gospel brought to them, the very blessings that were pledged to Abraham and his seed. "Christ," writes he, "hath redeemed us from the curse of the law, that the blessing of Abraham might come on the Gentiles through Jesus Christ," * * * * "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Having shown that the covenants are the same, in as much as they are successive declarations of the same purpose of love, let us consider the second statement, that in every dispensation of grace, the children of God's people are included in the covenant, and are entitled to the sign and soul of membership. This is not questioned, so far as I know, with regard to the Abrahamic covenant, or the national covenant at Sinai. God said to Abraham, "I will be a God to thee and to thy seed after thee;" and it was commanded that male infants should receive the sign of this covenant, when eight days old. At Sinai, also, the children were remembered. God's purpose included them, for He said to Moses, "Oh that there were such a heart in them that they would keep all My commandments always, that it might be well with them, and with their children forever." And, accordingly, the little ones stood beside their parents when the covenant was ratified, and along with their parents received the rite of baptism, when Moses "sprinkled all the people."

When, however, we come to consider the new covenant,—the Christian dispensation, under which we live, we find that the right of the children to the seal of the covenant is strenuously denied. The doctrine of *Believer's Baptism* is advanced to their exclusion. Personal belief in Jesus, it is urged, is the only Scriptural ground of admission to the Church, and therefore, the little ones must remain outside until they are believers.

So urgently has this point been pressed upon the attention of the churches, that a one-sided view of the Truth has resulted, and some important teachings of the Bible have been obscured. Not long ago, a visitor to one of the Sunday-schools in Richmond was requested to make an address to the children; and, in the course of his remarks, he asked that one of the scholars would give him a verse of Scripture, which told the way of salvation. Promptly some one replied, "Believe on the Lord Jesus Christ and thou shalt be saved." But the visitor answered, "No, you have not given the verse correctly. Can any one else give me a verse, that tells how we must be saved?" There was a pause, and then a teacher said, "I know no better verse than the one that has been given." But still the speaker shook his head, and expressed surprise that a teacher should not see wherein lay the defect, and now the venerable pastor came to the rescue, saying: "This matter is too serious for jesting. What better answer could be given?" And still the speaker was unabashed, and asked the pastor to turn to the sixteenth chapter of Acts, and read the verse as it is written there. And opening the Bible, the old pastor turned to the place, and slowly read aloud, "And they said, believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house.*"

The significance of this latter clause is often overlooked. It seems to recognize the covenant-relation of the children, as, in like manner, the Saviour, when Zacchaeus had declared his penitence, was mindful of the covenant, and said, "This day is salvation come *unto this house*, forsomuch as he also is a son of Abraham."

So far from the Scriptures teaching the doctrine of Believer's Baptism, they declare plainly that the children of a believing parent are *holy*, and record for our example the baptism of the household, when the father or the mother becomes a Christian.

Now let us go back and learn from the prophet Malachi the purpose of God in ordaining the marriage relation. Mankind might have cohabited promiscuously like the brutes, or a man might have been given many wives, or woman, many husbands. But God ordained the marriage of one man to one woman, and this he did for a specific purpose. Malachi, rebuking the Jews for their adulteries, refers to the original appointment of marriage; and, speaking of the creation of Eve, goes on to say, "And did he not make one, although he had the residue of the Spirit? And wherefore one? That he might seek a godly seed." The family therefore is a sacred institution ordained of God for the raising of a godly seed, and accordingly his covenants embrace the children also.

There is one passage in the Bible which teaches positively that the children of a believing father and mother are included in the covenant, and are members of the Church of Christ. This passage to which I ask your attention, is the fourteenth verse of the 7th chapter of 1st Corinthians. Paul is there dealing with the relation of husband and wife, when one of them is a Christian, and the other is still a heathen. The law of Moses expressly forbade the marriage of God's people with the heathen Canaanites, (Deut. 7: 2–4), and, under this law, Ezra required the Jew who had married a heathen woman to put her away, and even to send away the children with their mother. Therefore it is not surprising that some of the Christian Jews should incline to the opinion that a Christian ought not to continue the marriage relation with a heathen. This question Paul settles by adducing the acknowledged fact that the children of such marriages were *holy*. "If any brother have a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman that hath a husband that believeth not, if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, *but now are they holy.*" This word "holy" has a clearly defined meaning, in the Bible, of consecrated to God. Thus, Israel is called a holy people, and all the vessels used in God's service are holy. In the New Testament the word is used about fifty-six times, and is the distinctive appellation of the members of the Church, as those who were devoted to the Lord. Therefore, when Paul declares that the child of a believing parent is holy, he must mean that the child is dedicated to God or in covenant relation to Him. No other sensible interpretation of this passage has ever come under my notice. And, bearing in mind that the children of a believer are holy, how appropriately, when Lydia's heart was opened to receive the truth, Paul baptized her *"and her household."* And when the jailer was converted, he was baptized *"and all his."*

Perplexity sometimes arises from ignorance of the distinction which the Bible makes between the Visible Church and the Invisible. Our confession states this clearly: "The Visible Church consists of all those throughout the world that profess the true religion, and of their children; and is the house and family of God." "The Invisible Church, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse or body, the fullness of Him that filleth all in all."

Into the Invisible Church are received those only who are called of the Spirit, and renewed. But of the Visible Church, the children always have been and still are members.

Thus the family is seen to be a sacred institution ordained of God for the raising of a godly seed and the little ones of pious parents are *holy*, and have a right to baptism, the sign and seal of the new covenant.

Every godly father and mother can sympathize with the yearning cry of Abraham: "Oh that Ishmael might stand before God!" For, just in proportion as we grow in grace and appreciate the preciousness of salvation, our longings grow intenser for the salvation of the children we have brought into the world, and our dread of sin grows stronger. The favor of God, pledged to the children of the covenant, is very precious to the parent's heart. In the Psalm from which the text is taken, the contemplation of this goodness rouses the heart of David to an ecstasy of praise. The 103d Psalm contains no petition nor complaint.

Elsewhere David bemoans his sins and sorrows; in other psalms he confesses his sins, and pleads for mercy; but here he soars aloft in an unbroken hymn of praise. Beginning with personal mercies, he calls upon his soul, and all that is within him, to bless the Lord for health and strength and comfort. Then rising higher, he mentions the goodness of God to his people, in "making known his ways unto Moses, his acts unto the children of Israel," and praises God for his pardoning love, so full and tender. And next, he dwells upon frailty and shortness of human life, and praises God that "his mercy is from everlasting to everlasting, and his righteousnese unto children's children to such as keep his covenant." And then as if the swelling notes of praise were too exalted for human lips, he calls upon the heavenly hosts to take up the theme: "Bless the Lord, ye his angels that excel in strength. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure." Evidently the Psalmist regarded this goodness of the Lord to the little ones as one of his greatest mercies to mankind. Do we appreciate it as we should?

Of course, the covenant has its responsibilities and duties. God said of Abraham: "I know him, that he will command his children and his household after him, to keep the way of the Lord, that the Lord may bring upon Abraham that which he hath spoken of him." In the covenant at Sinai, Israel was commanded to teach God's Word diligently to their children: "Thou shalt speak of them as thou sittest in thine house, and as thou walkest by the way, and as thou liest down, and as thou risest up." And in the new covenant, parents are commanded to "train up their children in the nurture and admonition of the Lord." Thus family worship is felt to be a sacred obligation, a becoming recognition of the covenant. The religious training of the little ones is an imperative duty, which may not be left to teachers in the Sunday-school, for God has laid it upon the father and the mother. The presenting our children for baptism is obedience to the requirement of God in his covenant.

In the last two verses of the Old Testament, Malachi predicts that God will send Elijah before the great and terrible day of the Lord, "and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers," lest God "smite the earth with a curse." And in the beginning of the New Testament, this prophecy is taken up again by the angel Gabriel, who says to Zacharias concerning John, "He shall go in the spirit and power of Elias, to turn the hearts of the fathers to the children; to make ready a people prepared for the coming of the Lord." The commentators give wild and fanciful interpretations of these verses; but the simple, obvious meaning is, that John should come in the power and spirit of Elijah to bring about a great revival of religion, which should be characterized on the one hand by a realization of parental responsibility and deep concern for the salvation of the children; and on the other by a meek and reverent acceptance of instruction and guidance.

The decay of family religion is a very dangerous and reprehensible feature of the Church to-day; and I have therefore selected this topic for the doctrinal discourse, with the prayer that God will bless my words to arousing Christians to the appreciation of the covenant and to a sense of their parental responsibilities.

*Preached by Rev. J. M. Rawlings, Sept. 21st, 1894, during the meeting of Presbytery at Rocky Mount, Va.

The Business Manager of this paper would like, were not the demands of space so pressing, to give some notes of a recent trip to the Presbyteries of Fayetteville and Mecklenburg. He can only here, return thanks of the editor and himself, for the kindness extended by the members of the Presbyteries, and to the writer personally, the appreciation expressed of the services of the N. C. Presbyterian and to the kind invitation to visit the churches, with the promise of all practicable aid in extending the circulation of the paper.

We invite attention to the gratifying commendation of the N. C. Presbyterian by Mecklenburg Presbytery, to be found on fourth page.

INK SPOTS.

Yes, we have all realized it, and felt its sadness too, as we have gone back to childhood's home, and said, "'Fairoaks' is ours no longer"—"He passed over the old familiar bridge, heard that well remembered sound of waters beneath, and saw his own cottage of Fairoaks among the trees. How clear the night was; how keen the stars shone; how ceaseless the rush of the flowing waters; the old home trees whispered, and waved gently their dark heads and branches over the cottage roof—yonder in the faint star light glimmer, was the terrace where as a boy he walked of summer evenings, ardent and truthful, unspotted, untried, ignorant of doubts or passions; sheltered as yet from the world's contaminations in the pure and anxious bosom of love."

But we can say—"non omnia terrae obruta—vivit amor, vivit dolor; *ora dulcia negatur conspicere;* at *flere* et *meminisse relictum est.*"

* * *

Perhaps these are the most beautiful lines in all Latin poetry; the description of sea waves under early morning light, stirred by morning breezes. They are from Catullus—

"Hic flatu placidum mare matutino
Horrificans Zephyrus proclivas incitat undas,
Aurora exoriente vagi sub limina solis,
Quare tarde primum clementi flamine pulsae
Proceedunt leviter resonant plangore eachinni
Post vento crescente magis magis increbescunt
Purpureaque procul nantes ab luce refulgent."

Among many translations of them, Martin has given the most beautiful—

"As, when at early dawn the western breeze
Into a ripple *breaks the slumbering seas,*
Which gently stirr'd more slowly on at first,
And into gurglings low of laughter burst;
Anon as fresher blows the rising blast,
The waves crowd onwards, faster and more fast,
Floating away till they are lost to sight
Beneath the glow of the empurpled light."

* * *

Coleridge says "after vainly searching in classic authors for the line so often quoted,

"Tempora mutantur nos et muamur in illis,"

I learned from Mr. Donaldson that it belongs to *no* classic author, which might be known from its Latinity, and that probably it is a colloquial saying formed into an hexameter verse."

* * *

Dr. Bushnell, when well, abounded in life and action. He once preached a sermon on "The Employments of Heaven," a weary, hard-working woman was heard to say when the service closed, "Well if Heaven is such a place for work I don't care to go there; I hoped I should rest." Dr. B. said as his strength began to fail, the thought of rest grew more precious to him also. It only illustrates how apt we are *to see every thing from ourselves.*

The Presbyterian.

"FOR MY SAKE."

Three little words, but full of tenderest meaning;
Three little words the heart can scarcely hold;
Three little words, but on their import dwelling,
What wealth of love their syllables unfold!

"For my sake" cheer the suffering, help the needy;
On earth this was my work. I give it thee.
If thou wouldst follow in thy Master's footsteps,
Take up my cross, and come and learn of me.

"For my sake" let the harsh word die unuttered
That trembles on the swift, impetuous tongue.
"For my sake" check the quick, rebellious feeling
That rises when thy brother does thee wrong.

"For my sake" press with steadfast patience onward.
Although the race be hard, the battle long.
Within my Father's house are many mansions,
There thou shalt rest and join the victor's song.

And if in coming days the world revile thee
"If, "for my sake," thou suffer pain and loss,
Bear on, faint heart, thy master went before thee.
They only wear his crown who share his cross.

—*The Churchman.*

[For the N. C. Presbyterian.]

REMOVAL OF UNION SEMINARY.

L. S. M., in your paper of October 11th, writes a very readable article on the removal of Union Seminary. The article is replete with noble sentiment, but almost every line runs in the face of immovable facts. The Synods of North Carolina and Virginia are confronted with "a condition" which makes the removal of the seminary no longer a question of expediency, but one of *necessity*.

1. The changed conditions in this country since the war is the rock upon which the article of L. S. M. goes to pieces. The wise founders of Presbyterianism in this country did not possess the knowledge to command future events and conditions. They could only build in the light of their time. When they built, a large proportion of the wealth and culture of the South was in the country, and it was quite natural that institutions of learning should grow up in the country. Were these wise fathers living to-day, they would be too wise to bury their infant institutions. The railways have made the cities the center of population, influence and capital. This is a *stubborn fact*, and even noble sentiment, will not erase facts. In 1880 ten cities in the United States had more than 200,000 inhabitants each. Their population aggregated 4,914,897. In 1887, fourteen cities had over 200,000 each, and their population aggregates 6,798,000. Our total urban population at that date was about 10,000,000. The census of 1890 gives the urban population of our country at about 19,000,000. Evidently there is a strong tendency in the American people towards city life. The Church cannot afford to ignore this concentration of power and influence in the cities. We should seize these centers of power as they were seized by the apostles of old. They are the strategic points for the future. The Church which would rank first in work for the Master must give special attention to the cities. To attempt to ignore this fact in modern life would be suicidal.

2. The seminary would be a potent propaganda of the faith in the city in which it shall be located.

a. The general influence of the seminary would be felt for our Church throughout the city. The capital of the State of Virginia would soon feel the effect, and Presbyterianism in the city of Richmond, the most influential city of its size in the South, would receive a new and powerful impetus.

b. The professors, who are men of wide culture and learning, would by lectures and sermons, delivered at times, that would not interefere with their teaching duties, exert a powerful influence in the city. At present they are blocked up at Hampden-Sidney. The contiguous population is small. They have no opportunity to exert any influence other than upon the student. In a city they could even run off to distant points Saturday evening to preach and be in place Monday. Thus their influence would go over the whole land.

c. The Seminary students would be a picked body of mission workers to reinforce the pastors of the city. Their labors in Sunday-schools and missions would strengthen our cause in the city and exert a powerful influence in determining the place of Presbyterianism on the central Atlantic slope.

3. The city is the best location for the seminary student himself.

(a) There they would see Christian work in actual operation according to the most approved methods. The teaching of the professors in pastoral theology could be illustrated and tested while fresh from his lips. They would have the opportunity of hearing our best preachers and lecturers. What a training for the actual work of preaching to hear frequently our pulpit Prince, Doctor Hoge, to listen to Kerr's graceful and powerful efforts and to enjoy Doctor Fair's exquisite rhetoric. But L. S. M. fears our "immature youths" coming under "the seducements of pulpit oratory." He thinks it would work "positive injury" to them. Why then do they send for Dr. Hoge so often to go up to Hampden-Sidney to "injure" our "immature youths" with "the seducements of pulpit oratory?" Would that our young seminarians could hear him every week for three sessions. They would be the better fitted for preaching the glorious gospel.

(b) The seminary student would have better opportunity for a "clinic" in his life work. He should do some work of gospel instruction and exhortation. His heart and mind need it. He would come forth at the period of licensure able to conduct a service with ease and comfort to himself and others, and not so awkward as to make a whole congregation nervous lest he break down in opening the Bible and hymn book.

The Faculty could and would see that too many engagements were not made and studies not interfered with. L. S. M. has heard of this reason for removing the seminary, but evidently he cannot laugh it out of court by speaking of it as exercise of "lung power." If the exercise of "lung power" in learning to preach instils "the virus of vain ambition" to such a deadly extent, how terribly dangerous it must be to do the work of actual preaching! The seminary student must not exercise his gifts for fear of vain ambition, still more must not the ministers of the gospel speak lest ambition should cause him to fall. "Our poor human nature at its best" is evidently too weak ever to trust itself in the pulpit. L. S. M. would be delighted with Tennyson's "silent Island" as a location for a seminary.

(c) Temporary residence in a city at this stage of preparation would give something of great value in a personal way. Many of our students come from retired, rural districts, and need the finish, refinement, and versatility which they would absorb in a city. These qualities cannot be given by word of mouth, but come in a gradual and insensible way by contact.

(d) Moreover our students would have advantages in preparing for work in foreign fields. Some medical training is invaluable for any man expecting to be a missionary and all know that this is the day of medical missions. The medical colleges in Richmond would furnish the needed advantages.

4. It will be impossible to secure at Hampden-Sidney as much money as could be easily gotten in a city for the proper equipment and enlargement of the seminary. People do not wish to put their money where it will never be seen and rarely heard from. The seminary in a city would *attract the notice and hence the gifts of the benevolent*. Large gifts are often made in our day for *memorial* purposes and these are never given to be hidden. It would lose the very character almost of a memorial. The intensest effort is required to secure small sums for the present location. Witness the long and dreary campaign for the Fifth Professorship Endowment! Seventy years have scarcely given money to equip our building with even ordinary necessities for health, comfort and convenience. In a city wealth is centered and local pride alone will bring many gifts. Louisville Seminary received from the generous Mr. Alexander recently, $100,000; one will not suppose for one moment that he would have given so princely a sum to be buried in the backwoods of Kentucky. The seminary continuing at Hampden-Sidney will merely hold its own in endowment; send it to Richmond and the endowment will surely increase and we will some day have an institution with money sufficient for her great purposes. I call special attention to this consideration.

5. Our young men are *unwilling to go to an unknown rural place for their training*. I say unknown for Hampden-Sidney is unknown save as the seat of the college and seminary. It has taken us seventy years, backed by the two strongest Synods of the Southern Church to build up an annual attendance of 60 to 70 students at Hampden-Sidney. Louisville backed by two of the weaker Synods in one year built up an attendance of fifty. Next year confidently expect seventy-five. What makes the difference? Not the Faculty; for there is no more able faculty in the United States than the one at Hampden-Sidney. Princeton, McCormick and Louisville have all made earnest efforts to secure our Moore. They knew he would prove a brilliant light to attract patronage. Besides there are other able men. What makes the difference? LOCATION. *Location* alone.

God bless Louisville; but let us remove our Union to Richmond so that we may at least be on competing grounds with our sister seminary.

Hampden-Sidney is inaccessible. Her mud-bound roads are dreary in winter—Our students are unwilling to toil to reach an institution when fast trains will take them to the doors of another claiming to be as good.

Candidates from our own Virginia Presbyteries and Colleges have already entered the seminary at Louisville. These have, almost to a man, said they preferred Union but went to Louisville because of its city advantages. With Louisville in existence and equipped as Kentucky will equip her, should Union remain in her present location, she cannot count on students from the University of Virginia, Washington and Lee, University of North Carolina, King College, and other institutions. We should take warning in time. Able men who have come most closely in contact with the situation advocate the removal.

There has not been a man in the faculty as long as five years since the war who did not think that removal was a necessity. Our departed brethren Peck, Smith and Latimer were driven to the conclusion that in order to large and increasing usefulness the seminary should be removed from its present disadvantageous location. Dr Peck's formula for the situation was: "The seminary is bound to move sooner or later." Dr. Dabney thought the same thing while he lived at Hampden-Sidney.

Drs. English, Johnson, Hersman and Moore are a unit in earnestly desiring the removal. Removal, too, involves considerable financial sacrifice to the present Professors. They would have to rent their houses in Richmond which mean that they would have to pay about $700 each, a year, to secure the removal of the seminary. Yet such is their conviction of the necessity of the step that they urge it upon the Church.

The action of the Board last spring looking to removal was the action of an able, thoughtful, earnest, body of men. They did not move until after years of anxious thought over all the problems involved. That action, too, was taken we understand with remarkable unanimity.

What "looker-on" dare say that he can see more than our distinguished Faculty and able Board.

Many other important reasons for the removal could be given. We give these to show L. S. M., that he has not, though a "looker-on," seen all there is in this question of removal.

We would detract nothing from the glories of Hampden-Sidney. We yield to none in love for a splendid past. On the mother's side we are linked with John H. Rice, and all the members of our family have been educated at Hampden-Sidney College. We wish the college conspicuous success, but her friends should see that she is moved from her present location. After we have removed our seminary to Richmond and she is launched upon a prosperous career, in some vacation season her students may, when the roads are good, make their way to "the Hill" for a picnic and beneath the signing pines have their piety "grow warmer among the ruins of Iona."

A. R. COCKE.

COTTOLENE.

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DO WHAT YOU CAN.

She hath done what she could. Mark 14: 8.

Mary, the sister of Lazarus and Martha, whose home was in Bethany, offered to Jesus a token of her personal affection and confidence. It was a small thing to do, and yet the Master seems to have regarded it as of some importance.

She had an alabaster box of costly ointment made from the roots of the East Indian nard, and according to the usage in Oriental lands, she poured it on the head of Jesus. Its perfume filled the house, and some of the disciples were indignant at what they called the waste of a precious substance which might have been sold for three hundred pence for the benefit of the poor.

Jesus rebuked their complaints by saying that Mary had "done what she could." It was not within her power to assist Him in any great way, but she improved her narrow opportunity and extended to Him a most gracious courtesy.

The lesson is very significant. We may not be able to do large things, but we can all do something. Not every life can be conspicuous, but every life can be beautiful. We are working for the approval of God, not for the praise or applause of men, and though the world takes no note of our little acts of beneficence He sees them, and that should be satisfaction enough. No man ever lived in so small a sphere that he could not be helpful to somebody at some time either by word or deed, and these scattered words and deeds are the seed corn whence springs the heavenly harvest.

Great men and women are doubtless needful to the progress of society, but not more so than little men and women who perform their humble tasks with serene faith and unswerving fidelity. A general directs the battle, and when the strategy of his genius has wrought a victory we place his statue in our parks, but after we have given him all due credit we must not forget that the victory was really won by the courage of the common soldiers whose names are never mentioned.

When we travel over the country road we look with awestruck wonder at the range of hills on the horizon line, their tops empurpled by the setting sun. The clouds rest on their brows like crowns filled with diamonds, whose facets flash with many colored lights. But need we be unmindful of the graceful ferns the thousand wild flowers which Nature has woven into a carpet for our feet? While admiring the one shall we ignore the other? The same creative force which lifted the hills from the valleys has fashioned also the pimpernel which peeps from the sod to give us cheer. What are hills without verdure? Every tree and bramble, every weed and blossoming bud, serves to make the picture perfect; and who is rash enough to say that the moss on a fallen trunk has not its mission as well as the stately pine, the pride and glory of the forest?

We need not be discouraged because we live near the ground rather than near the sky. Our prime duty is to recognize our limitations; and not fret ourselves into restlessness through envy of those who can do easily what we cannot do at all. Aspiration and ambition are well enough in their way, and we should always be prepared for a larger opportunity when it presents itself; but it is a fatal mistake not to do the little things of to-day because we expect to do great things to-morrow. The logic of happiness teaches us to be content with what we have and to make the most of ourselves in our present surroundings. Then, if wider chance happens to come our way, we shall be equipped to make good use of it.

It is a great pity that the popular theology should dampen our ardor to do what we can. It has wrested the saying of the prophet Isaiah, that "all our righteousness are as filthy rags," from its proper interpretation and bidden us believe that, however honest our motives and however self-sacrificing our daily lives, they count for nothing in the sight of God, unless we accept a long array of dogmas which no ordinary mind can comprehend and about which theologians themselves differ.

We are wounded "past all surgery" by such a statement. It is utterly incredible that God should reject the man who believes a little and lives according to that belief, refusing to allow him to enter heaven because he cannot accept everything which the Church teaches as truth.

Besides, it is false; it is unreasonable. It does not commend itself to the common sense of mankind. A good deed done with a pure motive will never under any circumstances, be disapproved on high. No matter how long or how short your creed may be, if you love your fellow-men and preserve your personal integrity amid temptation and hardship, the dear God who is our Father will not regard you as clothed in filthy rags, but on the contrary will say, "Thou hast been faithful in a few things; I will make the ruler over many things."

Do what good you may, therefore, and trust to the love of God rather than the caprice of men. If you live in a narrow circle, fill it full of holy thoughts and noble actions. No day will pass that shall not give you the opportunity to lend a helping hand to some forlorn soul. Men and women need encouragement, for our years are filled with trouble. So far as lies in your power do good by word or deed, or both, and when you wake from the last sleep the angels will lead you in the presence of One who will give you a kindly welcome.—*New York Herald.*

Individual Spoons.

Apropos to the solving of "the individual cup" question at the celebration of the Lord's Supper, a suggestion, coming from a good old Scotch lady in Kansas, may help Brother Hutchison, of Salem and other "nice people" out the dilemma. "Why, man," she says, "let each communicant take a 'silver spoon' wi' them and dip a sip." Whether this idea is original with the old lady I know not; but you see that it would do away with the cup and a "large bowl" could be used. Of course each spoon would be absolutely clean and when it entered the "bowl" would impart no impurity or "death dealing disease." After it had been used each communicant could see to it that the spoon was fumigated, scoured and cleansed until every little lurking bacillus, bacterium or suspicious germ had been captured and summarily dealt with. Then there would be some comfort in the thought that the particular germ or germs that were holding a picnic on the spoon, belonged by right to the owner of the spoon.—*Interior.*

THE HILLS.

The everlasting hills! they hedge me round
And hold me safe within this narrow vale,
From all the world's great turmoil not a sound
Doth penetrate these silences profound.
Ah, life is paradise in this fair vale!

At morning all the East grows vivid red,
And all the hills reflect the rosy light;
At sundown warm and mellow rays are shed
Adown the valley, while the mountain head
Stands for a moment bathed in glory bright.

Then, like a being pure and fair as snow,
The full moon rises grandly o'er the hills,
And mounting zenithward, serene and slow,
She pours a flood of light on all below,
And views her face in myriad mountain rills.

Ah, this is peace! to live at nature's side,
To walk with her at morn and noon and eve,
To wander free with nature for a guide,
To drift and dream upon life's quiet tide,
To find from wordly cares a sweet reprieve.

—*Omaha Bee.*

MAGAZINES.

The Ladies' Home Journal, published by the Curtis Publishing Co., Philadelphia, is before us attractively given. Illustrations unusually good. Every department is well filled with interesting topics. Price $1.00 a year.

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For the N. C. Presbyterian.

PREACHING THE GOSPEL.

The change proposed in the Law of Licensure has at least been edifying to the Church in one respect if in no other, in that it has given to the public and the Church each week through the columns of your paper a series of able articles pro and con. These are of themselves sufficient to impress all who read them with the idea that no matter what may be the result in the future of our turning out preachers, the past has not been a failure—judging from these discussions. They have all been of a high order and, if somewhat too high, it was not the fault of substance and diction, but only in the aim. The writer has like all others, perhaps, enjoyed them, but it was far from his thought to have anything to say in the matter, until the issue of your paper containing the article of Rev. Egbert Smith, and this has drawn his fire, though only to shoot at the same mark, with no hope, however, of hitting the centre as he did. According to our poor way of thinking he has hit the nail on the head, though so hard as not to leave much to be driven up, but with his permission I want to give it at least one blow. Having had the misfortune to enter the ministry partly, at least, by the short hand method, and having been classed in my Presbytery as one of the red tape men and sticklers for form, &c., I wish to put myself on record this time, at least, as not on that side of the house.

In one sentence of Bro. Smith, it seems to me lies the "germ of the whole matter," (and a big one it is.) He says, "We must square our Book not with an untried and dangerous theory, *but with our practice*, a practice of ten years standing—the result of which has been good and not evil." Let me add to what he has so well said, and I do it reverently, but from entire conviction that we must square our Book, not alone with our practice, but with the *necessity* pressing upon us in this 19th century, growing out of one great commission, "Go ye into all the world and preach the gospel to every creature." Books of Church Order no matter how good or how old, are of man, but this commission and the Book from which it is taken is of God.

Let us put a query. If this Book of Church Order, created in a different age of the Church, becomes a drawback to the preaching of the gospel, or more, is insufficient for the exigencies of to-day, what is the duty of the Church in the present? Hold on to the letter of the Book, or, rising to the occasion, forget those things which are behind and preach out to those which are before? Another query. If the preaching of these young men in the past has been productive of good, (and who can successfully deny it,) yea more, if God has used them as instruments for the *conversion of souls*, can the Church in her her corporate capacity stop them now *without sin?* Verily it seems as though we had taken that age of the world when there is most need for activity, zeal and increased scope of labor, to put on the brakes, (air brakes.) Never before in the history of the world, or of the Church, has the great work, left her by Christ, so crowded upon her ministry as to-day. Are we equal to it? Is that the thing for ministers to do? To oppose the present promiscuous system of evangelization made necessary by the great needs of the case, and then hold the Church back from doing the work?

"Say not ye there are yet four months," (three years), "and then cometh harvest, behold I say unto you lift up your eyes and look on the fields for they are white already to the harvest."

When cotton opens it must be picked and the man that waits to discuss with his neighbors methods, &c., will get left. We have been pretty badly left already, in some places, and others have gathered the harvest. But the opportunity is ours and that fixes us with *responsibility* before God. He holds us accountable for opportunities and their improvement, taking care of the result. The opportunity of the pre-millennial age is upon us, but shall we meet it by taking more time? Some country church, unable to sustain a preacher, but hungry for the Word, knowing a young man in the seminary of a year's standing, writes him to come over and help them. Souls are to be saved and much good can be accomplished. The young man thanks them for the invitation, &c., but says: "Wait two years until I study some more, know myself better, and am sure that God's Holy Spirit is with me, then I will come." Then if he ever goes, one-half that needed him are dead, or gone into some *other Church*. God forbid that in the day when churches as well as individuals ("I know thy works, &c.") must face their record, there shall stand in front of the Presbyterian Church a ghastly company of wan, hollow-eyed spectres, who will cry out: "Had it not been for your peculiar views of Licensure we might have had the gospel preached to us." When Christ left his disciples here to carry out his work, He bid them tarry in the city of Jerusalem, and not to preach, but to wait. What for? To study some more? No, but for the baptism of the *Holy Spirit*. And if a young man has not had this after a year in the preparation for the ministry, he had better quit *then* and not wait longer. There is a parable in the Bible about stewards and talents committed to them; then, brethren, let's try and *make a big percentage on ours* and not borrow from some outside, unauthorized evangelist. We have had ours wrapped up in a napkin long enough. Don't let's put another fold in it and then put on some fresh dirt. There have been times in the history of God's Divinely appointed Church in almost every age, when increased zeal and activity were necessary to meet the wants of the times, and when the Church, like the beneficent angel she is, unfolded her wings, opened wide her arms, and received to her communion great numbers as the result of this forward movement. To such a time as this we have come. Brethren, in this age crutches won't do, (unless a man is lame,) and we must get down off them and run toward the Kingdom or be left, or at best be a straggler. Which class of men are best to preach the gospel, those having a year's training and identified with our Church, or those having no study and identified with no Church? The ministerial graces, mentioned in Scripture, are: *Knowledge*, Discretion, Truthfulness, Gentleness, Forbearance, Meekness, Humility, Firmness, Zeal and Blamelessness, and I suspect that all these may be found burning as brightly in the breasts of these young men, as some older man who has had the ups and downs, successes and failures, and disappointments of half a century of pastoral work.

Young men are the hope of the world and the Church, and the history of the world proves that this hope is not misplaced, for they are worthy of every confidence. If these students all labor like one we have had with us in this county during the past summer, then the best thing the Presbyterian Church can do is to flood the world with them. His preaching was exceptional, and as to the ministerial graces, he could make some of us blush. I went to see an old man living in squalor and wretchedness, and afflicted with diseased legs and feet, and thougnt I was doing well to get in the house, talk with him, ask him to come to church, &c., but he got down on his knees and washed his feet and tidied up his house. In God's name can't we get some more like him.

"For we preach not ourselves" (nor our views), "but Christ Jesus the Lord, and ourselves your servants for Jesus sake."

For Jesus sake,

GEO. A. SPARROW.

THE TWO-WINE THEORY.

BY T. W. CHAMBERS, D. D.,
Of the Collegiate Reformed Church, New York City.

I am requested to write upon the theory that Scripture makes mention of two kinds of wine, one fermanted and intoxicating, the other unfermented and incapable of producing undue exhilaration. The difficulty of opposing this theory is expressed by the man who said that it wrenched him terribly to kick at nothing. The view is not held by any respectable scholar now living in any part of the world. It is not maintained in any influential commentary on the inspired Word. It is not supported by any Hebrew or Greek lexicon, whether issued in Europe or America. True, it was advocated in the last generation by two men deserving of high respect for their services to religion and letters, Moses Stuart and Tayler Lewis; but in this vagary they have had no successors among the learned. And the case stands as I have stated; all scholarship on one side, and some mistaken advocates of temperance on the other.

There is no word, either in Hebrew or Greek, that denotes unfermented wine, and for this fact there was the very good reason that the thing was unknown; therefore the name was not required. In Palestine there were, no doubt, unfermented drinks in ancient times as in modern; but none of them was called wine. That name was given to the juice of the grape, not in its natural state, but after it had been subjected to a well-defined process. At the present time the traveler in the Holy Land can obtain wine, the product of the different regions through which he passes, but in every case it is the result of vinous fermentation. No other kind of so-called wine is known. Missionaries who have spent their lives in the country bear the same testimony. They have never seen or heard of an unfermented drink called wine. And this testimony has very great weight, much more than it would have in the Western world where customs and habits change from generation to generation. But in the Orient the social life of to-day is the social life of former days. As Sir John Chardin said, two centuries ago:

"In the East they are constant in all things; the habits are at this day in the same manner as in the precedent ages; so that one may reasonably believe that in that part of the world the exterior forms of things, (as their manners and customs), are the same now as they were two thousand years since, except in such changes as may have been introduced by religion, which are, nevertheless, very inconsiderable."

The argument then is this, if the two-wine theory existed in biblical times and was generally recognized, it would exist now and have at least some form of recognition. The total absence of any trace of such a distinction of wines is proof, not only presumptive, but positive and direct, that the ancients knew nothing of it.

This is confirmed by the usage of Scripture. The most common Hebrew word for wine (*yayin*) occurs much more than a hundred times, and is used in a great variety of connections. On one hand, it constituted the drink offering in the daily service of the Tent of Meeting (Ex. 29: 40); in the Psalms it is spoken of as that which maketh glad the heart of man (104: 15); in Proverbs (9: 5) wisdom invites men to drink of the wine she has mingled; Isaiah (55: 1) puts it with milk as a symbol of the blessings of the Gospel; Jeremiah (40: 10, 12) speaks of it with summer fruits and oil as the proper sustenance of man; Amos (9: 14) promises it as a prominent feature of the restored Israel; and Zechariah (10: 7) likens the joy of God's favor to the joy that comes through wine. On the other hand, it was wine that made Noah drunk (Gen. 9: 21) and that led to the hideous sin of Lot (19: 32–4); priests on service were forbidden to drink it (Lev. 10: 9); in Proverbs (20: 1) it is said to be a mocker, and in a subsequent chapter (23: 29–35) there is an eloquent and vehement denunciation of its evil effects; Isaiah (5: 11, 12; 28: 1, 7) pronounces a wo upon those who err through wine, and Amos (2: 8) specifies wine drinking as one of the sins of Israel, and Habakkuk (2: 5) says wine is a treacherous dealer (R. V.)

Now in both classes of passages the same word occurs. The only possible explanation of the contrariety is that in one case the writer speaks of the use, the moderate and reasonable use, of the fruit of the vine, while in the other reference is had to the abuse of the gift, immoderate and reckless indulgence which dethrones reason and turns man into a beast. The result of the former is refreshment and exhilaration which may very properly represent God's spiritual gifts; the result of the latter is a disturbance of the faculties, which degrades and perverts and leads to innumerable evils. There is no need then of the two-wine theory. If it could be established, it would not avail; for, as we have seen, the very same word denotes what is sometimes a blessing and at others a curse, and this both literally and figuratively.

The same contrariety is found in the New Testament. Our Lord said, as we are told by Luke (7: 33–4): "John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a devil. The Son of Man is come eating and drinking, and ye say, Behold a gluttonous man and a winebibber." John was a preacher of repentance, and symbolized his errand in his garb and food; but his Lord set forth the good news of salvation, and therefore ate and drank what other people did, and hence the atrocious calumny of his foes. And as our Lord used wine, so he made it by miracle at Cana of Galilee (John 2: 3–10). Not only so, but he appointed as one of the elements to be be used in the sacrament that commemorates his death, "the fruit of the vine," a phrase which all lexical authorites consider a periphrasis for wine, a view confirmed by the fact that the Apostle (1 Cor. 11: 21) reproves some of the Corinthians for having become "drunken" in celebrating this feast. On the other hand, Paul exhorts the Ephesians (5: 18) not to be drunk with wine, and says that the deacons must not be given to much wine (1 Tim. 3: 8), a direction which he repeats to Titus (2: 3) in regard to the aged women. In Revelation (17: 2) wine is used as a symbol of the gross evils wrought by the great harlot that sitteth upon many waters. In the New Testament as in the Old the same article is used in the most solemn part of divine worship and in a drunken revel; it is made to represent a blessing and a cure; it is used as a medicine (Luke 10; 34, 1 Tim. 5: 23) and as a means of shameful riot Ephesians (5: 18, R. V.)

Now, it is easy to say that when the Scripture speaks in praise or toleration of wine it means an unfermented drink, and where it speaks in condemnation of it, it means an intoxicating liquor; but such an assertion is arbitrary in the last degree. The same word cannot mean one thing at one time and a different thing at another, when there is nothing in usage, in the connection, or on any philological ground to suggest such a difference. And it is a great mistake in the friends of temperance to commit themselves to such a view, and to hold that any use of wine, however rare or moderate, is a sin. Surely it is an affront to reason to call that sinful which we have no reason to doubt was done by our Lord himself. No one disputes that the use of wine is forbidden by the Koran in more places than one. How easy it would have been for Christ and his Apostles to insert the same prohibition in the New Testament had they been so disposed! The Bible rule is temperance, not abstinence; the control, not the extirpation of the natural desires. Abstinence may become obligatory as the only road to temperance, or by the law of love which restrains a man's liberty when the exercise of that liberty may work injury to others. The cause of morals has wrought great and beneficent changes by advocating what can be fully sustained by Scripture warrant. But to go beyond this, and advocate what in fact is a species of asceticism as obligatory in itself, repels many, and furnishes no secure anchorage even for those who accept it.—*Independent.*

TO KNOW EVERYTHING

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It Leads to Ruin.

A liquor dealer in the town of Ayr, Scotland, had a particular brand of whisky which he wished to advertise. One day when the circus was coming to town, to add interest to its performances and advertise his whisky he offered a prize for the best answer to the question, why this particular kind of whisky resembled a certain bridge across the waters of the Ayr. The show came, and the answers to the liquor seller's question were handed in to be examined, and the successful competitor was announced. He proved to be a boy, who, perhaps, knew from experience what he was speaking of, and his answer to the liquor seller's question, why his particular brand of whisky was like the bridge, was as follows: "Because it leads to the poor-house, the lunatic asylum and the cemetery.—Hastings.

This analogy applies here as well, and, dear Christian people, will you continue to build and keep up these bridges which lead to the poor-house and penitentiary? Why not rise in your might and knock the foundations from under them?

"Setting the Thames on Fire."

This is a saying which we often hear, but probably few people know its origin. In the time of our forefathers the corn was ground in a rough instrument called a "temse." This was merely a stone hollowed out to receive the corn and with a piece of wood passed through it, which being rapidly turned, ground the corn to flour. If the wooden handle was turned with sufficient force, the friction of the wood against the stone would cause the stick to catch fire, but as it required considerable energy to produce this effect the person who could accomplish it was thought smart, and he who could "set the temse on fire" was pretty sure to be a good worker in other ways. After a time the "temse" was superceded by better machinery, but the expression still remains in our language, only as the "temse" is now an unknown instrument the spelling has been corrupted into "Thames" although in reality it has nothing to do with the river Thames.—*Good Words.*

Peace is the sentinel of the soul, which keeps the heart and the mind of the Christian through Christ Jesus.—*Huntington.*

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGE OF ADDRESS.

Correspondents will please note the following change of address :

Rev. B. L. Beall, from Lenoir, N. C., to Greensboro, N. C.

NORTH CAROLINA.

Hebron Church :—The following paper was drawn up and adopted by the members of Wilmington Presbytery and members of Hebron church who succeeded in reaching Hebron, where the late meeting of Presbytery was to have been held :

"In view of the circumstances by which we are surrounded, we, the visitors and members of the church in attendance, most gratefully express ourselves as follows :

That we, for ourselves and on behalf of the Presbytery of Wilmington, take great pleasure in returning our heartfelt thanks to the citizens in the vicinity of Hebron church for their unbounded kindness and hospitality shown us, and also to Bro. Wood, for efficient work done in entertaining and edifying the congregation during our stay by his preaching."

Brunswick County :—The first Presbyterian church in this old county was organized on Friday the 19th inst., by a commission of Wilmington Presbytery, consisting of Rev. P. H. Hoge, D. D., chairman, and Rev. A. D. McClure, and Ruling Elders B. F. Hall, and Samuel Northrop. Mr. McClure preached Friday morning, and at night the church was organized with twelve members, Dr. Hoge preaching the sermon. Mr. Jackson Johnson and Mr. John S. Henry were elected ruling elders. The officers were ordained and installed Saturday morning, Rev. A. D. McClure preaching the sermon. Dr. Hoge remained and preached Saturday night and Sunday morning, administering the communion on Sunday. Three additional members were received, two of whom were baptized. Five baptized non-communicants were on the roll of organization and four more were baptized on Sunday. The church chose the name of "New Hope." It has a flourishing Sunday-school and a good building in course of erection. It is in the field occupied for two summers by Rev. L. W. Curtis. Dr. Hoge will preach there once a month during the week until the field be supplied.

Burgaw and Hopewell :—Five members were received into this church on the 14th inst., on profession of faith, and four members at Hopewell on 21st inst. These churches are in charge of Rev. G. W. MacMillan.

Rev. Jonas Barclay :—Who has been supplying Williams Memorial and Mulberry churches during the past year, has been called to the pastorate of those churches. His decision is not yet announced.

Phillippi Church :—Our fall communion, embracing 2nd Sabbath and including four days services, resulted in seventeen additons to membership of the church—sixteen by examination, one restored, and four baptisms.

A. M. Q.

VIRGINIA.

Sermons at the University of Virginia :—The series of sermons at the University of Virginia on the "Evidences of Christianity," to which Dr. Moses Hoge, Dr. John A. Broadus, Bishop Dudley and Bishop Granberry have contributed two sermons each, was concluded Oct. 14th with two discourses by Dr. W. W. Moore on the Evidence of the Contemporary History of the Old Testament. The whole series will soon be published in book form.

Harpen Creek Church :—Has just passed through a precious season of grace. In the meeting, the pastor, Rev. G. W. Belk, was assisted by Rev. G. G. Sydnor, who preached the Word with force and power. Christians were revived, and sinners converted As a result, nine were added to the church.

Synod :—Meets in Danville this week. Dr. Kerr, as moderator of the last meeting, will preach the opening sermon.

Gordonsville :—The Rev. R. B. Eggleston has closed the second year of his ministry in the churches of Gordonsville, Southplains, and Will's Memorial. There have been about fifty-five additions to these churches, and excellent work at Barboursville and Boyd's Tavern.—*Central Presbyterian.*

New London :—Rev. G. W. Belk, of Chatham, has been assisting Rev. G. G. Sydnor, pastor of the Academy church in a meeting of much interest. The church was much revived, and five were added on examination. Others will be received. (Ib.)

Rev. T. A. Wharton :—Has been transferred from Mecklenburg to Abingdon Presbytery, with a view to his becoming pastor of the Abingdon (Sinking Creek) church.

Rev. A. F. Laird :—Was installed pastor of Front Royal church on the 7th of October by Rev. Chas. Ghiselin and Rev. R. W. Carter.

Rev. J. B. Morton :—At the adjourned meeting of Abingdon Presbytery, on the 6th, Licentiate J. B. Morton was ordained to the full work of the ministry; and the following day was installed pastor of Beaver Creek church in Washington county.

Hampden-Sidney :—Rev. B. M. Wilkinson (the colored preacher) is better, though still confined to his bed, and very sick. Funds are needed for his support. On the 7th, Dr. McIlwaine preached, and administered the communion. Three members were received on profession of faith and four by letter; besides several colored persons.

SOUTH CAROLINA.

The Synod of South Carolina :—Meets this week in the First church of Greenville.

Salem Church :—Has extended a call to Rev. E. E. Robertson, who has just been installed at Limestone and Spartan Mills.

Rev. James Russell :—Has been installed at Horeb and Union where he has made a fine impression on the people.

The Columbia Presbyterian High School :—Has had a splendid opening. It now has four teachers and 150 scholars—nearly fifty applicants could not be received for lack of room. —*Southern Presbyterian.*

ALABAMA.

Birmingham :—Dr. Handley, of the Central church, writes to the Christian Observer: "The financial cloud is breaking. The Lord's people are hopeful. We are moving on with our work, not rapidly but substantially. We had recently a very precious meeting. Bro. Bull, of Opelika, was with us. The preaching was a "feast of fat things." The Lord's people were edified, strengthened and comforted. There were no additions to our membership, yet we feel that a good work was done."

Wyeth :—A new church was organized, Sept. 23d, with sixty new members, which has been increased since to eighty-five. Three elders and three deacons were ordained and installed. A house of worship will be built at once. This is the field of Rev. B. F. Bedinger.—*Observer.*

Hatchett Creek :—The annual camp-meeting was held at this church, beginning on Friday before the fifth Sabbath of September, and was protracted until the following Wednesday. The preaching was done by Rev. P. C. Morton and W. I. Sinnott, with one sermon by Rev. Mr. Tucker, of the Methodist church. There were about fifteen confessions of Christ and seven were received into the Presbyterian church. Eternity alone will reveal the great amount of good which this campmeeting has done during the many years of its existence.

KENTUCKY.

Organic Union :—The Synod of Kentucky at its recent session in Paducah took the following action without a dissenting vote :

The committee on the Minutes of the General Assembly would report that they find nothing in the records of the Assembly which requires any action on the part of the Synod; but they would call attention to the action on Organic Union, page 211, and would recommend the adoption of the following :

The Synod believes that the appointment of a Committee of Conference would have been an act of proper courtesy towards brethren of a Church, between which and our own the most cordial relations of fraternity subsist; and, that the result of such a conference would have been to make our people, on both sides, more intelligently acquainted with the real causes of separation, and to show that the questions involved are those of principle, and not of passion; and, therefore, whilst appreciating the motives which actuated the General Assembly, we regret that it did not see its way clear to appoint a Committee of Conference and exhibit our willingness to confer candidly and freely in reference to all matters of difference between us and the brethren of the Northern Church.

[For the N. C. Presbyterian.]

"USURY" AND "USURY."

"Is it right to loan money on interest ?" is a question which is now concerning a considerable number of our people. And this is a question on which many are seriously seeking light. It is thought, and argued, by some that the Old Testament forbids the receiving of interest *in toto* :

"And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or sojourner, that he may live with thee. Take thou no usury of him, or increase; but fear thy God." Lev. 25 : 35, 36.

"Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury, but a stranger thou may est lend upon usury; but unto thy brother thou shalt not lend upon usury, that the Lord thy God may bless thee." Deut. 23 : 19, 20.

Here we see that the children of Israel were allowed to exact more from the Canaanites, Amorites, Hittites, &c., than from one another, because those people had filled up their cup of iniquity and were doomed by the Lord to subjection to the children of Israel. But *we* have no people around us, toward whom we can maintain the same attitude which the children of Israel might rightfully hold toward the original inhabitants of Canaan; and it is argued with fairness, that it is wrong for *any of us* to exact "usury" for the loan of money.

But is the word *usury* of the same meaning with the word *interest*, as some think ? As the exacting of *usury*, on the one hand, was so strictly forbidden to the children of Israel, and we see so plainly, on the other hand, that the loaning of money on a moderate *interest* may be advantageous both to the lender and borrower,—the inference is, that *usury* means something more than *interest*. A difference is recognized by the State law, when it denominates any percent under 8 as *interest*, and any percent above that as *usury*; it is further borne out by the definition in Robinson's Bible Encyclopædia—"*usury*, a premium received for the loan of a sum of money, over and above the principal;" and what the difference is, is seen in a very striking way by digging down into the root meanings in the Bible.

In the Old Testament, we find that the word *usury* is translated from the Hebrew word, *Neshek*, derived from the verb *na shak*, which means primarily, *to bite*, then *to gnaw*, *to vex*, *to oppose*. It is interesting to note, that these figures of speech, which were in use in the time of Moses, are still in use to-day. In some parts of the country you will hear the expression, "I *got bit* in that bargain,"—meaning, of course, that he did not get all that was due him, according to the law of equity. We, also, speak of a "*gnawing debt*," the interest of which "*eats* a man out of house and home;" and of course such an interest *vexes* and *oppresses*, and may be termed *usury* according to she meaning of that word in the Old Testament.

Now the children of Israel were not to oppress one another in any way,—"Thou shalt not lend upon *usury* to thy brother"—but they were to live together as brethren. And, more than that, they were not allowed to receive *even interest* from the *very poor*,—"If thy brother be waxen *poor* and *fallen in decay* * * * * * * take thou no usury from him, nor (even) *increase*" (Heb. *tarbith*, from *rava*, *to enlarge*, or *multiply* which doubtless contains our idea of *interest*). They were to help their brethren who were in need. Some might be found in such circumstances, that the lowest interest would be oppressive.

What then is to be said of men who make it their business to loan money on real estate with the direct purpose of getting that real-estate in possession, at a sacrifice of its value, by sinking the land owner in debt ? What is to be said of a man who takes advantage of a poor, but honest, man in need, when nobody else can help him, and "accommodates" him with the loan of ten dollars, but charges him five dollars for that *accommodation*,—viz: he receives fifteen dollars in return for the loan of ten dollars for six months. Such transactions as these are not immaginary, but *real*, passing before our eyes from time to time. Is there not sin lying at somebody's door in this "Christian" nation ? And will God allow judgment to slumber forever ?

The above examples, differing somewhat in their aspect, serve to illustrate the Old Testament meaning of usury—*a loan of property, with such exactions as* BITE, GNAW, OPPRESS. The significance of the word lies in the idea of oppression, or of bringing a brother into distress, rather than in any fixed laws of borrowing and lending. *Any lending of money with exactions which tend toward oppression in usury according to the Old Testament usage.*

But when we come to the New Testament (Matt. 25 : 27 and Luke 19 : 23—"Thou oughtest, therefore, to have given my money to the exchangers, and then at my coming I might have received mine own with usury"), the meaning differs. Here the word "*usury*" is translated from the Greek word *toko* (τοκω), derived from the verb *tikto*(τικτω), which is synonomous with the Hebrew word *tarbith*, mentioned above, and means to *bring forth*, *bear*, *produce*. That which the Saviour called *increase*, or *interest*, the human translators called *usury*. He seemed to teach,—indirectly, at least—that money when put into circulation, legitimately produces, or begets something of value, and that the lender is entitled to a *rent* for its use, as much so as for the use of his land.

J. E. L. W.

For the N. C. Presbyterian.

AFFAIRS AT DAVIDSON.

The fall term at Davidson—and we presume at every other college—is the time when students reap the aftermath of good resolutions formed during the summer under the parental eye. Hence this fall there is the usual amount of buoyant mental activity and consequent good work.

At present there are one hundred and fifty-four enrolled. As this is a larger number than we had at the same time last year, it is well-nigh certain that we shall go beyond our last year's registration which, it will be remembered, was the largest in the history of the college. The competition for members, though, is becoming so sharp, and the inducements offered to students by other institutions are so many, so varied, and so seductive, that it will be necessary for every friend of Davidson to work for her with a will if she is to enlarge her sphere of usefulness and make the proper impress upon Church and State. It is unfortunate that the race for numbers should become so keen that the secondary schools should have their area of usefulness circumscribed. While all the prominent colleges in the State, we believe, are raising every year, the standard of graduation, we suspect every one of them is consciously or unconsciously lowering the standard of admission. The result is that the secondary schools are encouraged to do inferior work, and students who enter badly prepared are disheartened at the very outset of their college career, and in a year or two leave college after a futile attempt to stand the strain made upon their intellectual energies, by the efforts to meet the exactive demands of modern scholarship. It is clear that, if a halt is not called in the mad rush for numbers, the cause of education, higher and lower, must suffer.

But we do not intend to play the offensive role of a croaker. Higher education in North Carolina has taken such strides forward in the last ten years that the present passion for counting noses must eventually give way to a more laudable ambition to count heads. When Davidson, however, reaches two hundred, about the limit of her present accommodations, the friends of the college, the writer of this letter included, will be throwing up their hats very high and pleading, like Oliver Twist, for more. So irresistible is the American tendency to confuse 'big' with 'great.'

High resolves and lofty ideals being always in the air at the beginning of every session, you must excuse your correspondent, if he has depressed in the direction of the unattainable ideal in collegiate education.

At present the practical, vivid Now is of more consequence to the average student than the glamour of the unattainable *Then*, if we are to judge by the quality and quantity of good work being done just at this time in all of the various departments of study.

A special incentive is the fact that the graduation grade has been raised ten points in the Senior and Junior classes. Under the old standard, students graduated who really could have done better if they had had the spur of a higher numerical grade to incite them to more honest and faithful effort.

These cases are not numerous as the majority of the student body are alive to the importance of making the most of their opportunities. To those who are anxious for a higher education and unable to secure one from lack of funds, the Students Home just started here, the offspring of Dr. Shearer's liberal heart, affords ample opportunity.

Board may be obtained here for less than half the usual price and many a student is thus enabled to continue his education, who would otherwise be obliged to discontinue it permanently or temporarily. This is only one of the many ways in which Dr. Shearer with unostentatious kindness and liberality has befriended the student body during his presidency.

It is gratifying to the college authorities to note that the Medical College has enrolled a larger number this year, than it has ever had. Dr. Munroe, the President of the Institution, has won, all over the State such golden opinions of his work, that there is every reason to believe that students will be more and more attracted to his admirable school.

More anon of Davidson and its doings in another letter. This one is already long enough.

C.

MEETINGS OF PRESBYTERIES.

Mecklenburg Presbytery ; Preliminary services at 11 a. m., Oct. 16th, in the Presbyterian church; 25th anniversary; historical sketch by the stated clerk. Sermon at 3 p. m., by Rev. J. J. Kennedy, charter member. Text, Acts 28 : 15. Dr. E Nye Hutchison, elder of First church, Charlotte, one of the charter members, was elected moderator. Revs. W. W. Pharr, D. D., and J. B. Shearer, D.D., representatives of Concord Presbytery, were received and their greetings cordially presented and received,

Dr. Pharr spoke of Presbyterian Ways in the Past; Dr. J. H. Boyd spoke of Presbyterian Activities in the Present and Possibilities in the Future; Dr. Shearer spoke of the Educational Interests of the Church, appealing for the establishment of a Presbyterian Female Institution in Western North Carolina. Rev. R. Martin discussed the Development and Responsibilities of the Presbyterian System. Revs. W. P. McCorkle, J. R. McAlpine and S. W. Newell, were appointed a committee to report at Synod what action Presbytery shall take in regard to these anniversary exercises. Ministers present, 29; elders, 33.

Samuel W. Moore, of Hopewell church, was received as candidate. Pastoral relation at South Side church was dissolved and Rev. L. H. Baldwin permitted to labor beyond bounds of Presbytery till spring of 1895. Call for services of Rev. H.M. Parker from South Side church, was placed in his hands.

Calls from Mulberry and Williams Memorial churches for services of Rev. Jonas Barclay were placed in his hands.

Call from Davidson River church for Licentiate J. L. Wicker, of Fayetteville Presbytery, was approved, and he was received from Fayetteville Presbytery and ordained, and Revs. Campbell and Sample directed to install him.

Calls from Pleasant Hill and Pineville churches for Rev. J. R. McAlpine were approved, and Revs. Martin and Hunt were directed to install him at Pleasant Hill Nov. 1st, and at Pineville Nov. 2d, '94.

R. A. Dunn resigned as treasurer of Presbytery and J. W. Miller was elected in his place, and the auditing committee instructed to transfer the office on the 1st of November, and the following paper was unanimously adopted :

Resolved, That Presbytery reluctantly accepts the resignation of R. A. Dunn, our valued treasurer, and expresses its appreciation of the unfailing courtesy and faithful service which have marked the extended term of years during which he has handled the monies of this Presbytery.

The commission reported the organization of Midway church in Henderson county, July 28th, 1894, with sixteen members and two elders, and the church was enrolled.

Pastors and sessions were urged to make earnest efforts to raise apportionments for colored evangelistic work, and a collection of $16.00 was taken up to aid Bethany colored church, Asheville.

E. Nye Hutchison and H. M. Gray, were appointed trustees of Davidson College.

Presbytery expressed interest in the establishment of an institution where the daughters of our people may be thoroughly and cheaply educated under our own control and appointed Revs. Boyd, Campbell, and Smith, and Elders D. W. Oates and C. E. Graham, a committee to report on the matter and confer with the Board of Trustees of Concord Presbytery, for female education, and to call a meeting of Presbytery to consider their report if the way be clear.

Revs. W. P. McCorkle, H. E. Dixon and Wm. Black, and Elders Geo. M. Phifer, Frank Robinson and A. F. Stevens were appointed a committee on Church and Manse Erection, and a collection of $52.00 for this cause was taken up.

Revs. McAlpine, Campbell and Dixon, and Elders R. B. Alexander, J. B. Ross, and Archie Graham, were appointed with the agent, a committee on Colportage.

Revs. Smith, Campbell, and Miller, and Elders J. E. Oates and A. G. Brenizer were appointed committee to raise salary for an evangelist, to be put in charge of the Home Mission work of the Presbytery.

Bro. McLaurin, Business Manager of the N. C. PRESBYTERIAN, was heard, and the following paper adopted :

"Presbytery is gratified to receive a visit from Mr. Jno. McLaurin, Business Manager of the N. C. PRESBYTERIAN, and has heard with interest and pleasure his appeal in behalf of his valuable paper. We cordially commend the N. C. PRESBYTERIAN to the patronage of our people, as being not only a very important medium for the dissemination of religious truth, and Church news, but as being indispensable to the work of our own Synod. We would put on record our grateful sense of the diligence and faithfulness of the managent of the paper in furthering all the interests of our Master's kingdom, and we cordially invite Bro. McLaurin and his associate to visit our respective charges in the interests of the paper, assuring them of a cordial welcome to the homes and the hospitalities of our people."

The committee on Elders' and Deacons' Institute, made a satisfactory report and was continued with power to hold one or more Institutes in the Presbytery. Wm. Anderson was substituted for J. J. Osborne on committee.

Candidates were urged not to leave Union Theological Seminary till close of session.

The overtures of the General Assembly and other matters in minutes, were referred to a committee to report next spring.

The following paper was adopted :

WHEREAS, The chair has been filled by a ruling elder for the first time in its history, this Presbytery would place on record its sense of gratitude to God, that He has spared the life of our present moderator so long, and also express our appreciation of the patience, fidelity and impartiality with which he has discharged the onerous duties of that office.

Presbytery cordially endorsed the invitation of First church, Charlotte, to General Assembly to meet in Charlotte.

The Second church, Charlotte, was appointed as place for next regular meeting and 3 p. m., April 9th, 1895, as the time, with Rev. J. H. Boyd, D. D., and Elder Geo. M. Phifer, as committee of arrangements for next meeting.

Adjourned to meet in Greensboro next week on call of moderator.

Attest: R. Z. JOHNSTON, Stated Clerk.

Monroe, N. C., Oct. 20th, 1894.

NOTES.

Fayetteville Presbytery met with the Presbyterian church of Rockingham, Oct. 16th, and was opened with a sermon by Rev. W. F. Thom, Rev. J. W. Johnston was elected moderator, and Rev. W. B. Arrowood and Elder W. J. Currie temporary clerks. Sixteen ministers and thirty-three elders were present during the session.

Candidate L. L. Little, was licensed to preach the gospel, and calls for his services as pastor were received from Pee Dee, Wadeville, and Ellerbe Springs churches,

A call for the services of Rev. M. D. McNeill as pastor one-fourth of his time from White Hill church was received and placed in the brother's hands and accepted. A call from the Bluff church for the personal services of Rev. A. M. Harrell for one-half his time was placed in his hands.

Lumberton church was given permission to employ as supply Rev. D. W. Fox for one-half his time,

The Business Manager of the N. C. PRESBYTERIAN, Mr. J. McLaurin, was heard in the interest of that paper. Addresses were made by Revs. J. A. McMurray, A. J. McKelway and W. B. Arrowood, commending the paper and the importance of extending its circulation.

Presbytery agreed to hold adjourned meetings in the spring, when necessary, for the purpose of examining candidates for licensure, and directs her students to remain at the seminary till the close of its sessions, according to the request of the Board of Directors of Union Seminary,

A mass meeting, very interesting and impressive, in the interests of Foreign Missions was held Thursday evening, and a Presbyterial collection for that cause was taken up amounting to $20.34.

Gulf Church was chosen as the place of next regular meeting of Presbytery, the time to be decided at the adjourned meting at Synod.

The question of changes in our Constitu-

[Continued on Fifth Page.]

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE. D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Fourth Quarter.—Lesson V.

Nov. 4th.—Jesus Lord of the Sabbath.

Mark ii. 23–28 and iii. 1–5. Commit vss. 3–5. Compare John v. 1–18.

Golden Text. The Son of man is Lord also of the Sabbath.—Mark ii. 28.

I. THE STUDY OF THE LESSON.

First Step. We have previously fixed that the events we have been studying were between our Lord's visit to Samaria on His way to Galilee (John iv) which was in December (four months to harvest, John iv. 35) and the following Passover, March–April, A. D., 28, which we have identified with the un-named feast of John v. i. The events of this lesson must have been *after* the Passover, because no corn could be plucked and eaten until the first sheaf had been offered at the Passover. Turning to John v. we find that a serious Sabbath controversy had arisen in Jerusalem during the feast out of the healing of an impotent man on the Sabbath. It is this controversy that had now followed Him back to Galilee, the provincial Pharisees taking their cue from the leaders at Jerusalem. Luke in his account (vi. 1.) has an expression "the second Sabbath after the first," (literally, the "second-first Sabbath"), the meaning of which is obscure, but it is probably according to same system of counting from the Sabbath of the Passover, the method of which is now unknown.

The call of Matthew had taken place since the last lesson, probably before the Passover.

Second Step. Master the points of the lesson:

Passing through the grain-fields on the Sabbath, the disciples pluck the ears, vs. 23; accused by the Pharisees, vs. 24; defended by Jesus, (*a*) from O. T. precedent, vss. 25, 26; (*b*) from the beneficent purpose of the Sabbath, vs. 27; (*c*) from His own authority, vs. 28. The trap set in the synagogue, iii. 1; the malicious watchers, vs. 2; the accusers fore-stalled, vss. 3, 4; Christ's wrath and mercy, vs. 5.

Third Step. Study with your helps points needing explanation:

Vs. 23. *Corn-fields.* Corn in the Scriptures denotes any kind of grain. It was probably barley, which ripened earliest.

Pluck the ears. Matthew (xii. 1, etc.) explains that they were hungry (as implied here in vs. 25) and adds that they "did eat:" and Luke (vi. 1, etc.) adds, "rubbing them in their hands." This was not an unlawful trespass on other people's property. The law (Deut. xxiii. 25) makes distinct provision for this. It was one of those provisions of the Mosaic law that compel property-owners to recognize the obligations of humanity, that no one should suffer.

Vs. 24. *Why do they.* The charge was that being constructively a kind of harvesting and threshing, it was unlawful on the Sabbath. Even then it violated neither the letter nor the spirit of the law, but only the elaborate definitions that the tradition of the elders had added. Jesus, however, does not make this point in His reply, but meets them on the broader ground that ceremonial laws must give place to the necessities of humanity.

Vs. 25, 26, *Have ye never read.* Professing to be so deeply learned in the Scriptures had they missed a plain lesson like this? Read the incident in 1 Sam. xxi. 1–6. Of course neither David nor the High Priest could make a thing right or wrong. But this was an act that had passed unreproved by the Scriptures and unchallenged by the Rabbis. The narrative in the O. T. names the priest Ahimelech and gives Abiathar as the name of the son, but both men seem to have borne both names (2 Sam. viii. 17 and references,)

Vs. 27. *The Sabbath was made for man.* God ordained the Sabbath for a blessing and not a burden. It is strange how people argue from this that they can set it aside or use it as they please. Gifts lay us under just as deep responsibility as laws. Those who from the second clause of the verse would bend the Sabbath to their own will, forget that the first clause makes it an institution of perpetual and universal obligation. It is made for MAN, not for Jews; for all centuries and not for a few.

Vs. 28. *The Son of Man is Lord.* Men argue that as the Sabbath is made for man, man is lord of the Sabbath. Jesus says that He is its Lord. We must come, then, to Him, and find out what He teaches about it. (See Fifth Step.)

Vs. 1. *Into the synagogue.* Apparently, but not necessarily, on the same Sabbath, but Luke says it was "another Sabbath" (vi. 6).

There was a man there. Probably by arrangement of the Pharisees to set a trap for Him. The man need not have been a party to the plot.

Vs. 2. *Watched—that they might accuse.* They wished ground for formal charges against Him, so as to cast Him out of the Synagogue and so discredit Him before the people.

Vs. 3. *Stand forth.* It was a crucial situation and He wanted the utmost publicity.

Vs. 4. *Is it lawful.* He demands a definition of the law from the authorized teachers that they may have no ground afterwards for accusations. As He puts the question there can be but one reply. So they are silent. *Or to do evil * * * or to kill.* To do evil should rather be "to do *harm*" i. e., to *hurt*. There is a two-fold implication here: it is *first*, a thrust at their consciences for their murderous purpose; and, *second*, it shows that to omit to heal is in truth the same as to hnrt; to omit to save a life, is really to kill. Matthew adds the provision that they themselves admitted for the humane care of animals on the Sabbath, in obedience to the requirements of the law that made no exception of the Sabbath (Ex. xxiii. 4, 5).

Vs. 4. *With anger, being grieved.* His anger was without passion or vindictiveness. It was the calm, white heat of holiness hating sin. But while He hated their sin, His tender heart was grieved at the hardness of their hearts. No verse in Scripture more completely describes the emotions of a holy, loving heart towards sin.

Hardness of their hearts, better, the *hardening*. It was a process going on. The convincing of their understanding, the silencing of their accusations, only embittered their hearts at the frustration of their plans. Those who ask that the evidences of religion be made plainer, overlook the part the heart plays in religion.

Stretch forth thy hand. The manner of the cure completely upsets all their plans. It was not unlawful for a man to stretch forth his hand, nor for another to tell him to do it. Do not let us overlook the faith of the man in making the effort, nor the illustration of Divine grace that always gives the power to do as we seek to obey the commands of the Gospel.

Fourth Step. Write out a summary of the lesson embodying the results of your study.

Fifth Step. Study the topic of the lesson in the light of God's Word:

Christ's Sabbath law.

1. The purpose of the Sabbath beneficent not burdensome.
   - In the beginning, Gen. ii. 3, "blessed."
   - To the Jews, Deut. v. 14, 15; Is. lviii. 13, 14.
   - So declared by Christ, Mark ii. 27.
2. Its obligation universal.
   - Originally for the whole world, Gen. ii. 1–3.
   - Lost by the rest of the world it is restored to the Jews, Ex. xx. 2, 8–11.
   - Restored to mankind by Christ, Mark ii. 27 (1st clause).
3. Its obligation perpetual.
   - The Decalogue still in force, Matt. xix. 17; Rom. xiii. 9.
   - (Both of these passages quote only the second table; but if one table is in force, the other must be.)
   - Christ came not to destroy, but to fulfil the law, Matt. v. 17.
   - The typical significance of the Sabbath is not yet fulfilled. Heb. iv. 3-9.
   - Christ has not repealed and no other can, Mark ii. 28.
4. The law defined by Christ.
   - The fourth commandment required (1) rest from our own work, (2) provision for the rest of our employes, and (3) of our beasts, in order that (4) it might be "kept holy," i. e., free for religious uses.
   - Jesus declares that its letter must not be be made superior to its spirit, but that works are permissible which are necessary:—
   - a. For our physical wants, Mark ii. 25,26.
   - b. For the exercise of humanity, Mark iii. 4; Matt. xii. 11, 12.
   - c. For the exercise of worship, Matt. xii. 5; Num. xxviii. 9, 10.
5. Changed to the first day of the week that the Resurrection might be commemorated instead of, or in addition to, Creation:
   - a. Christ's example.
     - *On the Resurrection day*, He appeared, to Mary Magdelene, John xx. 16; to other women, Matt. xxviii. 9; to Simon Peter, Luke xxiv. 34; to Cleopas and his companion, vss. 13–15; to the assembled disciples, vss. 33, 36; John xx. 19.
     - *One week later*, to the disciples assembled with Thomas, John xx. 26.
     - *Seven weeks from the Resurrection* He inaugurates the kingdom by the outpouring of the Holy Ghost, Lev. xxiii. 15, 16; Acts ii. 1-4, 41.
   - b. Apostolic usage.
     - The first day of the week, the day of worship, Acts xx. 7.
     - The day of religious offering, 1 Cor. xvi. 2.
     - Called "the Lord's day," Rev. i. 10.
     - The Apostles guided by the Spirit of Christ, John xvi. 13, 14; 1 Cor. ii. 16.
     - And endowed with His authority, Matt. xvi. 18; xviii. 18; 1 Cor. vii. 17.
   - c. The significance of the change.
     - The Resurrection Christ's rest, Heb. iv. 10.
     - Redemption a new creation, 2 Cor. v. 17.
     - Bringing in a richer inheritance, 1 Pet. i. 3, 4.
     - Looking to a nobler consummation, Rom. viii. 21–23.

Prize Questions.

We have omitted the new questions for the past two weeks so there will be no answers this week or next.

NEW QUESTIONS.

108. What is the motive for Sabbath desecration as defined by a text in one of the Minor Prophets?
109. How does the existence of this motive make State Sabbath laws necessary?
110. How are such laws consistent with religious liberty?

[Continued from Fourth Page.]

tion concerning Licensure was referred to a committee of three to report at the spring meeting.

Rev. W. B. Arrowood, was appointed to preach the next Presbyterial sermon on the "The Polity of the Presbyterian Church."

All the churches of Presbytery are directed hereafter to pay half the assessment for Presbyterial fund in the fall and the other half in the spring.

A mass meeting in the interests of Home Missions was held Friday evening.

Presbytery adjourned Friday evening and the brethren hastened home for Sunday, leaving only two to fill the various pulpits of the town on the Sabbath, and express in act the Presbytery's grateful sense of the royal entertainment given them by the good people of Rockingham.

RESOLUTIONS ON LICENSURE.

The clipping below was sent us by an esteemed correspondent with the request that we would publish; the name of the Presbytery was not mentioned; but we suppose that it was Louisiana, as it was said that Dr. Palmer was probably the author.

LICENSURE.

The following report on the overtures of the Assembly in regard to Licensure was adopted:

"In regard to the licensing of candidates for the ministry before they have completed their preparatory studies; also as to the proposed amendments to the Book of Church Order, sent down by the Assembly to the Presbyteries for their approval, this Presbytery records its disapproval of both, and earnestly protests against the whole movement, for the following reasons:

"1. Because it involves the vicious principle of legislating for a class—and this relatively a small class—and, in part, avowedly for the pecuniary benefits of the same.

"2. Because the proposed legislation is radical and revolutionary, contrary to all the usages of the past, and inviting to further aggressions upon the order and constitution of the Church.

"3. Because it obscures the evidence of a Divine call to the ministry, by removing one of its concurring elements—the final approval of the Presbytery being the connecting link between the conscience of the candidate and the judgment of God's people whom he shall serve.

"4. Because the doctrine of licensure for a limited time is foreign alike to the letter and spirit of our constitution; and by lowering its sanction will invite to its utter disregard by the laity, who may desire to usurp the function of a religious teacher.

"5. Because it is a concession to the untheologic spirit of the age, which discounts doctrinal instruction in favor of vapid and often unwholesome exhortation.

"6. Because its inevitable tendency will be to withdraw the attention of our candidates ftom the studies which they should pursue, in the antecedent preparation of sermons to be used in vacation—yielding in course of time an effete ministry which cannot cope with the errors of their day.

"7. This undue haste is rebuked by the example of our Lord, who was content to wait to His thirtieth year before His public ministry was begun. The underlying spirit in all of these movements of kindred impatience find its taproot in an Arminian conception of the Gospel, which always wants God to be in a hurry; and manifests a lack of confidence in the plans and purposes of Him with whom 'one day is as a thousand years, and a thousand years as one day.'"

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On Oct. 17th, in Richmond county, at the residence of Mr. J. H. Lee, the bride's father, by Rev. A. N. Ferguson, Mr. L. E. GIBSON and Miss VICTORIA A. LEE. All of Richmond county, N. C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

In Milton, N. C., Sept. 23rd, JOHN W., infant son of W. B. and Maggie S. Lewis.

"Another gem in the Savior's crown
And another soul in Heaven."
"AUNT NAN."

On 5th of Oct., 1894, at her home in Statesville, in her 59th year, Mrs. ISABELLA S. PARKS, wife of Mr. Andrew Parks. She was a life-long member of the Presbyterian church. A sincere Christian, a faithful wife and mother, and a patient sufferer has gone to that home where the inhabitant never says, "I am sick."

In Barbecue congregation, in Harnett county, N. C., on Sunday, the 7th inst., Dr. JOHN McCORMACK, aged 65 years. The Doctor had been in a precarious state of health for some time, but on the above date, he was seized at 9 a. m., with a violent attack of, probably, congestion of the lungs and expired at 12 o'clock m. Dr. McCormack was well and widely known, was a physician of note—and his death will be an irreparable loss. He was justly esteemed a skillful physician, and had the practice of a large scope of country—and the poor, whether able to pay for his services or not, enjoyed the benefits of his professional services.

The Dr. was deeply interested in all that pertained to the wellfare of his community, his county and his State. He was patriotic and public spirited. The death of such a man will be deeply and painfully felt in the community. He has for many years been a director of the Insane Asylum at Raleigh, has represented Harnett and Cumberland counties in the Legislature, and has held other places of honor and trust. He was an influential and useful member of Barbecue church, which with the entire community mourns his sudden and seemingly untimely death.

He leaves a widow and four children to mourn the loss of a devoted husband and an indulgent and affectionate father. McB.

Near Wade, Cumberland county, N. C., on the 4th inst., Major NEILL McDOUGALD, in his 82d year. The death of this aged and venerable man, was not a surprise to himself or his family and friends. His constitution once good, resisted for months the natural decay and infirmities of old age. But the Lord lead him gradually and gently down into the "valley," where mortality is swallowed up of life and "where the weary pilgrim is at rest."

In the death of Major McDougald, the Church and the community sustain no ordinary loss. He was a public spirited man, a man of true nobility of nature and character, a Christian gentleman—to know him was to esteem and love him. He was possessed of superior intellect, was decided in his convictions, and fearless in defence of what he believed to be right. Those who knew him well, appreciated his true friendship, and strong attachments. Faithful in every trust committed to him, his loss in these degenerate times, will be sorely felt.

These characteristics, made him, a staunch pillar in the Church—the Bluff, of which he was long a faithful and efficient officer. He loved the Presbyterian church, was always deeply interested in its wellfare, and his life-long devotion to her interest voiced the devout sentiment,

"I love Thy kingdom Lord,
The house of thine abode."

The Bluff church esteemed and loved him as one of her brightest ornaments and mourns his loss with deep and heartfelt sorrow.

McB.

In Memoriam.

Mrs. HARRIET RICE GREENLEE, relict of the late Jas. Greenlee, of "blessed memory," was born March 21st, 1820, at East Charlemont Map, and died at the old homestead in McDowell county, N. C., Sept. 22d, 1894. The funeral services, attended by a large concourse of weeping friends, were conducted by her pastor Rev. Wm. H. White, assisted by Rev. C. A. Munroe; who had also been her pastor in 1882 and 1883. At the early age of 12 years she gave her heart to Jesus and became a communing member of the Congregational church. But after moving to North Carolina, she joined the Presbyterian church, in which she continued a consistent, faithful and zealous member till she "passed away" She loved all the churches and people who love and "honor our Lord Jesus Christ even as they honor the Father."

Says one who knew her long and well, "I cannot remember her ever having done anything that would bring a blot to her Christian profession, and though she had many and peculiar trials, I never knew her faith or trust clouded even for a moment. I think her chief desire in life was to make others happy by leading them to Christ and doing them good. She was especially fond of children. Her heart went out to them even as the Master's did when He said, "Suffer the little children to come unto Me." And the little ones all loved her. Mrs. Greenlee was a highly educated and very intelligent lady. Teaching school—in which she was engaged for a number of years—was her great delight. She never failed to leave the imprint of Christian character upon the lives of her pupils and to inspire in them an earnest impulse for nobler and better things than this world can give. Many of those who came under her influence and sat at her feet years ago, are even now rising up and calling her blessed. After she ceased to teach school and became the mother of a family—she was still a great reader and always found time amid her domestic cares to keep up with the issues of the day, and with her clear perception and sound judgment, could easily discriminate between good and evil tendencies. While she was interested in all the benevolent objects of our Church—her *heart* was with the Foreign Mission work, and her largest contributions were made to this cause. In early life she proposed becoming a Foreign Missionary. But the Lord lead her into other paths. There were two traits in her Christian character, that "stood out in bold relief." One was her perfect sincerity. She *was* what she *seemed*. The other was her bright, sunny, cheerful, disposition at all times, in all places and under all circumstances. Her very presence encouraged the despondent, strengthened the weak and comforted the feeble minded. Her death was truly the death of the righteous. Calm, quiet, trustful,

"Not a wave of trouble rolled,
Across her peaceful breast."

One of her dying expressions was, "In Christ alone I trust." She lived to a good old age, having passed her "three-score years and ten." While she will be greatly missed in her community, yet her many friends and kindred are to be congratulated on having had for so long this "elect lady" as their friend, neighbor, relative, mother.

C. A. M.

On account of State Agricultural Fair at Raleigh, the Cape Fear and Yadkin Valley Railroad offers round trip tickets to Greensboro, Sanford or Fayetteville for one first-class fare. Tickets to be sold Oct. 20th to 25th, 1894; final limit, Oct. 29th, 1894; continuous passage in each direction.

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TAR: Receipts taken day by day at $1.15 until yesterday when sales were made at $1.20.

TIMBER: Little or none arriving. Prices unchanged; demand good.

COTTON: Middling 5⅞ cents until Tuesday when price fell to 5½ cents.

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I tried the Xanthine and found it to be all it claims in restoring the hair to its natural color and removing dandruff.

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[From Rev. Chas. H. Read, D. D., Pastor Grace St. Presbyterian church, Richmond, Va.]

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FOR THE FAMILY.

MY MOTHER'S SONG.

When the thrushes cease their singing, and the wild bees leave the clover;
When the glory of the sunset fades, and leaves the heavens pale;
When above the hill and mountains misty shades of twilight hover,
And the discords of the daytime far away in distance fail.

When the rath wheat gently rustles, and the timid aspens shiver,
And the west winds sighing softly scent from sleeping flowers bring;
When the peewitts cry together plaintively by brook and river—
Then it is that I hear the old song that my mother used to sing.

Round my neck I feel the pressure of her fingers warm and slender.
And in sleeping dreams and waking I have felt it many times,
Just as when of old I listened to that ditty, quaint and tender,
Till the boughs that waved above us caught the cadenee of the rhymes;

And my heart throbs loud and quickly as I hear it rising clearer,
Youth is mine, its hopes and visions, dreams and plans are mine again;
Earth is fairer, life is sweeter—ay, and heaven itself seems nearer
To me as I list in fancy to that ne'er forgotten strain.

—*Chambers' Journal.*

Items for Lady Readers.

No name will shine with greater lustre in the annals of philanthropical work than that of Mrs. Susan Goodhue, who, after having rounded out threescore years and ten of active work in the cause of humanity, has decided to devote the remainder of her years to procuring the funds necessary to maintain a home for epileptics—poor sufferers who spend part of their lives as thoroughly rational individuals and the rest as though they were demented, and for whom no real place has ever been provided.

Knowing through personal contact the care and attention these persons require at times, and that such care could only be given in a hospital devoted to their particular disease, Mrs. Goodhue started on her praiseworthy mission a year ago last September, and received for her first subscription $2. By various entertainments the sum grew to $700, and in March of this year, through the efforts of Mrs. G. W. Dickinson, of Quincy street, who had ably seconded Mrs. Goodhue in her work, "A Home and Hospital of Epileptics for Epileptics of Brooklyn and New York" was incorporated. By Sept. 17th, a commodious house had been leased, and is now in running order under a competent board of managers, with Mrs. Dickinson as President. The Advisory Board includes many of the well-known clergymen of this city, and the medical staff is of both schools, and is composed of physicians who are interested in the study of the elusive disease.

As has been stated, the Home has at present three inmates, five whose applications are being considered, and fifteen applications in the name of charity have been made. It is in this direction that the board feels its limitation, as the income is inadequate, and until the hospital is self-supporting, through its inmates or endowments, the charity patients will of necessity be few. The first endowment is from Mrs. M. Rahm, one of the managers, and is $1,500. This will procure for her a life interest. She means to avail herself of the opportunity of placing her invalid son there.

It is desired by the managers that all the churches will co-operate in this enterprise, as the hospital is to be nonsectarian. It is the intention of the managers to render the institute a "home" in more than name, and every feasible plan which will be likely to promote the comfort of the inmates will be carried out. A number of young people have organized into a society of co-workers, and during the winter will provide entertainments to be given at the Home. The hospital is located in what was the old De Mill house, at No. 1038 Greene Avenue. At present this old-fashioned house, with its pleasant grounds, will answer admirably. But that is to serve as the beginning, and before many years the brave women hope to be managers of a home situated in the fresh, pure air, grounds large enough to permit of flower-raising or some other equally healthful industry which will interest the patients, and a building which will accommodate a large number of inmates, each with a separate room.—*The World.*

Old paint should be cleaned before repainting, with a solution of soda—two ounces dissolved in one quart of water—applied warm; rinse thoroughly with clear water.

Things Useful.

White Marble Cake.—Two cups of white sugar, one and a half cups of butter, one cup sweet milk, five cups of flour, the whites of seven eggs, one-half teaspoon of soda, and one teaspoon cream of tartar.

When a glass stopper sticks in the bottle pass a strip of woolen cloth round the neck of the vessel and see-saw it backward and forward. This friction heats and causes the neck to expand, so that the stopper becomes loose.

Furniture that mars the wall can be provided at small expense with rubber knobs at the back. Rubber tips drawn over hooks on which towels and other things are hung, save a deal of wear to the articles hung on them. Chairs that scratch the floor and make a noise can be booted with rubber.

Oyster salad is a favorite lunch dish. Put two dozen small oysters in enough boiling water to cover them, and cook them just a few moments, until the edges begin to curl. Add a little salt and a teaspoonful of vinegar, drain and cool them. Arrange the inner leaves of two crisp heads of lettuce in the salad bowl, turn the oysters into the center of the leaves and pour over them the following dressing: Take the yolks of three raw eggs, half a teaspoonful of mustard and a teaspoonful of salt. Beat these together until they begin to thicken; drop in oil until it is quite thick, and thin with vinegar.

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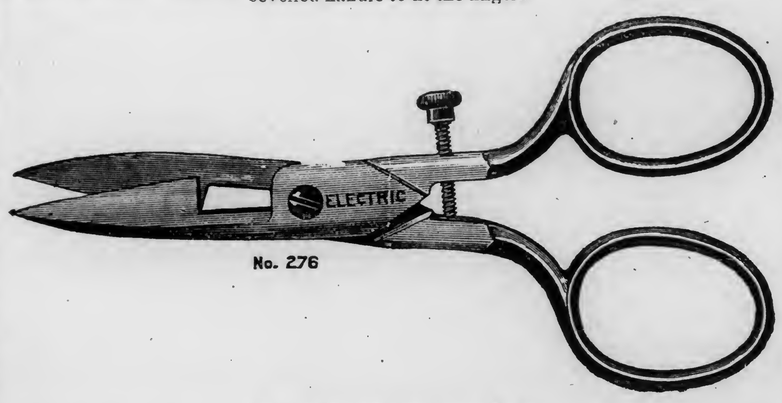
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Condensed Schedule.

TRAINS GOING SOUTH.

Dated July 8, '94.	No. 23 Daily.	No. 35 Daily.		No. 41 Daily.
	A. M.	P. M.		A. M.
Lv Weldon	11 52	9 27		
ArR Mount	1 02	10 20		
	P. M.			
Ar Tarboro	2 40			
Le Tarboro	12 25			
	P. M.	P. M.		
LvR Mount	1 02	10 20		6 00
Lv Wilson	2 08	11 01		
Lv Selma	2 58			
Lv F'y'ville	4 35	12 51		
ArFlorence	7 25	3 00		
	No. 47 Daily.			
	P. M.			A. M.
Lv Wilson	2 18			6 35
LvGoldsboro	3 05			7 20
LvM'gnolia	4 16			8 29
Ar Wilm'tn	5 50			10 00

TRAINS GOING NORTH.

Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.		P. M.	
LvFlorence	7 30		7 25	
Lv F'y'ville	10 25		9 30	
Lv Selma	12 08			
Ar Wilson	1 00		11 27	
	No. 48 Daily			
	A. M.			P. M.
Lv Wilm'tn	9 00			7 00
LvM'gnolia	10 40			8 33
LvGoldsbo'	11 55			9 40
Ar Wilson	12 40			10 27
	No. 78 Daily.		No. 32. Daily.	
	P M		P. M.	P. M.
Lv Wilson	1 10		11 27	10 32
ArR Mount	2 13		12 05	11 15
Ar Tarboro	2 40			
Lv Tarboro	12 25			
LvR Mount	2 13		12 05	
Ar Weldon	3 19		12 58	
	P. M.		A. M.	

†Daily except Monday. ‡Daily except Sunday.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R.R leave Latta 6 50 p.m. arrive Dunbar 8 00 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m Returning leaves Clinton at 7 20 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norfolk daily and all points North via Norfolk, daily except Sunday.

JOHN F. DIVINE,
General Sup't.
J. R. KENLY Gen'l Manager.
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CHILDREN'S COLUMN.

OCTOBER.

Come, come, my little blossoms,
You should be in your beds;
I mean to tie your nightcaps
Upon your sleepy heads.

'Tis no use to resist me,
For go to bed you must,
As in your eyes the "sandman"
Begins to throw his dust.

So saying, young October
The flowers we love best
Has soon tied up in nightcaps
For their long winter's rest.

—*S. S. Visitor.*

A Boy's Suggestion.

About a year and a half ago a boy of sixteen conceived the plan of selling coal to the poor of the city of New York at cost. He was a thoughtful lad, and wished something could be done to alleviate the misery of the unfortunate. The plan he had formed, as we learn from the New York Sun, he carried to his father, who immediately adopted it.

"When will you do it, father?" asked the lad, eagerly.

"I will begin to-morrow," was the answer, "and you shall help me."

The gentleman, notwithstanding he was a busy man and a member of one of the busiest firms in New York, began his experiment by the sale of coal in two easily accessible places.

What had suggested this charity was the fact that the poor necessarily buy their coal in quantities of from twenty-five to a hundred pounds, and have to pay about three times its value.

The lad's father proposed to sell a scuttleful of coal, or twenty-five pounds, for very much less than the people were accustomed to pay—or at cost.

At first the poor, who, we are sorry to say, have some reasons for suspecting the rich of trying to make them poorer, were somewhat skeptical as to the meaning of this abatement of cost. From their experiences they know no reason why any man, especially a rich man, should bring tons of coal from the mines to New York to sell to them without gain to him.

They did not realize that the teachings of Christ, who lived nineteen hundred years ago, could persuade a New Yorker to forego a legitimate profit. He must make money from the sale somehow. By some shrewdness or trickery he was sure, at their expense, they thought, to make an addition to his riches.

But the boy who conceived the idea went to the yards day after day, and saw to it that first one poor man and then another received an honest twenty-five pounds of coal for his pittance of money. No slate or refuse in that coal. It was honest fuel.

Soon the wonderful story was told among the poor of the city, until it is said there were thousands of destitute families supplied daily.

But the lad's coal was sold even below cost. For it was bought to be delivered only on the dock in New York, and the merchant bore the cost of having it handled after that, until it got into the poor man's hod.

By this means he gave steady employment to about two hundred men, who otherwise would have been idle, and for whose labor the poor did not pay. That is charity with an emphasis. That is good will to men after the Master's own heart.

But what of the boy? Eager to see that his plan was fully carried out, he constantly went to the coal yards. In doing this he caught a serious cold which settled upon his lungs. Pneumonia followed and terminated fatally in a brief time. Why such a life, so full of promise, should be cut off when the world so greatly needs its Christlike influence, only God knows. Human reason is dumb before such a loss.

"Why not try bread at cost, father?" were among the last words of the dying lad.

To coal and bread the noble and bereaved merchant has added tea and coffee at cost. He has also opened lodging-houses, where a man can get a clean cot for the night, and bread and coffee for breakfast—all for five cents. This is below cost.

"At cost" is one of the mottoes of Christian service. Pecuniary gain is not considered when sincere men are working in partnership with Christ. And this man and this boy have exemplified it.—*Youth's Companion.*

Nellie's Gifts.

The following story was read to a great Sabbath-school missionary meeting in Broad Street church, Burlington, N. J., by a little girl, whose clear, sweet voice could be heard in every part of the room, and it thrilled every heart:

"Did you ever want anything awful bad and then have it come? Then you know how I felt when the package came from auntie in New York, and I opened it and found a pair of real silk mitts. Jack said they were just "splen-dor-if-ic," and Jack's my brother, and he knows. I had wanted some for ever so long, but I didn't say much about it, 'cause when you live in a little cuddled-up house, and your papa has to buy bread and shoes for so many, the money flies away before it gets around to what little girls want.

"I don't know how auntie found it out unless Santa Claus told her, and it wasn't near Christmas time, either. They were such pretty brown mitts. Tilly Jones said they were just the color of my hands, but I didn't care for that. Little hands will get brown when they weed the garden and do so many things. I looked at them 'most a hundred times in two days, I guess, and then it came Sunday. Wasn't I glad! I put them on and walked to church, just so. Jack said I held my paws like a scared rabbit, but I didn't ever see a rabbit with mitts on.

"It isn't right to think too much about what you wear when you go to Sabbath-school, and by and by I didn't, for we had such a good Sabbath-school I forgot everything else. A missionary man told all the folks about some poor children away off; how the fire had burned down their school house, and they hadn't any nice houses, or clothes, or anything, but they were trying so hard to get along and to learn; and he said what was given to those little ones was just the same as giving to Jesus. Think of that! Just the same as giving to the dear Christ Child! I just supposed everybody would give. Why, some of the folks are worth as much as ten dollars, or one hundred dollars, and yet that basket stayed 'most empty.

"I did wish I was rich, and all at once I remembered the poor widow in the Bible. I'd read it that very morning, how she had given her two mitts, every living mitt she had; it said so. So I slipped mine off and dropped them into the basket, and I was glad, if my throat did choke up. But pretty soon, when that basket was carried up, the gentleman picked them right out. "Has any little girl lost her gloves?" Nobody said anything, and he asked again: "Did any little girl drop her gloves in the basket by mistake?" It was awful still in that room and I thought he was looking right at me, so I had to say something. "It wasn't a mistake," I told him; "I wanted to help and hadn't any money, but I knew how the poor woman in the Bible gave her two mitts, and so—" Then those folks just shouted, they did! and I felt as if I'd like to drop right down through the floor.

"I knew I had made some dreadful blunder, but I couldn't see what, for if m-i-t-t-e-s don't spell mitts what does it spell? 'Course I cried, but my teacher put her arm around me and whispered, 'Never mind, little Nellie'; and she stood up and said, with her voice all trembling: 'Dear friends, this little girl has given her greatest treasure; have we older ones done as much?' Some way, the money just poured into the baskest after that, and the missionary looked gladder and gladder. They brought my mitts back to me, and my teacher said she would show me how to get some money to give. But O! how full that basket was! And when that gentleman counted it his eyes grew all wet, and he said softly, (though I didn't know what he meant,) 'A little child shall lead them.'"—*Ram's Horn.*

What Mother Left.

When mother died she left some things here, and they have made us rich.

Let me tell you, dear reader, what they were. She left her crutch here; for several years it helped her walk, but they don't have crutches in heaven. Think that out.

She could not see very well, and hence wore glasses—but she left them here. No use for eyehelpers there. No dim visions in heaven. Think of it.

She left her Bible here. It was her chart and compass on the sea of life. It brought her safe home to God. She has no need of it now. We little think of love letters when the lover is near by.

She left her property here. It would have made a poor showing there in the King's palace in the city of gold. What earthly use of carrying aught to heaven when homes are furnished free?

But, best of all, she left us the example of piety and prayer. I prefer it to a clean million.

What will you take with you, and what, leave here?—*Young Men's Era.*

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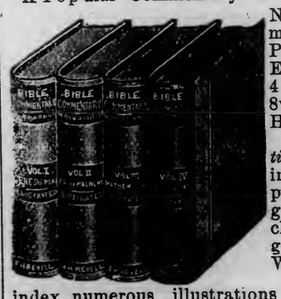
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Our buyer is in the market selecting ***DRY GOODS*** and will have them on sale about October 1st, or sooner.

R. M. McINTIRE.

SECULAR NEWS.

NORTH CAROLINA.

Judge Walter Clark thinks that North Carolina will have to abandon the cotton crop, owing to the lowness of prices and her inability to compete with countries, such as Mexico, where one planting produces sixteen crops. He believes that the common cornfield pea is to be the coming crop and salvation of the soil.

On the twentieth inst., the first car wheels were cast at the Lobdell works in Raleigh.

The Hon. Edwin G. Reade died at Raleigh, Oct. 18th, aged eighty-five years.

Mr. J. C. Erwin, of Rutherfordton, Deputy Collector of Internal Revenue of that Division, died on Sunday, the 14th inst.

DOMESTIC.

The professional football league has disbanded on account of the small attendance at games.

President Cleveland went to New York to register last week. He will vote for Hill for governor of New York.

Two of the robbers in the train robbery at Aquia Creek, Va., have been captured.

The United States Circuit Court recently returned a verdict of $5,000 against the New York World for publishing the Word's Fair ode, without the permission of its author, Miss Monroe.

At Washington Court House, Ohio, troops fired on a mob that was attempting to lynch a negro, killing three, and wounding ten, three of whom since died.

The Missouri Pacific passenger train on the Kansas and Arkansas Valley branch was wrecked near Wagoner, I. T., on last Saturday night by train robbers, who placed an empty car on the track. The train was riddled with bullets and several passengers were shot. They took the money in the local safe and relieved the passengers of money and valuables.

Governer McKinley, of Ohio, paid a flying visit to Louisiana last week and addressed a large crowd in New Orleans. Coming back he spoke at Charleston, W. Va.

FOREIGN.

James Anthony Froude, LL.D., the celebrated historian and religious writer, died in London on the 20th inst. He was seventy-six years of age.

The Czar is reported in a dying condition. Preparations are already being made for the succession of the Czarewitch.

The shareholders of the Panama Canal Company have formally constituted a new company, and it is reported that next week 800 laborers will take possession of the works.

Say Soes.

Consumption is most frequent in those trades and occupations which require a stooping posture.

The leather covered chair and couch, if salad oil and vinegar are used on the leather may be kept in excellent condition for years. Only a little of the mixture should be applied, and it should be rubbed in hard with an old silk handkerchief, with another to give the leather a thorough polishing.

An Old Ryhme Reset.

"Affliction sore long time she bore
Physicians were in vain."
At last one day, a friend did say,
"You'd soon be well again"

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The Synod of Alabama will meet in the Central Church of Montgomery, Nov. 20th, 1894, at 7 o'clock p. m.

An Elders' and Deacons' Convention will be held in the same church, on the night preceding the meeting of Synod.

If one hundred representatives and visitors attend the meeting, reduced rates in returning will be granted by the Southern Passenger Association to all who procure certificates from ticket agent at the points where they purchase tickets in going.

W. I. SINNOTT,
Stated Clerk Synod of Alabama.

C. F. & Y. V. Railway o.

CONDENSED SCHEDULE.
IN EFFECT SEPT. 30th, 1894.

NORTH BOUND.	No. 2. Daily ex Sunday
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily ex Sunday
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11 35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily ex Sunday.
Leave Bennettsville	7.35a.m
LeaveMaxton	8.38 "
Leave Red Springs	8.50 "
Leave Hope Mills	9.45 "
Arrive Fayetteville	10.05 "

SOUTH BOUND	No. 3. Daily ex Sunday
Leave Fayetteville	4.46p.m
Leave Hope Mills	5.05 "
Leave Red Springs	5.48 "
Leave Maxton	6.20 "
Arrive Bennettsville	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m
Leave Climax	8.40 "
Arrive Greensboro	9.25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.53 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday.
Leave Madison	12.30p.m
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

NORTH BOUND CONNECTIONS.

Trains No. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No. 1 connects at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R., North and South Bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with the Atlantic Coast Line for Charleston, Savannah, Jacksonville and all Florida points. Train No. 3 connects at Maxton with the Seaboard Air Line for for Charlotte, Atlanta and all points South

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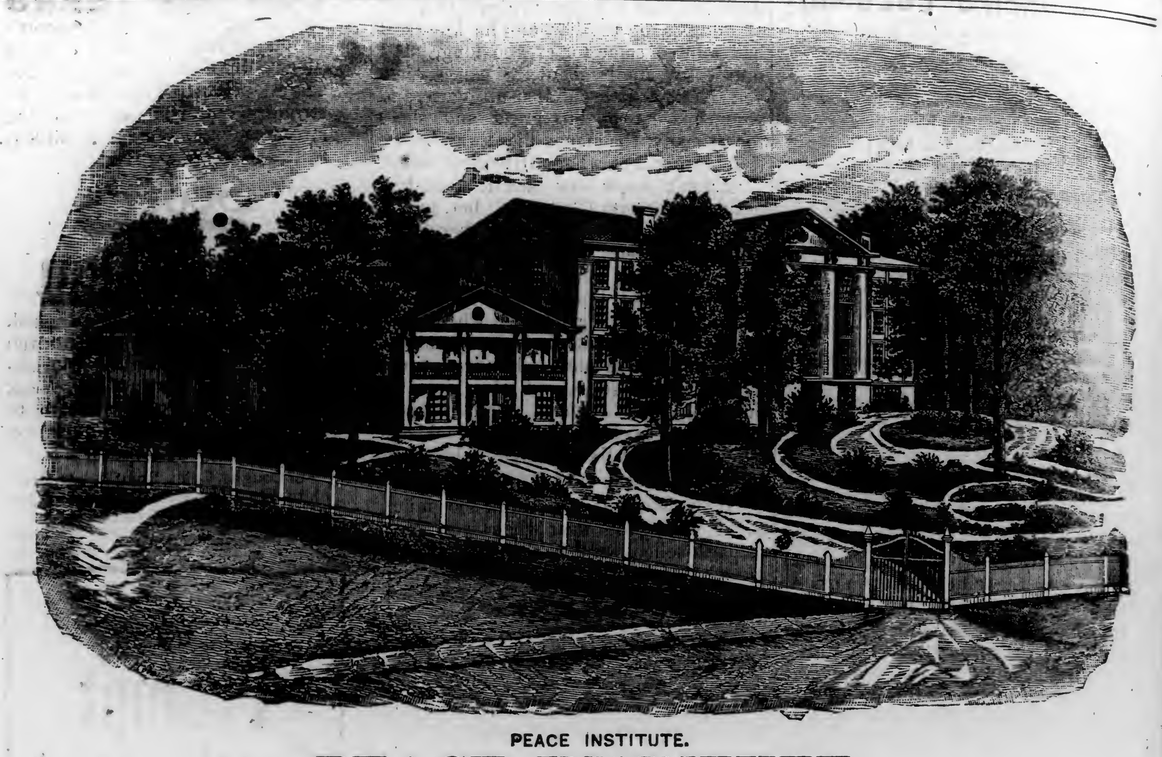
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Condensed Schedule.

TRAINS GOING SOUTH.

Dated Sep. 3, 1894.	No. 55	No. 51	
	P. M.		
Leave Wilmington	*3 40		
Leave Marion	6 31		
Arrive Florence	7 10		
	P. M.	A. M.	
Leave Florence	*7 35	* 3 15	
Arrive Sumter	8 46	4 21	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 48	*10 00	
Arrive Columbia	10 10	11 20	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m

TRAINS GOING NORTH.

	No. 56	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 53	5 50	
		No. 50	
	A. M.	P. M.	
Leave Sumter	5 55	* 5 55	
Arrive Florence	7 10		
		7 05	
	A M.		
Leave Florence	*7 40		
Leave Marion	8 23		
Arrive Wilmington	11 10		

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 28 p. m., Lanes 7 06 p. m., Charleston 8 40 p. m.

Trains on South and North Carolina R. R., leave Atkins 9.40 a. m., and 6.30 p. m., arriving Lucknow 11.10 a. m., and 8.00 p. m Returning leave Lucknow 6.45 a. m., and 4.20 p. m., arriving Atkins 8.15 a. m., and 5.50 p. m. Daily except Sunday.

Trains on Hartsville R. R., leave Hartsville at 4 30 a. m., arriving Floyds 5 00 a. m. Returning leave Floyds 8 40 p. m., arriving Hartsville 9 10 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 35 p. m., arrive at Hub at 6 20 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 20 a. m. Daily except Sunday.

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MODERATOR'S SERMON.

Preached by Rev. P. H. Hoge, D. D., before the Synod of North Carolina at Greensboro, October 23rd, 1894.

John 3: 29. *"This my joy therefore is fulfilled."*

The seaman as, after a weary, storm-tossed voyage, he drops anchor in his desired haven; the husbandman as he gathers in the bounteous harvest for which he has toiled and watched through anxious months; the bridegroom as the hand of his bride is placed in his, or as he leads her across the threshold of the home his love and labor has prepared; the father as he sees the child of many hopes and fears ripening into those qualities of mind and character that satisfy his own heart and command the respect of others; these, and all in situations like these, can appreciate and appropriate the sentiment of the words, "This my joy therefore is fulfilled." It is the language of accomplished purposes, of realized hopes, of satisfied desires, and of fulfilled aspirations.

And yet the words as we find them in the text are not the words of the successfull and prosperous, but are spoken by a man of waning popularity and of eclipsed fame; a man around whom the storm-clouds are beginning to lower, and who must already have had premonitions of his coming fate; a man whose young life, overflowing with zeal and power, was soon to languish in a prison until it ended in a bloody death at the whim of a profligate woman. It is he who says, "This my joy therefore is fulfilled."

Surely such a man has sounded the springs of human happiness deeper than most of us. Surely he has found a profounder philosophy of life than those whose spirits are filled with gladness or gloom, according as the sun of prosperity shines or the clouds of adversity darken the horizon. Like the calm depths of ocean, he has found a peace undisturbed by the ebb and flow of popular favor, or of the winds and waves of fickle fortune.

Is it possible for us to fathom his depths and learn with him the true secret of human happiness? Is there any one thing that we can find so satisfying, so sufficient, so complete in itself, that whatever else does or does not come, we can say, This my joy is fulfilled?

What was his joy—this joy of John the Baptist? The joy that filled his heart when listening thousands had ceased to throng his ministry, and trembling kings no more gave heed to his word? In its simple and fundamental element it was only this, or—shall we not say?—it was all of this: that he had done the work that God had given him to do.

Repeatedly he had declared that he was not the Christ, but was sent before Him; that he had come baptizing only that the Christ might be manifested unto Israel. If this was accomplished and all men came to Him, his work was finished and his joy fulfilled.

You will observe that it was not the *reward* or *emoluments* of the work—that constituted his joy.

No great preacher, perhaps, had less of these. His food was the coarsest, his clothing the roughest, his dwelling a cave or rude hut in the wilderness. Or if you think of those subtler rewards that appeal to the more refined sensibilities of our nature—the applause of the multitudes, the exultation of success, the consciousness of power and leadership—these, it is true, he had had. But it was just when they were slipping from him, just when he was learning their vanity, that he rises to this highest conception of his mission, and contemplates with fullest satisfaction its accomplishment. The joy was not here.

Nor was it in the *greatness* of the work he was called to do. It is true his work was great. Our Lord, Himself, testified that among them that were born of women there had not arisen a greater than John the Baptist. He tells us that he was not only a prophet but more than a prophet. The prophets had foretold His coming and shadowed forth His glories with type and symbol and poetic imagery. To John was given the distinguished honor of pointing with the finger and saying, *"This is He."* To him alone was it granted to single Him out from the multitude and say, *"Behold the Lamb of God."* And yet in a very true sense Jesus could say, "The least in the kingdom of heaven is greater than he." And to John himself, his work never appeared great. Though one of the greatest preachers that ever swayed the multitude with his voice, though the leader of one of the most widespred revivals and most far-reaching reformations in the history of the world, so near was he to that majestic figure that fills all the ages, so entranced was he with that Light to which he had come to bear witness, that his own light appeared but as the morning star losing itself in the brightness of the dawn of which it was the herald. *"He must increase but I must decrease."* Before the greatness of that One whose coming he proclaimed—the latchets of whose shoes he was not worthy to unloose—he is content to lose even personality, identity, and to declare himself but a voice—yet a voice fulfilling its mission and crying in the wilderness, *"Prepare ye the way of the Lord."* When it has uttered its cry let the voice vanish into air; its mission accomplished—its joy fulfilled.

Nor, once more, was it the *success* of his work that constituted his joy. His work had, indeed, shown many of the characteristics of success. The whole nation had flocked to his preaching. Multitudes had been baptized, confessing their sins. Some of the most hardened classes had come to him asking, *What must we do.* The spiritual rulers had sent embassies to inquire as to his mission, and a corrupt and dissolute king had given hopeful promise of reformation. But before long it mus have appeared evident to John that the dream that had filled his soul—the dream of a thoroughly cleansed and prepared people waiting with eager hearts to welcome their King and His reign of righteousness—was not to be fulfilled. The rulers rejected his testimony; the mass of the people—when the nine-days wonder was over—relapsed into their former habits; corruption still reigned in high places and indifference in low; and when he pointed to the Messiah, instead of a universal acclaim of welcome, there were only some half-dozen young men of Galilee to whisper one to another, "We have found the Messiah!"

It is true that word was now brought to him of the Christ that "all men come to Him." But so far was that from appearing as the success of John's work that men were taunting him with it as the trumph of a successful rival. John was learning, more thoroughly perhaps than he had yet understood, that it is not great preaching that the world needs, so much as a great Saviour. And it was not by the success of his ministry in preparing the people to receive Christ, but by its failure, that the great need of such a Christ was shown. And it was yet further to appear that not by Israel's acceptance of their Messiah but by His rejection was the world's salvation to be accomplished. Yet, though he saw his cherished hopes disappointed and the fruits of his labors vanishing before his eyes, because he had done the work God had bidden him to do—done it simply, faithfully, fearlessly, he could say, *"This my joy therefore is fulfilled."*

The joy of the Christian minister, the joy of the Christian worker, the true joy of every Christian, is not in rewards or greatness or success, but just in finding and doing the work God gives us to do. When we see a man like the late Lord Shaftesbury, with a noble name, an exalted position and an ample fortune, making common cause with bootblacks and costermongers, and using the wealth God had given him for elevating humanity, promoting every good cause, and spreading through every land the blessings Christ came to give; every generous heart must rejoice that it pleased God to treat that man so, and sympathize with him in the joy of using for God the goods that God gave. But was his joy really different from that of Livingstone wearing out his life with starvation and fever and want of all things that he might blaze a pathway along which the heralds of the cross might bring the light of the gospel into the very heart of darkest Africa? Or of Paul, as he preached the gospel by day and made tents by night that ministering to his necessities by his own hands, no suspicion of worldly motives might mar his influence in godless and corrupt Corinth? "It is better for me to die," says he, "than that this glorying be made void." Or was it different from the joy of that widow who went without her dinner that she might cast in her farthing into the Lord's treasury? Or of the mother who conceals her own hunger that she may divide her last crust among her starving children? Our joy, like our life, consisteth not in the abundance of the things we possess.

Appreciation is very sweet to our hearts, and we sometimes think with envy of a ministry like that of Spurgeon that was always thronged with eager hearers, and that brought him in every mail, from all parts of the world, tokens of good will and expressions of cheer from grateful hearts whom he had comforted, or new-born souls that by voice or pen he had brought to the light. But was his joy esssetially different from that of the lonely watcher on some outpost, with no friendly eye to cheer, and no kindly voice to encourage, whose joy is just in the smile of Christ's approval that he stands in his place and does the work that there is none else to do? Think of Brainerd pouring out his soul for Christ in the wilderness, unknown and unrecognized, until, after his early death, Edwards gave forth his journal to the world; and thus Brainard became the father of Carey and the Baptist Missionary Society, and Carey of Judson and the American Board, and that in turn of all our denominational work and agencies. If the joy were in these external rewards, and not in the work itself, there would be hopeless loss to all those to whom appreciation comes only after they are dead, and whose work only begins to yield its fruit in after years.

Mankind gives a just homage to the truly great. It is a great thing to do a great work nobly. We look up with something akin to awe to a colossal figure like that of Luther, for instance, whom we may almost term the maker of this modern age. But as we contemplate the greatness of his work, shall we forget the pious peasant father who took him at his birth and dedicated him to God? Or the wise and devoted mother who carefully trained him in truth and honesty and the fear of God? Or Dame Ursula Cotta who took into her refined and genial home the pauper student singing for bread in the streets? Or old Mathesius who pointed him in his despair to the "forgiveness of sins?" When we look at the mighty river sweeping on in its resistless course, let us not forget the rills that have contributed their tiny currents to swell its volume and make its work possible.

No work done for God can be called small, and he will be most successful in great things that most closely imitates God Himself, who bestowes the same care upon the fashioning of a flower as upon the creation of a world. The doers of great things are rarely conscious of their greatness in the doing of them. When Peter preached the sermon that brought three thousand souls to Christ, he was probably conscious of the greatness of the crisis and by God's help rose to it. But was Andrew conscious of doing anything great when he found his own brother Simon and brought him to Jesus? Yet did not the little thing there include the great—include it as the acorn enfolds the oak? Our Lord was manifestly doing a great thing when he fed the multitudes with the five loaves. But did it appear to be anything great when the little lad gave his loaves to Jesus? Yet the Lord converted his little things into His own great things, and so made the lad a fellow-worker with Him and a sharer of His joy.

Mere ambition is always folly—the folly of noble minds, it may be—but still folly. For when you have gained all the greatness to which you can aspire, there will always be some "Mordecai the Jew sitting at the king's gate" who poisons it all. But to the worker for God, it is not only folly, but supremest folly. For the sole condition of doing great things for God is that we should be emptied of self that we may be filled with Him, and he who spends his energies striving after ecclesiastical honor and influence, must inevitably have the mortification of seeing them come unsought to some humbler man who only tried to do his duty. "Seekest thou great things for thyself? Seek them not." Our joy is not fulfilled in occupying great places, but in *filling* the places that we do occupy.

But what of *success?* Success is always sweet to the natural heart. It is sweet, too, to the spiritual man when it comes as the seal of God's favor, and of His acceptance of our work. When success does not come, there should be diligent heart-searchings to see if any fault or failure of ours has hindered the free grace of God. But when our hands are clean and our hearts are pure, when we have honestly and conscientiously done our duty, our joy is not dependent on success. Success after all is a poor criterion, for so much that to us and to the world seems success to God appears failure, and so much of what in our eyes seems failure is in His sight success. The men before the Reformation saw their work end in failure. But was not the success of Luther and Calvin and Knox the success, also, of Wycliffe and Huss? When McKay laid down his life from African fever and Hannington's splendid young manhood was starved to death in a hut reeking with filth and vermin, they left Uganda torn with dissensions and desolated by civil war, and the enemies of the gospel were gloating over the failure of missions in one of its most promising fields. But now when Bishop Tucker—the successor of the noble Hannington—sees peace and order under a British pastorate; sees earnest congregations worshipping in God's house, and promising young men preparing for the holy ministry; when he sees the people buying the word of God faster than the Bible societies can send it, and the Roman Bishop giving them the New Testament—with notes—*because they will have it,* is not the success in which he rejoices, really the success of McKay's indomitable energy and consumate ability, and of Hannington's heroic endurance and devoted self-sacrifice? When John G. Paton looks at Tanna where he laid to rest the wife of his youth, where his own life had been in jeopardy a thousand times for Christ, and which after his years of prayer and toil and hardship he had at last to abandon; now that it has yielded its harvest to other hands, does he contemplate it with less joy than that with which he looks upon Aniwa which so soon returned him the fruits of his labors? No, the joy of the sower and the joy of the reaper is all one. The joy of him who lays the foundation and of him who brings forth the head-stone with shoutings in the same joy. It is the joy of work done for God. The only real success is just fitting into God's plan and doing the work He gives us to do.

Nor should it be forgotten that our mission is not always to *work* for God. It is a sublime thought when the Apostle speaks of our being workers together with God. But it is a thought to my mind more sublime when He tells us of the "fellowship of His sufferings." There are many sufferings that Christians endure as the chastisement for their sins. The bitter fruit of sin must be reaped, its bitter dregs drained, that sin may be made hateful and purged out of our hearts and lives. But there are other sufferings that God's saintliest ones are called upon to undergo not for their own sake, but for the sake of others. Bunyan is imprisoned that he may write Pilgrim's Progress; Baxter must be a chronic sufferer that he may write of the Saints' Everlasting Rest; Charlotte Elliott must lie on an invalid's couch that she may write the hymns that have cheered our hearts in pain, and comforted them in sorrow; Jennie Cassidy must suffer life-long pain that the well may learn how to care for the sick, and the sick may learn how to be useful and happy. Dorothea Dix, with life all bright before her, must lose her lover by insanity the the asylums of our land may be reformed. A young missionary must be cut down in his opening promise that the missionary zeal of his church may be aroused. A mother must lose her child that her husband may be brought to Christ. So in one way and another God's people fill up that which is behind of the sufferings of Christ for His body's sake—the Church. And whenever a child of God thus suffers for others' good and blessing, he enters into closer fellowship with Christ, and experiences something of His joy when He sees the travail of His soul and is satisfied. This then is the secret of a happy life: to live contentedly in the place God puts us; to do cheerfully the work He gives; to bear meekly the trials He sends; and to wait patiently for the solution of any mysteries in His dealings with us.

"Serve God and be cheerful. Live nobly,
Do right and do good. Make the best
Of the gifts and the work put before you,
And to God, without fear, leave the rest."

That these considerations may be the practical rule and the sustaining power of our lives, we must recognize that God has some definite mission for us as individuals, and we must ascertain what that mission is. If we would be able to say "my joy," we must be able to say "my work." God's election does not deal with men as masses, but as individuals; and for every individual chosen in love, there is a definite providence ordering their lives, and a definite work set for them to do. There are diversities of gifts, but the same Spirit, dividing to every man severally as He will. And God has not left us without means for finding out His will. He may not appear to the eye of flesh. He may not speak to us with audible voice, nor lead us by a palpable hand. But His word reveals to us the principles of our action. His providence gives us the conditions under which these principles are to be applied, and His Holy Spirit, given in answer to prayer, will enable us to make the application according to His will. I do not believe that any man faithfully studies God's word and providence, conscientiously follows their leadings as far as he understands them, and with open heart comes to God asking for further light, that He does not receive it. And walking in that light he finds the peace and joy of doing God's will.

(Continued on Fourth Page.)

The Presbyterian.

O HAPPY HOUSE.

O happy house! where Thou art loved the best,
Dear Friend and Saviour of our race,
Where never comes such welcomed, honored guest,
Where none can ever fill Thy place;
Where every heart goes forth to meet Thee,
Where every ear attends Thy word,
Where every lip with blessing greets Thee,
Where all are waiting on their Lord.

O happy house! where man and wife in heart,
In faith and hope are one,
That neither life nor death can ever part
The holy union here begun.
Where both are sharing one salvation,
And live before Thee, Lord, always,
In gladness or in tribulation,
In happy or in evil days.

O happy house! whose little ones are given
Early to Thee in love and prayer,
To Thee, their Friend, who from the heights of heaven,
Guards them with more than mother's care.
O happy house! where little voices
Their glad hosannas love to raise;
And childhood's lisping tongue rejoices
To bring new songs of love and praise.

O happy house! and happy servitude,
Where all alike one master own;
Where daily duty, in Thy strength pursued,
Is never hard nor toilsome known,
Where each one serves Thee, meek and lowly,
Whatever thine appointment be,
Till common tasks seem great and holy
When they are done as unto Thee.

O happy house! where Thou art not forgot,
Where joy is flowing full and free,
O happy house! where every wound is brought
Physician, Comforter, to Thee;
Until at last, earth's day's work ended,
All meet Thee in that home above,
From whence Thou camest, where Thou hast ascended,
The heaven of glory and of love.

—*Spitta.*

FAYETTEVILLE PRESBYTERY.

[OFFICAL ABSTRACT.]

The Presbytery of Fayetteville met at Rockingham, October 16th, and was opened with a sermon by Rev. W. F. Thom, and constituted with prayer by the retiring moderator, Elder J M McIver. Sixteen ministers and thirty-three elders were present.

Organization: Rev J W Johnston was chosen moderator, and Rev W B Arrowood and Elder W J Currie, temporary clerks.

Visitors: Revs W B Doub, T A Guthrie, A D Betts and Rev N H D Wilson, of the M. E. Church, South, and Rev L Johnson, of the Missionary Baptist church, were invited to sit in the body as visiting brethren, and Rev J B Shearer, D D., of Concord Presbytery, as a corresponding member.

North Carolina Presbyterian: John McLaurin, Esq., one of the proprietors of the NORTH CAROLINA PRESBYTERIAN: made an address in the interests of the paper. Addresses commending the paper and urging the importance of extending its circulation, were made also by Rev A J McKelway, Rev J A McMurray and Rev W B Arrowood.

To Organize a New Church: A commission, consisting of Rev A N Ferguson, Rev W B Arrowood, and Elders H McN Lytch and Hector McLean, was appointed to visit Aberdeen, Richmond county, and organize a church there, if the way be clear.

Church and Christian Education: The committee in charge of the work reported progress in raising the subscriptions of stock needed to reopen Floral College as a High School for girls, and the work was ordered to be continued. The officers of the churches of the Presbytery were urged to co-operate with the committee in the work; and the churches visited to secure subscriptions were directed to supply the pulpits of Rev Dr H G Hill, and Rev P R Law, while thus absent. The circular letter of the Trustees of Davidson College was ordered to be read by all the ministers of the Presbytery from their pulpits, and the institution commended to the prayers of the people.

Appointments: A committee was appointed to fix upon more equitable apportionments for the churches and to embrace all the benevolent objects contributed to excepting the Presbyterial Fund. The committee to do the work is Rev S M Rankin, Rev D D McBryde, Rev J S Black and Elders J A McAllister, and J C McCaskill.

Minutes of the Assembly: The overture of the Assembly to change the book with reference to ordination in the foreign field was approved. The overture with reference to a change of the Book of Church Order in the matter of Licensure was referred to a committee consisting of Rev P R Law, Rev H G Hill, D. D., and Elder P C Shaw to report at the next regular meeting.

Presbyterial Sermon: Rev W B Arrowood was appointed to preach the Presbyterial sermon at the next meeting on "The Polity of the Presbyterian Church."

Presbyterial Fund: The churches of the Presbytery were directed to pay one-half of their assessment to the Presbyterial Fund in the fall, and the other half in the spring. The treasurer was directed to correspond with the churches in arrears, to collect dues from those able to pay and to make a fair compromise with those feeble churches that are unable fully to meet their debt to the Fund.

Foreign Missions: An elaborate report on Foreign Missions was read, and adopted. It urged that wherever possible missionary societies be formed comprising the whole membership of a church, with different apartments, if need be, for men, women and children's work. The grouping of churches to support an individual missionary worker in the foreign field, was also recommended, and the safety of the workers in the distant lands commended to the prayers of the churches. Addresses were made on the subject by Candidate L L Little, Revs Dr J B Shearer, P R Law and W B Arrowood.

Ministerial Education: The report on Ministerial Education showed that there were nine names on the roll of candidates for the ministry. Three of them are students in Union Theological Seminary. Five of the candidates were recommended for pecuniary aid during the year. Four hundred and eighteen dollars were contributed to this cause during the past year. The ministers of the Presbytery were enjoined to urge the importance of liberal contributions to this cause in November.

Synodical Orphans' Home: The churches of the Presbytery were directed to appropriate the offerings made Thanksgiving day in November to the Orphans' Home; and sessions and Sabbath-school superintendents were urged to make regular monthly collections in Sabbath-schools for the Home.

Licensure: Candidate L L Little was licensed to preach the gospel as a probationer for the holy ministry.

Calls for Supplies: A call was made for the pastoral services of Rev M D McNeill for one-fourth of his time; one from Bluff church for the pastoral services of Rev A M Hassell for one-half his time; and calls from Ellerbe Springs, Pee Dee, and Wadesville churches, were made for the Pastoral services of Licentiate L L Little, and all the calls were found in order and placed in the hands of the brethren. Lumberton church was permitted to employ Rev D W Fox one-half his time on a salary of $400 a year, and McMillan's Chapel church, Rev A M Hassell for one Sabbath afternoon appointment a month on a salary of $50 a year.

Place of Next Meeting: Gulf, in Chatham county, was chosen as the place for the next regular meeting.

Colportage: The committee on Colportage was directed to employ a colporteur as soon as practicable. The two collections called for each year, one for the General Assembly's coloportage and the other for the Presbyterial colportage were emphasized.

Home Missions: A mass meeting in the interest of Home Missions was held. The report was read by the chairman of the committee in charge of the work, Rev H G Hill, D D., and received. Addresses were made on the subject by Rev A J McKelway, Rev J A McMurray, Rev P R Law and Rev H G Hill, D D. A collection was also made for the cause. The report was adopted. It showed that the support of four local evangelists had been supplemented by this fund, Revs W F Thom, K A McLeod, D W Fox and J A McMurray. Appropriations were made to supplement for the next year the salaries of Rev W F Thom, $50, and Rev J A McMurray, $525. The churches of the Presbytery were urged to raise $800 for the cause, the ensuing year. There was $41.82 in the treasury to the credit of this fund, October 1st, 1894. There will be due from this fund to local evangelists January 1st, 1894, $380.

The amount in the treasury to the credit of *Synodical Home Missions* October 1st, 1894, was $245.42. It was recommended that $900 or 12½ cents per communicant be raised for this cause in 1895. For the Assembly's Home Missions, $155.60 was raised to be sent the Assembly's treasurer.

For the Invalid Fund, $141.68 was contributed to be sent to the Assembly's treasurer. Only about two-thirds of the amount asked for from this fund has been paid for lack of funds. The following appropriations were recommended: To Rev J P McPherson, $60; Rev James McQueen's family, $75; Mr John H Boble's family, $50, making an aggregate of $185. The labors of candidates and local evangelists were shown to have been much blessed.

Orders for the supply of vacant churches were made as follows: Rev D Fairley, to supply Cypress church, with one Sabbath appointment a month, for six months, on a salary of $200 per annum. That Rev AM Hassel, supply Bethlehem, with one Sabbath a month, on a salary of $100 per annum. That Rev P R Law, supply Bethel church with one Sabbath and sacraments, and Rev D D McBryde, one Sabbath. That Rev A J McKelway supply Galatia church with one Sabbath, and Rev P R Law one Sabbath and sacraments. That Rev H G Hill, D D., supply Ashpole church with one Sabbath and sacraments, and Rev P R Law one Sabbath. That Rev P R Law supply Iona church one Sabbath and sacraments, and Rev H G Hill one Sabbath. That Rev W B Arrowood supply Lebanon with one Sabbath and sacraments, and Rev A N Ferguson one Sabbath. That Rev J W Johnston supply Shiloh church with one Saturday appointment a month, on terms agreeable to him. That Rev M N McIver supply Pittsboro church, with one Sabbath a month, for six months, on a salary of $100 per annum, and Marks Creek on a salary of $60, and Haywood, a Saturday appointment, on terms agreeable to him. That Rev A J McKelway, supply Sherwood with one Sabbath and sacraments, and Rev A M Hassel one Sabbath. That Rev W M Eldridge supply Union church one Sabbath a month on a salary of $550 per annum, and Cameron one Sabbath afternoon per month, on a salary of $100 per annum. That Rev D W Fox supply Rockingham church for a year, one Sabbath per month, on a salary of $200 per annum, and Lumberton church for two Sabbaths a month on a salary of $400.

Presbyterial Evangelist: A committee was appointed and clothed with full powers to raise the needed funds and employ and put in the field a Presbyterial evangelist at an early day as practicable. The committee consists of Rev A J McKelway and Rev P R Law, and Elders N Shaw, Dr J W McNeill and J M McIver.

Presbytery adjourned to meet during Synod at the call of the moderator.

P. R. LAW,
Stated Clerk.

October 22d, 1894.

Repeating Sermons.

OUGHT PREACHERS TO TURN OVER THEIR BARREL OR BURN IT?

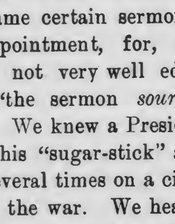
The scrupulous care with which ministers avoid repeating sermons, and parts of sermons, is not only unnecessary, but positively wrong, as it must keep in the background many of the most vital doctrines, while the lighter moral precepts are made the more common themes for pulpit discourse. The preacher is a teacher, and it is necessary to give line upon line, precept upon precept, here a little, there a little. Repetition is a fundamental principle of teaching.—*Greensboro Chirstian Advocate.*

That is brand-new to us. If there was one thing we thought that preachers did, it was to repeat their sermons. When did the custom fail, grow into positive "innocuous desuetude?" Can it be true? Why, we knew of a Virginian who heard the very able Dr. Stephen Olin preach the same sermon three times in three successive years in three different cities in the North while spending a vacation. When asked why he did this, the wise theologue and preacher said: "Suppose you had several guns and you had one that never failed you, and you saw big game before you, which would you choose?" The reply was, "The certain one." The Doctor said, "I have many sermons, but the one you heard in three cities has never disappointed me, and to be sure, I took that one each time." But this was different from the experience as related to us of a plain, but excellent local preacher. He said he had tried to preach at a particular place and had met with gratifying success for him, and heard that his sermon had given marked satisfaction. Called upon at another place to preach and remembering his success on a former occasion he drew upon the same certain sermon, but with sad, disappointment, for, added the quaint and not very well educated expounder—"the sermon *soured* on my stomach." We knew a Presiding Elder to preach his "sugar-stick" all around, and even several times on a circuit. This was before the war. We heard one of the most gifted preachers we know of in North Carolina preach the same sermon to the same congregation, three times within two years, and this occurred within the last twenty years. So it is quite new to us that it has come to pass that, it is with "scrupulous care" that preachers avoid repeating sermons. As our long time friend Sam Weller, Jr., was wont to say, "to the contrary quite the reverse." Good sermons deserve repeating when they are original. We heard an intelligent Presbyterian of our city say soon after hearing Bishop Wilson's great sermon at the First Presbyterian church three years ago last summer, that he would willingly walk ten miles if he knew he could hear it repeated precisely as he had heard it that day. But have preachers really fallen into the bad habit of such fecundity as never to repeat sermons or parts of sermons? In truth our hearing is that the fine stereotyped passages, if there be such, are made to do much duty on many occasions. Can our hearing be at fault? Sam Jones, Mr. Pearson, Moody, McNeill, all the great evangelists have a series of discourses they repeat everywhere. Why not? They are good and useful and now and then effective.—*Wilmington Messenger.*

COTTOLENE.

Many Persons

Cannot touch food prepared with lard, and yet all such people can eat *freely* of food shortened with, or cooked (even fried) in **COTTOLENE.** For dyspeptics, and those with delicate digestive powers, *Cottolene* is invaluable. Having *all* the good features of lard, with none of its unhealthfulness, its wonderful success is easily explained. The genuine *always* has trade mark—steer's head in cotton-plant wreath—on every pail.



THE
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Good Advice.

The late George W. Childs, editor of the Philadelphia Ledger, was a remarkable man in his day and generation, and made a name and character and left an example before the world which it will be well for all young men to study and practice. He commenced life very poor, but made an immense fortune, and yet died with only a moderate competency for his family, having given away in charities hundreds of thousands more than he saved for himself. He would never accept political or official honors, though frequently tendered to him, and yet died with more honor and national reputation than the highest dignitary in the land of his time. He was a typical American, and his words are worth reading and his observations worth considering. Here are some of them: "I have always believed," said he, "that it is possible to unite success in business with strict moral integrity. I am aware that many people think that the ethics of business or of politics are quite distinct, and that a man may do things in his public employment which he will not think it right to do in his domestic or private life. I do not agree with this view, and if the record of my life has any value, it is in showing that at least it is not necessary to success in business that a man should indulge in 'sharp' practice. But even if it were necessary, still it would not follow that it is worth while. We cannot afford to do or say a mean thing. There are higher satisfactions than the mere getting of money, and riches cannot compensate a man for the consciousness of having lived a dishonorable and selfish life.

"Speaking of selfishness leads one to speak of generosity. I think the habit of generosity may be cultivated, like other habits. And I have felt that it is a great mistake to put off being generous until you are dead. In the first place, you lose the pleasure of witnessing the good that you may do; and, again, no one can administer your gifts for you as well as you can do it for yourself. It is a great pleasure to be brought into personal relations of that kind, and to make people feel that you are not a philanthropist in the abstract. But that you are interested in them personally, and care for their welfare. In that way you benefit them not merely in a natural way, but you make them feel that men are really brothers, and that they were made to help one another. Not only is that feeling agreeable in itself, but it will be apt to prompt them to carry out the principle themselves. Put yourself into all you do and let others feel that you are there. Do not only contribute to a charitable object, but go yourself and help. It may seem an inconvenience at first, but soon you will come to consider it worth any inconvenience."

Slow Poison.

"I don't believe smoking hurts any one," said Chauncey; "look at Uncle Frank, he has smoked for thirty-five years."

Yes, but you must acknowledge that he is not so strong as he used to be."

"Of course not; he is old enough to begin to show his age."

"Not seriously. Some men are still in their prime at his age. He is only fifty. Of course, he can not live forever, but he ought to be able to do good work still. His physician has told him repeatedly that the heart trouble to which he is subject is caused entirely by smoking. Have you never noticed how his hand trembles when he holds a cup of coffee? He acknowledges himself that his nervousness is due to the use of tobacco."

The men supposed to know best about such things are our doctors, and one of our best physicians says, after years of observation, "I am convinced that other things being equal, a man addicted to the use of tobacco is as old at fifty as he would otherwise be at sixty."

Has a man a right to shorten or impair his life any more than he has to commit suicide? One is a longer process than the other, but both are contrary to God's commands.—*Ex.*

In this country we are better prepared do what John Burns, the great labor leader in England, declares to be their method, namely: To revolutionize by reform rather than to reform by revolution. It is said that Carlyle "believed in a God who lived until the death of Oliver Cromwell;" we must believe in a God who, while he is not, as Napoleon declared, "always on the side of the strongest battalions," is himself not only the battalion, but the Old Guard, which not only never dies, but never surrenders.—*Union Signal.*

GOLD DUST.

You cannot dream yourself into a character; you must hammer and forge yourself into one.—*J. A. Froude.*

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People seldom improve when they have no model but themselves to copy after. —*Goldsmith.*

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"Bright shadows of true rest; some shoots of bliss;
Heaven once a week;
The next world's gladness prepossessed in this;
A day to seek
Eternity in time; time's bower;
Transplanted paradise; God's walking hour;
A gleam of glory after six days' showers."
—*Vaughan.*

***

"How far that little candle throws its beams!
So shines a good deed in a naughty world."
—*Shakespeare.*

***

We more readily confess to errors, mistakes and short comings in our conduct than in our thought.—*Goethe.*

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Never speak well or ill of yourself. If well, men will not believe you; if ill, they will believe a great deal more than you say.—*Eastern Proverb.*

MAGAZINES.

McClure's Magazine: The November number of McClure's maganine will contain two attractive and interesting illustrations. A reproduction of the first painting of Napoleon, by the famous painter Greuze, forms the frontispiece and is, perhaps, the most remarkable of fifteen portraits of him in that magazine. The earliest likeness of Abraham Lincoln, from a daguerreotype is here published for the first time.

The North Carolina Medical Journal for October, Wilmington, N. C., $2.00 a year. This magazine contains much interesting and valuable matter, and original communications from Drs. Battle, Hyatt, Baruch and Lewis.

St. Nicholas for November comes to us attractively bound and filled with matter which will interest and delight the young folks. A Boy of the First Empire, by Eldridge S. Brooks is begun in this number. The Brownies Through the Union, "Locoed," and Queen Victoria's Dogs are among the many attractive features.

Conducted by Mary Mapes Dodge. Published by Century Co., New York. Price, $3 00 a year.

BOOKS.

Hymns of the Ages with Forms of Worship. The Presbyterian Committee of Publication sends us a prettily bound copy of Dr. Kerr's Hymn Book, containing also the Forms of Worship of our Revised Directory. Price not given. This is a useful combination and will, doubtless, be appreciated by many who now use other Books of Forms.

MEETINGS OF PREBYTERIES.

Lexington Presbytery: Met at Buena Vista, Va., Oct. 16th, 1894, at 7.30 p. m., and was opened with a sermon by Rev. Geo. W. Finley, D. D., on Psalm 4:3, "But know that the Lord hath set apart him that is godly for himself."

Presbytery was constituted with prayer by Rev. Dr. Finley, the retiring moderator.

Organization: Moderator Rev. A. M. Fraser; clerks, Rev. C. S. Lingamfelter and Ruling Elder O. Wilson.

Roll of Present Meeting: Ministers, 39: elders, 31.

Complete Roll of Presbytery: Ministers, 48; elders, 63; licentiates, 2; candidates, 10.

Visiting Brethren: Rev. B. C. Moomaw, of the Progessive Brethren Church; Rev. J. H. Shuford, of the German Reformed Church; Rev. Dr. Whisner, of M. E. Church, South; Rev. L. H. Graybill, of M. E. Church, South.

Corresponding Members: Rev. Jas. P. Smith, D. D., of the Presbytery of East Hanover; Rev. C. D. Waller, of the Presbytery of Montgomery.

Candidate: Chas. S. Hileman, of Timber Ridge church.

Calls for Pastoral Services: Mt. Horeb church, for Rev. Jno. Ruff; Millboro church, for Rev. W. H. Groves; Windy Cove church, for Rev. W. H. Groves.

Installations: Rev. G. A. Doyle, pastor of Clarksburg Central; Rev. W. L. Bailey, of Oxford.

Pastorates Dissolved: Rev. M. B. Lambdin and Goshen church.

Dismissed: Rev. E. T. Hoge, to the Presbytery of Abingdon; Licentiate R.C. Gilmore, to the Presbytery of Savannah.

AD INTERIM COMMITTEES.

1. A paper of Capt. H. L. Hoover touching the Establishment of Schools under the care of Presbytery, was referred to the following committee: Revs. A. M. Fraser, T. L. Preston, D. D., C. S. M. Lee, C. D. Gilkeson and Elder H. W. Henry.

2. Consideration of a change in the time of meeting of Presbytery to the following committee: Revs. J. B. Bittinger, E. P. Palmer, D. D., F. J. Brooke. Elders Hon. Geo. G. Grattan and J. A. Lineweaver.

3. The Assembly's deliverance touching Lay Evangelism, was referred to the following committee: Rev. Drs. Geo. W. Finley, T. L. Preston, A. R. Cocke, Elders Jos. A. Waddell and F. T. Glasgow.

4. The overtures sent down by the General Assembly were referred to the following committee: That on ordination of evangelists in the foreign field to Rev. Jas. Murray, D. D., J. H. H. Winfree, R. A. Lapsley, Elders A. A. Sproul and Chas. Grattan.

5. On Licensure of Candidates to Revs. Wm. M. McElwee, J. E. Booker, C. S. M. Lee and Elders W. F. Gilkeson and A. M. Brown.

COMMISSIONS.

1. To visit the Healing Springs field with a view to reorganization of the work, viz: Revs. Wm. C. White, G. L. Brown and W. H. Groves, and Elders Jno. W. Stephenson and P. L. Yarbrough.

2. To organize a church in Webster county, West Va., (in answer to a petition from that county) viz: Revs. F. J. Brooke, C. D. Gilkeson and F. P. Sydenstricker and Elders Geo. Beatty and W. Hutton.

3. (Continued) to organize a church at Pickens, West, Va.

Evangelistic Appointments: Revs. W. C. Hagan, L. H. Paul, G. L. Brown and E. P. Palmer, D. D., were requested to supply Dayton church with preaching twice a month, until December, the meeting of the Home Mission Committee.

The privilege of the floor was extended to Rev. J. P. Smith, who presented the interests of his paper, the Central Presbyterian.

Home Missions: The reports of this committee and of our evangelist show decided and encouraging progress in this great work.

Good work was done by our candidates in the vacant fields during the summer months. Efforts have been set on foot to build churches at Palmer, Harman, Womelsdorf and Mouth of Gandy Creek, Randolph county, W. Va.

The sum of $4,500 was ordered to be apportioned among the churches for this cause.

Presbyterial sermon was preached by Rev. A. M. Fraser, on the subject, Family.

Colored Evangelistic Work: A strong and interesting report was made urging greater interest in this work.

Education: The committee was directed to apportion among the churches of the Presbytery, the sum of $1,200 for the cause.

Foreign Missions: A letter from the Rev. B. Craig Patterson, of China, a member of this Presbytery, sending greeting and asking for the prayers of the body, was read and a reply was ordered to be sent to him, and the Presbytery was led in a special prayer for him and his work.

Presbyterial Sermon: Was preached by Rev. A. M. Fraser on Family Religion. Deut. 6:4–12.

Subject for next meeting, "Christian Sociology," by Rev. J. A. Quarles, D. D., alternate, Rev. H. A. White, D. D.

Commissioners to the General Assembly (nominated): Ministers: Principals, Rev. G. A. Wilson and Rev. C. S. M. Lee. Alternates, Rev. A. R. Cocke and Rev. W. C. Hagan. Ruling Elders: J.W. Barclay and FrankRolston. Alternates, H. A. Lackey and S. F. Pilson.

Church Organized: At Dayton with twenty-one members.

A hearty vote of thanks to the congregation and friends was passed.

Time and place of next meeting, Cook's Creek church, (near Harrisonburg) Tuesday, May 7th, 3 p. m., 1895.

Adjourned meeting, at the call of the moderator during the meeting of Synod.

WM. C. WHITE,
Stated Clerk.

Presbytery of Mississippi: Met in Hopewell church, October 11th, and was opened with a sermon by Rev. P. Gowan, from Titus 2: 11–14.

Moderator, W. A. Martin, Temporary Clerk, S. D. McCallum. Ministers present, five; elders present, twelve. Ordination of Licentiate Chas. Oberschmidt, was deferred on account of the churches having forwarded no calls.

Reports were received from twenty-two churches. Synod's evangelistic work was cordially endorsed and commended to the liberality of our people.

Overture as to Licensure referred to a committee which shall report next spring. Narrative encouraging. Committee, appointed to visit Chamberlain Hunt Academy, made a report showing that institution to be doing good work.

Next place of meeting is Rodney.

S. C. CALDWELL,
Stated Clerk.

Cash Receipts Synod's Orphans' Home, September, 1894.

SUPPORT FUND.

From L A S, Dan River church, 63; S S, First church, Greensboro, $3; First church, Winston, $19.75; A Mebane. $1; L A S, Steel Creek church, $5; J J Osborne's "Mantel Box," $3.95; S S, Bethesda church, $13.22; S S, Sugar Creek church, $7; Mrs M C Wiley, $25; S S, Taylorsville church, $5; S S, High Point church, $5. Total $88.55.

REAL ESTATE AND BUILDING FUND.

From "Unknown," for "Central" Building, $1.

PRESS FUND.

The following sent subscriptions at rate of 50 cents each:

From A Mebane, 50; T C Strong, $1; Mrs C B Skipper, 50; Dr Geo A Graham, $1; Mrs A L Wright, $1; Miss Lizzie Robinson, 50; M Haulthauser, 50; Miss Sarah Moize, 25; Mrs M L Patts, $2; Dr M W Hill, 50; Rev H D Lequex, $1; R T Coit, $1; Mrs Carrie Pilson, $1; N J Wingate, 50; D A Mostian, 50. Total $11.75.

JNO. E. OATES, Treasurer,
Charlotte, N. C.

CALL TO PRAYER.

Christians of all churches—all who sincerely desire the enactment of better temperance legislation for the "Old North State"—are hereby requested to be in fasting and prayer on Friday, November 2d, 1894, unitedly requesting Almighty God to so direct and over-rule in the election on the following Tuesday, as that such good and true men may be elected who will give the desired legislation. Remember the great things that have been accomplished in answer to prayer, and be encouraged to pray believing that, "*Ye have the things for which you ask.*" See Matt. 18: 19, Phil. 4: 6, 7.

D. H. TUTTLE, President,
N. C. Tem. Association.

Raleigh, N. C., Oct. 20th, 1894.

Dram Drinking in New England Sixty Years Ago.

Extract from Autobiographical Reminiscences of the late Rev. Horace D. Walker.

In 1825, when I was a boy of ten, at school in W——, Mass., a movement was inaugurated to improve the common. It lay in front of the church, and it was most rough and unsightly in appearance. The farmers came in from all directions one bright summer day with carts and implements, and school was dismissed that the boys might aid as they could in the good work.

The Center was fairly alive with busy workers when, at eleven o'clock, good old Parson Fisk issued from his house, fronting the common, in his well-known black study gown, carrying in one hand a good-sized tin pail, and in the other a small tin dipper. He moved about the busy throng followed by a layman with a wooden pail and a larger dipper.

All the workers, even boys as small and as young as myself, were invited by the parson to partake of the contents of his pail and welcomed by the layman to draughts from his bucket.

The parson carried new rum, the layman bore cold water. I remember how a taste from the parson's pail, ("fire-water" indeed, since it was neither weakened nor sweetened,) drove me in a hurry to the other pail to cool my poor tongue.

But there were many to whom the parson's rounds were very welcome. Just at twelve I saw one of the prominent young lawyers of the place staggering into his dooryard near the common. He led by the hand his little boy. Just within the gate the father fell utterly helpless in his intoxication.

But at four o'clock the parson went again his hospitable round. John Sullivan, the first Irishman I had ever seen, and whom I well knew, as his wife was employed at my boarding place, was particularly attentive to the parson's ministrations; so much so that he was very much affected by them. As his temper was quickened his legs were weakened, so that one of the Academy boys, whom he assailed, had no difficulty in knocking him down. The combat occurred in the cemetery, from which unsightly heaps of gravel were being taken to fill up hollows in the common. John gathered himself up in hot indignation, and went staggering off to the hearse house, the rear of which stood upon posts.

I saw his elbow thrown out as he turned the corner, and we heard the cry: "He is cutting his throat!" So I ran and looked under the house, where he had crawled. With a dull jackknife and an unsteady hand he was sawing away without much result upon the loose skin of his throat, while men were pulling him out by his heels.

Strange as it seems to-day, not a soul in all the crowd put together the sad fall of the lawyer, the attempted suicide of the Irishman and the parson's tin pail. Every one thought that the good man was doing just the proper and hospitable thing; for drunkenness was general and habitual.

In the vicinity of my home all the farmers whom I can recall, with two exceptions, drank to excess. The cellars were filled with hard, very hard cider, and a mug of it always mulled before the fire. It was the custom to serve grog to farm hands at eleven o'clock; and I remember the warm discussion that was provoked when Captain Mason proposed, it must have been in the thirties, to serve coffee to his men instead of liquor. It was prophesied that he could not get help to run the farm if he persisted, as he did, in his resolution to make the change.

Everybody went for his dram to Captain Paul's tavern, about two miles beyond Captain Mason's. "Little King," the dwarfish cobbler at the foot of the lane, used to travel daily this distance on his weak little legs, but usually he made the trip in the evening. One day some school-girls, neighbors' children, overtook him walking on all sides of the road. Thinking him ill, they took him by either arm to help him home; but they bitterly complained afterward that he had stepped on their best shoes.

One neighbor, an immensely corpulent man, used to be put nightly into his wagon at the tavern, to be delivered at home by his faithful horse. But one night he fell out of his wagon and the horse came home alone. His sons went for their missing parent with a stone drag.

When the great wave of total abstinence sentiment rolled over the country, one of the early agitators, Father Hunt, came to our house and made it his home while lecturing in the vicinity. He was a Virginian, slightly deformed, a man of singular eloquence, who, filled church and gallery wherever he went. He said that my son, then three weeks old, (this was in 1844), should sign the temperance pledge as his children had done. He had a little frame made at the village carpenter's, with a glass fitted at the village store; and he wrote out in his neat hand a pledge for the child that it would never touch what would "make drunk come, and to this I put my hand." Then he inked all the inside of the fat, chubby hand and pressed it upon the paper as a signature to the pledge which, yellow with age, in the original framing, still recalls the temperance agitator of '44.—*Independent.*

Animals, Infants,

And Delirious People,

Have been treated with the most marked success by the Electropoise; this effectually disposes of the "faith cure," supposition.

The book tells how it cures without medicine, and why it is able to cure when all else fails.

ELECTROLIBRATION CO. GOULD BUILDING, ATLANTA, Ga.

Religious Condition of France.

The will of the late Comte de Paris has one peculiarly striking passage. It is the work of a dying man, conscious that he was "preparing * * * to appear before the Sovereign Judge." He solemnly declares his belief that, if France is to be lifted up, she must become a Christian nation. That is "the last wish of an exile for the country, to which he recommends his children to remain always faithful and devoted." The condition of France as a Christian nation is bad. In spite of all her troubles, which have lasted for more than a century, she is neither Roman Catholic nor Protestant; so many of her men never so much as putting their foot inside a church, being mostly unbelievers. Great was her opportunity at one time. She was offered reformation in the time of Calvin, but neither king nor people would accept it, and the few thousands that did accept were massacred on St. Bartholomew's eve; and by the Revocation of the Edict of Nantes large numbers of the best of her people were forced to leave France forever.—*Southern Churchman.*

Business and Christ.

BISHOP A. G. HAYGOOD.

I have been asked: "Can business be conducted on strictly Christian principles?"

At first it took my breath. The answer came spontaneously:

"If not, then no business."

That many do not conduct their business on Christian principles is not in the discussion. Many do not keep any of the Ten Commandments they care to break, yet the decalogue abides with death in it for those who break it.

Christ said: "Ye cannot serve God and mammon." We can't be Christians and so much as keep out of hell on the plane of carnal living. But one can serve God and make an honest living, else the course of nature tends to chaos. Business rightly conducted is a "means of grace," else "we are of all men most miserable," obliged to work for a living for the body and at the same time destroy our souls—ourselves.

Will an infidel find one man who has carried on his business in harmony with the view of Christ, who has starved? Maybe others made more money, but money-getting is no proof that a man has succeeded in this world. Often it is proof of failure. "What shall a man give in exchange for his soul?" That such a question should be asked is in itself terrifying. Have we come to this that a reasonable human being, can, for one moment, entertain such a question? One who seriously entertains it is well nigh gone; death is entered into him. No man is obliged to make money; all are obliged to do right. One can starve in Christian honor. He cannot die in a palace obtained by fraud and keep out of hell.—*N. C. Christian Advocate.*

Consecrated common-sense applied to aggressive business methods will insure the success of church work as certainly as of secular enterprises.—*Cumberland Presbyterian.*

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGE OF ADDRESS.

Correspondents will please note the following change of address:

NORTH CAROLINA.

Red Spring:—Last spring our wide awake young pastor, Rev. S. M. Rankin and his wife, called as many of the children of the congregation together as would come, for the purpose of organizing them into a society. The object of which was to begin work for the orphans at Barium Springs. The plan put in practice then, was the giving, (by the pastor), of five cents to each child as a basis to work on, for six months, when a reckoning would be had; a neat Bible presented the child gaining the most money from the use of the five cents. And also a sermon would be preached to them on that day. The second Sabbath in October was set for the report and the sermon. On last Sabbath several little bright faces filled the front pews, but to the discomfort of old and young, all who had received the basis to work on were not present, which excluded the public announcement of the work and ways of working done by the little ones. Neither, under the circumstances, could the Bible be presented. But nothing hindered the sermon, which was timely, suggestive and highly instructive, from the text, "My little children let us not love in word, neither in tongue; but in deed and in truth." He emphasized the fact, that these children could do much for the betterment of this community and our country in the next generation, by giving heed to the teaching of this simple text, in loving God, because we are commanded to, and because He has done so much for us, and because of His perfectiveness in character, and to love one another, (everybody), and to speak evil of no one, but always speak for Christ at home or abroad.

J. McL.

Jonesboro:—The Rev. K. A. McLeod writes: "We have just returned from a delightful visit to Richmond, Va., that charming city 'Richmond on the James.' We took in 'The Exposition' which was an entire success and visited all the places of interest in that very interesting city. On our arrival home we were greeted by many friends. And our welcome was a double one. For we had been at home only about two hours when in came two large baskets containing many good things. 'Home, sweet home.'"

VIRGINIA.

Samuel Davies Church:—At our communion at Bethlehem on Sabbath, October 14th, six persons were announced, all from the Sabbath-school, as having been received on profession of faith since the previous communion.—*Central Presbyterian.*

Front Royal:—A protracted meeting at Front Royal, conducted by Rev. C. W. Stribling, resulted in six additions to the membership. (Ib.)

Mt. Carmel Church, Augusta County:—The session of the Mt. Carmel church, at a meeting held Sunday afternoon, October 14th, received twelve members on profession of their faith in Christ, ten of whom were baptized—the results of services conducted by the pastor the ten days preceding. (Ib.)

SOUTH CAROLINA.

Rock Hill:—Rev. Alex. Sprunt, pastor of the Presbyterian church at Rock Hill, celebrated the second anniversary of his pastorate on Sunday, the 21st inst. The work accomplished in that time cannot but be gratifying to Mr. Sprunt. There have been ninety-two additions to the church in the two years, the total membership of the church being now 464. The church under Mr. Sprunt has greatly prospered.

WEST VIRGINIA.

Rio Church:—Rev. F. M. Woods, D. D., Rev. C. N. Campbell, D. D., and Rev. E. E. Barclay, have been appointed a committee of Winchester to organize a church at Rio, W. Va., on October 28th, in Rev. Mr. Barclay's field.—*Central Presbyterian.*

Rev. W. H. McLean:—Spent the summer in the Hampshire and Hardy counties' work in the mountains of West Va., and is now on Cheat River in extreme bounds of Winchester Presbytery. (Ib.)

Capon Bridge:—Rev. H. M. White, D. D., of Winchester, has been preaching for a week at Capon Bridge, W. Va. Three additions. (Ib.)

KENTUCKY.

Hebron and Beulah:—Mr. W. E. Beattie, of Louisville Seminary, supplied these churches during the past summer, in a very acceptable manner. He has returned to take his last session in the Seminary, but will supply Hebron twice a month for some time to come; and Mr. W. S. Sibley, of the middle year, will supply Beulah. These arrangements are made with the approval of the Home Mission Committee of Louisville Presbytery.—*Christian Observer.*

Marion Church:—Enjoyed a very precious communion service, the fifth Sunday of September, Rev. L. O. Spencer assisting and doing the preaching. Four were added to the church, making twenty-five since our last communion. After the sermon on Sunday, a congregational meeting was held, and a unanimous call given to Rev. W. H. Miley, who has been acting as stated supply, to become pastor. The installation will take place the fourth Sunday in October. This will be the first pastor this church has had in more than thirty years. (Ib.)

Missionary Day at the Seminary:—The Faculty of Louisville Seminary has set apart the first Thursday of each month for the study of topics pertaining to Home and Foreign Missions. (Ib.)

ALABAMA.

Rev. Wm. E. McIlwain:—It gives us pleasure to print the following minute from the proceedings of the Synodical Evangelistic Committee. Unlike some resolutions of this nature, we believe these to be entirely sincere and well deserved:

"The Committee of Evangelistic Labor have received, with unfeigned regret, the resignation of our superintendent, the Rev. W. E. McIlwain, to take effect August 15th, 1894. In accepting this resignation, we desire to record our high appreciation of the efficient service which he has rendered during his official connection with the committee. He has filled the office of superintendent with rare ability and fidelity. To his watchful care and devotion to the work entrusted to him is mainly due the signal success that has attended the labors of this Committee. Never at any time during the past two years and a half, notwithstanding the unparalleled depression in financial affairs, have we been without the necessary funds to carry on our work, and his faith, his enthusiasm, and his unselfish, untiring efforts, have never faltered in the fulfillment of the arduous task imposed upon him. As he retires from the position which he has so admirably filled, we desire to assure him of the esteem, the confidence, the love, and the prayers of the brethren in the Lord, who have been associated with him in this evangelistic movement in the Synod of Alabama."—*Alabama Presbyterian.*

TENNESSEE.

Memphis:—Rev. J. H. Lumpkin, of the Third church, Memphis, has just closed a successful meeting in his church. He began preaching two weeks before his quarterly communion. The first week he preached each night, and mostly to Christians, the second week he preached twice daily, morning and night, till Thursday, when he called in a brother pastor to take the night service off his hands. The people were quiet, earnest, thoughtful, praying. Results: On last Sunday at communion, *fourteen* united with the church on profession of faith. All but one grown, many were fathers or mothers. The interest was such that it was continued into the third week, till Wednesday night, with a number of other professions. The church is greatly encouraged, and pastor and people are rejoicing. Throughout the meeting, dependence was placed wholly on the preached Word, and prayer. Unto the great Head of the Church, be all the praise.

For the N. C Presbyterian.

EDUCATION FOR THE MINISTRY—ALBEMARLE PRESBYTERY.

As the time approaches, (November), for the annual collection for Education, I would remind the ministers, sessions and churches of the Presbytery, of the importance of giving prompt and earnest attention to the contributions and collections for that cause.

The facts are as follow touching aid promised to the candidates of Presbytery:

1. We are in arrears for last year to four of our candidates—the amount aggregating not less than *fifty* dollars.

2. We are under obligations to three candidates for the current scholastic year, to the amount at least of $175, and we will probably need $250. This latter sum should find its way into the presbyterial treasury by the *first* or *middle* of December. Many churches, (more than half), sent no contribution in behalf of this cause last year, which fact accounts for the present indebtedness to candidates. We do hope to hear a good account from them this time. If we have prayed the Lord of the Harvest to send forth laborers, and He has heard our prayers; surely our sincerity and gratitude will be attested by cheerfully giving of our means to the necessary equipment of the laborer. I do earnestly and particularly urge upon every minister in charge of a church, or churches, to attend to this important matter at once—and let the money, *as soon as collected*, be forwarded to I. B. Gary, Treasurer, Henderson, N. C.

F. H. JOHNSTON,
Agent of Education.

Elizabeth City, Oct. 25th, 1894.

NOTICE!

The Alumnae Association of the Augusta Female Seminary in order to prepare a full register, requests every former pupil to send: (1.) Her present name and address. (2.) The date of her attendance. (3.) Her name and address then. (4.) Other items as to family occupation, etc., and (5.) Any information with regard to other pupils living or dead.

The co-operation of any reader of this paper will be gratefully appreciated.

Address,

Mrs. S. T. MCCULLOUGH,
"The Oaks," Staunton, Virginia.

[Continued from First Page.]

And that this philosophy of life may be more than a mere philosophy, that this joy in doing and suffering God's will may be more than a mere stoicism, we must look to God not merely as an absolute Sovereign, still less as a blind Fate, but as a loving, personal Father. The choice of our work is not the arbitrary decree of a despot, but the loving choice of a wise and tender Father, giving to every child the very best for his needs, and making all things work together for the highest good of each. And that we may thus know God as our Father we must know God in Jesus Christ; that we may know and understand the love that God hath for us, and that we may love Him who first loved us. It is only by a personal, passionate love for Christ, a love in which there mingles all that is best in our love for the human—gratitude to the deliverer, enthusiasm for the Hero, devotion to the friend—and all of which our hearts are capable in the worship of the Divine, that we can know the secret of all joy in service, of all exaltation in sacrifice. "I have but one passion," said Zinzendorf, "it is He, it is He." As Christ's love to the Father enabled Him to say, "My meat is to do the will of Him that sent me and to finish His work," so our love to Christ enables us to rejoice in His joy and glory, though our part may be toil and sacrifice, disappointment and failure. Ours is not the joy of the bridegroom—that is Christ's part. Our part, like John's, is that of the friend of the bridegroom which standeth and heareth him and rejoiceth greatly because of the bridegroom's voice. To present the Church as a chaste bride to Christ; so to teach and preach Christ that we may present every man perfect in Christ Jesus; so to live in Christ that we may rejoice in whatever happens to us that is for the furtherance of the gospel; this is our work, and in this work is our joy fulfilled.

The Master stood in his garden,
Among the lilies fair,
Which his own right-hand had planted
And trained with tenderest care.

He looked at their snowy blossoms,
And marked, with observant eye,
That his flowers were sadly drooping,
For their leaves were parched and dry.

"My lilies need to be watered,"
The heavenly Master said.
"Wherein shall I draw it for them,
And raise each drooping head?"

Close to his feet on the pathway,
Empty and frail and small,
An earthen vessel was lying,
Which seemed of no use at all,

But the Master saw, and raised it
From the dust in which it lay,
And smiled as he gently whispered,
"This shall do my work to-day."

"It is but an *earthen* vessel,
But it lay so close to me.
It is small, but it is empty:
That is all it needs to be."

So to the fountain he took it,
And filled it full to the brim.
How glad was the earthern vessel
To be of some use to him!

He poured forth the living water
Over his lilies fair,
Until the vessel was empty,
And again he filled it there.

He watered the drooping lilies
Until they revived again;
And the Master saw with pleasure
That his labor had not been vain.

His own hand had drawn the water
Which refreshed the thirsty flowers;
But he used the earthen vessel
To convey the living showers.

And to itself it whispered,
As he laid it aside once more,
"Still will I lie in his pathway,
Just where I did before.

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day he may use me
To water his flowers again."

NOTES FROM SYNOD.

Some days before leaving home, I asked an elder of the First church if he were going to Synod, and he answered, "I don't know; everybody will want to go to Greensboro." Accordingly I was not surprised to find the attendance larger than usual. The attractiveness of the place, the excellent railroad connections, and the charming weather all conspired to draw the delegates from their homes. The opening sermon, an admirable discourse which we gladly publish in place of the usual editorials, was preached by Dr. P. H. Hoge. The music was noticeably good. The large and well trained choir was supported by an organ and three violins; but the sound of the instruments was drowned by the grand swell of voices as they sang, "All hail the power of Jesus' name." It being my first attendance at the Synod of North Carolina, I was much impressed with the close attention to business. There were no long speeches and little warm debate, but all the routine business received close attention and was faithfully attended to. As we heard of the interesting debate in our sister Synod at Danville over the Removal of Union Seminary, a friend remarked "Our sessions are characterized by harmonious dullness." Rather would I say by a *close attendance to business*. This matter of changing the location of our Seminary was much talked of and excited great interest; but the report of the Directors was accepted as wise, which affirmed that the matter did not at this stage, call for Synodical action.

A matter of special interest and pleasure was the address of Rev. M. Soulier, from the Waldensian Colony in Burke county. This gentleman, in accurate and elegant English, which was rendered more attractive by his foreign accent, presented the Christian greetings of the Waldensian Synod, and then proceeded to speak of the colony under these three heads.

(1.) Why have we come here? (2.) What do we expect to do? (3.) Our present condition. From this interesting address it was gathered that the band, which was sent out, because of overcrowding population in the Vaudois valleys and attracted to our country by the love of religious and civil freedom, is in some present distress. A poor soil with new conditions of climate and farming, has resulted naturally in poor crops. A temperate, industrious, God-fearing people, they will soon adopt themselves to their new surrounding and become thrifty farmers. In the meantime let us help them as we have opportunity. There are fifty families in the colony, containing 218 persons.

It would be pleasant to write something about Union Seminary, Davidson College and the Assembly's Home and School, as they were presented to the Synod; but there is not room in this issue.

Alumnae of Augusta Female Seminary will be interested in a notice which appears in another column.

[For the N. C. PRESBYTERIAN.]

TOO MANY CANDIDATES FOR THE MINISTRY.

The number of young men seeking the gospel ministry in our Church at the present time is unusually large. This fact itself awakens in the minds of many of our best people a doubt as to the motives of these young men. If the number were small no suspicion would rest upon them. But as that is not the case, must not many of them be seeking the priest's office that they may eat a piece of bread?

Now the writer proposes to show, from the history of this whole matter, that the Church ought to assume that these young men are really called of God, except in certain individual cases where the life of the candidates proves the contrary. The presumption is that they are truly called.

Twelve years ago there were more deaths in the ministry than licensures, and it was a mere matter of arithmetic as to when the Presbyterian Church would become extinct. Finally the Holy Ghost brought to the remembrance of the Church the words of the Lord Jesus, "Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His harvest." This duty was urged upon the people through the religious press. Then the General Assembly, the Synods, the Presbyteries—all our Church courts—enjoined upon ministers and people the duty of praying the Lord to send us the much needed supply of ministers.

But they will not stop there. They knew it was not worth while to pray unless we put forth effort to secure the things we prayed for. And so pastors were enjoined to preach on this subject and set before the people the needs of the Church, and the claims of the Gospel ministry upon her consecrated men.

And so in all our pulpits, and in all our prayer-meetings, and at our family altar, the Lord was asked to send pastors, and evangelists, for perfecting of the saints, for the work of the ministry, for the editying of the body of Christ. Now does not the command to pray the Lord of the harvest, imply that He will answer that prayer? Would we not therefore, unless we are unbelieving, expect a great number of candidates?

Again a wise man lays out no more work than he has hands to perform it. In our Church the number of preachers was altogether inadequate to the work to be done. Is it not certain then that God had the men ready to send when His people should ask for them? How do you answer these questions, "O ye of little faith?"

No, the wonder is that after twelve years praying, and working, and waiting, there are still so many vacant pulpits, so great destitution, and so few ministers to do the work of the Lord.

Let us receive gratefully the answers the Lord of the harvest has already given us, and continue our prayer for a still greater number of men to preach the gospel.

N. B. On the first Sabbath in November a collection will be taken to help those of our candidates who are not able to pay their own expenses in full to prepare themselves for the work to which God has called them.

THE OLD PATHS BY DR. McDONALD.

We publish with pleasure the following communication in regard to Dr. McDonald's useful work:

Mr. EDITOR:—In your issue of 13th October, you give a brief review of the "Old Paths," the book just published by the University Press, Nashville, Tenn., in which you make this statement, "It is to be regretted that the author should have incorporated his own views in the book with regard to tithing, as they have never been adopted by the Church."

May I be allowed to say I think you have done the anthor an injustice for this reason; He did not write as the mouth-piece for the Presbyterian Church, but he is arguing for the Old Paths. He believes as a multitude of others believe, that the tithe is one of the old paths. The binding obligation of the tithe law upon the Christian Church is an open question; one that has recently been ably discussed by the Presbyterian Church and a man can be a good Presbyterian and believe or not believe in the tithe law. The author of the Old Paths being a Protestant and not a Romanist, believes the Scriptures, and not the Church, to be the only infallible rule of faith and practice.

Therefore, I beg to differ with you when you say it is to be regretted that there is a chapter on the tithe in the book; that chapter is regarded by some as one of the best in the book.

ALMA LENOX.

WASHINGTON LETTER.

[From our Regular Correspondent.]

Washington, D.C., Oct 24, 1894.

The Anti-Saloon League is working earnestly to reduce the number of saloons in Washington by preventing the granting of licenses for the year beginning November 1st, to those which have, during the present license year, violated the law, and by getting residents and property owners on squares upon which are saloons to sign protests against the renewing of their licenses. The new Excise Board, created by act of Congress at the last session, is composed of three well known citizens. They have promised that they would compel every applicant for a liquor license to comply with the law before he gets it. If they live up to that promise there will be a material reduction in the number of saloons, as it will shut out all those who have been convicted of violating the law, and the Anti-Saloon Leagues propose making it very unpleasant for them if they do not live up to it. The Anti-Saloon League is composed of men and women who believe that there should be no such thing in existence as a liquor saloon and that the only correct solution of the rum problem will be found in absolute prohibition, not only of the sale, but also of the manufacture of the accursed stuff, but so long as the law recognizes the saloon by licensing it they cannot prevent its existence, but they can and do lessen the evil done, by compelling the saloon keeper to comply, or at least to pretend to comply with the regulations imposed by law upon the conduct of his business. Up to this time the granting of licenses has been largely a matter of discretion with the authorities, but the new law is explicit and, it is hoped, will be stronger than the influence of the liquor interest, which is always exercised to its fullest extent in behalf of the keepers of law-breaking saloons. The work of the new Excise Board is being carefully watched, and it will soon be apparent whether its members can be intimidated or influenced by the rum power.

Quite a flutter was caused in financial circles by an official opinion given by Solicitor Reeve, of the Treasury Department, to the effect that counties could issue interest bearing bonds of small denominations, to be used as a circulating medium, without violating the banking laws of the United States, and that said bonds would not be liable to the Federal tax of 10 per cent imposed upon the currency of State banks. That opinion was partially submitted to the Attorney General for review, by Secretary Carlisle, and his opinion coincided with that of the Solicitor, that bonds might be issued by counties and used as money without violating Federal banking laws. Secretary Carlisle did not ask the Attorney General to pass upon the question as to whether such county bonds used as money would be liable to the 10 per cent tax, because he does not think there is any doubt about that tax being applicable to any form of money other than that issued by the United Stated government and the National Banks. The opinion of Solicitor Reeve was given in reply to a communication from the Commissioners of a Georgia county, who wished to issue bonds of small denomination to be used as money. Considerable alarm was felt when Solicitor Reeve's opinion was first made public, but since Secretary Carlisle so positively announced that bonds so used would have to pay the 10 per cent tax it has passed away, as that tax is, as it was intended to be, prohibitory.

The annual session of the Executive Committee of the Woman's Foreign Missionary Society began here to-day, under the auspices of the Baltimore branch of the society, which includes the District of Columbia, Maryland, Virginia and a portion of Delaware, and will continue one week. This evening the delegates and missionaries were given a public reception which was largely attended. Among the prominent strangers in attendance is Bishop Thoburn, of India, who will, it is expected, deliver an address before the close of the meetings. This society has eleven branches, covering the entire country, except the extreme Southern States, which are left to the Southern M. E. Church.

The Y. M. C. A., has inaugurated a social purity crusade, which, while it may not make as great a stir as that now being carried on in London, may yet be productive of much good. Rev. Dr. McKim, will preach three Sunday afternoon sermons on social reform, the first, on "Purity of the Body," was delivered last Sunday to a large and much interested audience. After the sermon pledge tickets of the White Cross Army were distributed for signatures and return. This pledge, which may not be familiar to all your readers, reads as follows: "I promise by the help of God, 1. To treat all women with respect and endeavor to protect them from wrong and degradation. 2. To endeavor to put down all indecent language and coarse jests. 3. To maintain the law of purity as equally binding on man and woman. 4. To endeavor to spread these principles among my companions and to help my younger brothers. 5. To use every possible means to fulfill the Commandment, 'Keep thyself pure.'" Do you know any young man, or old man, who would be injured by signing, and keeping that pledge?

T.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Fourth Quarter.—Lesson VI.

Nov. 11th.—The Twelve Chosen.

(Mark iii. 6-19. Commit vss. 13–15.)

Golden Text. I have chosen you and ordained you, that ye should go and bring forth fruit.—John xv. 16.

I. THE STUDY OF THE LESSON.

First Step. There is no break between this lesson and the last, the connecting link between the last lesson and the choice of the Twelve being included in the lesson itself. The parallel to the choice of the Twelve is found in Luke vi. 12–16. The list of the Apostles is also given in Matt. x. 1–4 and Acts i. 13.

Second Step. Master the points of the lesson:

Opposition organized, vs. 6; withdrawal, vs. 7; increasing fame, vs. 7, 8; abundant works, vss. 10–12; withdrawal from the throng, vs. 9; goes up into the mountain, vs. 13; the call, setting apart and mission of the Twelve, vss. 13–15; their names, vss. 16–19.

Third Step. Study with your helps any points needing explanation:

Vs. 6. *Pharisees and Herodians.* The Pharisees having failed to convict Him of violation of the Mosaic law, sought alliance with the Herodians, hoping that they would be more successful in bringing him into conflict with the Roman power. These two parties were at opposite poles; the one were religious zealots hating the Roman yoke; the other cared nothing for religious questions and bowed their necks to Rome for the sake of office and patronage. See a similar combination in which the Saducees were included at the close of His life, Matt. xxii. 15-40.

Vs. 7. *Withdrew himself*, i. e., from Capernaum. Jesus did not spend His time contending with His enemies, but went to those who needed Him—or to the solitary places where those who sought could find.

Vss. 7, 8 Study with Map.

Vs. 9. Sometimes physical necessity demanded that He should withdraw from His friends as well as His enemies. With a boat in attendance he could easily reach a point that it would take the multitudes much longer to reach—going around by land. This would give Him a little respite.

Vss. 10-12. The many miracles explaining the thronging followers.

Vs. 13. *A mountain.* Tradition says it was the Horns of Hattin, called also, the The Mount of Beatitudes, from the beginning of the Sermon on the Mount that followed the choice of the Twelve. Luke tells us that He spent the night of His arrival there in prayer.

Called unto him whom he would. The apostles were not volunteers, but were selected. Compare the priests, Heb. v. 4. For notes on the mission and biographies of the Apostles see Fifth Step.

Fourth Step. Write out a summary of the lesson embodying the results of your study.

Fifth Step. Study the topics of the lesson in the light of God's word.

1, *The Apostles.*

Simon: With John the Baptist at Bethabara, John i. 28, 41; surnamed Peter, vs. 42; of Bethsaida, vs. 44; a fisherman, Luke v. 3; living in Capernaum, Luke iv. 31, 38; forsakes all for Christ, Luke v. 11; one of the innermost three, Mark v. 37; ix. 2; xiv. 33; his confession commended, Matt. xvi. 16, 17; his presumption rebuked, vss. 22, 23; his denial and repentance, Matt. xxvi. 69–75; special message from Jesus after the Resurrection, Mark xvi. 7; special vision of Christ, Luke xxiv. 34; "Lovest thou me," John xxi. 15–17; prophecy of his fate, vs. 18; sermon at Pentecost, Acts ii. 14 etc.; leadership in Jerusalem, Acts iii-v; visits Samaria, viii. 14; preaches to the Gentiles, x; is delivered from prison xii. 1-19; writes epistles from Babylon, 1 Pet. v. 13.

John. One of the first two to follow Jesus, John i. 37 (not named, but the whole story is evidently that of an eye witness); called with Peter, Luke v. 10; wants to call fire from heaven, Luke ix. 54; one of the three (see above): the beloved disciple, John xiii. 23; xix. 20, 24; at the trial, John xviii. 15; at the cross, xix. 26; takes the mother of Jesus, vs. 27; first at the sepulchre, xx. 2-8; fellow-worker with Peter, Acts iii. 1; viii. 14; author of fourth gospel, John xxi. 24; of three epistles, compare John xx. 31, with 1 John i. 3. Note similarity of three epistles with gospel in style, and unbroken testimony of early Church. Also wrote Revelation, Rev i. 4, 9.

James. See early biography of John; one of the three (see above); killed by Herod Agrippa I, Acts xii. 2,

Andrew. One of the first two disciples, John i. 37, 40; brings his brother to Jesus, vs. 41, 42; called with Peter, James and John, Mark i. 16; tells Jesus of lad with loaves, vi. 8, 9; with Philip brings Greeks to Jesus, John xii. 20–22.

Philip. Called by Jesus, John i. 43; of Bethsaida, vs. 44; finds Nathaniel, vss. 45, 46; Jesus asks his counsel, vi. 5; comes to Him about the Greeks, xii. 22; wants to see the Father, xiv. 8, 9.

Bartholomew. Identified with Nathaniel, as he is always mentioned with Philip in the first three gospels as Nathaniel is in the fourth. For his call and character, John i. 45–49. He is with the same group at the last, John xxi. 2. These six were the first called.

Matthew. Called, Matt. ix. 9; also named Levi, Mark ii. 14; a publican, Matt. x. 3; makes a feast for Jesus, Luke v. 29; author of first gospel—title and unbroken tradition.

Thomas. Despondent but faithful, John xi. 16; doubting xiv. 5; xx. 25; convinced, vs. 28; with the group of early disciples after the Resurrection, xxi. 2.

James. Son of Alphæus. Called "the less," to distinguish him from the son of Zebedee, Mark xv. 40. His mother's name was Mary, but he was not the Lord's brother.

Thaddæus. Also called Lebbæus, Matt. x. 3; and Judas, Luke vi. 16. His relation to James is not made certain by the expression of the original. Jude who wrote the epistle was the brother of James the Lord's brother. The Lord's brethren were not Apostles and did not believe on him during his life, John vii. 5. One remark of this Judas is recorded, John xiv. 22.

Simon, the Canaanite, also called Zelotes, probably having belonged to the sect of Zealots, Luke vi. 15.

Judas Iscariot. Iscariot means, Man of Kerioth, treasurer, John xiii. 29; dishonest, xii. 4–6; Betrays Jesus to the priests, xxii. 3, 4; for 30 pieces of silver, Matt. xxvi. 15; with a kiss, vss. 48, 49; his remorse, Matt. xxvii. 3, 4; and suicide, vs. 5; the fearful catastrophe (probaly from the breaking of the rope) Acts i. 18; his final doom, Acts i. 25.

2. *The Apostolic Office.*
   a. Its importance shown by the Lord's preparation for the choice, Luke vi. 12.
   b. The Training of the Twelve, vs. 14; Mark vi. 31; Mark iv. 34.
   c. Their mission.
      (1.) In common with other ministers—
      To preach. vs, 14; Matt. x 7; Acts vi. 4; Eph. iv. 11, 12.
      To bear rule in the Church, Matt. xviii. 18; 1 Tim. v. 17.
      (2.) In common with other inspired men—
      To preach and teach infallibly, John xvi. 37; 2 Tim. iii. 16.
      To work miracles in testimony of their Divine call, vs. 15, Luke x. 17; Mark xvi. 20; Heb. ii. 34.
      (3.) In common with other personal disciples of Christ—
      To be personal witnesses of the resurrection Acts i. 21, 22; 1 Cor. ix. 1.
      (4.) In distinction from all others—
      To exercise universally binding authority, Matt. xviii. 18; 1 Cor. vii. 17.
      To confer the miraculous gifts of the Spirit, Acts viii. 14–20; xix. 5; Rom. i. 11.

Sixth Step. The practical lesson is Christ's call to personal service and the preparation He gives for that service.

II. TEACHING THE LESSON.

Draw out the reason for selecting the Twelve (a) to make His work permanent in the face of increasing opposition; (b) to concentrate His teaching on the most fitting, in view of the great crowds that thronged him. Gather biographical facts about the leading disciples, and bring out the essential characteristics of the office.

Prize Questions.

NEW QUESTIONS.

111. (a.) Who was the mother of Zebedee's children? (b.) Give an incident in her life.

112. What four men are called Apostles besides the original Twelve?

WILMINGTON PRESBYTERY.

The attention of church treasurers is called to the action of Presbytery ordering the Home Mission Committee to cancel its engagements if funds to pay its workers were not in hand by Nov. 15th. If you hold any money for Presbyterial Home Missions remit at once to John McLaurin, Treasurer.

PEYTON H. HOGE,
Chairman.

Important Notice!

The meeting of Wilmington Presbytery appointed for Wednesday, November 14th, is hereby for good and sufficient reasons postponed to Wednesday Nov. 21st, at 10 a. m.

PEYTON H. HOGE,
Moderator.

The Presbytery of Wilmington will hold an adjourned meeting in Richland, Onslow county, at 10 a. m., on Wednesday the 14th day of November next.

A. MCFADYEN,
Stated Clerk.

Clarkton, N. C., Oct. 24th, 1894.

Evangelistic Work of Fayetteville Presbytery

Brethren of Fayetteville Presbytery:

A special committee was appointed at the last meeting to raise funds for putting an evangelist into the field. Nine charges in the Presbytery have pledged $650 towards his salary. The committee have a man in view who can go at once to work if $250 more is pledged, the money to be paid quarterly during the year.

And now if the ministers and elders who have not responded to the Presbytery's call, will at once canvass their congregations and secure subscriptions with the blessing of God, great good may be done. In the salvation of the perishing, the building up of feeble churches, and the opening of new fields.

We shall be glad to hear from the churches who wish the services of the evangelist at an early date. Address all communications to

Rev. A. J. MCKELWAY,
Fayetteville, N. C.,
Chairman of the Committee.

Tombeckbee Presbytery: Presbytery met at Louisville, Miss., Oct., 11th. There was a good attendance of elders—fourteen answering to the roll; eight ministers were present. The opening sermon was preached by Rev. D. L. Barr. Elder W. J. Stockett, of Okolona, graced the moderator's chair, and the Hon. S. L. Wilson kept the minutes. Rev. W. S. Jacobs was received from South Carolina Presbytery. He is enough like his father to be interested and to interest others in behalf of the orphans. The Columbus people are contemplating building an orphanage. The plan was approved by Presbytery, and Rev. J. E. Jones was chosen trustee for two years. At this meeting we had Rev. F. R. Graves, a most promising young minister, who remained with us as pastor at Aberdeen a year. He goes to Tampa, Fla.

Mr. W. H. Perkins was licensed to preach. Mr. Lamar Ferguson was taken under the care of Presbytery.

A new grouping of the churches was made by which it was hoped more would be supplied with preaching. The overtures from the General Assembly were referred to an "ad interim" committee. There will be an adjourned meeting at Columbus, Nov. 6th, 11 a. m. Presbytery will meet next spring at Newton.

Rev. J. E. Currie and Rev. Jas. Mecklin, D. D., were granted permission to labor in our bounds.

The name of Rev. Z. B. Graves was stricken from the roll.

A. B. COIT,
Stated Clerk.

SECULAR NEWS.

NORTH CAROLINA.

The Daughters of the Revolution of Wilmington, will erect a monument over the remains of Cornelius Harnett, the great Revolutionary patriot and leader, whose remains have, for more than a century past, rested in St. James' churchyard, Wilmington, marked only by a modest stone, now fast crumbling to decay.

Mr. T. C. Gower was drowned on Tuesday, the twenty-third inst., while bathing in the French Broad at his beautiful summer home in Transylvania county. Though seventy-three years, of age, he was still fond of swimming. The city of Greenville has lost its greatest benefactor.

A hailstorm of unusual severity, accompanied by much and very vivid lightning passed over Wilmington on the night of the 26th. The hailstones, some of which were as large as hen's eggs, made a terrific noise on the tin roof, and did some damage in breaking glass. The lightning burnt out the dynamo of the electric light plant, temporarily plunging the city into darkness.

Early last Saturday morning, fire was discovered in the Southern Railway freight warehouse at Asheville. Despite all efforts, the building was burned, together with four loaded cars and four shanty cars. All the freight in the building and every record were totally destroyed. The loss is estimated at $80,000, but is fully insured.

The body of an unknown white man was discovered, about three miles south of Kenly, on the 27th inst. It is supposed to be that of J. A. Ward, of Columbia, S. C.

The North-bound and South-bound mail-trains collided at Henderson, on the 27th. Both engines were damaged and several persons hurt, but not seriously. Had it occurred three minutes earlier, results would have been very serious.

DOMESTIC.

A horrible holocaust occurred at Seattle, Washington, on the morning of the 27th. The West Street hotel burnt, and at least sixteen inmates perished.

Col. Bacheldor, of the War Department, is anxious for all the Southern States to mark the position of their troops at Gettysburg.

A New York photographer has sued the Chicago Blade for $275,000, for publishing a portrait of which he held the copyright. The amount of damages is reckoned at rate of one dollar a copy.

The most disastrous prairie fires in the annals of the State have been raging in Nebraska during the past week. Hundreds of thousands of heads of cattle are supposed to have been burned. The flames traveled westward, fanned by a wind blowing at the rate of seventy miles an hour.

On the twenty-fifth inst., a crank named Richard Goerdeler, called at the house of Dr. Bryant in New York, and requested to see President Cleveland, who was staying there. He was refused admittance. Great excitement was aroused in New York by a rumor that he had made an attempt to assassinate the President. Goerdeler is the same crank who, some years ago, wrote to Emperor William of Germany challenging him to a duel.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Rev. Dr. Kinloch Nelson, one of the professors in the Virginia Theological Seminary at Alexandria, Va., was stricken with paralysis while watching a game of football at the Episcopal High School, on the afternoon of the 25th. He was taken to his home and died about ten o'clock. It was his second attack.

The safety deposit vaults of Omaha National Bank have been robbed so dextrously that no clue as to the manner in which it was done is as yet obtainable. Large sums of money have been stolen, but the exact amount cannot be known until all have been examined. All deposits are guaranteed by the bank.

President Cleveland's attitude in the New York campaign, is as yet discreetly concealed. He will not register or vote in New York as stated. He has no legal residence in that State.

FOREIGN.

The latest reports from the Eastern war report the Japanese to have been again victorious, and to have put to flight 3,500 Chinese troops. The Japanese columnns are said to be closing in on the Chinese positions in an effort to capture Moukden by November 3rd, the Mikado's birthday.

It is stated that the universities of Oxford and Cambridge will confer honorary degrees upon the United States Ambassador, Hon. Thomas F. Bayard, when he returns to London from the United States.

The Chinese prisoners, captured by Japan, express themselves as delighted with their treatment, and not at all anxious to get back to China. They have not the faintest conception of patriotism, but declare that they entered the Chinese army for the pay promised them, and which, according to their contract, still runs on even when they are in captivity. They beg their guards to request the Japanese government to see that China pays them regularly, and pays all their back salary.

The hotel Normandie in Montreal burned last week. There were a large number of guests in the hotel and nearly all of them had to be taken out through the windows. The smoke was so dense that nearly a score were rescued in an unconscious condition. Four lives were lost.

Lord Roseberry in a recent address at Sheffield, paid a glowing tribute to the Czar. He said, "We had in him a monarch whose watchword, whose reign and whose character had been a worship of truth and peace." He said that his death would be the removal of one of the greatest, perhaps the greatest, guarantee of peace in the world.

Chancellor von Caprivi and Prussian Prime Minister Eulenberg have both resigned their offices, and Emperor William has assented. The ministers were at variance on laws to repress socialism.

News received at Simla, India, dated Oct. 20th, from Cabul, states that the Ameer, of Afghanistan, is attending to business as usual.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On October 25th, at the residence of the bride's father, Mr. Evander Locke McGowan, in Memphis, Tenn., by N. M. Woods, D. D., of the Second church, Memphis, Rev. H. A. HYMES, pastor of the Idlewild Presbyterian church, and Mrs. BESSIE McDOWELL. They left the same evening for St. Louis. In two weeks they will be at home to their friends in Idlewild, that charming suburb of Memphis.

On Oct. 23d, at the residence of William M. Crafton, in Wentworth, N. C., in the evening, Mr. J. R. RATLIFFE, of Danville, Va., and Miss MATTIE CRAFTON, of Wentworth, N. C.

On May 7th, in Elizabeth City, N. C., by Rev. F. H. Johnston, D. D., Mr. CHAS. F. GLADING, of Philadelphia, Pa., and Mrs. NETTIE SIDDONS, of Denver, Col.

On June 11th, by Rev. F. H. Johnston, D. D., assisted by the Rev. W. S. Lacy, D.D., in Norfolk, Va., Mr. BENJAMIN S. GOODE, of Greenville, N. C., and Miss GENEVIEVE GOULDMAN, of Westmorland, Va.

On Aug. 12th, by Rev. F. H. Johnston, in Elizabeth City, Mr. Wm. P. BOETTCHER, of Snow Hill, Md., and Miss SALLIE M. HEATH, of Elizabeth City.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

In Aurora, N. C., on the 16th of October, JETTIE JOHNSON, infant son of Mr. and Mrs. James H. Jarvis.

A flower in the bud, living only two months and three weeks, but long enough to unfold a tender beauty and sweetness which are the treasures of household love. Now transferred into the heavenly household it ripens fast into immortal life and beauty. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." J.

Of apoplexy, about 1 o'clock a. m., on the 15th inst., Mrs. SALLIE PURDIE, relict of the late J. W. Purdie, deceased. The call was sudden, but she was ready. Her last work was to hear her Sabbath-school class. Full of life, active, energetic, enthusiastic, foremost for every good work, oh we will miss, sadly miss her! Beth Car church is in mourning, but our loss is her eternal gain.

PASTOR.

At his home, near Sanford, N. C., on October 23d, 1894, in the 61st year of his age, Mr. MATTHEW HENRY MCIVER, who was, in his early life, a ruling elder in Carthage church, and in his latter years for quite a long period of time—perhaps for twenty years or more, a ruling elder in Buffalo church. May God comfort his bereaved wife and children. "Whosoever liveth and believeth in Me shall never die."

PASTOR.

Our community was greatly shocked on the morning of the 26th of September, to hear of the death of WARNER MERIWETHER WATKINS, in his 52nd year. Mr. Watkins had a stroke of paralysis, a few days before, he never rallied, but passed gently away as a child in sleep. Mr. Watkins was born in Milton, lived here all his life; he was early trained to business by his father, one of the strictest and most successful men in business. His father dying in 1869, he, with his brother Charles, now of Richmond, Va., formed a copartnership, known as W. M. and C. Watkins, and since have been largely engaged in merchandise, also dealers in leaf tobacco. They were the largest buyers in this market, as well as the most extensive merchants. In the death of Mr. Watkins, our community has sustained a great loss, and we know not who will fill it. Mr. Watkins was eminently a good man. No one ever came to him and went away empty. Truly it can be said of him, his "left hand knew not what his right hand did." He was always ready both with counsel and his ample means, to help young men to educate themselves, or start them in business. Especially will the poor miss his charities. Mr. Watkins was a child of the Covenant. He delighted in the study of the Bible, engaged much in prayer, his family altar was not neglected. A kind, loving husband, a very indulgent father, a thoughtful, dutiful son, truly it can be said "a good man has gone from us," we earnestly trust to a happier rest. The writer has known him all his life.

L.

Resolutions of Respect.

At a meeting of the session of the Presbyrian church of Oxford, N. C., the following report of a committee appointed to prepare a minute, relative to the death of Elder D. S. OSBORN, was adopted:

D. S. Osborn was born July 8th, 1817, and died in Oxford, Aug. 3d, 1894. In the year 1867, he was made an elder in the Oxford church, and continued in the active duties of that office until his death.

Resolved 1st. That we record, with deepest sorrow, the death of our late brother and associate in the eldership of this church.

2d. That nevertheless, we bow in humble submission to the will of Him, who doeth all things well, by whom, our brother has been taken from us.

3d. That in his death, our church has lost a most earnest and consistent member, and an efficient, consecrated officer who was ever ready, with means, and his life, to do anything for its advancement. And, in him, our community has lost a most benevolent, godly and exemplary man.

4th. That we deeply sympathize with the bereaved ones who are left behind, and commend them to the God of all grace, comfort and peace.

5th. That this minute be spread in the records of the church, and a copy be sent to the family of the deceased, also to the N. C. PRESBYTERIAN and the Public Ledger for publication.

COMMITTEE.

WILMINGTON MARKET, FOR WEEK ENDING, OCT. 30, 1894.

SPIRITS TURPENTINE: Opened at 26 cents per gallon, closed steady 25 cents.

ROSIN: Opened and closed firm at 90 cents for Strained. Good Strained $1.00 throughout.

TAR: Opened firm at $1.20, closed at $1.50 on 30th.

CRUDE TURPENTINE: Opened steady at $1.00 for Hard, rose to $1.10 on 27th and continued steady throughout. Ruled throughout steady at $1.50 for Yellow Dip and $1.70 for Virgin,

COTTON: Opened firm at 5⅞ cents for Middling, dropped to 5† on 27th and continued firm throughout.

TIMBER: Very excellent demand. Stocks in all mill pens extremely low and timber will bring good prices. Few rafts coming in, and those are taken up immediately.

Union Theological Seminary

HAMPDEN-SIDNEY, VA.

The session of 1894–'95 opens Sept. 5th, 1894.

FACULTY:

Walter W. Moore, D. D., LL.D., McCormick Professor of the Hebrew Language and Literature.

Charles C. Hersman, D. D., LL.D., Henry Young Professor of Biblical Literature and Interpretation of the New Testament.

Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

Clement R. Vaughan, D. D., Professor of Systematic Theology.

For catalogues, or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va.

For information as to rooms, &c., apply to Dr. Hersman, Intendant, Hampden Sidney Virginia.

The Presbyterian.

FOR THE FAMILY.

FATHER'S CHILD.

My little girl to-night with childish glee,
Although her months had numbered not two score,
Escaped her nurse, and at my study door,
With tiny fingers rapping, spoke to me;
Though faint her words, I heard them tremblingly
Fall from her lips, as if the darkness bore
Its weight upon her. "Father's child." No more
I waited for, but straightway willingly
I brought the sweet intruder into light
With happy laughter. Even so some night,
When, from the nursing earth escaped and free,
My soul shall try in her first infant flight
To seek God's chamber, these two words shall be
Those that will make him ope his door to me.

—*R. T. W. Duke, Jr.*

The Boy Problem.

"What shall we do with our boys?" seems to be a greater problem nowadays than "What shall be done with our girls?" The latter have been falling into the line of progress in a remarkably fetching manner of late years and making a place and name for themselves in spite of sex limitations. This encroachment on the field of hitherto exclusive masculine rights by zealous feminine workers has had the effect of throwing the searchlight upon masculine capabilities and alleged superiority and revealing the absence of certain merits whose presence was never questioned in times gone by. Progress has made competition greater and has not reimbursed the srronger sex in any special line of qualifications. The fruit that hangs low in the vineyard is just as often gathered by our girls as by our boys nowadays, and the keeper of the vineyard does avow now and then that the girls are favored workers because certain little feminine eccentricities of thrift and reliability are called into active service and have a recognized monetary value.

The problem of the boy always devolves upon the boy's mother. It is to no ordinary hand that falls the successful rockings and spankings of future Presidents. Men are what women make them and the mother is the one who has the first chance. That mothers are inefficient goes without saying. Her prevailing derelections are not discoverable in the nursery. Mothers are patient and self-sacrificing to a fault. We all know the right kind of a boy's mother. We know her foolish, righteous pride in the youthful scion as she watches him kick his assertive heels through the lace and dimity dear to her feminine heart and with maternal thrills discovers little traits of masculinity in his nature daily. As he grows older she readjusts herself constantly to his needs. All the world knows that no one has much use for a boy but a boy's mother.

Ah—you mothers—you know how it is and your tolerance never becomes exhausted. Do you know a boy who whistles and whoops till your ears ring? Does he bring in mud and dust? Does he go on your errands and forget to return? Does he leave his marbles on the floor—that roll—and roll when you sweep, while you pursue them in weariness and despair? Does he spill the ink and slide down the banister, and does he leave tops and wire in your .work-basket and chocolate-coffee in your machine-drawer? Does he hide his toy pistol in your dining-room clock and sit in the house with his hat on? What does he not do to provoke your tolerance, and what all do you do besides making for him cookies, and tarts, and trousers, and turn-overs, paper hats and kites? Later on you post yourself on fractions and cube root, and then the first thing you know he knows more than you do and is ready to kick over the traces.

The probabilities are that the tolerance of mothers has a good deal to do with certain erroneous ideas that spring in the masculine breast early in life. The girls of the family are brought up with some notion of responsibility and with a capacity for adjusting themselves to the vicissitudes of domestic living. Responsibility, in whatever direction, is developing to character. Feminine unselfishness and devotion which demands nothing in return is a force which militates against the success of the boy at home. The mother is frequently inadequate to counteract by her own influence the questionable forces that dominate the outside world. This point must be always for consideration. As the boys and girls of the present generation come up, the returns are not quite up to the demand. The girls' chins are growing stronger and the boys' chins correspondingly weaker. This fact should afford something for mothers to think about. **Men are what women make them.**

Sacred Music.

These words of the lamented singer, P. P. Bliss, are as appropriate to-day as when they were uttered by him: "That which ought to have the greatest emphasis just now in regard to sacred music is the need of greater reverence. While a song is being sung, people will pass up a church aisle or a Sunday-school aisle, whisper to each other, move about the room, distribute or collect library books, put on overcoats (if it is a closing song), do a score of things that one would never think of doing during any other kind of prayer. When we are offering praise or prayer to God, whether in meter or without it, a reverence of manner and of spirit should accompany it. Another thing to be enforced, kindred to that we have mentioned, is a greater thoughtfulness of the real meaning of the words we sing. Are they the words of prayer? Of praise? Let an appropriate thought, as well as melody, accompany them. Let songs sometimes be explained or developed, as a Sunday-school lesson would be, to show the fullness of thought and meaning."

Things Useful.

A little flour dredged over a cake before icing it will keep the icing from spreading and running off.

After a room has been newly papered there should be ample opportunity given the paper to dry upon the walls before a fire is built in the apartment.

To Make Pastry Brown.—Sweet milk rubbed on the surface of any pastry, before baking, such as biscuit, gems, shortcakes, or even pastry for fruit pies, will make them brown nicely and give them a flaky appearance.

Sandpaper old walnut frames and give them two coats of enamel or two of stain and one of varnish. If you wish to make a dark wood frame white give it first a coat of common white paint, then three of cream enamel.

Maryland Biscuit: One quart of flour, one teaspoonful of salt, two tablespoonsful of lard worked into the flour; moisten with sufficient water to make a very stiff dough; work it well, then lay it on a board and pound it until it is smooth and soft, and until the dough cracks as you work it; make into small, flat biscuits, lay them in a pan and bake in a moderate oven. Serve cold.

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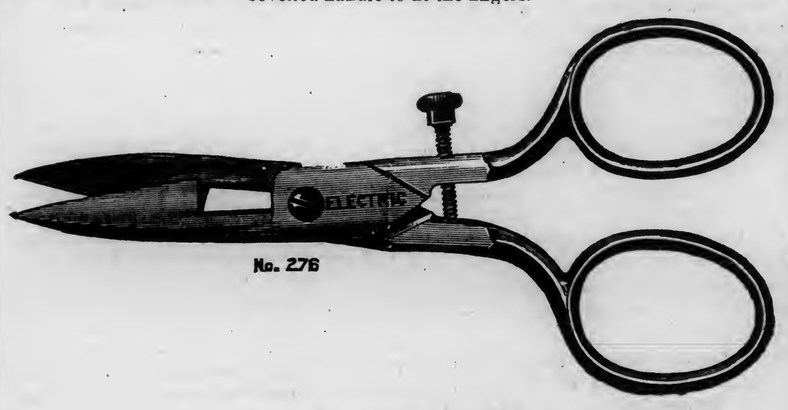
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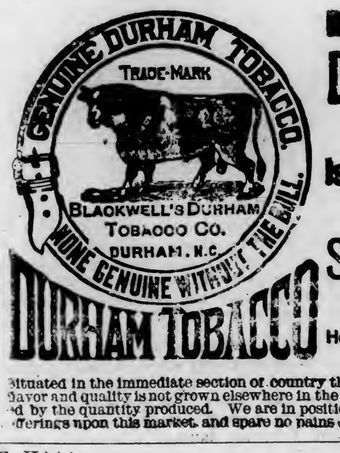
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TRAINS GOING SOUTH.

Dated July 8, '94.	No. 23 Daily.	No. 35 Daily.		No. 41 Daily.
	A. M.	P. M.		A. M.
Lv Weldon	11 52	9 27		
Ar R Mount	1 02	10 20		
	P. M.			
Ar Tarboro	2 40			
Le Tarboro	12 25			
	P. M.	P. M.		
Lv R Mount	1 02	10 20		
Lv Wilson	2 08	11 01		6 00
Lv Selma	2 58			
Lv F'y'ville	4 35	12 51		
Ar Florence	7 25	3 00		
	No. 47 Daily.			
	P. M.			A. M.
Lv Wilson	2 18			6 35
Lv Goldsboro	3 05			7 20
Lv M'gnolia	4 16			8 26
Ar Wilm'tn	5 50			10 00

TRAINS GOING NORTH.

Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.		P. M.	
Lv Florence	7 50		7 25	
Lv F'y'ville	10 25		9 30	
Lv Selma	12 08			
Ar Wilson	1 00		11 27	
	No. 48 Daily			
	A. M.			P. M.
Lv Wilm'tn	9 00			7 00
Lv M'gnolia	10 40			8 33
Lv Goldsbo'	11 55			9 40
Ar Wilson	12 40			10 27
	No. 78 Daily.		No. 32. Daily.	
	P M		P. M.	P. M.
Lv Wilson	1 10		11 27	10 32
Ar R Mount	2 13		12 05	11 15
Ar Tarboro	2 40			
Lv Tarboro	12 25			
Lv R Mount	2 13		12 05	
Ar Weldon	3 19		12 58	
	P. M.		A. M.	

†Daily except Monday. ‡Daily except Sunday.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning, leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R R leave Latta 6 50 p.m. arrive Dunbar 8 00 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m Returning leaves Clinton at 7 20 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norfolk daily and all points North via Norfolk daily except Sunday.

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CHILDREN'S COLUMN.

HOW THE WIND HELPED.

The earth was needing a carpet new,
So she thought, in a moment of doubt,
With a frown on her forehead broad,
Of turning hers wrong side out:

The trees were all shaken with laughing
As they heard this most excellent plan;
They whispered together behind their leaves,
As a lady behind her fan.

The wind, overhearing the matter,
Thought quick of a punishment just;
So shook the trees with angry strength,
Till the leaves fell down like dust.

So the wind gave the earth its carpet,
From the trees, that were shaken with cold
Its colors were green and crimson,
Picked out with the brightest gold.

—*Churchman.*

The Skeptic and the Italian Girl.

She sat behind her neatly arranged fruitstand—a girl of fourteen—absorbed in reading her Bible. She did not hear the footsteps of a gentleman who was passing by; and was startled by this question, "What are you reading that interests you so much?"

She timidly replied, "The Word of God, sir."

"Who told you that the Bible is the Word of God?" he inquired.

"God told me Himself," she replied, with childlike innocence.

"God told you! Impossible! How did He tell you? You have never seen Him, nor talked with him. How then could He tell you that the Bible is His Word?"

For a few seconds the girl seemed confused and was silent. The man, who was a skeptic, and took delight in undermining the faith of people in the Scriptures, felt confident that he had confounded the simple-hearted girl. She soon recovered herself, and her ready wit came to her aid. There was a flash in her dark eyes as she asked; "Sir, who told you there is a sun yonder in the blue sky above us?"

"Who told me?" said the man, smiling somewhat contemptuously, for he fancied that the girl was trying to hide her ignorance under an irrelevant question. "Who told me? Nobody; I don't need to be told. The sun tells this about itself. It warms me, and I love its light. That is telling enough."

"Sir," cried the girl, with intense earnestness, as she stood before him with clasped hands, "you have put it right for both Bible and sun. That is the way God tells me this is His book. I read it, and it warms my heart and gives me light. I love its light, and no one but God can give such light and warmth through the pages of a book. It must be His. I don't want more telling, that's telling enough, sir. As sure as the sun is in heaven, so sure is God shining through this book."

The skeptic was abashed. The earnest faith of the young fruit-seller amazed him. He could adroitly insinuate doubts into the minds of those who had only given an intellectual assent to the truth that the Bible is God's book, but the girl's heart-experience of the power of God's Word was an evidence he could not shake.—*Messiah's Herald.*

Brave Girls.

Prudence and Endurance Place were twin sisters, who lived in the Cochecho Valley nearly two hundred years ago. At that time the country from Portsmouth to Ossipee was an unbroken wilderness, and settlers were few in the beautiful valley.

The Place family lived in a log house in a small clearing. Indians occasionally called at the house, but Mr Place treated them courteously, and never sent them away empty-handed.

When Prudence and Endurance were fourteen years of age, Mr. and Mrs. Place, with the younger children, went on a visit to Portsmouth, leaving the twins to keep house. During the first day of their home-keeping, the girls gathered the big yellow pumpkins from the field, and laid them in a pile near the back door.

While resting from their labor, they amused themselves by cutting two hideous jack-o'lanterns from large pumpkins, each seeking to out-do the other in carving the grotesque features. They stuck them on poles, fixed the candles inside, and made ready to astonish their father on his return by showing the grinning ogres at the window. He would know what they were, for he had taught them to make jack-o'lanterns.

While Endurance prepared the simple supper and set the house to rights for the night, Prudence went out to drive home the cow and sheep. She had to go farther than she expected, and as she came near a brook she was startled to see three Indians on the other side, talking earnestly, gesticulating, and pointing now and then toward the log house in the clearing.

Prudence was alarmed by their suspicious conduct. Turning back, unseen by them, she fled homeward, and told her sister what she had seen.

"They've found out father and mother are gone away, an' they're coming here to steal, an' p'r'aps kill us," they said to each other.

For a minute the frightened girls knew not what to do. The jack-o'lanterns were lying in a corner of the room; and like an inspiration it came to Endurance that with these horribly grinning faces they could scare away the Indians. Quickly they decided what to do. Near the back door was a pit, dug for storing potatoes, and now covered with boards and brush. Taking their jack o'-lanterns, they scrambled into the pit and concealed the entrance cleverly by drawing the boards and brush into place.

After what seemed hours of waiting and listening, the girls heard stealthy steps about the house, which was in total darkness. Listening intently, they heard the Indians in the garden, evidently searching for them.

Now was the moment for action. The candles were lighted in the jack-o'lanterns, and they were thrust up through the brush. The Indians caught a glimpse of the frightful faces, and, filled with superstitious terror, fled, believing they had seen devils.

In the morning, when Prudence and Endurance ventured forth from their concealment, they found in the garden path a tomahawk and three eagle's feathers.

The spot was ever afterwards regarded with superstitious awe by the Indians, not one of whom was ever known to approach the log house of the Places—*Portland Transcript.*

St. Martin.

There is a pretty story about a soldier named Martin. One cold night Martin had to walk up and down outside the tents for half the night. The wind blew hard, and Martin drew his cloak around him and shivered. Presently a voice spoke to him, "I am dying of cold and hunger. Give me gold or I perish."

The soldier looked at the shivering form beside him and pitied him; but he had no gold to give.

"I am freezing," pleaded the beggar. "My rags will not cover me."

Martin stopped on his march up and down. He had nothing to give, and he could not leave his post to find anything. A blast of wind blew out the folds of his long cloak. Martin shivered and drew it closer about him.

"I have no cloak and you have one," moaned the poor beggar, as he turned away.

"Wait," cried Martin; and pulling off his cloak, he took his sword and cut it through the middle from top to bottom. "Half for you and half for me," he said. "Take this in the name of Christ."

The beggar thanked him and went away. At last Martin went to his tent to sleep. He drew the blanket around him, and in his slumber he had a wondrous dream. A wonderful form approached the bed and said, "Martin, you gave your cloak to a beggar. I was that beggar. I was rich, but for your sake I became poor. I am your Lord and Saviour. Whatsoever you do in the name of Christ to the poorest of my children, you do it unto me."

Martin wakened then; but ever afterward he remembered the dream, and he went about seeking those who needed help. He did so many good deeds that the people called him St. Martin.—*Sunbeam.*

God's Shining.

It was Sunday evening, and in the family circle which papa and mamma had gathered around them they had been talking of the planets, the stars, and the heavenly world, which the children were sure they got glimpses of as the stars twinkled.

Just before jumping into bed, Mabel and Gracie brushed aside the prettty white curtain from their bedroom window so that they might get another peep of the "glory."

"I think those stars are like God's eyes looking down on us," said seven-year-old Gracie.

"Oh, but the moon is more like God, it's bigger and brighter!" exclaimed Mabel. "Just think, if he sees us now!"

"I'd like him to see me, and to shine on me always, just like this," said Gracie.

"I'd like to be able to see Him, always," returned Mabel.

God does see you, Gracie, and when you are trying to please Him, He is always shining in blessing upon you, and He will shine into your heart and make you very happy.

And Mabel can see God if she looks, for his hand in everything that is beautiful and fair in the world around us, and in the lives and characters of those who are loving and gentle and noble.—*Apples of Gold.*

Clean gilt frames with rain water, in which flowers of sulphur have been stirred.

Keeping Him Busy.

Id the spring of 1888 a pair of red foxes took up their home on a Dakota farm. They dug several holes on a knoll in a wheat field, and soon after four "kits," or young foxes, arrived. Every day, while harrowing and sowing wheat in the field, says the farmer, I saw the the two old foxes lying on the little mound in front of their home. The kits rolled about in the sun, played with the busy tails of their parents and enjoyed themselves apparently as much as a group of kittens.

One morning a neighbor came to work in a field adjoining, bringing with him a dog, and the dog, with all the curiosity of his kind, soon began the investigation of both farms.

He was still a long distance from the fox-den when I heard a sharp, warning bark and saw the kits disappear. As I looked, the mother-fox lay on the mound, her ears erect, her nose on the ground, all attention. The father of the family, with his big tail swinging in the wind, trotted toward the dog.

Can he intend to attack him? I wondered. I had never heard of such a thing, and the dog, though not a large one, was still larger than the fox. But reynard knew his business better than I. He approached the intruder until the dog saw him, when both stopped for an instant, and then the dog gave chase.

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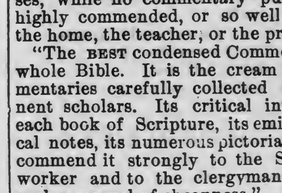
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NORTH BOUND.	No. 2. Daily
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "
SOUTH BOUND.	**No. 1. Daily**
Leave Mt. Airy	9.45a.m
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.35a.m
LeaveMaxton	8.28 "
Leave Red Springs	9.00 "
Leave Hope Mills	9.45 "
Arrive Fayetteville	10.05 "
SOUTH BOUND	**No. 3. Daily**
Leave Fayetteville	4.46p.m
Leave Hope Mills	5.05 "
Leave Red Springs	5.48 "
Leave Maxton	6.20 "
Arrive Bennettsville	7.15 "
NORTH BOUND.	**No. 16. Mixed. Daily ex Sunday.**
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9.25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "
SOUTH BOUND.	**No. 15. Mixed. Daily ex. Sunday.**
Leave Madison	12.30p.m.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

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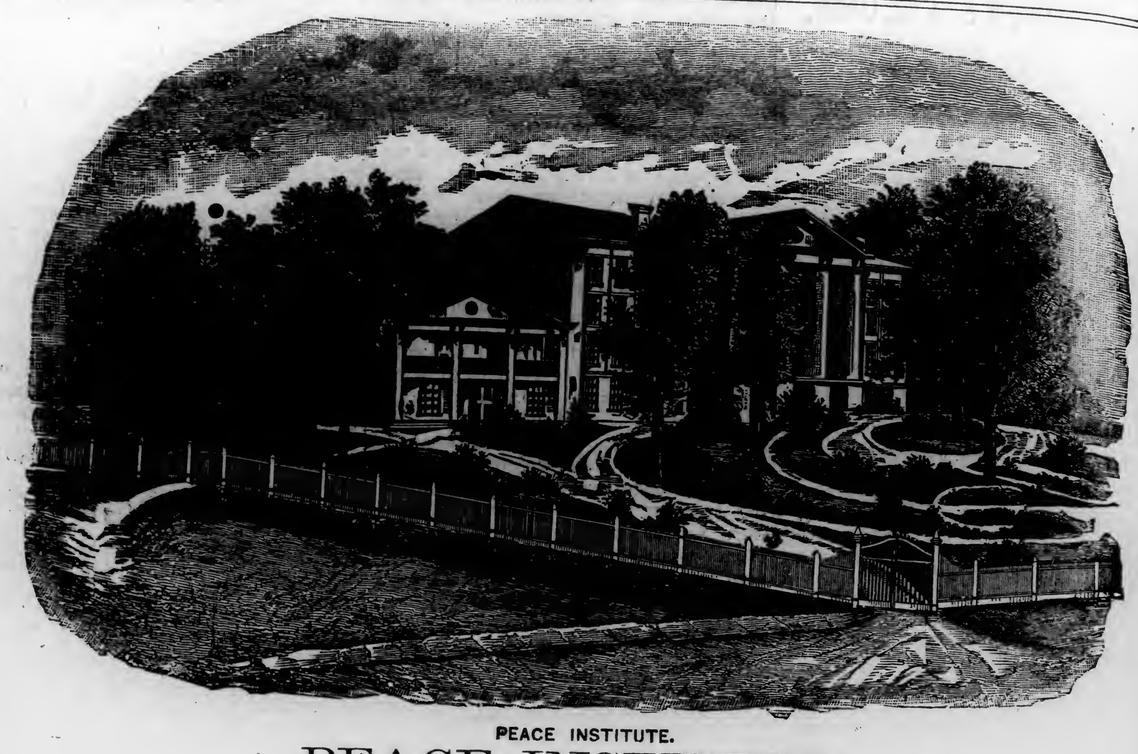
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Dated Sep. 3, 1894.	No. 55	No. 51	
	P. M.		
Leave Wilmington	*3 40		
Leave Marion	6 31		
Arrive Florence	7 10		
	P. M.	A. M.	
Leave Florence	*7 35	* 3 15	
Arrive Sumter	8 46	4 21	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 48	*10 00	
Arrive Columbia	10 10	11 20	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m

TRAINS GOING NORTH.

	No. 56	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 53	5 50	
		No. 50	
	A. M.	P. M.	
Leave Sumter	5 55	* 5 55	
Arrive Florence	7 10		
		7 05	
	A M.		
Leave Florence	*7 40		
Leave Marion	8 23		
Arrive Wilmington	11 10		

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 28 p. m., Lanes 7 06 p. m., Charleston 8 40 p. m.

Trains on Sonth and North Carolina R. R., leave Atkins 9.40 a. m., and 6.30 p. m., arriving Lucknow 11.10 a. m., and 8.00 p. m. Returning leave Lucknow 6.45 a. m., and 4.20 p. m., arriving Atkins 8.15 a. m., and 5.50 p. m. Daily except Sunday.

Trains on Hartsville R. R., leave Hartsville at 4 30 a. m., arriving Floyds 5 00 a. m. Returning leave Floyds 8 40 p. m., arriving Hartsville 9 10 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 35 p. m., arrive at Hub at 6 20 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 20 a. m. Daily except Sunday.

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3rd Page—Only To-Day, verse. Books. Magazines. The China Mission Meeting. Arguing a Point. Objections to Beneficiary Education Considered. A Strange Sabbath Keeping. Temperance in the New Hebrides. "He Has Counted the Cost."

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6th Page—For the Family: Love Lightens Labor, verse. Love in Domestic Life. Things Useful.

7th Page—Children's Column: Jesus Was Once a Little Child, verse. Hunting for Mother. A Child's Idea of Prayer. Ned, "An Overcomer."

8th Page—Say Soes.

EDITORIAL PARAGRAPHS.

A correspondent, writing to us on business, adds these cheering words at the close of his letter:

"A very bright Christian, an invalid, confined to her room—a very intelligent woman—told me last night that she was delighted with the flavor of piety in your editorial work, and assured me that she was *praying for you.*"

The great Apostle to the Gentiles, in spite of his dauntless courage and unusual talents, yearned intensely for the prayers of God's people, and in almost every letter asked to be remembered at the throne of grace. And in my humbler sphere of work, as I contemplate the responsibility that rests upon me, and realize to some extent, my ignorance and weakness, I am very grateful for the prayers of a pious woman. Yes! dear invalid sister, continue to pray for me. *I need it.*

The Synodical Communion will hereafter occur on the first night of the meeting, and the election of new officers will be postponed to the next morning. This impresses us as a desirable change. For this sweet and solemn service will tend to give a spirit of love and consecration to the whole meeting. And the attendance will be larger on the opening night, because the precious sacrament is administered at that time.

Among the articles, contributed to the paper this week, is an eloquent and pathetic narrative of misery and degradation among the negroes. The incident narrated is very touching, and appeals strongly to the sympathy of every pious heart. The writer, however, proceeds to argue that the existence of such sin and misery at our very doors is an evidence that zeal for Foreign Missions is causing us to neglect the miserable and wicked in our own land. Surely this cannot be the case, because the motives which impel to Foreign Missionary work, (zeal for God's glory, and love for our fellow-men), must render the heart more responsive to the call of misery and sin at home—and the faithful discharge of our duty, renders us stronger and more conscientious in the discharge of every other.

A more legitimate inference, it seems to us, is this: If such is the curse of sin in a Christian land, and such misery and degradation occur, in spite of the restraining influences of religion; how wide-spread and how bitter must be the degradation of the heathen. Even the poor ignorant negress had some inkling of the source of true comfort, as is shown by her words, "Pears like to me, God ought to save us women anyhow, we has to suffer so in this world." Such cases, therefore, should rouse us to be more observant of our opportunities to help the sorrowful and degraded at our doors; but should not lead us to withdraw our sympathies from the heathen, because their degradation is deeper than that of the lowest of our land, and the blessed Saviour, whom we serve, has bidden us, "Preach the gospel to every creature."

The Waldenses by their steadfastness under cruel persecutions, won for themselves the sympathy and admiration of Protestant Christendom. And their heroic endurance has often been the poet's theme. Milton expresses the indignation of England at their butchery in his famous sonnet beginning, "Avenge, O Lord! thy slaughtered saints," whilst Bryant and Wordsworth have also commemorated their sufferings in verse. But there is another aspect of their history we should not overlook. Not only were they sufferers for Jesus' sake; but, through long years of darkness, they were the light of the world. It was because they were teachers of righteousness, and winners of souls, the cruel papacy tried to crush them. This missionary feature of their history is celebrated in a sweet poem by Whittier, The Vaudois Teacher, which we publish this week. This poem has been translated into French by M. De Felice, and was so highly appreciated by the Vaudois themselves, that a letter of thanks was sent Mr. Whittier in the name of the Waldensian Church.

Our contributors this week deserve the thanks of the Editor and readers of the paper. Dr. Harding's "Ink Spots" are always fresh and charming. For some readers there may be too much Latin, but not for all. At Synod, the Editor was taken sharply to task for spoiling a beautiful quotation by printing *vale* instead of *tale;* but we earnestly hope that all of our readers were not pained by the blunder. Rev. W. R. Coppedge sends a characteristically clear exposition of the fate of Jephthah's daughter. Rev. G. L. Cook furnishes another bright and timely letter about Beneficiary Education; Rev. S. O. Hall contributes a precious little homily upon "I was brought low, and He helped me;" Rev. J. R. Bridges sends an interesting account of two debates in the Synod of Virginia; and last, but not least, Rev. P. F. Price sends a report of the Missionary Conference in China.

THE IMPRESSION WE MAKE.

Did it never strike you as strange, Mr. Editor, what a large number of ministers of the Word make an impression of being vain, and filled with an idea of their own importance? Of course Old Shoe himself may make the same impression on the minds of some; but that possibility does not prevent him from confessing that often and often the sad and pitiable thought comes into his mind and heart that not a few of the official followers of the meek Jesus have a very proud manner to say the least. This thought may be prompted by my own evil mind, or it may come from the peculiar carriage of my brethren. Every one knows that the impressions one gets are often the fault of the observer. When a boy of fifteen years, I caught a sight of the sainted Dr. Peck upon the streets of Farmville, Va., and I remarked to a friend that Dr. Peck must be a very stiff and proud man. But when I learned to know him and to love him, I found that what I had taken for stiff pride, was in reality the beautiful modesty which was one of the chief ornaments of Dr. Peck's character.

A boy's view of a man upon the street is different, however, from a man's view of men who are his fellow workers. And so, Mr. Editor, I ask again, is it not a strange and unfortunate thing that this impression should so often be made? And whether it is a vice in the heart or an eccentricity of manner only, it is of prime importance that we change the manner and expel the vice. For surely it is a double immersion of the teaching of Christ when the attainment of certain *honorable* places reacts upon the character of the man and fills him with pride.

Old Shoe.

"I WAS BROUGHT LOW."

BY REV. S. O. HALL.

"I was brought low, and He helped me."—116th Psalm, latter part of 6th verse.

In the first part of this verse, David says, "The Lord preserveth the simple." Now in support of that statement, he seems to say: "I know whereof I affirm. The assertion can be proved. Let me mention a concrete case, give my personal experience. 'I was brought low, and he helped *me.*'"

His Condition: "I was brought low"

Here is a metaphor taken from water courses that have dried up, utterly failed. He means that he was spent, exhausted, empty, wasted, all resources had failed.

To what particular occasion does he refer? Many times had he been in sore straits.

Throughout this entire psalm he bears personal testimony to the faithfulness of the Lord. It is as a leaf from one's diary. "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple: I was brought low, and *He* helped me." He also speaks of his soul being delivered from death; his eyes, from tears; and his feet, from falling.

Surely he refers to the time when he was led to see himself a lost sinner. To no other time in one's life can these words more truthfully or appropriately apply, "I was brought low."

Christian, I am sure that occasion, conviction of sin, has not faded from your memory. It never can.

You did not know what to do. You felt yourself to be a guilty, lost sinner before God. Your sins felt as mountains upon you. The plan of salvation, which had often been explained to you and which it was thought you understood, remained a mystery. Where to go, what to do, you knew not. You were at your wit's end—"brought low."

You inquired the way of life. You were exhorted to repent. This anxious question you propounded, "What must I do to be saved?" The reply came: "Believe on the Lord Jesus Christ, and thou shalt be saved."

You realized your inability to repent, to believe. You were told to pray for these things. You could not pray. You felt the want of spiritual strength. How weak! "My strength is dried up like a potsherd." "I am become like a bottle in the smoke." "I was brought low." Then

Help Came: "And He helped me." This was the order of time: First, "brought low," then "helped." There was no delay. Help came at once. Just so soon as he was brought low, help arrived.

When one finds that he cannot help himself, the needed help is given. When he ceases to strive, becomes hopeless in himself, then does he see the helping hand. "Man's extremity is God's opportunity."

Says one: "It was quick work with me. I had not thought of religious matters for many years. One day, unexpectedly to me, an arrow of conviction pierced my heart. In an instant 'I was brought low, and He helped me.'"

Says another: "My experience was quite different. It was a long, protracted struggle with me."

Now, why this seeming difference of experience? It is not a question of time, but of degree, of sincerity. When brought down to a certain point, then, and not till then, is the needed help sufficiently appreciated.

What was Done: "He helped me." The Revised Version renders this, "He saved me." The help proved to be saving help.

David does not stop with the expression, "I was brought low." This was only a part of his experience. He states a glorious additional truth, "and He saved me."

O the sweetness of this personal experience! *I* was the one brought low. The saving help came to *me.* "He saved *me.*"

Oh! that we could more fully appreciate the salvation bestowed. "He *saved* me." You may say: "The work of saving me was begun when I was being brought low. The saving work was going on all that time, though I knew it not. I was being brought low in order that I might be saved. In fact bringing me low was a part of the work of saving me. As I went down, I went up. Bringing me low was bringing me high. The lower I was brought, the higher I was rising. When I was at my lowest, I was at my highest."

"*He* saved me." The Lord saves. He it is who brings low. "Salvation is of the Lord."

Why relate his experience?

To encourage *himself.* Calling to mind the greatest of deliverances makes him feel that succor will be granted on other occasions. Lesser blessings are sure to follow.

Each additional blessing tends to renew courage. "Hitherto hath the Lord helped us." "The Lord hath been mindful of us: He will bless us." "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."

David would induce *others* to trust in the Lord. "He saved *me*" when "I was brought low." He is able to save others. He is willing to save others. O that all would love and serve him too!

In this psalm he gives his experience. He tells why he loves the Lord. He declares his determination to call upon him as long as he lives. He closes this remarkable psalm with these words, "Praise ye the Lord."

And he would *glorify the Lord.* With all humility he says, "I was brought low." The glory of the salvation he ascribes to the Lord. "He saved me."

"The glory, Lord, from first to last,
Is due to Thee alone;
Aught to ourselves we dare not take,
Or rob Thee of Thy crown,"

INK SPOTS.

When the doctrine of repudiation was in the air, Dr. Bushnell preached on the subject. His text was, "Alas, Master, for *it was borrowed.*" He thus began: "This was an industrious man or he would not have wanted an axe, must have been a poor man or he would not have needed to borrow—must have been an honest man or he would never have explained when it sank in the water, "Alas! Master for it was *borrowed.*"

* * *

On another occasion preaching to business men during a period of financial distress, he took for his text: "And when the ship was caught and could not bear up into the wind, *we let her drive.*"

* * *

Dr. Bushnell was one of those men who thought that on all high and deep matters of metaphysics, or theology, language was too *vague* to teach precise truth, yet was constantly publishing books on these deep subjects to *prove* that *he* had *found* the *truth* where the Church doctors had missed it; using language for the very purpose for which he invariably taught language could not be used.

And now comes on our Puseyite brother, "with his little volume of nonsense," showing how it is that—He is a Churchman!

* * *

How few men in any community see things as they are; the faculty of judgment, discrimination of seeing all around, is the rarest of all faculties. The power of nice and just analysis I believe rarer than even creative power of a high order.

* * *

It is a great mistake to confound poetry and rhetoric with eloquence, one fills the soul with sense of beauty, or sublimity, the other moves to action—one addresses the emotions—the other the passions. The power to move men is rarer perhaps than the power to charm men.

Personality is one great element in effective speaking, the *will-power* of the speaker, seizes on his hearers. It is a species of hypnotism. Preachers of a certain class, poetical minds, may charm, instruct, edify, but 'tis the other sort that make *revival* preachers; power, personal magnetism, seems to go out from them and he seizes others, and these are as wax in their hands. They are "not only direct and pungent preachers whose aim is to convert souls; other men are all that, who have not their success. They are often not more pious than other men." They have some strange power over audiences. For the most part they are themselves unconscious of the elements which go to make their success; their art does not manifest itself to their consciousness. It is a sort of instinct. *It is their gift.*

* * *

Dr. Phelps, speaking of Albert Barne's power in the pulpit says, "His resources were good sense, good will, and good courage"—no doubt, but a man may have all these and not make a preacher; there was some *secret* power which imparted life to these. He adds, "Both in matter and manner he was one of the calmest men I ever heard. He stood in the pulpit like a stature, rarely moving anything but his lips and his eyelids, *yet for power to feel his way inward to the heart-string of hearers and play upon them at will, I never heard his equal*"—and yet Dr. Phelps would refer all this to good sense, &c.; how absurd! Nobody has hit upon or can hit upon the secret in such cases. It lies below analysis—we feel the power, but know not how evolved, or in what it lies.

* * *

"It is well for all who teach to remember that it is not "technical apparatus, but natural and manly sentiments and thoughts which make the teacher. It is almost a universal trait in young minds to rebel against being made a *means.* They dislike being treated as mere stones in the temple of learning—they are possessed by the thought that the *individual life* is greater than learning;" they must realize that the teacher is *quickening* and *enlarging* their *own life,* and shaping his ends and means to that result."

* * *

One hopes something good, clear and really useful, as guides in the questions pertaining to capital and labor and general relations of man in society, will come out of the many essays and books now written on that subject; as yet, it has been mostly churning, with no butter to speak of; mostly the gabble of sentimentalists, or well meaning, but empty heads. There is for most of us no royal road to living as yet; we must get it by labor. Many of our socialistic writers are now engaged in showing us how we may cross the stream by the hopeful method of catching ourselves by the waistband of our trousers and *lifting ourselves over,* but that will not succeed I take it. It is no hardship to work. I do not think the law has yet been repealed, "In the sweat of thy face shalt thou eat bread."

E. H. H.

Farmville, Va.

The Presbyterian.

THE VAUDOIS TEACHER.

"The manner in which the Waldenses and heretics disseminated their principles among the Catholic gentry was by carrying with them a box of trinkets or articles of dress. Having entered the houses of the gentry, and disposed of some of their goods, they cautiously intimated that they had commodities far more valuable than these,—inestimable jewels, which they would show if they could be protected from the clergy. They would then give their purchasers a Bible or Testament, and thereby many were deluded into heresy."—R. Saccho, Inquisitor of the twelfth century.

"O lady fair, these silks of mine are beautiful and rare,—
The richest web of the Indian loom, which beauty's queen might wear;
And my pearls are pure as thy own fair neck, with whose radiant light they vie;
I have brought them with me a weary way—will my gentle lady buy?"

And the lady smiled on the worn old man through the dark and clustering curls
Which veiled her brow as she bent to view his silks and glittering pearls;
And she placed their price in the old man's hand, and lightly turned away,
But she paused at the wanderer's earnest call,—"My gentle lady, stay!"

"O lady fair, I have yet a gem which a purer lustre flings,
Than the diamond flash of the jewelled crown on the lofty brow of kings,—
A wonderful pearl of exceeding price, whose virtue shall not decay,
Whose light shall be as a spell to thee and a blessing on thy way!"

The lady glanced at the mirrowing steel where her form of grace was seen,
Where her eye shone clear, and her dark locks waved their clasping pearls between;
"Bring forth thy pearl of exceeding worth, thou traveller gray and old,—
And name the price of thy precious gem, and my page shall count thy gold."

The cloud went off from the pilgrim's brow, as a small and meagre book,
Unchased with gold or gem of cost, from his folding robe he took!
"Here lady fair, is the pearl of price, may it prove as such to thee!
Nay—keep thy gold—I ask it not, for the word of God is free!"

The hoary traveller went his way, but the gift he left behind
Hath had its pure and perfect work on that high-born maiden's mind,
And she hath turned from the pride of sin to the lowliness of truth,
And given her human heart to God in its beautiful hour of youth!

And she hath left the gray old halls, where an evil faith had power,
The courtly knights of her father's train, and the maidens of her bower;
And she hath gone to the Vaudois vales by lordly feet untrod,
Where the poor and needy of earth are rich in the perfect love of God!

—*John Greenleaf Whittier.*

ABSTRACT OF THE MINUTES OF THE EIGHTY-FIRST ANNUAL SESSION OF THE SYNOD OF NORTH CAROLINA.

The Synod of North Carolina held its eighty-first annual session in the First Presbyterian church, Greensboro, N. C., Oct. 23rd, 1894.

The opening sermon was preached by Rev. P. H. Hoge, D. D., retiring moderator, from John 3: 29.

There were enrolled during the session, ninety ministers and fifty-three ruling elders.

Rev. W. B. Arrowood, of Fayetteville Presbytery was chosen moderator, and Rev. P. R. Law and Ruling Elder, Hiram Foard, temporary clerks.

Rev. Messrs. S. H. Chester, D. D., W. L. Harrell, B. Soulier, Floyd Alexander, J. K. Hazen, D. D., Thos. R. English, D. D., T. R. Sampson, D. D., E. M. Richardson, D. D., J. N. Craig, Byron Clark and A. J. Tate, were invited to sit as corresponding members; and Rev. Messrs. E. E. Blount, S. H. Hilliard, D. Atkins, D. D., W. M. Bagley, C. A. Thomas and J. D. Andrew, as visiting brethren.

Fraternal greetings, by telegram, were extended to the Synod of Virginia, in session at Danville, Va. To this telegram the following response was received; The Synod of Virginia greet their brethren of North Carolina with sincere Christian affection—"The grace of our Lord Jesus Christ be with you all."

On the morning of the second day, the moderator announced the Standing Committees; and the Statistical Reports, Reports on Systematic Beneficence, Narratives on State of Religion from the Presbyteries, the Presbyterial and Synodical Records, Report of Trustees of Synod, Report of Directors of Union Theological Seminary, were referred to their respective committees.

Rev. B. Soulier, of the Waldensian Synod, presented the fraternal greetings of that body. The Synod responded through a special committee: "The Synod of North Carolina returns to the Waldensian Synod a message of hearty good will; commends them to the sympathy and support of our people, and prays the continued blessing of God upon this branch of their noble work."

Rev. Thornton R. Sampson, D. D., addressed the Synod in the interest of the "Assembly's Home and School." In response to this address the "Synod recommends to its ministers to consider carefully whether any form of life insurance would be so valuable as the proposition to give one per cent of their salaries to the support of this institution; and to its stronger churches to assume the maintenance of scholarships."

Rev. R. W. Boyd, Superintendent, addressed the Synod in behalf of the Orphans' Home.

The report of the Committee on Bible Cause was presented, and the following recommendations adopted;

(1.) That the Presbyteries be urged to make this cause more prominent at their regular meetings and especially that they make it a part of the duty of their Presbyterial Agents to forward in each case a copy of the annual written report to the Chairman of the Synod's Committee on Bible Cause.

(2.) That our ministers be urged to inform themselves and their people more thoroughly concerning the work of the American Bible Society and our relation to it.

(3.) That as far as possible the collection for this cause be taken in all our churches at the time named for it by the General Assembly, the third Sabbath in October, or as soon thereafter as practicable.

Rev. J. M. Rose, Jr., Agent, presented the annual report on Ministerial Education; and the following resolution appended thereto was adopted:

Resolved, "That special efforts be made to increase in all our churches the gifts of the people for this important cause, and to this end that pastors be earnestly urged to give due prominence to the collections ordered in the months of November and April, and to inform the people of God of the IMPERATIVE NEED OF INCREASED LIBERALITY."

The annual report on Publication and Colportage contained the following recommendation which was adopted: "That Synod authorize our Colporteur to present the claims of the "Missionary" and the "Children's Missionary" and to secure subscriptions for the same as part of his regular work."

The committee to confer with the A. R. P. Church with a view to union with them, presented a full report, together with the correspondence on the subject; and as there seems no probability of such union being effected at present the committee recommends the following action to the Assembly: "This Assembly reaffirms its cordial desire of closer relations with the Associate Reformed Presbyterian Church, and hereby expresses its readiness to renew negotiations on this subject in any form agreeable to the Synod of said Church. The Stated Clerk of the Assembly is instructed to furnish a copy of this action to the Stated Clerk of said Associate Reformed Synod."

The annual report of the Regents of the Orphans' Home was presented, and the special committee to whom it was referred, recommended the following, which was adopted:

1. The Synod most heartily commends the diligence and efficiency of the Board of Regents, and endorses fully the internal administration of Rev. R. W. Boyd.

2. We would recommend that the plan of securing pledges for the support of individual children be emphasized; and our churches are hereby advised to undertake this form of effort.

3. With reference to the contemplated building; the following: (a.) That Synod hereby expresses its judgment that a building is urgently needed and at once. (b.) That in addition to such effort as may be made by the Regents, a pastoral letter be sent down, advising each session to lay the matter before the people, to see that the letter is read to the congregation, and to adopt for raising the money such methods as seem wisest for their people.

4. That the report of the Board of Regents be approved, and the retiring Regents be reappointed, viz: John E. Oates, S. C. Rankin and Rev. J. H. Boyd, D. D.

The report on Foreign Missions was presented by Rev. A. T. Graham, Chairman of the Permanent Committee; and the resolutions appended were adopted, viz:

Resolved 1st. That in view of our small number of missionaries, a pastoral letter be addressed to our churches, appealing to our young people to heed this Macedonian cry from heathen lands, "Come over and help us."

2d. That the Treasurers of the Presbyteries and of the churches of this Synod be requested to forward at once to Nashville all money which may be on hand or available for this cause.

3rd. That this Synod pledge itself to do more than ever before to raise the $30,000 asked for by the General Assembly.

Addresses in this connection were made by Rev. S. H. Chester, D. D., Secretary, and others, and a collection was taken amounting to $70.

An invitation to the General Assembly to meet in the First church, Charlotte, N. C., in 1896, was heartily endorsed by Synod.

Rev. J. Rumple, D. D., and P. H. Hoge, D. D., were re-elected directors of Union Theological Seminary; Mr. Geo. W. Watts was elected in place of Mr. C. E. Graham, and Rev. L. B. Turnbull was chosen to fill out the unexpired term of Rev. H. T. Darnall, The Synod also urges Presbyteries to hold adjourned meetings for the examination of candidates in order to prevent a great deal of hurtful absenteeism. The Synod did not take any action in reference to the proposed change of location of the Seminary.

Rev. J. K. Hazen, D. D., addressed the Synod upon the subject of Publication and Colportage; the special committee to respond to this address recommended that whenever our people can procure what they need from our Publication House, on as good terms as elsewhere, that they always purchase from our own house.

The Regents of the Orphans' Home were authorized to prepare and send out a pastoral letter concerning the condition and needs of the home.

Rev. J. N. Craig, D. D., addressed the Synod upon the General Assembly's Home Mission work; Rev. E. M. Richardson, D. D., upon the matter of Ministerial Education; and Rev. Thos. R. English, D. D., touching the condition and prospects of Union Theological Seminary.

The report on Church and Christian Education was presented by Rev. J. B. Shearer, D. D., and the following recommendations adopted:

1. That a circular letter be again addressed to all our churches so as to awaken increased interest in all the departments of education, giving special emphasis to female education.

2. That Synod endeavor to raise for this cause the coming year the sum of $1,500, and that the same be apportioned among the Presbyteries as follows: Orange, $250, Concord, $300, Fayetteville, $300, Wilmington, $200, Mecklenburg, $350, Albemarle, $100.

Rev. Wm. Black, Superintendent, presented the annual report of the Synodical Home Missions Committee. In connection with this report addresses were made by various brethren who are engaged, in whole or in part, in Home Missions work. (This report is in the hands of the Superintendent and will be printed in pamphlet form.) At the conclusion of these addresses a collection was taken for this cause amounting to $119.25.

Rev. Wm. Black was re-elected Superintendent, and Messrs. J. M. Rogers, J. G. Hall, J. W. McNeill, B. F. Hall, C. E. Graham, and J. R. Young were also re-elected members of the Committee on Synodical Home Missions.

The Committee on the Minutes of the General Assembly called attention (1) to the fact that the Assembly urges our ministers and churches to give their support to the Assembly's Home and School at Fredericksburg, Va., and (2) that the Assembly answers in the affirmative the overture from this Synod with reference to the transference of ministers from one Presbytery to another.

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An overture was presented from Orange Presbytery relative to the establishment of an Industrial School for the colored people. In answer to this overture the Synod appointed the following Board of Directors:

First Class, to serve three years; Rev. W. D. Morton, D. D., Chairman, Rev. L. B. Turnbull, Rev. E. W. Smith, D. D., J. M. Rogers, Esq., Geo. W. Watts, Esq.

Second Class, to serve two years: Rev. A. J. McKelway, Rev. R. F. Campbell, D. D., W. H. Sprunt, Esq., C. E. Graham, Esq.

Third Class, to serve one year: Rev. C. A. Munroe, Rev. J. M. Rose, Jr., Rev. C. G. Vardelle, Prof. H. L. Smith.

The interests of Davidson College were presented by Prof. H. L. Smith, and the thanks of the Synod were tendered Prof. Smith for his most interesting, instructive and encouraging address.

The annual report on Sabbath-schools was presented by the Agent, and the recommendation appended was adopted: "That the Synod hereby earnestly urge parents and other adult members wherever they can in consistency with other claims, to attend the sessions of the Sunday-schools."

The report on Colored Evangelization was presented by Rev. W. D. Morton, D. D., and the recommendations appended thereto, adopted:

1. That an earnest effort be made to raise $3,000 for this cause by apportionments among the Presbyteries

2. In view of the increased demand for an Evangelist to aid the colored brethren in the Synod, and to open up new points of work, we recommend that efforts be made to secure a suitable man for the whole, or a part of his time, and that the Synodical Agent be authorized to draw on the Secretary of Colored Evangelization for his salary.

3. We urged all of our ministers to bring the spiritual interests of the colored people before their congregations in the month of December and to give their earnest prayers as they appeal to them for their benevolent aid.

That at the instance of the pastor of the church whose hospitality we share, a collection be made to-night for the benefit of the church enterprises of Rev. J. S. Morrow and Rev. S. G. Walker. This collection was made in connection with the evening's services and amounted to $42.67.

After a sermon by Rev. J. H. Boyd, D. D., the sacrament of the Lord's Supper was celebrated.

A memorial of Rev. J. L. Currie was read by Rev. J. Henry Smith, D. D., and of Rev. G. D. Parks by Rev. J. L. Williamson. After remarks by various members of Synod, these memorials were adopted by a rising vote and Synod was led in prayer by Rev. J. Rumple, D. D.

Synod adopted the following resolution:

Resolved, "That the Synod has learned with pleasure that Rev. J. M. Rawlings, D. D., has assumed the position of the editor of the N. C. PRESBYTERIAN, that from the past successful labors of Bro. Rawlings in several departments of church work, the Synod is encouraged to hope for the enlarged usefulness of the paper, and heartily commends the paper under its new management to the confidence and patronage of our people."

The following changes in the Standing Orders of Synod were adopted:

1. That the Synodical Communion be held immediately after the opening sermon.

2. That the election of officers be held at the beginning of the morning session following.

3. That the popular meeting in the interest of Foreign Missions be held Wednesday night.

4. That the popular meeting in the interest of Home Missions be held Thursday night.

5. That Friday night be given alternately to Sunday-schools and Colored Evangelization.

Judge T. B. Womack was reappointed a Regent of South Atlantic University.

A hearty vote of thanks was adopted by a rising vote, as follows:

"That this Synod hereby endeavor to give some expression of its appreciation of the cordial welcome and delightful hospitality which have been so graciously extended to us by the pastors and people of this church, and of all the churches of Greensboro; that we also extend sincere thanks to the Railroads for reduced rates and other courtesies; and to the representative of the press who has from day to day furnished the papers such satisfactory reports of our work.

By order of Synod there was a sermon each day at 11 a. m., as a part of the Synod's regular sessions.

The Synod adjourned to meet in the Presbyterian church, Fayetteville, N. C., on Tuesday, after the 3rd Sabbath of October 1895, at 7: 30 p. m.

J. ALSTON RAMSAY,
Stated Clerk.

MEETINGS OF PRESBYTERIES.

Louisiana Presbytery: Met Oct. 10th, in Bethany church, Miss. Seven ministers and nine elders present. Rev. W. N. Jenkins was elected moderator, and Rev. F. Banks, clerk. Little Plains church, East Balm Range church, was entered, upon its petition, to the roll of Presbytery.

Clinton, La., was chosen as place for spring meeting. Request of Ethel Presbytery (colored), to solicit aid for its school among our churches was granted.

Miss Mattie Tate, now in Seoul, Korea, was selected by Presbytery as the missionary for whom support will be given. Home Mission reports very encouraging. Prospects for reaching our destitute fields more encouraging than ever before.

Amendments: That concerning *ordination in the* foreign field was adopted. That concerning *licensure* and ordination was rejected.

Presbytery dissents from and protests against the Assembly's decision in the Means case.

Reports of commissioners approved and diligence commended. Synod of Mississippi was overtured to so change boundary lines as to place Alexandria, (La.,) church in bounds of this Presbytery.

The narrative gives most encouraging reports of progress. The meeting was delightful. Large congregations attending the services.

M. B. SHAW,
Stated Clerk.

North Alabama Presbytery met at Florence, Oct. 9th, 1894. Membership twenty-five—sixteen ministers and nine elders. Rev. Jno. Barbour, was elected moderator and Dr. H. S. Dill, temporary clerk.

Three new churches have been organized since the last meeting—Wyeth City, Albertville and Midway.

A call of the Silver Creek church of Kentucky was presented for the pastoral service of Rev. B. F. Bedinger. After a

(Continued on Third Page.)

ONLY TO-DAY.

Yesterday now is a part of forever,
Bound up in a sheaf, which God holds tight,
With glad days and sad days and bad days which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot relieve them,
Cannot undo and cannot atone;
God in his mercy forgive, receive them!
Only the new days are our own.
To-day is ours, and to-day alone.

—*Susan Coolidge.*

BOOKS.

We are in receipt of two very attractive and useful booklets, published by Wade & Drummond, 711, Broadway, N. Y. They are:—*Dont Worry*, by J. R. Miller, D. D. Price 20 cents. *Golden Texts*, 1895, by Faith Latimer. Price 2 cents.

Miss Jerome's Banners. Published by Lee and Shepard, Boston, Mass. Price 50 cents each: $2.00 for entire set. These banners are artistic and beautiful decorations for the wall, and are appropriate for Christmas and Easter. They are: "*The Joy Banner*," a wealth of nasturtiums artistically woven in and out through the lines; "*The Every-Day Banner*," containing thoughts for every day, brightened by the corn flower in delicate tints; "*The Rest Banner*" is decorated by the sweet pea in many tints; "*What Will the Violets Be*," is decorated most appropriately with clusters of violets finely grouped. The reading on these banners is as beautiful as the decoration.

MAGAZINES.

"In the Days of Jeanne d'Arc" is the name of Mrs. Catherwood's new novel, now nearly completed for the *Century Magazine*. The novel is to be brilliantly illustrated, the Franco-American, Castaigne, having undertaken the work.

The leading article of the November *Eclectic Magazine* is Mr. Gladstone's "True and False Conceptions of the Atonement," "The East End and Crime," an altruistic article by Rev. A. Osborne Jay, and a review of Prof. Drummond's famous "Ascent of Man" are among the more serious numbers in the magazine. This number is unusually attractive. Published by E. R. Pelton, 144 Eighth St., New York. Terms, $5 per year.

The North Carolina University Magazine, for October, 1894, is a highly creditable college publication. Were we to venture a criticism, it would be the lack of light fiction. Among the articles in this number we note, The Powers of Invention, an essay written by James K. Polk, while a Sophomore at the University. The Earth-Worm; Its Habits and Structure, shows considerable biological insight. An Old Letter of Nathaniel Macon is of interest. Published by Students of University, Chapel Hill, N. C. Price $1.50 per year.

[For the N. C. PRESBYTERIAN.]

THE CHINA MISSION MEETING.

The twenty-seventh annual meeting of the China Mission, was held in Shanghai, Sept. 8th–16th, 1894, the business sessions covering five days. The first general meeting of the members of the Mission was at a social gathering in answer to the invitations of the missionaries of the Northern Presbyterian Church, and at the spacious residence of the Rev. J. M. W. Farnham, D. D., on the outskirts of Shanghai. This was a truly pleasant occasion. Refreshments were served on the pretty lawn, where also the children of both missions had free play and a good time, and the occasion ended most happily with an open-air prayer-meeting and the expression by speech and song of the most cordial Christian fellowship. On Saturday evening, Rev. Geo. Hudson, the retiring chairman, conducted religious services, and preached from Jer. 1:17. On Sabbath morning there was an early, preparatory prayer-meeting, conducted by Rev. Hugh White, and members of the Mission, preached in the Shanghai churches. On Sunday afternoon, Dr. Houston preached from John 14:12, and all gathered around the Lord's table. Thus the Mission meeting commenced with devotional meetings, which were continued in the evenings, with special subjects. For instance, the subject Monday evening was, "The Perils in the Spiritual Life of the Missionary," and the leader Rev. J. S. Stuart." All these devotional meetings, at this one reunion of our missionaries during the year were most helpful.

A great deal of important business came before the Mission. Mr. J. W. Paxton was chosen chairman; Mr. C. N. Caldwell treasurer; and Rev. M. B. Grier, temporary clerk. The Mission recommended to the Executive Committee that Mr. Caldwell be placed in Shanghai as the treasurer, secretary and general agent of the Mission. The consideration of this letter, together with hearing of committee reports, occupied more than a day, and the consideration of estimates alone occupied a day. The consideration of the revision of the Assembly's Manual of Foreign Missions, brought up many important questions; and there was long and earnest discussion of the case before the Mission finally gave its voice, advising Rev. Geo. Hudson to change his field of labor to Hangchow. It is possible in this space to indicate only some of these questions involving the interests of a vast and growing work, and the distribution of the funds of the Church committed to our hands.

New Stations. During the year Dr. Houston has opened up a station at Linwu, north of Hangchow; and Suhtsien, a city north of Tsingkiangpu, was occupied in the face of much and marked opposition, and Mr. and Mrs. Patterson could not attend the Mission meeting for fear their absence would endanger their foot-hold there. And Kishing, Kiangyin and Whaiang, toward which cities efforts are being directed, presented hopeful reports, though there are many adversaries.

New Missionaries. Those who are expected this autumn are advised by the Mission to locate as follows: J. R. Wilkinson, M. D., Soochow; Miss Talbot to work with Dr. and Mrs. Venable; Rev. H. W. White, Suhtsien, temporarily; Miss Torrance, Hangchow. The general sentiment among our missionaries is that the fact of war need not prevent outcoming missionaries at all.

Miscellaneous: Sixteen voting members were in attendance and a goodly number of ladies. The Mission now numbers: Stations, 8; missionaries, 46; statistical reports show: churches, 4; chapels, 15; number in schools, 272; persons aided by medicine, 17,252; books and tracts distributed, 52,000. Total communicants, 159; added on examination, 34; contributions by natives, $138.02; native preachers, 9; Bible women, 7. The reports of individual work occupied two forenoons, and were of a most interesting character; first ladies' reports, then men's reports. Forty-one reports were heard. We could not single out one without mentioning many, and the time would fail us. They showed much hard work. If we might be allowed to interpret the general tone it is: "The morning cometh," &c.

P. F. PRICE,
Mission Secretary.

Arguing a Point.

I heard a story the other day about a church member who was being badgered by one of these "coyotes from the bad land." He had expressed his belief in the entire Bible and all there was in it. The unbeliever said to him, "And so you believe everything in the Bible?" "Yes." "I suppose you have read the story of the building of the ark?" "Yes." "About its being so many hundred feet long and so many feet wide, and so many feet high, and big enough to hold all those people and all those animals—elephants and all?" "Yes." "Well, now, what do you think of that story about the Israelites carrying that great, big thing about with them through the wilderness for forty years, more or less?" And the church member who had read the Bible for years but "had not hidden the word in his heart," had nothing to say. He actually did not know the difference between Noah's ark and the ark of God! "Be ready to give a reason for the hope that is in you," but in doubtful disputations, if a point comes up for discussion, and you know what the Bible says upon it, quote it in its own language. Be wary of giving your own interpretation as a substitute, for that is dangerous. Plant your feet upon the solid granite of the Word and do not attempt to build some platform of your own conception and designing and then to stand upon that. Do not try to adjust your Bible to what this or that man says science teaches. Science must adjust itself to the Bible, and though with tardy step and leaden heel she does it, and a few centuries, more or less, may elapse before she does it, do it she must ultimately.—*C. F. Dean, in Young Men's Era.*

Religion presents few difficulties to the humble man, many to the proud, insuperable ones to the vain.—*Hare.*

[Continued from Second Page.]

patient and prayerful consideration Presbytery declined to place the call in his hands. Bro. Bedinger is laboring in a county where five years ago we had only a few members and no church; now we have about 135 members and three churches, the result mainly of his faithful work. Hartselle was selected as the place for the next stated meeting.

A committee consisting of Revs. J. G. Snedecor, D. McQueen, R. B. Marrow, and Gen. R. D. Johnston and Judge J. W. Lapsley, were appointed to report on the amendments to the Book of Church Order at the spring meeting.

Rev. D. M. Armentrout was received from Columbia Presbytery, candidate E. L. Butler (colored) was dismissed to the care of Kingston Presbytery (Northern Presbyterian Church), and D. A. Carter to the care of the Presbytery of Nashville, and H.E. Kirk was taken under the care of Presbytery as a candidate.

Special meetings were held in the interest of Foreign Missions, Home Missions and Synod's Orphans' Home at Talladega.

The Ladies' Foreign Missionary Union met in Florence at the same time that Presbytery met. A report from them was made to Presbytery. The Union consists of sixteen societies which last year contributed $363.65. For the coming year they propose to support a missionary, and have selected as their missionary Miss Belle Smith, of the Columbiana church of the Presbytery, who is laboring in China. Their next meeting will be held next fall at Birmingham, Ala.

W. I. SINNOTT,
Stated Clerk.

OBJECTIONS TO BENEFICIARY EDUCATION CONSIDERED.

Many ask help who are able to help themselves. You have often heard that statement. But is it true? The writer once heard an old Methodist minister, commenting on the statement of David, that he had never seen the seed of the righteous begging bread, make this remark: But some will say, "I have heard of the seed of the righteous begging bread many a time." Oh yes, no doubt you have. You can *hear* anything, but have you ever *seen* it? David, I suppose, had *heard* it, but he had never *seen* it."

The writer has heard of four undoubted cases—and only four. But it has happened that he afterwards came in possession of the facts in three of these cases.

No. 1. A minister's wife, as good a woman as ever lived, reported the supposed facts in regard to this young man. She had been to his father's house. He had a large farm, and a great many cattle, &c., &c. All which was true. But that was some years before; and at the time she was speaking the man was bankrupt, and everything sold for debt.

No. 2. Was the son of a well to do farmer. Now this well to do farmer had died some years before this. Most of his money was in hands that could not be collected. The farm had been sold, and the proceeds divided among quite a number of heirs. This young man had paid his way through the academy and through college, and had eleven dollars left with which to go the seminary.

No. 3. Was in the ministry when the writer first heard of his case. It was said that he was well off. In fact, he owned a farm down in one of the Southern States, and yet he was educated by the Southern Church!

The writer happened a few years afterwards to be for a few days in the very congregation where this minister was brought up, and to his surprise found that there was not a particle of truth in the report.

No. 4. Is a good and successful preacher, of undoubted piety? And in absence of positive proof, it ought to be assured that the report was false.

Now the writer does not pretend to say that all the candidates need the assistance they ask for, but he does say that inasmuch as the the truth concerning the only ones whom he has ever heard called by name, and charged with obtaining unnecessary aid, is as above stated, we ought to pay but little attention to things we merely hear about these young men, and exercise toward them that charity that "believeth all things," and that "thinketh no evil."

But another objection must be considered: There are too many failures. Men are educated by the Church and then go into other business. But are there more failures among those educated by the Church than among those educated by their fathers? The writer is of the opinion that there are not. And this is the ground of his opinion: Of all the young men at the seminary at the time he was there, there were five who did not enter the ministry. Of these, two were helped by the Church, two paid their own expenses, and as to the other, the writer is not informed. Now do you not see that if the fact that two young men, educated by the Church, failed to enter the ministry proves that the Church ought not help its candidates, then the fact two young men educated by their parents failed to enter the ministry, proves that parents ought not educate their sons for the ministry. The argument is just as good in the one case as in the other.

And moreover there are failures in everything that is human. If you are determined not to invest your money in any thing that is liable to failure, then you will never invest at all.

GEO. L. COOK.

Poulan, Ga., Oct. 29th, 1894.

RHEUMATISM!

ITS CAUSES

and how the Electropoise
often *Cures* it when
all else has failed.

☞Read Article in this Paper.

ELECTROLIBRATION CO. GOULD BUILDING, ATLANTA, Ga.

A Strange Sabbath Keeping.

This story is a strange one, certainly, but it may be that the two "heathen" men really kept the spirit of the Sabbath in a nobler way than many people who have been in the habit of going to church regularly all their lives.

Dr. J. G. Paton tells of a visit to a neglected island in the Pacific, where he found, to his amazement, for no missionary was there or had been sent there, a sort of Sabbath keeping.

Two old men, who had a very little knowledge of the truths of the Gospel, were keeping track of the days, and on the first day of each week they laid aside ordinary work, put on a calico shirt kept for the purpose, and sat down to talk to those whom they could call about them. In a simple way they recited the outlines of a wonderful story they had once heard about one Jesus.

Doctor Paton inquired where they had learned this truth, and they answered that long before a missionary had visited the island for a week or two, and had given them each a shirt, and told them something of this story of Jesus.

He asked them if they could remember the name, and they said, "Yes; it was Paton."

Thirty-three years before, he had in his evangelizing tours stopped at this island for a few days, and here, so long after, was the fruit. The calico shirts had been worn but once a week, carefully preseryed for the Lord's day, and the only way to keep the day which they knew was to meet others and tell them what they could remember of the wonderful story.

Temperance in the New Hebrides.

BY THE REV. JAMES H. LAWRIE, MISSIONARY IN ANEITYUM.

On returning to this island after an absence of seventeen months, I found that the temperance question needed our first and most earnest attention.

The intoxicating kava plant is easily cultivated on these islands; the root is chewed and mixed with water, then drunk about sunset until an opiate effect is produced to deaden the senses and produce slumber.

From a religious point of view, the evil lies in this, that it practically becomes the god of the user, hardening his heart against all appeals to love and mercy.

In the case of professing Christians who return to the use of the native kava, private prayer and Bible reading ceases; as a consequence, spiritual life declines.

One of the evidences of advancing civilization (?) here is that, instead of as formerly, every man planting what he needed for his own consumption, the inland tribes have, during the past two seasons, been cultivating large quantities of kava for sale, or as an article of barter with the shore or wage-earning section of the community. When we discovered the state of matters, a meeting of the leading men was called, the probable effect on the morals of the people plainly stated, and the question asked, would they allow the young men to relapse into the pit from which their fathers had been dug?

The office bearers of the church rose nobly to the occasion; they admitted that they needed a leader and that they were quite willing to deal drastically with the evil. Two deputations were formed to visit the affected districts. As the result of four days' moral suasion and corresponding action, 731 large kava plants were rooted out and destroyed—not counting a number of smaller plants which were also rooted out. This work was not accomplished without considerable labor and difficulty; but one encouraging result is an improved attendance at the morning schools and Sabbath services.

Another serious evil which we had to deal with was that one of the white settlers had been giving "grog" liberally as an encouragement to the natives in his employment. This was acting as an excellent bait, and many were being drawn aside.

I reasoned with this settler and explained how the safety of his life and property was in great measure due to missionary teaching, and that if the present course was persisted in, he would ere long regret it. I am thankful to say the man took my advice. The latest importation having been a large cask of rum, he poured it on the ground in the presence of the natives, with the intimation that no more alcoholic liquor would be given out.

The amazed expression of their countenances would have been a study for an artist, when a match was applied and they saw the flame run along the ground in the course of the stream made by the rum. Look! look! they cried; no wonder that the missionary advises us against taking the foreign kava; when it burns like that on the ground, what must be its effects on our inside?—*Independent.*

"He Has Counted the Cost."

The *Harvest Field* quotes from the *North India Chureh Missionary Gleaner*, a letter from Dr. Baumann, as follows: "Yesterday I had the happiness of baptizing a young Mohammedan and his wife and three children. He is an educated merchant who dealt in *kinkas*, or cloth interwoven with silver or gold threads. By embracing Christianity, however, he has become a beggar, as his father had disinherited him and thrust him out of the house, with nothing on him except his clothes. But he has counted the cost, and is happy in the exchange he has made. He has been coming to me for the last eleven months secretly for instruction, and many have been the efforts to induce him to give up Christ, partly made through Moulvies, partly through the tears of his father, but grace enabled him to remain firm. By this baptism a ripple has been caused on the stagnant waters of Benares."

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

NORTH CAROLINA.

Burlington :—Rev. A. A. Little did not accept the calls from Burlington, Reidsville and Springwood churches. We regret this very much as he was here and preached two sermons for us, and we were very much pleased with him. * *

Goldsboro :—Last Sabbath was a great day with our church in that place. The church has lost heavily by removals. Nevertheless, they surprised themselves and their friends, by raising enough money to remove the old galleries, building a recess for choir behind the pulpit, fresco the wall and put in new circular seats of an elegant pattern. The church building is both enlarged and improved. The windows are cathedral glass, many of them memorial ones, mute, but touching tributes to loved ones gone. Dr. Marable and wife, and Mrs. McMullin, are among these. There are added a new carpet, new pulpit furniture and pews, all in harmony with the terra cotta frescoing of tasteful design. The exterior of the church has been stuccoed and repainted. The morning and evening services of reopening, were conducted by Rev. F. W. Farries, the pastor beloved, whose zeal and labors are thus rewarded, and a former pastor, Rev. S. H. Isler, with preaching, most cordially received from Rev. A. D. McClure, of Wilmington. A new furnace for heating, and apparatus for lighting by electricity, are being put in, and all is being paid for as the work is done. We congratulate our friends and bid them God speed.

Rev. A. D. McClure :—We clip the following, referring to Rev. A. D. McClure, pastor of St. Andrew's Presbyterian church, Wilmington, from the columns of the Goldsboro Daily Argus :

"Those who were fortunate enough to be present at the morning services at the Presbyterian church here Sunday, are to be congratulated. The dark clouds and sombre day did not prevent the attendance of a large congregation, and while without there was gloom, within the church, all was cheery, bright and comfortable; and the hearts of the people seemed to be in accord with their pleasant surroundings.

Rev. A. D. McClure preached the sermon, his theme being the power of the Holy Ghost. All that a graceful person, a pure delivery and an impassioned manner could add to the subject was lent to the occasion. But the beauty and sublimity of the sermon consisted, not simply of the graces of oratory or the pathos of eloquence, but chiefly of the wonderful unfolding of the workings of the Holy Spirit, as recorded in the Bible; beginning when He brooded over the earth, as it came fresh from the hands of God; as He sat upon Saul and Jephthah, upon Samson and David; as He transformed the daring but fearful Peter, who shrank from the gentle questioning of a simple maid, into the bold accuser of the ruler of the Jews, who had slain his Lord; as He made, of the timid Knox, one of whom it could be truly said, "He never feared the face of man;" as He inspired the eloquent Whitfield with such power as to stir the hearts of thousands and leave his impress upon other generations; as He is shown forth in the lives of all men who have been touched by Christ's love. The aptness of his illustrations, the pathos of his stories, and the magic of his earnestness charmed and moved all hearers, and we doubt whether there was an untouched heart or dry eye in the whole audience, at the close of what, to this writer, was one of the most interesting and instructive sermons it has been his pleasure to hear in a long while.

Concord :—Rev. W. C. Alexander, the new pastor of the church at Concord, and his family have been cordially and generously welcomed to their new home. Everything possible has been done for their comfort. The manse has been renovated, beautified and, in part, elegantly furnished, and the pantry generously supplied with everything needful. Foremost in this labor of love has been the aged mother of two of our officers, Mrs. E. C. Cannon, also a member of this church, though now a resident of Charlotte, who by her zeal, her piety and her influence, is "bearing fruit in old age." Four new members have recently been received, the pastor has been greeted by large and attentive congregations, and thus has great reason to thank God and take courage."

Danbury :—On the 21st inst., I closed a series of meetings at Danbury, as a result of which there were four persons baptized and received into the communion of the Clark Memorial Presbyterian church.

Yours for the Master,
S. G. WALKER.

"*Making Shipwrecks of Souls*" :—Dr. Boyd's sermons are ever above the ordinary, but his last night's discourse was the best that has been delivered by him for many weeks. It was a clear, practicable, every-day sermon, and his words carried great force to his hearers. Members of the other churches were out in large numbers, and all were deeply impressed.—*Charlotte News.*

Buckhorn School House:—Rev. P.R. Law has just closed a meeting here on the outskirts of the Big-Rockfish congregation, which resulted in the revival of the Christians in the vicinity. The congregations increased in size to the end. All regretted that other engagements compelled the preacher to close the meeting when the interest was deepening and widening. There were twelve professions nearly all of whom will unite with our church at the approaching communion the second Sabbath in the month. D. A. M.

SOUTH CAROLINA.

Spartanburg :—The church here seems to be prospering. Congregations large and apparently interested. We are just about going into a new Sunday-school room built on to the back of the church. J. H. L.

Rev. W. T. Matthews :—Lately evangelist of South Carolina Presbytery, has accepted a call to the church at Pensacola, Fla., and has been dismissed by South Carolina Presbytery to the Presbytery of Florida.

Enoree Presbytery :—During the recent sessions of the Synod of South Carolina Enoree Presbytery received into its membership Rev. E. C. Murray and D. A. Todd, and dismissed Rev. C. L. Stewart to South Carolina, Presbytery, to which his pastoral charge at Piedmont, S. C., was also transferred by Synod. This gave Enoree Presbytery twenty-five ministers, entitling her to double representation in the next Assembly, provided the number of ministers is maintained. Three of these are missionaries in the foreign field.

Rev. J. E. Stevenson :—Has recently been received into Harmony Presbytery from West Lexington Presbytery, Ky., and has accepted a call to the church at Mayesville.

Lime Stone Church :—Rev. C. E. Robertson was installed pastor of Lime Stone church, Gaffney, S. C., on the 21st October, by a commission of Enoree Presbytery. The same day Messrs. J. G. Bailey and J. G. Goodlock, were installed elders, and Messrs. W. M. Thompson and W. H. Goodman deacons in that church.

VIRGINIA.

Makemie Church, Accomac C. H. :—During the last twelve months, there have been one hundred and ten additions to the churches served by the Rev. Byron Clark. The Makemie church has received seventy new members, has ordained two elders and two deacons, and has expended two thousand dollars.

Glade Spring :—Rev. G. W. Painter, missionary to China for twenty-one years, and now in this country, is making a tour of the churches in Abingdon Presbytery. On Sunday, 21st of October, he visited our church at Glade Spring and delivered two excellent lectures on the social and religious condition of China, which were thoroughly enjoyed and highly appreciated by the large congregations that assembled to hear him. Considerable enthusiasm was aroused on the subject of Foreign Missions and the people responded with a collection of fifty dollars to aid in prosecuting this grand work.—*Central Presbyterian.*

KENTUCKY.

Marion Church :—Has sent a call to Rev. H. Miley, and Morganfield church has called Rev. J. C. Caldwell.

Perry County :—Dr. Guerrant reports to West Lexington Presbytery, in Perry county, with fifty members. It was enrolled with the name Avawam—*Southwestern Presbyterian*

LOUISIANA.

An Italian Church :—New Orleans Presbytery reports work auspiciously begun for the establishment of an Italian church. At the meeting on October, 10th, Mr. C. Russo, who has been prosecuting this work, was examined in part for ordination, and the Presbytery adjourned to meet again Oct. 26th, to complete his trials, and ordain him as an evangelist, if the way be clear. On the 26th, Mr. Russo's parts of trial were sustained heartily and with commendation and she was ordained to the full work of the Gospel ministry. The Italian congregation has been organized under the name *First Italian Presbyterian church* and worships for the present in Memorial church. Mr. Russo is himself an Italian.

Organic Union :—New Orleans Presbytery unanimously adopted the following resolution offered by Dr. J. H. Nall :

Resolved, That we do hereby express and record our decided approval of the action of the last General Assembly relative to the question of Organic Union, and, with sincere and courteous regard for brethren who hold different views, we declare our solemn conviction that this whole matter, on each phase of which the mind of the Church has been so distinctly declared, should be considered as settled, and that the church should be henceforth permitted to go forward in its work with vigor and unity, free from agitations which disturb its peace, divert attention from its great commission, and tend to permanent division among ourselves.

This probably was done as an offset to the action of the Kentucky Synod, which expressed its *disapproval* of the Assembly's action.

A Presbyterian minister (thirty-seven years old), who is married, and has one small child, desires to locate, at once, as pastor of a church, in a good, healthy town, or neighborhood. He is a graduate of Columbia Theological Seminary, and has been preaching for nearly six years. He preaches without notes, and is considered a good pastor. He would be pleased to open a correspondence, with a view to a call, with churches that are desirous of calling a pastor.

Please address, at once, with *full* particulars, REV. ROBERT M. LATIMER,
Carthage, Ala.

THE SYNOD OF VIRGINIA.

Virginians have a reputation, whether deserved or not, of being proud of whatever they have.

They certainly have reason to be proud of their Synod—for it is not only larger generally than our Assembly, but it is abler than the usual run of Assemblies. The recent meeting in Danville was not only largely attended, but was enlivened by two of the most stirring debates that have been heard for many years. The opening sermon was preached by Rev. Dr. Kerr, of Richmond, his subject being "Obedience to Constituted Authority," based on Rom. 13 : 1.

In electing Rev. Dr. Fleming, of Lynchburg, moderator, the Synod, not only recognized, but put its mark of approval upon the importance and method of Synodical evangelism, as carried on by the committee of which Dr. Fleming is chairman.

The different secretaries were present, and gave addresses, the only one absent being brother Phillips, "the colored secretary" as he is sometimes called. Dr. Chester showed much discretion in making a brief, though comprehensive addresses.

Two of our missionaries, brothers Painter and Grinnan were present and made excellent addresses.

Dr. Campbell, representing the Virginia Bible Society, spoke, and Rev. A. P. Saunders also spoke in behalf of the Assembly's Home and School at Fredericksburg.

You can easily understand then that these many addresses consumed much time, and rendered necessary the long sessions, extending, at times, beyond midnight.

The first great debate took place upon the presentation by Dr. McIlwaine, of Hampden-Sidney College of a resolution committing the Synod to retaining Union Seminary at Hampden-Sidney, upon the condition that a railroad be built from Farmville to Hampden-Sidney and beyond.

Dr. McIlwaine supported his paper in a speech of an hour's length, during which he submitted to a general cross examination by the Synod, proving himself an expert debater and illustrating the Scripture, "A time to keep silence, and a time to speak." His speech made deep impression upon the Synod, which, however, was soon dissipated, when Dr. Moore, of the seminary, replied to him. Dr. Moore proved himself a strong debater, though it is doubtful whether he could have stood any cross-questioning, such as Dr. McIlwaine excels in. He spoke from manuscript and was not interrupted by any questions, as in the beginning he assured the Synod that he was frightened at facing such a body.

After such a confession it would have been the refinement of cruelty to add anything to his embarrassment.

His speech abounded in beautiful passages, inapt sayings, and at times in threadbare sophistries—though in the latter respect he was not alone, for each speaker on either side did much special pleading.

Altogether, Dr. Moore's speech was the speech of Synod, being in excellent spirit and carrying with it the conviction that he, at least, was in dead earnest.

He was followed by Dr. Kerr, Dr. Hoge, and S. T. Martin and others. The debate was brilliant and long, yet its end was melancholy, if not ridiculous—for the Synod finally laid all papers on the table, leaving the matter where it began.

The next important question before the body was a paper prepared by Dr. H. M. White and Dr. A. C. Hopkins, members of the staid and conservative Presbytery of Winchester.

It related to the preaching in our churches of what are known as lay-evangelists.

The paper was carefully drawn up with our Book of Church Order as a basis, so that however nauseous the dose, all were compelled to swallow it.

The debate lasted for nearly five hours, and the vote, owing to the peculiar character of the paper, was practically unanimous. A subsequent examination of the paper however, shows that it will really amount to nothing, for none of the much abused lay-evangelists ever come to any particular church, but always to a union meeting,

The Synod and Presbytery can forbid sucmen entering any pulpit, but that prohibition does not prevent me and my people in our private capacity, from going to the meetings and doing what we can to bring sinners to Christ.

After listening to the speeches in favor of the paper, one was reminded that some powerful engines run on a very narrow gauge. In the Presbyterian church there are two classes of men: One who believes that the great end of life is to bring men to Christ without very much regard to the manner of bringing them—while the other seeks to bring men to Christ, but with them rigid adherence to the constitution is above all else.

It is more than probable that our Lord regards a soul as of more value than many constitutions.

The Synod finally adjourned on Saturday, having been characterized by long sessions, brilliant debates, and unfailing Christian courtesy.

The moderator presided with firmness and courtesy, though he was tried, as few moderators are. The only criticism of the Synod would be that they spent too much time on high constitutional points, and too little time on the great subjects of Home and Foreign Missions. The hospitality of Virginia was elegantly dispensed by the people of Danville, and large crowds in constant attendance attested the general interest in the meeting of Synod in their city.

Next year we meet in Charlestown, West Virginia, the extreme western border of our Synod. J. R. BRIDGES.

[For the N. C. Presbyterian.]

JEPHTHAH'S DAUGHTHER.

The fate of this noble young woman does not appear to be made very clear from the brief record in the eleventh chapter of Judges. A depraved love of the sensational and tragic, doubtless causes us to lean toward the theory that the beautiful young maiden on the very threshold of womanhood was slain by her misguided father, and her body burned on the altar as an offering to God. A touching story that will move almost any one to tears, and called a tradition, though perhaps of recent origin, is used by one of the secret fraternities in conferring one of its degrees. It pictures the father drawing a mantle over the daughter's face that he may not witness the signs of agony when the fatal knife is thrust into her bosom, and the maiden, refusing to die with covered face, as a criminal, but willing to gaze upon the father's hand as he plunges it into her obedient and loving heart. He yields, and with an agonizing effort, kisses his child, looks into her face, and makes the fatal thrust.

This story may seem too beautiful to spoil, but it has not the shadow of a foundation in the Scripture narrative—nor has any theory that implies the sacrifice of the daughter's life. Let us see.

1. King James' translators SEEM to sanction it from the form of Jephthah's vow in verse 31st. But they give us in the margin the alternative of OR for AND, which entirely relieves the difficulty of supposing that her life was spared. The Hebrew *vow* is in several places so translated.

2. But there are several things in the text which go to show that instead of her being offered as a burnt offering she was dedicated to God's service in a life of perpetual celibacy. This to a Hebrew woman of that period was a far greater sacrifice, both on her part and that of her father, than we in this day can appreciate. To be without posterity was reckoned one of the greatest misfortunes that could befall either man or woman. Hence she says nothing about bewailing *her life being cut short*, as would have been expected, had she been about to die, but she bewails that *she cannot be à wife*, meaning doubtless that to her there is no hope of motherhood. Otherwise why should she have chosen the solitude of the mountains, and the exclusive companionship of her own sex for her lamentations? Why should not men be witnesses of a woman's sorrow at the prospect of death?

3. We are told, verse 40th, that the daughters of Israel went yearly to *lament* the daughter of Jephthah. But the word rendered *lament* is nowhere else so translated. *To praise* would be a far better rendering. The margin says *to talk with*. This annual convocation of the Israelitish maidens is far more reasonable under the supposition that she was still alive to appreciate the honor they bestowed.

4. The theory of perpetual celibacy is further strengthened by the fact that immediately after the statement that Jephthah performed his vow, it is added "*And she knew no man.*" The rendering of the R. V., "And she had not known man," besides being grammatically incorrect, foists upon the text a needless repitition that is out of accord with its brevity. If she had been slain and burnt, why add that she had not known man, when it had already been stated that she had spent two months in seclusion bewailing her virginity? But if she still lived, there is a manifest propriety in stating that she *continued* to keep her vow of celibacy by remaining a virgin to the end of life.

5. Jephthah knew that human sacrifices were not only forbidden, but utterly hateful in the eyes of God, and that no vow that he could have made would have justified him in taking his daughter's life. And knowing this he would be only too glad to avail himself of the opportunity to save her. He did not live in an age of spiritual darkness so great as to account for so gross a perversion of God's law. The protest against the wickedness of Eli's sons, not far from this time shows that the worship of the tabernacle was maintained with some degree of purity. The piety of Samuel and his parents show that in this very period of Israel's history the way of righteousness was known. Jephthah's answer to the Ammonites shows that he was acquainted with the law, with which the history of his people was associated. And we are told in verse 29th that he was under the influence of the Spirit of God at the time the vow was made, and therefore must have had some knowledge of Jehovah and His law.

6. The divine approval is placed upon his life, when his name is enrolled in the catalogue of the faithful, Heb. 11: 32, and if he had been guilty of a crime so abominable as offering human sacrifice to God, we should expect that somewhere a limitation to the approval of his life would have been expresed.

If it be said that the failure of the Bible to approve of vows of celibacy is an obstacle in the way of adopting the theory advocated in this article, it may be said in reply, that difficulty in climbing a little mound would afford a poor reason for attempting to scale a steep and lofty precipice, when only one alternative had to be chosen.

Nor does the supposition, that Jephthah's daughter was permitted to live, detract in the least from the beauty of character displayed in her noble sacrifice of her wishes and plans to those of her father. It is still one of the most beautiful instances of filial devotion, and noble self-sacrificing love to be found in the annals of the world, and therein she sets an example worthy of being followed by children of the present age.

W. R. COPPEDGE.
Graham, N. C., Oct. 31st, 1894.

THE SYNOD OF ARKANSAS

The Synod of Arkansas met in Batesville on Oct. 23rd, at 7.30 p. m., and closed its sessions on Friday evening, 26th inst.

Harmony and earnestness were characteristic features. The result was business speedily and satisfactorily transacted.

The opening sermon was preached by T. C. Barret, D. D., the retiring moderator, from Matt. 13 : 58, "He did not many mighty works there because of their unbelief." J. C. Williams, of Ouachita Presbytery was chosen moderator, and J. R. Howerton, D. D., temporary clerk.

There were in attendance twenty-one preachers and eleven ruling elders. The subjects that mainly engrosed Synod's attention were (1) Arkansas College, (2) Home Missions, (3) Sabbath-school work, (4) Foreign Missions.

Arkansas College, of course, received the usual commendations, but the Synod has now begun to make an aggressive effort to raise a permanent endowment, which fact was particularly encouraging. One of the resolutions that our people will be particularly interested in, was to the effect that $1,200 be raised by our churches to meet expenses of the current year. Rev. A. G. Jones still has this work in hand and will notify each church of the amount expected from each.

One afternoon was devoted to the discussion of our Home Mission work. One encouraging feature appeared in the fact that more of our churches are now supplied with preaching than is usual, though there is great need of more laborers, If aggressive work is to be done among the vast unexplored regions of our State. The Sabbath-school discussion developed unusual interest in this work, which is hereafter to occupy the Synod's attention on the afternoon of the second day.

Almost an entire evening was devoted to Foreign Missions, The fact that the Synod was holding its sessions in a church that is now supporting a missionary added interest to the occasion. One evening was spent in services commemorative of that eminent servant of God, I. J. Long, D. D,

The forenoon of Friday was spent in visiting the College. Synod requests each church hereafter to send up 10 cents per member with which to defray expenses of all representatives. It is hoped that this equitable arrangement will secure a larger attendance.

Rev. George Summey, D.D., was present and gave an interesting account of the condition and work of our South Western University in Clarksville, Tenn.

A special committee, with S. C. Alexander, D. D., as chairman, was appointed to employ a Synodical Colporteur, if, after correspondence with Dr. Hazen, the way be clear. It was a matter of regret that none of our Secretaries could be with us.

F. M. Gregg, D. D, of the Episcopal church (Diocese of Chicago) addressed the Synod on the National Children's Home Society. Synod heartily approved this good work and commended it to our people. Our people were urged to greater liberality to the work for the negroes; expressed its approval of the Richard Allen Institution, Pine Bluff, and of the Potter School in Cotton Plant.

The next session of Synod will be held in Malvern on October 23rd, 1894 at 7.30 p. m.

R. B. WILLIS,
Stated Clerk.

A COMMON-PLACE STORY OF SUFFERING AND PAIN.

MY DEAR PRESBYTERIAN :—Feeling that I have an hereditary right to relieve my feelings through your columns, I beg you will kindly listen a few moments while I tell you a common-place story of every-day suffering and pain :

"Sunday morning I entered my kitchen to be surprised at the sight of my usually cheerful cook, crouched in a chair weeping bitterly, while blood streamed from an ugly cut on her lip, her whole ill clad frame quivering with pain; as soon as she could speak for sobbing, she told me that on Friday she gave her husband all her week's wages to buy some clothing for herself and food for her children, she saw nothing more of him till Sunday morning he came home, money gone, no clothes, no food. When she asked him about it, he replied with curses, striking her in the mouth, that what *she* made was *his*. This woman has been in my employ four months, she is faithful, honest, goodnatured and willing, but very untidy, slow and ignorant, she would just as soon serve a beefsteak in a soup tureen as not; she has a good character and is married to a worthless fellow, who works only enough to get money to drink and gamble with; when he can get her hard earned wages he doesn't work at all. Standing there by her, she looked up at me with hopeless misery in her streaming eyes, "Dere is dem five little children at home, and not even a piece of bread for my poor baby, not a stick of wood to keep them a fire, and dey naked—right now." Her wages are only $1.00 per week, with her ignorance, untidiness and slow ways, she is not worth any more, as wages are here; in the one wretched room that she calls "home," there are five mouths, eternally hungry, to be filled, five human children to be clothed, and kept from freezing, house rent to be paid, even for that miserable shelter, bedding to be provided, not to mention her own clothing, nor considering the time she may be sick, and that small income cease. All this fall, in the chilly mornings, through rain and frost she has walked a mile to her work, her shivering

(Continued on Fifth Page.)

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Fourth Quarter.—Lesson VII.

Nov. 18th.—The Sermon on the Mount.

(Luke vi. 20-31. Commit vss. 27-31.)

Golden Text. As ye would that men should do to you, do ye also to them likewise. —Luke vi. 31.

I. THE STUDY OF THE LESSON.

First Step. Matthew says He went up into a mountain (v. 1.) Luke that He came down from the mountain and stood in the plain. There is, however, no discrepancy. The explanation is in the locality, and in the greater detail of Luke. Luke tells us (vs. 12) that He went up into a mountain to pray and in the morning called His disciples to Him and chose the Twelve. He then came down to "a level place"—which is on the mountain, but not on the peaks, or "Horns," where He had retired—and delivers the discourse. Matthew not having mentioned the choice of the Twelve at this point, gives the more general statement, that "He went up into a mountain." So with the attitude. He "stood" while the multitudes were coming to Him for healing (Luke), but "sat" while delivering the discourse (Matthew), which accords with His custom (Luke iv. 20).

There are many differences in the two reports of the discourses. Matthew's report is much longer. The differences are chiefly these: (1) Matthew gives eight beatitudes: Luke four beatitudes and eight "woes;" (2) Luke's beatitudes and woes are a personal address to the disciples; Matthew's are in the form of general statements, only coming to a personal address in vs. 11; (3) Matthew retains many features especially appropriate to a Jewish audience, as the interpretation of the law in vss. 17-38; Luke only gives the principles of universal application found in that interpretation.

Which is the more correct? *Both contain nothing but Christ's teaching.* Matthew may contain some things not uttered at this time, or that were given in private explanations to to the disciples.

As to the scope and purpose of the discourse: With the choice of the Twelve, we have *the kingdom organized.* This is the *manifesto*, or statement of principles, on which the kingdom is based. *It does not contain the full gospel.* That was impossible until after Christ's death and resurrection. "The discourse tells men what citizenship in the kingdom *is*; it is from another hill-top near Jerusalem that men must learn how to obtain that citizenship." (M. B. Riddle, in *Sunday School Times.*)

Second Step. Master the points of the lesson: (1.) The beatitudes—the blessings of the children of the kingdom in spite of external adversity, vss. 20-23; (2.) The woes of the prosperous who refuse obedience to the kingdom, vss. 24-26; (3.) Love the governing principle of the kingdom, culminating in the Golden Rule, vss. 27-31.

Third Step. Study with your helps any points needing explanation.

Vs. 20. *On his disciples.* It is not the poor in general, nor all the hungry nor the sorrowing, who are pronounced blessed, but those whose temporal adversity had led them to feel their spiritual need, or those who so felt their spiritual need as to give up all to follow Christ, and so become poor, hungry, bereaved and persecuted. These beatitudes are therefore, not to be considered as parallel to those in Matthew. They, with their corresponding "woes" are all amplifications of Matthew's eighth beatitude, the "persecuted," and have reference to the external state of Christ's followers. They, however, are based upon the broader and more spiritual principles that were first enunciated to the *multitudes* as recorded in Matthew,

Ye poor. Christ came in a time of bitter poverty. The rich were few, and, in most cases, retained their riches by compromise with the wicked who were in authority, or acquired them by extortion. Christ would have few recruits from this class. Then in a time of persecution the rich had too much to lose (Matt. xix. 23, 24) To the neglected classes Christ came, and to the poor the gospel was preached (Matt. xi. 5). This is still the test of the Spirit of Christ in a Church.

Vs. 21. *Hunger.* Physical hunger is meant as external poverty above. Their willingness to be hungry (1 Cor. iv. 11; 2 Cor. xi. 27) showed the earnestness of their spiritual purpose.

Weep. The reference is to the sorrows that brought them to seek Christ, or to the sorrows that His service brought upon them.

Vs. 22. *Hate—Separate—reproach—cast out your name as evil.* All referring to the state of persecution into which confession of Christ would bring them, (Matt. v. 10, 11). Compare John ix. 22, 34; xvi. 2.

Vss. 20-23. *Kingdom of God.....filled..... laugh... rejoice....reward great in heaven.* These are the *spiritual* compensations for their earthly afflictions. They were not all *future* consolations. The kingdom of God and its blessings was already theirs (Luke xvii. 21;) filling their hearts with a satisfaction that mere temporal blessings could not bestow (Matt. v. 6; John iv. 14). While the promise of future joy to the mourner (Ps. cxxvi. 5; John xvi. 20), and of heavenly reward (Matt. xxv. 21, 34-36), was even now a source of joy.

Vs. 24. *Woe unto you that are rich....full ....laugh....speak well of you.* A solemn warning to those to whom much is given that of them shall much be required. And that if they are satisfied with these things, and use them for selfish enjoyment rather than for the good of mankind and the glory of God, they will find themselves without even a drop of water to cool their tongues (Luke xvi. 24-26).

Vs. 27. *Love your enemies* The principle of the kingdom is now unfolded. The opposition of the world is not to be disarmed by compromise, but by kindness. The constraining motive to this is elsewhere given (vss. 35, 36; Matt. vi. 12, 14).

Vs. 29. *To him that smiteth thee*, etc. The extreme limit to which love is expected to go; to be literally fulfilled when love demands it and when the ends of love can be reached by it. There is little danger of our fulfilling it too literally.

Vs. 30. *Give to every one that asketh.* The spirit of Christian giving, that again must be modified in practice only at the demands of love. Giving that injures the recipient is not Christian charity.

Vs. 41. *As ye would.* The proper rule of all our *own* actions—not a law that we are to lay down for others. To make this misapplication of the Golden Rule robs it of its gold by making selfishness instead of love its underlying principle. Rightly applied it would revolutionize the world.

Fourth Step. Write out a summary of the lesson involving the results of your study.

Fifth Step. Study the topics of the lesson in the light of God's Word.

1. *Poverty and riches.*
   - Neither to be desired in itself, Prov. xxx. 7-9.
   - Riches may be a blessing, Gen. xxiv. 35; Job. xlii. 12.
   - But not to be trusted in, because—
     - a. Uncertain, Prov. xxiii. 5; 1 Tim. vi. 17.
     - b. Unsatisfying, Eccl. v. 10, 11; vi. 1, 2.
     - c. Corrupting, Deut. viii. 11-14; Eccl. v. 13,
     - d. Bringing spiritual poverty, Prov. xiii. 7.
     - e. Cannot be taken with us at death, Ps. xlix. 16, 17; Luke xii. 20.
   - To be used for God, Matt. vi. 19-21; xix. 21; Luke xvi. 9-11; Luke xii. 21.
   - Poverty to be endured—
     - a. With contentment, Phil. iv. 11, 12.
     - b. With trust in God, Matt. vi. 31, 32.
   - Poverty for Christ's sake a blessing, Luke vi. 20-22; Matt. xix. 29.
   - Voluntary poverty not obligatory on the Christian, Acts v. 4.
2. *Love the fulfilling of the law.*
   - a. The objects of love—
     - Thy neighbor, Lev. xix. 18.
     - The man in need, Luke x. 37.
     - The extreme limit, vs. 27.
   - b. The fruits of love—
     - Doing good, vs. 27; Gal. vi. 10 Heb, xiii. 16.
     - Blessing, vs. 28; Rom. xii. 14; 1 Cor. iv. 12.
     - Praying, vs. 28; Luke xxiii. 34; Acts vii. 60.
     - Yielding, vs. 29; Is. l. 6; 1 Cor. vi. 7.
     - Giving, vs. 30; Deut. xv. 8; Prov. xxi. 26.
   - c. The test of love, vs. 31; Matt. vii. 12; Matt xxii. 39.
   - d. The pattern of love, John xv. 12.

Sixth Step. To prayerfully apply to your own heart the teachings of God's word as to the right attitude towards, and use of, poverty and wealth; and to interpret by your own life Christ's law of love; this is the true learning of the lesson before us.

II. TEACHING THE LESSON.

Get the scene vividly before the minds of scholars; the multitude filling the level place below the topmost "Horns" of the mountain; Jesus curing many, and then taking His seat to teach. Draw out from your scholars the fundamental proposition of Christ's teaching; the superiority of spiritual to temporal blessings; and the fundamental law of His kingdom—the law of love. Apply these two principles as far as you have time, by the use of the Bible Readings.

Prize Questions.

ANSWERS TO QUESTIONS OF OCT. 25.

108 Covetousness, Amos viii. 5.

109. Without State laws, greed of gain leads men to work seven days in the week to their own injury and to the oppression of others.

110. Sabbath laws are consistent with religious liberty (and necessary to it): (a) Because they do not enforce a *religious* observance of the day; (b) Because they secure to every man the freedom of the day, that he may worship God according to his own conscience.

Note. These questions, requiring independent thought, we have counted as correct all answers that really caught the spirit of the question, however expressed. Correct answers have been received as follows:

Beatrice T. McEachern, 108, 109.
Bettie Overcash, 108, 109, 100.
Chas. E. McMillan, 108, 109, 110.
Olive Wilson, 108,* 109.
Mary McIntyre, 108,* 110.
Robbie McIntyre, 108,* 110.
Flora C. McNeill, 108, 109, 110.
Willie Arrowood, 108, 109, 110.
Isabelle Robeson, 108, 110.
Miriam McFadyen, 108,109, 110.
D. R. Johnson, 108, 109, 110.

*Half-value: No reference, or wrong or defective reference.

NEW QUESTIONS.

113. Give an O. T. instance of loving one's enemies.

114. Give an O. T. instance of meekness under cursing.

115. Give two examples from the O. T. of obedience to the Golden Rule.

(Continued from Fourth Page.)

body clad with one, unlined calico waist. As I stood talking to her, trying to comfort her in her misery and pain, helping her practically first and then trying to advise and guide her, she said "Pears like to me God ought to save us women *any* how, we has to suffer so in dis world."

The misery of this story is, that it is so very common. All over our country there are thousands of just such cases, little children dependent upon those whose ignorance debars them from living wages, or whose vicious laziness renders them a curse to humanity. Within call of my voice, and of *yours* there is destitution, misery, ignorance and vice enough to keep every Christian worker in the South busy.

Throughout our land we organize Foreign Mission Societies, we take missionary literature, we invite returned missionaries to lecture to us, and do our level best to work up an interest in the barbaric inhabitants of Some-where-else. We grow cold with horror at hearing of the "baby-towers" of China, where the superfluous child is put to die, and gladly and *rightly* send those who will teach the miserable, half-starved parents that "where God sends a 'possum, right there He plants a 'simmon tree," or words to that effect, how much do we give to these naked black bodies at our door?

Our little children work with willing hands, deny themselves with Christ-like patience to give their pennies to build a boat for the Congo. We send ministers and teachers to those blacks on the banks of the great river, occasionally we offer up a sacrifice in their behalf, in the shape of a noble life laid down "for Jesus sake." My friends, the Congo rises in the southern part of the United States, and rolls its dark current through the length and breadth of our land, we need no boat to reach those who dwell on its banks, in huts full of dirt, and poverty, ignorance, superstition, disease and children, we need only to put on our hats and go down to Maria's house. L. P. R.

Rockingham, N. C., Oct. 30th, 1894.

To The Ladies' Foreign Missionary Societies Of Wilmington Presbytery,

Please take notice that a conference of delegates of your societies will be held in the rooms of the First Presbyterian church of Wilmington, Monday and Tuesday afternoons, November 26th and 27th, at 3 o'clock. Mrs. Randolph, so long our missionary in China and Japan, will be with you. A reception will be given her Monday night. This conference is called during welcome week that you may have low railroad rates. Let all delegates notify Mrs. B. F. Hall, whether they can come. Come and have a good meeting. Surely we will.

Your friend,
A. D. McCLURE,
Agent Foreign Missions, Wilmington Presbytery.

Concord Presbytery.

Concord Presbytery held an adjourned meeting in Greensboro, N. C, Oct. 24th, 1894. Rev. W. C. Alexander, was received as a member of this Presbytery from Orange Presbytery.

A call from Concord First church was presented and placed in his hands and accepted by him. A commission consisting of Revs. J. B. Shearer, D. D., J. M. Wharey, D. D., and R. V. Lancaster, was appointed to instal him pastor of that church; Dr. Shearer to preach and preside, Dr. Wharey to charge the people and Rev. R.V. Lancaster to charge the pastor.

An adjourned meeting at Statesville, Nov. 19th, 1894, at 7.30 p. m., was appointed.

STATED CLERK.

Mecklenburg Presbytery.

At the request of Revs. Chalmers Moore, John H. Boyd, D. D., and J. C. Burroughs, an elder of the Second Presbyterian church, I hereby call Mecklenburg Presbytery to meet in the Second Presbyterian church, Charlotte, N. C., on the 12th of November, 1894, at 12 o'clock m., to consider: 1st. The dissolution of pastoral relations between Rev. C. M. Moore, and Hopewell church, and 2nd. To take all necessary steps to send him to the "Bryson City" field.

E. NYE HUTCHISON,
Moderator.

Charlotte, N. C., Nov. 2nd, 1894.

SECULAR NEWS.

NORTH CAROLINA.

Kinston was visited by a destructive fire on the afternoon of the 5th inst. Four dwellings and the plant of the Kinston Lumber Company, excepting one dry kiln, were destroyed. The total loss, $30,000. Insurance, $11,000.

Joseph G. Brown was elected President of the Citizen's National Bank of Raleigh.

DOMESTIC.

Dr. Talmage has arrived in New York after a tour around the world.

Fifty-seven Chinese in San Francisco have registered and intend to vote.

Cyclists will be pleased to note that the high grade wheels in 1895 will be reduced. The Stearns has been the first to make an announcement of reduction. It has been reduced, for 1895, to $100.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

A disastrous accident occurred at Terrell, Texas, on the 3rd inst. An awning, crowded with people to witness a circus parade, collapsed. Four persons were fatally crushed, and one hundred injured.

On the 5th inst., fire was discovered in the holds of seven steamers, loading with cotton, at Savannah, at one time.

There was a heavy snow in New York on the fifth.

The cotton crop in Texas is so large that the farmers will leave thousands of bales ungathered in the fields.

FOREIGN.

The Czar passed away quietly on the 1st inst., at 2.10 p. m. His funeral, will take place between Nov. 16th and Nov. 20., and the wedding of the new Czar, Nicholas II., and Princess Alix will take place a few days afterward.

In view of the importance of the religious question in Russia the following remark, attributed to Nicholas II., is especially interesting: "I am a pious Christian, but my belief in the Saviour does not entitle me to persecute others on account of their faith."

A new Cabinet has been appointed in Spain.

The Synod of Alabama will meet in the Central Church of Montgomery, Nov. 20th 1894, at 7 o'clock p. m.

An Elders' and Deacons' Convention will be held in the same church, on the night preceding the meeting of Synod.

If one hundred representatives and visitors attend the meeting, reduced rates in returning will be granted by the Southern Passenger Association to all who procure certificates from ticket agent at the points where they purchase tickets in going.

W. I. SINNOTT,
Stated Clerk Synod of Alabama.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On October 31st, 1894, in Greensboro, N. C., at the residence of the bride's father, Mr. W. C. Denny, by Rev. S. O Hall, Mr. ROBERT O. GAMBLE and Miss SERENA M. DENNY.

On October 29th, 1894, at Vidalia, Ga., at the residence of the bride's father, Elder R. F. McIntosh, by Rev. M. MacGillivray, of Mt. Vernon, Ga., Mr. W. D. COURSEY, M. D., and Miss SARAH C. McINTOSH. All of Vidalia.

On October 17th, 1894, Wednesday evening, at the home of the bride's father, in Wilmington, N. C., by Rev. A. D. McClure, Mr. WILLIAM H. McEACHEN and Miss MARY ELIZABETH DAVIS.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

Suddenly on the 26th of October last, Mrs. FANNIE WHITTED, wife of Mr. James McK. Whitted, of Bladen county. Four children, one an infant, are now without a mother and the husband mourns the loss of one very dear to him. Beth Car church is again bereaved, but we mourn not as those who have no hope, for those who sleep in Jesus will God bring with Him.

PASTOR.

At his home in Lumber Bridge, October 26th, A. J. HALL, aged 35 years. He had been a loving and loyal member of Lumber Bridge church about two years. His growth in grace was a subject of general remark. He was an unusally exemplary young man. A useful member of the community is felt to be gone and a void made, hard to fill. He died assuring his pastor he was trusting in his Redeemer. P.

At Shannon, October 15th. Mrs. CYNTHIA ANN, wife of W. H. Hall. She had long been a faithful member of the church. Though unable to express her readiness to meet her Lord as the end drew near and came, her deep piety and her godly life furnish ample ground for the conviction that she entered into rest. May the Lord comfort her bereaved husband and other friends and kindred. P.

On the 14th of October at his home in Rutherfordton, N. C., JOS. C. ERWIN, in the 30th year of his age, after an illness of many months. He was a member of the Presbyterian church in his native town, and died in the faith of the gospel. His last words to his wife were, "The blood of Jesus Christ has cleansed me from all sin." He leaves a wife and two children, an affectionate father, brother and sisters to mourn their loss. Rest in peace. G. A. H.

Near his home at Thermal City, N. C., on the 17th of October, after a few hours of inexpressible suffering, Dr. W. D. JOHNSTON, in the 44th year of his age. While returning from a visit with his family, he was suddenly attacked with something like meningitis, was taken to a small house on the road, and after an hour spoke no more. Dr. Johnston was a faithful physician, a kind and tender husband and father; as modest as a woman, yet firm in his convictions of what was right. The little church at Weaver's has lost a valued member, the community, a good citizen and physician, the Sunday-school, a zealous friend, and his family, a wife and seven children, their earthly protector and support. The God of love take them under his wings. G. A. H.

Concord Presbytery will hold an adjourned meeting in Statesville, N. C., Monday, Nov. 19th, at 7.30 p. m. A full attendance is desired. STATED CLERK.

Orange Presbytery stands adjourned to meet at Mebane, N. C., on Friday, Nov. 16th, 1894, at 9:30 o'clock, a. m.

D. I. CRAIG,
Stated Clerk.

Rheumatism Twenty Years.

HOLLAND PATENT, N. Y., Oct. 8th, 1894.

Gentlemen: Some time ago you asked me to allow you to use my letter as a testimouial; at that time I was not willing as I wished to test the matter still further. Nearly four months ago I rented an Electropoise of you. I had so little faith in it, that I kept it a profound secret. I used it faithfully, following directions carefully. I now wish to say that I have been benefitted more than I deemed possible in my most extravagant dreams. My disease was rheumatism of over twenty years' standing, commencing gradually and growing worse from year to year. During the last year it had advanced very rapidly; my joints were stiff and sore; my hands were numb; it became difficult to raise my feet from the floor; I was never free from pain; a good night's sleep was "the exception and not the rule." To-day I can go up and down stairs as easily as I could thirty years ago; can walk with ease; the numbness and soreness has gone from my hands and I sleep well. To be sure I sometimes feel twinges of pain and realize that my old enemy is not entirely routed, but I am reasonably sure that I shall be cured in time. If this letter can be of any use to you, I cheerfully place it at your disposal. Yours truly,

MRS. HELEN M. POTTER.

WILMINGTON MARKET, FOR WEEK ENDING, NOV. 8, 1894.

SPIRITS TURPENTINE: On Thursday last (1st) firm at 25 cents and at this price continued until Tuesday when price advanced to 26 cents—closing steady.

ROSIN: Strained 95 cents and Good Strained $1.00 throughout.

CRUDE TURPENTINE: Hard $1.00, Yellow Dip $1.50 and Virgin $1.70.

TAR: Sold at $1.50 on Thursday (1st) but declined and on Tuesday last sold at $1.30.

COTTON: Middling 5¼ cents.

TIMBER: Very little here and wanted. Price $1.50@$2 00 per M., higher than a few weeks since.

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The Presbyterian.

FOR THE FAMILY.

LOVE LIGHTENS LABOR.

A good wife rose from her bed one morn,
And thought with a nervous dread,
Of the piles of clothes to be washed, and more
Than a dozen mouths to be fed;
The meals to get for the men in the field,
The children to fix away
To school, and the milk to be skimmed and churned—
And all to be done this day.

It had rained in the night, and all the wood
Was as wet as it could be;
There were puddings and pies to bake, besides
A loaf of cake for tea.
And the day was hot, and her aching head
Throbbed wearily, as she said,
"If maidens but knew what good wives know,
They would be in no haste to wed."

"Jenny, what think you I told Ben Brown?"
Called the farmer from the well;
And a flush crept up to his bronzed brow,
And his eyes half bashfully fell;
"It was this," he said, and coming near,
He smiled, and stooping down
Kissed her cheeks—"'Twas this, that you were the best
And dearest woman in the town!"

The farmer went back to the field, and the wife,
In a smiling and absent way,
Sang snatches of tender little songs
She'd not sung for many a day;
And the pain in her head was forgot, and the clothes
Were white as the foam of the sea;
Her bread was light, and her butter was sweet
And as golden as it could be.

"Just think!" the children all called in a breath,
"Tom Wood has run off to sea!
He wouldn't, we know, if he only had had
As happy a home as we."
The night came down, and the good wife smiled
To herself as she softly said,
"'Tis so sweet to labor for those we love,
It's not strange that maids will wed!"

—*Selected.*

Love in Domestic Life.

Love is supposed to be the one foundation necessary for the firm building up of domestic happiness. The question arises, Is this true?

Years ago the writer knew a man and a woman who made a love-match. They were deeply, entirely, faithfully in love with each other, and during a score of years of wedded life they so remained. But there was neither peace nor comfort in their domicile. The wife neither knew nor cared to learn how to make the most of their modest income. Debt was hung around her husband's neck till it weighed him to the earth. He felt like a felon dragging a ball and a chain. While himself a man of strict integrity and fastidious refinement, he was often forced to dodge round corners like the renowned Dick Swiveller, in order to elude duns and creditors. When he returned home from the office, weary and spent, he often had personally to cook the dinner, and he always had to cut out the children's frocks and help to make them. This is not a fancy, but is an over-true sketch.

Yet never, in the twenty years, did he cease to love the pretty peach-blossom creature he had married. Faded and washed out, she was always beautiful in his loyal eyes. And never, for one instant, though she fretted and cried, and spoiled dinners, and could not sew, and ran up bills for him to pay, did she cease to love him. On her death-bed she murmured, "You have been as good as an angel, John!"

It was not an exaggerated statement. An angel could have been no more patient, no more gentle, no more tender and kind.

In due course John found another mate. She was a middle-aged widow, a woman with faculty. She could manage affairs; her dinners were perfect; her husband's life was a dream of common-place, material comfort. He prospered exceedingly under her *regime*, and was "known in the gates among the elders of the land." Nobody seeing the well-dressed, well-brushed, well-fed gentleman, and, remembering his former experience, could avoid a mental congratulation of him.

Yet he never "loved" Joan, and he mourned Esther till the last hour of his life. Who can explain this problem? Love must be the all in all after all.—*Selected.*

Princess Pudding.—Two-thirds cup of butter, melted, one cup sugar, one large cup flour, three eggs, one-half teaspoon baking powder. Steam two hours.

Things Useful.

That white and delicately tinted book bindings may be cleaned by rubbing the covers with a soft, perfectly fresh piece of chamois skin, dipped in powdered pumice stone.

To clean a wicker chair it is best to use tepid soapsuds made with some good white soap, into which put a large pinch of salt. Then, after washing the whole chair, rinse and dry carefully. A fine polish may be added with a flannel cloth and a tiny bit of oil.

Exterminator for ants and cockroaches: Put two pounds of alum in from three to four quarts of boiling water, and as soon as it is dissolved and while very hot apply it with a brush to every spot, joint or crack where the vermin are likely to appear. Use it on pantry shelves, baseboards and on kitchen floors.

"Angel's Food": Beat very stiff the whites of ten eggs; sift together twice, one-half pound of powdered sugar, five ounces of pastry flour, one even teaspoonful of cream of tartar, and add to the eggs, stirring very gently with a wooden spoon; sprinkle one-half teaspoonful of vanilla powder to it and fill in the regular angel food tins. Soak these moulds in cold water before using; rinse them out and while still damp fill with batter. Bake for three-quarters of an hour and when baked turn moulds upside down. Never grease nor line the moulds with paper; just have them damp and the cakes will fall out when cold. Frost very thin with a delicate, flavored icing.



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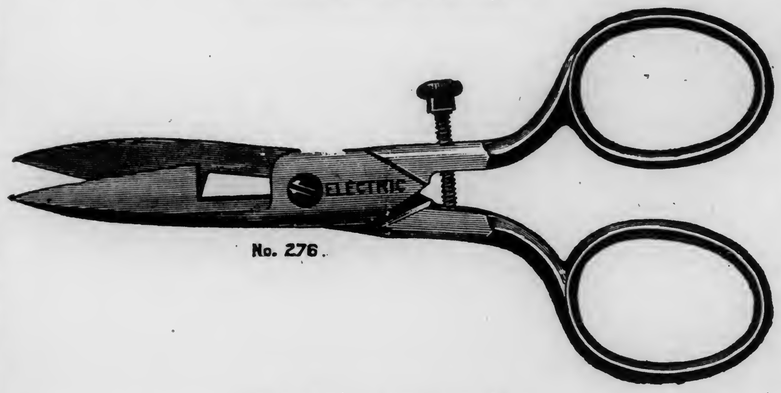
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Dated July 8, '94.	No. 28 Daily.	No. 35 Daily.		No. 41. Daily.
	A. M.	P. M.	.....	A. M.
Lv Weldon.....	11 52	9 27	.....	
ArR Mount.....	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro.....	2 40	.....	.....	.....
Le Tarboro.....	12 25	.....	.....	.....
	P. M.	P. M.		
LvR Mount.....	1 02	10 20	.....	6 00
Lv Wilson.....	2 08	11 01	.....	.....
Lv Selma.....	2 58	.....	.....	.....
Lv F'y'ville.. ...	4 35	12 51	.....	.....
ArFlorence.....	7 25	3 00	.....	.....

	No. 47 Daily.		A. M.
	P. M.	.....	.....
Lv Wilson.....	2 18	.....	6 35
LvGoldsboro.....	3 05	.....	7 20
LvM'gnolia.....	4 16	.....	8 29
Ar Wilm'tn.....	5 50	.....	10 00

TRAINS GOING NORTH.

Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.	.....	P. M.	.....
LvFlorence.....	7 30	.....	7 25	.....
Lv F'y'ville.....	10 25	.....	9 30	.....
Lv Selma.....	12 08	.....	.....	.....
Ar Wilson.....	1 00	.....	11 27	.....

	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn.....	9 00	.....	.....	7 00
LvM'gnolia.....	10 40	.....	.....	8 33
LvGoldsbo'.....	11 55	.....	.....	9 40
Ar Wilson.....	12 40	.....	.....	10 27

	No. 78 Daily.		No. 32. Daily.	
	P M	.....	P. M.	P. M.
Lv Wilson.....	1 10	.....	11 27	10 32
ArR Mount.....	2 13	.....	12 05	11 15
Ar Tarboro.....	2 40	.....	.....	.....
Lv Tarboro.....	12 25	.....	.....	.....
LvR Mount.....	2 13	.....	12 05	.....
Ar Weldon.....	3 19	.....	12 58	.....
	P. M.	.....	A. M.	.....

†Daily except Monday. ‡Daily except Sunday.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R.R leave Latta 6 50 p.m. arrive Dunbar 8 00 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m Returning leaves Clinton at 7 20 p m, connecting at Warsaw with main line trains.

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CHILDREN'S COLUMN.

JESUS WAS ONCE A LITTLE CHILD.

Jesus was once a little child,
A little child like me;
Was cradled in His mother's arms,
And sat upon her knee.

Once He was just the age I am,
And was as helpless, too;
He used to sleep and walk and speak,
Just as all children do.

And yet, though He was once a child,
He is the God of all,
And angel hosts before his throne,
In lowly worship fall.

And why was it he chose to be
A child so poor and weak?
It was that I might learn from Him
How blessed are the meek.

It was that I might learn from Him
My parents to obey,
And like the child of Nazareth,
Grow holier every day.

—*Tennessee Methodist.*

Hunting for Mother.

My! Did you ever see such red, angry cheeks, such flashing eyes, and such a tight little frown as Rosanna shows? And all because mother will not let her go out and play in the hot mid-day sun, when she has been rather ill.

"I think I might go. It's mean I can't go. I wish I was big, and didn't have anybody to keep me," cried the angry little girl.

"Do you wish you didn't have me?" asked mother, sorrowfully.

Rosanna hung her little curly head, but she was still looking angry and sour, and did not say anything.

"Very well," said mother, "you must lie down now, but you won't have me any more to-day."

Rosanna looked rather anxious, but mother did not seem angry. She softly drew off the shoes and stockings, arranged the pillow in the crib-bed, kissed her little girl's cheek, and went out.

But when Rosa waked up, there was no mother. She tried to put on her shoes and stockings herself, but the heel would keep coming in the toes' place, and the seam always turned up in front; so she gave it up.

There is no mother at lunch, no mother all the afternoon, no mother when the long shadows began to fall across the grass, no mother at dinner; and poor little Rosanna felt a lump in her throat, and wanted to cry more than she wanted to eat soup. She dared not ask, for fear it would be found out that she had driven dear mother away; but as soon as dinner was over she slipped down off her high chair, and wandered out into the yard, where it was growing dark, and she could look up and see the stars shining through the trees.

But what was that white thing on the bench by the end door? Could it, O, could it be mother? The little girl sprang forward, and was clasped in mother's arms and held close to her breast.

"O, mother, mother!" she sobbed; "where have you been? I thought maybe God had taken you to heaven, and I felt so bad."

"I have only been spending the day at Uncle John's," said mother, softly; "but I am glad to get back to my baby."

And now that Rosanna knew how it felt to be without mother, she thought she wouldn't mind what that mother told her to do or not to do, just so she could always see the sweet light shining in her eyes.—*Sunbeam.*

A Child's Idea of Prayer.

Little Nellie, who was only four years old, no sooner saw work laid aside than she ran to her mother's knee and claimed a seat there. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares, while she rocked herself and Nellie to and fro.

For a time Nellie amused herself very quietly by winding a string in and out through her fingers, but presently she began talking to herself in a low tone: "When I say my prayers, God says; 'Hark, angels, while I hear a little noise.'"

Her mother asked her what noise was that.

"A little girl's noise. Then the angels will do just so [shutting her mouth very tightly and keeping very still for a moment], till I say Amen."

Isn't this a sweet thought? I wonder if the children who read this have ever thought how wonderful it is that God always hears their prayers. He is surrounded by thousands of angels, and all praising him with their golden harps; and yet, through all the music and all the praises, he hears the softest prayer of a little child kneeling by the bedside. He must be very loving and very kind to children. We should think he would sometimes forget, and be listening to the beautiful sounds in heaven, instead of the prayer of a little child; but he never hoes. There is never too much singing nor too many praises there for him to dear a little girl's voice. Do you not wonder that children do not pray to Him much more and oftener than they do?—*Selected.*

Ned, "An Overcomer."

A little yellow and white farmhouse set back from the road, a big red barn behind, and a tall broad elm in front, made a pleasant picture to the gentleman who was coming up to it from the valley below. He was private tutor in a wealthy thy family about a mile from the farm, and he and his pupils had become acquainted with the little family—the mother and three boys—on the hill in the course of their rambles in the country, and a warm liking had grown up between them, for they all loved the flowers and the woods, the wild little animals running about in them, and the birds and insects.

His errand was to say that his boys, Tom and Harry Somers, were to make up a camping party a week later, and Mr. Somers had wished him to invite the Miller boys, Louis and Ned, and little Carl, to be of the company.

"It will cost about five dollars apiece," he said, "and if"—but Carl interrupted.

"O, that is just what we have all got—grandpa's Christmas to us! How nice!"

"Only one week more, remember," said Mr. Knox as he went away, and the happy boys kept saying over and over, "Only one week more too before we start!"

"Where's mamma?" called out Carl the next afternoon, rushing into the sitting-room where she usually sat.

"Hush!" said Topsy, the little colored girl, coming out of the adjoining room; "your ma's sick again; awful bad headache; she's gone to bed. What do you want?"

"Nothing—no matter," said Carl softly, "only to give her these lilies, they are so sweet," and the little boy dropped his treasures disconsolately in a heap upon the table, then ran out and threw himself down under the big tree and whistled just a wee bit to keep the tears back, for he had gone a long way with Jonas the hired man, on purpose to gather them, and now they would be all withered before she ever saw them. By-and-by Ned came along and sat down by him, and was sorry for his mamma and his little brother and for himself, too.

"Let's go and meet Louis," he said after a while, "it's most time for him to come."

So they strolled down the road toward the village, where Louis was learning to set type in the office of the village newspaper. Soon Louis came in sight, and his first question, on seeing the sober faces, was, "What's the matter?"

"O, mamma's sick again, and it's so hot! and nobody but Topsy to get supper," said Ned mournfully.

Louis looked grave. "Why didn't you go and help her then, Neddie boy?" he said.

"O, I forgot that I could! I'll go now and set the table."

"And I'll see to mamma," said Louis.

A good nurse, too, the boy made, shutting out first the glowing rays of the setting sun by a lowered shade and then a wet bandage about the hot brow, and a gentle fanning soon soothed her to sleep, sweet sleep caused by her dear boy's loving care for her.

After supper the boys went out under the dear old tree to be near mamma, and yet not so near as to waken her.

"She ought to go and see grandma and get rested," said Carl at last. "I heard old Mrs. Peters tell her so yesterday; and she said, O, I can't; I can't afford it anyway."

Louis started up, an idea had struck him. "Boys," he said, "she just *must* go. She keeps having these sick turns all the time; its working so much in the heat. There is one way she can afford it; *we* can afford it for her!"

"How?" said Ned.

"This way," said Louis, taking out his portemonnaie and slipping from it a little bit of shining gold; "this will do it—or it will help!"

"It won't take all to that go to grandma's!" said Ned.

"No," said Louis, "but you know we must have some one to do the work—see to the milk and the fruit and every thing. We can get Mrs. Foster for three dollars a week, and mamma would feel easy to leave us with her. She ought to stay a month, to get real well, and that would cost twelve dollars; and then three for going and coming would make just fifteen. Eh?"

"O, good! good!" said little Carl, jumping up. "I'll go right in and get my gold piece and"—

"Stop, Carl," said Louis, "you might wake mamma; and besides, what does Ned say?"

"I'll go off for a walk, I think," said Ned, who had risen to his feet, and whose face looked very hot and unhappy; and off he went down the green lane, and toward a quiet spot on the hillside, where was a white stone sewith a name carved on it. Louis looked after him with a smile; he understood his brother. By-and-by, leaving Carl with Topsy, he too went down the lane.

He found Ned lying on the ground beside the dear father's grave, sobbing.

"Why, Neddie boy, don't," said Louis, dropping down beside him, "I can't bear to see you feel so; I guess there will be some way—"

"O, Louis, it's not that now! It was at first, I did so want to go, and you and Carl too; but after I came here and remembered what papa said to me all alone that night, and then—O, Louis, what must he think of me not to take care of mamma first?"

"Look at the stone again, Ned—what he wanted put on it, you know: 'He that overcometh shall be clothed in white raiment.' He will be ever so much more glad that you want to do it now, I am sure, for you know that he told us that we must 'overcome,'"

Then the boys sat quite still with bowed heads and clasped hands, and their Father in heaven knew that a victory had been won, and that Ned was an "overcomer."—*Child's Paper.*

Consumption.

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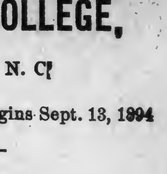
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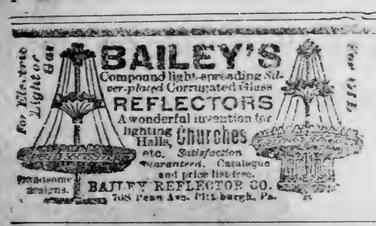
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Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	9.45a.m
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28 "
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	7.35a.m
LeaveMaxton	8.28 "
Leave Red Springs	9.00 "
Leave Hope Mills	9.45 "
Arrive Fayetteville	10.05 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.46p.m
Leave Hope Mills	5.05 "
Leave Red Springs	5.48 "
Leave Maxton	6.20 "
Arrive Bennettsville	7.15 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday
Leave Ramseur	6.50a.m
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday.
Leave Madison	12.30p.m
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

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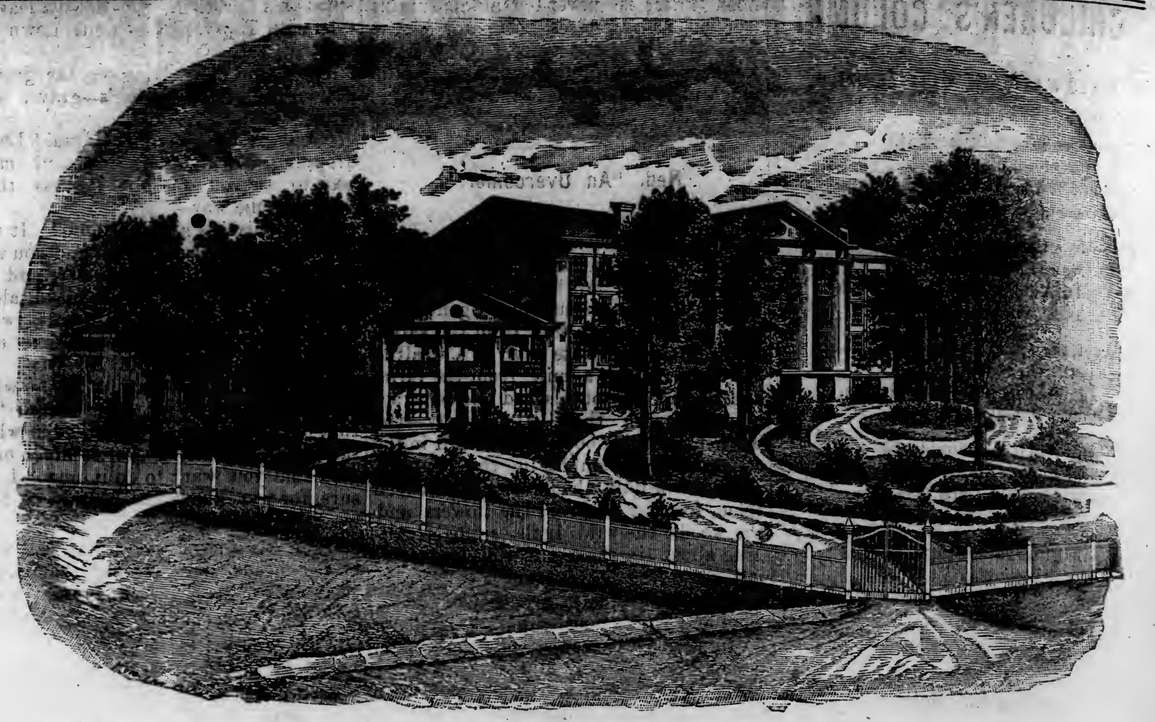
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Dated Sep. 3, 1894.	No. 55	No. 51	
	P. M.		
Leave Wilmington	*3 40		
Leave Marion	6 31		
Arrive Florence	7 10		
	P. M.	A. M.	
Leave Florence	*7 35	* 3 15	
Arrive Sumter	8 46	4 21	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 48	*10 00	
Arrive Columbia	10 10	11 20	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m

TRAINS GOING NORTH.

	No. 56	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 53	5 50	
		No. 50	
	A. M.	P. M.	
Leave Sumter	5 55	* 5 55	
Arrive Florence	7 10		
		7 05	
	A. M.		
Leave Florence	*7 40		
Leave Marion	8 23		
Arrive Wilmington	11 10		

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 28 p. m., Lanes 7 06 p. m., Charleston 8 40 p. m.

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Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 35 p. m., arrive at Hub at 6 20 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 20 a. m. Daily except Sunday.

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The profoundest truth in all the universe is the *existence of God*, because all other truths, or facts, rest on that as their foundation—none other would have been if God did not exist. The second profoundest truth, or fact, is the *resurrection of our Lord Christ*, for the administration of the whole universe is in his hands as the God-Man; and the final destiny of all men, perhaps of all beings, are more or less dependent on Christ's dominion based on his resurrection. The whole attitude of the universe was changed when Christ rose and ascended to Heaven. A Power in a *new* form began to rule and guide the universe. The resurrection of our Lord, then is the most momentous fact, the profoundest truth since creation began. No wonder the Apostles made this the central fact in their preaching. It is foolish to talk about Christianity remaining if we discard miracles. Its very existence depends on a great miracle, the resurrection from the dead.

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If you had asked a Roman, 'Where are hid the secrets of the world's power? he would have said, 'Jews and Greeks are blinded as to where this power is found, both are filled with superstition. That power is centered in Rome, where greatness is unequaled,—and how Greek, Jew and Roman would have sneered and laughed if one had at that day pointed to Jesus Christ who was to be crucified, and said, 'In that man is the secret of the whole world's power.'

But Jews, Greeks, Romans, with their philosophies, their governments, and their power have gone down, while *he* they thought a mere shadow has risen into greater and greater power until it fills the world."

* * *

Christianity is the only system of truth, the only religion, which recognizes the facts and characteristics of humanity *as they are*, and yet places before us an ideal of what humanity *should be*. Stoicism did not really recognize the facts of the human soul, it ignored them, and tried not to see them, and placed before man an ideal that could not be, while man was man. Epicureanism recognized the facts of the soul as men now are, and ignored what man ought to be. Squared its philosophy and requirements to humanity *as it is*.

Platonism aimed at an ideal, but fell far short of that ideal, (though higher than aught else,) because it contemplated only such an ideal as fallen man could originate; it could not contemplate man from any higher platform than the common humanity which it shared. Christianity, alone, coming from Heaven, could see man as he is, and tell him what God would have him be. It contemplated humanity from a platform above humanity. It therefore could not only see what man is, but what he should be.

* * *

"Some men owe their confidence no so much to enthusiasm as to their ignorance, Nothing produces so much positiveness as narrowness of views. No difficulties ever strike that mind which looks only at one side of the question. No doubts disturb him who will not inquire."

E. H. H.

Farmville, Va.

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"Christ walked under a shadow in His day. If one had asked at that time, 'Where are the secrets of power in the world?' Any Jew would have pointed to the old temple and said: 'There are the secrets of the world's power.' If you had asked the same question from a Greek, he would have said: 'Have you been in Athens? Have you seen her temples, seen her art, read her literature? Have you entered into the depths of the learning of Plato and Aristotle? The world's history is wrapped up in Athenian art and literature.'

If you had asked a Roman, 'Where are hid the secrets of the world's power? he would have said, 'Jews and Greeks are blinded as to where this power is found, both are filled with superstition. That power is centered in Rome, where greatness is unequaled,—and how Greek, Jew and Roman would have sneered and laughed if one had at that day pointed to Jesus Christ who was to be crucified, and said, 'In that man is the secret of the whole world's power.'

But Jews, Greeks, Romans, with their philosophies, their governments, and their power have gone down, while *he* they thought a mere shadow has risen into greater and greater power until it fills the world."

* * *

Christianity is the only system of truth, the only religion, which recognizes the facts and characteristics of humanity *as they are*, and yet places before us an ideal of what humanity *should be*. Stoicism did not really recognize the facts of the human soul, it ignored them, and tried not to see them, and placed before man an ideal that could not be, while man was man. Epicureanism recognized the facts of the soul as men now are, and ignored what man ought to be. Squared its philosophy and requirements to humanity *as it is*.

Platonism aimed at an ideal, but fell far short of that ideal, (though higher than aught else,) because it contemplated only such an ideal as fallen man could originate; it could not contemplate man from any higher platform than the common humanity which it shared. Christianity, alone, coming from Heaven, could see man as he is, and tell him what God would have him be. It contemplated humanity from a platform above humanity. It therefore could not only see what man is, but what he should be.

* * *

"Some men owe their confidence no so much to enthusiasm as to their ignorance, Nothing produces so much positiveness as narrowness of views. No difficulties ever strike that mind which looks only at one side of the question. No doubts disturb him who will not inquire."

E. H. H.

Farmville, Va.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGE OF ADDRESS.

Correspondents will please note the following change of address:

J. E. L. Winecoff, from LaGrange, N. C., to Concord, N. C.

NORTH CAROLINA.

Wilmington:—At the *First Church* the communion was administered, and Dr. Hoge preached an appropriate sermon to a large and attentive congregation, Six persons were received into membership upon profession of faith, all attendants at Immanuel chapel.

At Immanuel Chapel, Dr. Rawlings preached at night, and baptized two adults and six children. The session has secured Dr. Rawlings to preach regularly at Immanuel chapel this winter, and he has entered upon the work.

At St. Andrews the communion service is held the first Sunday of December and the additions will be reported then.

Rev. Jonas Barclay, declines the call to Mulberry church, in Mecklenburg Presbytery.

Burgaw:—If you will allow me, through your columns, I want to express my thanks and gratitude, to the good people of Burgaw and surrounding country, for their kind remembrance of their preacher and his family in the past few days. We had been boarding ever since we have been here and we concluded to get in a house of our own on the first of November. We had no sooner gotten in the house than bundles and bags and boxes came in, sent by the generous hearts of love. It is very highly appreciated by us and we hope that they will find it so, when it shall be the privilege of their preacher to preach for them. It is a great blessing that showes such expression of love. May God bless them richly by bestowing upon them great spiritual blessings.

Yours in Christ,
G. W. MacMillan.

Asbury:—On Sunday, November 4th, the new church at Asbury, Stokes county, was solemnly dedicated to the worship of God. A large crowd was present. Rev R. E. Caldwell, of Winston preached the dedication sermon and conducted appropriate services. The meeting had begun on Thursday preceding. Four were received to the communion of the church, making thirty-three in all who are members of this new church. The other twenty-nine were received in August, as the result of a meeting in which we were assisted by Mr. L. A. Coulter and Rev. A. S. Caldwell. When that meeting was held we had merely a stand in the woods. To-day we have a new and tasteful church 30x45. May the Lord who has thus blessed the beginning of this church continue to give it many tokens of His favor.

Winston, First Church:—This congregation is ready unto every good work. On last Sunday after preaching we spoke to them of the Stokes county mission and a sufficient number joined the *Extra-cent-a-day Band* to furnish $350 toward Bro. Miller's salary. Great is the power of littles. See Zech. 4:10.

Egbert W. Smith.

Buffalo and Midway:—As the *visible* result of the meeting at Bethel church, held in August, fifteen young persons were received on profession of faith, into full membership in that church, on the 9th of September. The meeting at Midway was held the first week in October, lasting for five days, after which three profession, of faith in Christ were made, and those making them were admitted to full membership in that church. The meeting at Buffalo church began with preparatory services on Saturday before the first Sabbath in October, and were continued until the next Saturday, with the exception of that stormy Tuesday. At the end of those services, six young persons were received into full membership in that church. All of these young persons were members of the Sabbath-schools in connection with the churches which they joined. The pastor did all the preaching himself, in the three meetings—thirty-seven sermons—and had the joy of seeing twenty-four young persons "stand up for Jesus," among whom were two of his own children, a son and a daughter.

VIRGINIA.

Rev. John Ruff:—The commissioners appointed by Peaks, Montvale, and Laurel Grove churches to show cause why their pastoral relation with Mr. Ruff should not be dissolved, were heard at a meeting of Montgomery Presbytery during Synod. The commissioners from Lexington Presbytery were heard also, and the Presbytery decided not to dissolve the existing relation.

Rev. J. R. Bridges, of Salem, Va., has received a unanimous call to Steele Creek church, Mecklenburg Presbytery, North Carolina. This is, we believe, the largest country church in connection with our Assembly. It reports 510 members, He has not yet given any final decision.—*Central Presbyterian.*

Rural Retreat:—Rev. B. W. Mebane, of Radford, preached for five nights at this place. The sermons were strong and forcible presentations of the gospel, and produced a deep impression on all who heard them. On the following Sunday five were received into the membership of the church, two by letter from the M. E. Church, South, and three on profession. Eighteen have been received into this church since April 1st.—*Ib.*

WEST VIRGINIA.

Alderson:—The Rev. J. H. Lewis, under direction of his physician, will not be able to preach for some months to come. Rev. George L. Lyle will be in this field and preach for Mr. Lewis during his enforced retirement.—*Central Presbyterian.*

KENTUCKY.

Millersburg:—Seven persons have been received recently into this church. Most of them on profession of faith. Others are expected to unite soon. Rev. J. G. Anderson pastor,

Corbin:—Rev. Henry Miller, closed a ten days meeting, assisted by Rev. Mr. Hopper, at Corbin, Monday night, October 29th. There were ten additions to our church, and $350 was raised towards a $500 chapel. Corbin now has about 800 inhabitants, and is forty five miles from Middlesboro.—*Christian Observer.*

Sturgis:—On October 15th, a meeting was begun at Sturgis, continuing twelve days. The pastor, Rev. R. H. Adams, was assisted by Elder John Barkley and Rev. M. B. Porter, both of Greenville, Ky. Mr Barkley conducted the day services and the children's meetings. Mr. Porter came Friday night, and preached every night till the close of the meeting. His clear, practical exposition of of the pure gospel had a telling effect on the community.

Mr. Barkley did very efficient work by personal and house to house visitation. As an immediate result of the meeting there were ten professions and two restorations. Of this number, seven have united with the Presbyterian church.—*Ib.*

E. H. H. ON LAY EVANGELISM.

Editor Presbyterian: I have a high regard and affection for Brother Bridges, of Salem, Va. He is a capital preacher, a first-rate organizer and church worker. I recommend him heartily to any vacant church. He writes sharp and pungent things, and he has written in his article on the Virginia Synod, in your issue of November 8th, what he ought to be ashamed of and repent in ashes, (real good strong ashes), and real good skin-hurting sackcloth. Criticising the action of the Synod in forbidding the use of its churches by lay evangelists, he writes: "One party believes the great end of life is to bring men to Christ—the *other to bring men to Christ, but with them rigid adherence to the Constitution is above all else.* It is more than probable our Lord regards a soul of more value than many constitutions."

Now Brother Bridges knows, or ought to know, that the Synod objects to opening its churches to these men, because they are not *responsible to any authority.* No one knows what they *may teach*, and because the Church believes that the methods they use are *injurious*, and that while their preaching may bring, and no doubt does bring some souls to Christ, their *high pressure* methods tend to produce temporary conviction and spurious conversions, and introduce into our churches methods really hurtful to the cause of Christ.

The Church believes that the methods and preaching of a certain class of men tend to produce more *spurious* convertions than real ones, hence that the result in the end is baneful. "It is not rigid adherence to the Constitution," but the desire to see men *really converted*, and the fear that certain methods lead men to false hopes, that prompted the Synod to its action, as well as desire to guard its people from false teaching and the introduction of *unseemly* elements into church worship.

This action does not prevent any Presbyterian from worshipping wherever he pleases or joining in any meeting he wishes to.

Some brother asked if the action of the Synod would prevent him from joining in the lay evangelist meeting, and standing up and shaking hands, etc., whereupon some one remarked, *privately*, "Oh, no, it does not prevent any Presbyterian from making *as big a fool of himself* as he chooses, outside of a Presbyterian church."

E. H. H.

Farmville, Va.

GOD A FAILURE.

A sermon was recently preached in one of our cities. The occasion was one of special interest. The congregation was immense. The preacher was one of the most prominent in our State, and at this time was "at his best." After referring to the fact that Satan had destroyed the Paradise which God first built for man, he exclaimed, "God's fight with the devil was a failure. Then Christ came along." This sentence was culled by a reporter and scattered over the State through the medium of a daily paper.

The publicity it has received challenges attention. The errors in the sentence are so glaring that it seems a few things ought to be said. It is *impudent*. To say that anything God has done, or attempted to do, is or was a failure, requires more self-assurance and disrespect to God than most Christian men possess. How insolent it seems for any man to arrogate to himself the right to sit in judgment on the works of the Almighty, and shamelessly to declare that this or that is a failure! Such expressions smack more of arrogance than the humility which should characterize the utterance of the creature.

It is founded on a *misconception*. By what authority does the preacher so completely divorce Christ and God? By what revelation is it made clear that they are two and not one? Scripture tells us that Christ is really and truly God, that he is one with the Father. Why restrict the term God to one person of the trinity? Does he forget that the Jehovah of the Old Testament is none other than the second person of the trinity who afterwards became incarnate as Jesus of Nazareth? The same God that spoke the world into being, and created man in his image, also resisted the wiles of the tempter in the wilderness of Judea. The same God that walked in the garden of Eden in the cool of the day, also knelt in Gethsemane's garden and gained there a glorious victory over the power of darkness.

It is positively and utterly *untrue*. God has *never* failed. He never *will* fail. It never was necessary for Him to call in assistance in order to manage the devil. That dark chapter in the history of our race, the scene of which is laid in Eden, is a record of *our* failure and not of God's. It was *our* fight that was lost, *our* failure that was recorded. And when this fight was regained by Christ, it was done not as God, but as *man*. He refused to use His miraculous power, or to call upon the hosts of heaven in His behalf. But as man he faced the tempter, and as man He won the victory which man before had lost. We have no right to call it God's fight, nor to place on Him the responsibility of our failure.

This kind of expression is becoming lamentably common. The tendency in this direction is spreading like a contagion, and should be zealously resisted. The cause seems to be twofold. The restless desire on the part of the congregation for spicy sentences, regardless of truth or falsity of the sentiments expressed. The more dangerously near the border line of profanity and blasphemy, the speaker can swing, the more popular he becomes. And then there seems to be a morbid ambition on the part of some preachers to say something startlingly new. The effort to lug in expressions of this character is sometimes positively painful to the better portion of their hearers. On such occasions we preach *ourselves* and not the Lord. Stand back, and let the Almighty speak!

M. McG. S.

[For the N. C. Presbyterian.]

SYNODICAL REPORT.

Report on the State of Religion in the Synod of North Carolina, and Address to the Churches.

To the churches of the Synod of North Carolina. Greeting! May the grace of our Lord Jesus Christ be with you and abide.

With gratitude, we note from the reports of the Presbyteries, that there continues the same fidelity of the officers to their respective duties, which has often been reported heretofore. In a few churches only has there been a decline in attendance, in the great majority, a most gratifying state of things is reported. The increase in the number of prayer-meetings, and quickened interest in them are tokens for good. In Fayetteville Presbytery, one church reports within its bounds as many as four regular weekly prayer-meetings.

There has been likewise an increase in the number of Sabbath-schools—and in some quarters renewed fidelity in teaching the Bible thoroughly. One church reports six Mission Sabbath-schools.

In the matter of Sabbath Observance, there seems no flagrant violation of the command to keep the day holy—and from some sections a most gratifying report is given. But we notice with concern the insinuating increase of social visiting, especially in the country congregations, and the growing fondness, in the towns, of the Sunday newspapers.

Family Worship:—Here seems to be the place where the pulse of Christian life beats low: and parental duty in faithful religious training is too much neglected, or delegated too exclusively to the Sabbath-school.

In one case only does intemperance seem to have given trouble, and worldly amusements do not appear to vex the righteous souls of the members of church sessions, as once was the frequent lament.

The work among the colored people is reported at an ominous stand still throughout the Synod.*

The worship of God by giving of our substance for supporting the work of the Church, and for prosecuting the various and special causes of beneficence, is more systematic and settled. While there has been failure in some quarters to meet certain obligations—it seems to be due to the providential conditions prevailing, rather than to lack of the grace of giving.

We are sorry that quite a number of churches make no report to Presbytery on the State of Religion, and also no Statistical Report.

In every Presbytery a glad emphasis is given to the fact that upon a large number of churches the Spirit in his power has been felt—in the numbers received into membership—in the quickening given to many departments of church work—in increased liberality—in deeper piety. For all of these blessed results of God's presence, we would give devout thanks.

The Synod would most affectionately urge the churches to increasing faithfulness to their increasing responsibilities; in family worship, to strengthen those things that remain that are ready to die; in Christian giving to honor their blessed Lord—and in all spiritual life and service, to address themselves to higher attainments—to the glory of God and toward the symmetrical evangelization of the world, at home and abroad.

J. N. H. Summerell,
Chairman.

*The above report was made from the reports of the Presbyteries. The Synod took such action in Greensboro with reference to Colored Evangelization, that the statement in this report no longer remains true to the present facts.

TO OUR FRIENDS IN NORTH CAROLINA.

Dear Brethren:—Will you please permit us to lay before you some facts and solicit your help in an enterprise we are about to undertake.

For several years our little congregation have worshiped in a neat, but small church, at the West End of Hampton. The lot was given to us there, but it has long been obvious that the location was a very unfortunate one, and yet we were unable to do any better.

We have now however, purchased a very desirable lot, nearer the centre of the town, on which we propose to build a new and better church, and have sold the present house for a small sum, not by any means sufficient to build the new one. As we are few in number and none of us in affluent circumstances, it will be fully as much as the congregation can do at present to meet the payments on the lot. We are therefore, practically out of doors, and are almost compelled to call on our friends for assistance. We do not propose to build extravagantly, yet we do want to erect a building that will be a credit to the Presbyterians of the town. Our people are struggling very hard and doing all they are able to do, but we need help. Any amount you may feel yourself able to give will greatly assist us and will be most thankfully received. Will you be kind enough to consider our plea and respond at an early day, as we want to commence the work as soon as possible.

Truly yours,
H. T. Darnall.

Hampton, Va., Nov. 9th, 1894.

AN APPEAL.

To the Members of the Presbyterian Church in the United States.

Dear Brethren: The Executive Committee of Foreign Missions find the great work which you have committed to them at a stand for lack of money to carry it on.

Last year in our extremity, in spite of hard times, you came to our help and supplied our treasury, so that we closed the year with a balance of $9,000. This was the wonder and inspiration of the other agencies engaged in this great work. We stated to the General Assembly that it would require $155,000 to carry on the work for this year. As you gave $143,000 last year, this would be only $12,000 more, ond we have sent many more workers to the field.

We have cut down expenses at every point. But the collections for October, 1894, are $556 less than for October, 1893, and the total increase for this year is $8,928. On the 5th of October the Executive Committee borrowed $10,000 with which to make part payment on our missionaries' salaries due October 1st.

We are thus confronted with the necessity of recalling some of our missionaries, and abandoning some of our fields, or seeing the missionaries suffer lor the necessities of life. We are forced to lay these facts before you. Are you willing that we should retreat in the face of the enemy, recall our men, give up ground that has been won by years of labor, sacrifice and expense? Shall all of our past efforts and sufferings go for nothing? Surely our beloved Church will not dishonor her past noble record.

We appeal for large donations from individuals who have God's means in trust, and for smaller gifts from those to whom God has entrusted little. We appeal to all the churches that have not taken the annual collection for October, not to neglect it; and to all treasurers of churches, societies or Sabbath-schools, to send promptly the collections.

We ask also that all pray earnestly to God to avert the disaster that threatens us. Brethren, hitherto the Lord has blessed us, and we have thankfully spoken words of encouragement. But now when we speak words of warning and distress, you may be assured that we do so only because of the peril that confronts us. May God encourage you to come to the help of the Lord against the mighty.

Yours in the work,
J. H. McNeilly,
Chairman.

S. H. Chester,
Secretary.

J. W. Bachman, J. H. Bryson, W. C. Clark, Z. W. Ewing, R. J. Gordon, J. W. Lupton, Angus McDonald, G. W. Patterson, W. H. Raymond, R. C. Reed, C. A. R. Thompson, F. B. Webb.

SYNODICAL REPORT.

REPORT OF AGENT OF PUBLICATION AND COLPORTAGE.

Your agent finds that in the years 1890-8, there was a steady increase in the contributions to this cause. But during the year now reported and closing, there is a sudden and large falling off. This cannot be due to any local causes as the proportion is about the same in each Presbytery. Three reasons may be assigned for this: 1st. The stringency of the times in financial values and incomes. 2nd. The fact that this cause has never had full justice nor received deserved support from our people as an educated and educating people. 3rd. As part reason of the former that the Assembly's work has been so quietly managed and in such business methods and with so little appeal to the people, that we do not give it the attention we should. Now, however, something must be done. Our ministers and churches must increase their gifts to this cause or we shall suffer greatly and cause greater suffering to our frontier fields.

Our colporteur, Rev. D. T. Towles, has during this year, as last, lost several months from sickness. This is to be regretted both for our sympathy with him in his suffering and loss of time and earnings, and the loss sustained for his valuable services wherever he could have gone. He has been very faithful and acceptable in the number of sermons he has preached, prayer-meeting and Sabbath-school addresses he has made. These number 35 since the last of May. He has in this time visited ten Sabbath-schools and 1,422 families. He has traveled 1,266 miles during 127 days of service. He has sold books from our publication house, amounting to $201.28; Bibles and parts, $202 48; Books, donated, $9.46, making a total of $413.22. The value of this work cannot be stated in words. Its educational value will run far and wide in coming years. In addition to his reports to Dr. Hazen in Richmond, Va., Bro. Towles has made monthly reports to your agent, and has worked under his direction on full sanction.

In accordance with its uniform desire our committee of the General Assembly has recently enlarged the size, increased the value, raised the standard and improved the appearance and general make-up and matter of our Sabbath-school helps so as to put them with the best and at prices lower than others of equal grade and scholarship.

The Missionary, of the Church, is steadily being improved, and The Children's Missionary is being now issued monthly at a mere nominal cost of twenty-five cents a year, or a little over two cents a month for sixteen pages well prepared and illustrated.

Our Assembly has now put its approval upon two valuable Church hymn books, "Psalms and Hymns and Spiritual Songs," by Dr. Chas. S. Robinson, which has great value and meets the wants of many, and, "The Hymns of the Ages," by Dr. Kerr—one of the pastors of our Church, and more nearly a recast of our Psalms and Hymns. In addition to these our committee has issued a larger number of valuable works from several of our ablest preachers, teachers and and writers. Any or all of these may be had of our Publication house at Richmond. These, or any good books may be secured direct from Dr. Hazen or through our colporteur.

Your agent would recommend: That Synod authorize our colporteur to present the claims of The Missionary and The Children's Missionary and secure subscriptions for the same as part of his regular work.

A. D. McClure,
Agent.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met at the Mission Rooms in regular session on Monday, Nov. 5th, at 9:30 a. m.

Reports were received and laid before the Committee from all the missions except Africa. The brethren in China all express their freedom from apprehension as to their personal safety, and insist on our sending forward all the reinforcements that are ready to go.

Dr. J. R. Wilkinson and family, and Rev. B. H. Franklin, whose support has been specially provided for, were instructed to proceed at once to their fields. Dr. Wilkinson will go to take charge of the hospital work, which is being organized at Soochow under the care of Rev. John W. Davis, D. D.

Mr. Franklin also goes to China. His special field has not been assigned, but he will go temporarily to Hangchow, where he can be in reach of American gun boats for the present.

Dr. Houston will take charge of the work at Lin-wu, a station thirty miles north of Hangchow.

Mrs. Stuart having completed her second ten years of service, will return home next year for her vacation.

The Treasurer read his report, which showed that the contributions for October, 1894, were $7,556 less than for October, 1892; and that the receipts for the year to November 1st, were $8,928 less than the receipts for last year at the same date.

As we have a good many more missionaries in the field than we had at this date last year, this shortage of receipts compels a large reduction for all the missions, in the amount appropriated for the carrying on of their work. This of course must greatly hamper them, and in some instances almost tie their

(Continued on 5th page)

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Fourth Quarter.—Lesson VII.

Nov. 25th.—Opposition to Christ.

(Mark iii. 22-35. Commit vss. 23-26.)
Compare Matt. xii. 22-50.

Golden Text. He came unto His own and His own received Him not.—John i. 11.

I. THE STUDY OF THE LESSON.

First Step. Immediately after the Sermon on the Mount, occurred the healing of the centurion's servant (Luke vii. 1-10), followed by his visit to Nain and the raising of the widow's son (*ibid.* 11-17); at about this time came the messengers from John and our Lord's testimony to him (*ibid.* 18-35—so Lesson IX should have come before this lesson); the discourse in Matt. xi. 16-30 seems to have followed His testimony to John, closing with the tender invitation, "Come unto Me all ye that labor." These words probably encouraged the "woman that was a sinner" to come to him in the Pharisee's house (Luke vii. 36-50). This is followed by our Lord's *Second Preaching Tour in Galilee*, on which He is accompanied by the Twelve and by a company of women (Luke viii 1-3). The Twelve constituted His "staff," the women, His "commissary department." Thus humbly did the conquest of the world by the organized kingdom of God begin. It was on His return to Capernaum from this tour that He was met by the hostile delegation from the Sanhedrim with their foul theory of His wonderful works. Read rapidly in the order above cited the passages referred to.

Second Step. Master the points of the lesson:

The delegation from Jerusalem and their theory, vs. 22; its absurdity shown, vss. 23-27; the true explanation, vs. 27; the fearful guilt of His accusers, vss. 28-30; well meaning, but misguided interference, vs. 31, 32, compare vss. 20, 21; spiritual kinship with Christ, vss. 33-35.

Third Step. Study with your helps any points needing explanation:

Vs. 22. *That came down from Jerusalem*—apparently for the purpose of investigating, or opposing His progress.

Beelzebub. A Phoenician divinity (lit. the Lord of flies) whose name was used in contempt by the Jews for Satan. The original has Beelzebul, a yet more contemptuous term, by the change of a letter making a baser meaning. See Bible Dictionaries.

He hath, i. e., is possessed of. Compare the same general charge made in Jerusalem, John vii. 20; viii. 48, 52; x. 20.

By the prince.....he casteth out. They acknowledged the *fact* of His power over evil spirits, but attributed it to the agency of demons and the use of "the black art."

Vs. 23. *In parables*, i. e., in brief proverbial and illustrative form—a kingdom divided against a kingdom; a house against a house. Matt. adds "a city" (xii. 25), and also the *ad hominem* argument (vs. 27) for the attempt to exorcise was made and the power professed, by some of themselves.

Vs. 27. The true explanation is also given in parable: if He has come into Satan's house and spoiled his goods, He must first have bound Satan and proved Himself the stronger (Luke xi. 22). Matthew and Luke add the plain statement that it was by the Spirit of God, (or the finger, Luke); proving the presence of the kingdom of God among them.

Vs. 28. *Verily*, etc. One of the solemnest statements in the Bible; showing that it is possible to commit *spiritual suicide*; that one may take such a stand of opposition to the Spirit's convincing power as forever to put oneself outside of the sphere of His influence, and so make repentance, faith and spiritual life impossible.

Vs. 29. *In danger of eternal damnation.* The true reading is "guilty of an eternal sin." It is not that there is any sin which cannot be forgiven on repentance, but that this sin from its very nature is eternal, because it cuts off the only source from which repentance can come. Punishment is eternal because the sin is eternal.

Vs. 30. *Because they said*, etc. This awful truth was called out by their attributing to unclean powers the pure and beneficent works of the Spirit of God. Their subsequent attitude towards Jesus confirms the interpretation. After their hardness and impenitent hearts, they treasured up for themselves wrath against the day of wrath (Rom. ii. 5).

Vs. 31. *And there came his mother*, etc. Apparently for the purpose of restraining Him in what appeared to them His excessive zeal. Interference in His Divine mission He always firmly resisted even from those most dear to Him, John ii. 4; vii. 3-6. In this case, not wishing to wound them publicly He simply ignores their presence, and when the fact is so presented that it must be recognized, gives it the spiritual turn of vss. 33-35. This was not only a word of tenderest affection for His disciples, but a hint to those who were His kindred according to the flesh, that without this spiritual kinship, which was manifested by falling in with, instead of resisting His mission, their human relationship would be of no avail to them.

Vs. 35. *Whosoever shall do the will of God.* This was pre-eminently the stamp of Divine sonship, and so of kinship to God's Eternal Son. They must bear the family likeness, if they are born of the new birth, John i. 12, 13.

Fourth Step. Write out a summary of the lesson embodying the results of your study.

Fifth Step. Study in the light of God's Word the topics of the lesson.

Sins against the Holy Ghost.

a. Resisting Him, Acts viii. 51. Compare Neh. ix. 30.
This has reference to the Spirit in His work of *convincing*, John xvi. 8 (margin), and is committed, to a greater or less extent, by all, before they yield their hearts to His control.

b. Grieving Him, Eph. iv. 30. This is a sin of Christians against the Spirit dwelling within them, and is done when we: Commit sin, Eph. iv. 29, 30; Ps. lxxviii. 40.
Rebel against His leading, Is. lxiii. 10.
Quench His gifts and the testimony He puts in our hearts, 1 Thess. v. 16-20; 1 Tim. iv. 14; 2 Tim. i. 6.

c. Blaspheming Him, Mark iii. 28-30. See notes above, and compare Heb. x. 29. This alone is the "unpardonable sin," but resistance against His convicting power may be carried so far, or the light that He gives so deliberately rejected as to amount to the same thing, Heb. x. 26, 27.

Sixth Step. The doctrine of the sin against the Holy Ghost conveys very solemn lessons. It warns very awfully of the sin and danger of tampering and trifling with the influences of the Spirit. He is the only source of spiritual life and power to our souls, and if HE is rejected we are lost. At the same time persons of tender conscience need to be reminded that any sensitiveness to religious truth, any mourning over sins, any longing after God and striving for holiness, is positive proof that we have NOT committed that sin, because they are the evidences of the Spirit's presence in our hearts, Yet as Christians, careless, backsliding Christians we may have sorely *grieved* the Spirit. Our prayer then should be David's, Ps. li. 11.

By cultivating the influences of the Spirit and His fruits, (Gal. v. 22, 23), can we not so grow in the likeness of Christ as to proclaim our kinship with Him?

II. TEACHING THE LESSON.

All classes of scholars can be taught the duty of reverent handling of sacred things; the danger of growing hard and callous, when we make light of religion. The Holy Spirit is in His Word, we should use it reverently. He is in the sacraments of the Church, we should never speak of them lightly, or mockingly. He is in true religious revivals, we should never treat them disrespectfully. He is in the religious experience of our friends whose hearts and lives have been changed, we should never sneer at them. Religion is awfully real, awfully solemn.

Show also how Christ's life was to do His Father's will, and we must be like Him if we would claim kinship with Him.

Prize Questions.

ANSWERS TO QUESTIONS OF NOV. 1.

111. (a.) Salome, compare Matt. xxvii. 56 and Mark xv. 40.
(b.) She came requesting the posts of honor for her sons, John and James, Matt. xx. 20, 21. Another incident given in her coming to anoint the body of Jesus, Mark xvi. 1.

112. (a.) Matthias, Acts i. 26; (b.) Paul, Rom. i. 1, etc.; (c.) Barnabas, Acts xiv. 14; James, the Lord's brother, Gal. i. 19. Note the last two are nowhere *separately* called Apostles, but only in connection with others. The reference to Apollos as an Apostle in 1 Cor. iv. 6, 9, is not conclusive, and he did not fulfil the conditions of an Apostle; so far as we are told, he had not seen the Lord, 1 Cor. ix. 1. Still we do not count it an incorrect answer. The same remark applies to Silas and Timothy, as based upon 1 Thess. ii. 6, *but not when based upon other references that were given.* The reference to JESUS (Heb. iii. 1) is in a higher and different sense. He was sent of God as the apostles were sent by Him.

Correct answers have been received as follows:

Chas. E. McMillan, 111, 112.
Mary McIntyre, 111 a* b, 112 a* b* c*.
Robbie McIntyre, 111 a* b, 112 a* b* c*.
Bettie Overcash, 111, 112 a b c.
Willie Arrowood, 111, 112.
Olive Wilson, 111*, 112 a* b* c.*
Beatrice T. McEachern, 111 a* b, 112 b c.
Isabelle Robeson, 111 a* b, 112.
D. R. Johnson, 111 a* b, 112 a b c.*
Miriam McFadyen, 111, 112 a b.
Katie Monroe, 111 a* b*, 112 b c d.
N. E. Monroe, 111 a* b*, 112 b c d.

*Half-value, for lack of reference, or for wrong or defective reference. Please note that Mark xv. 40 without Matt. xxvii. 56 does not show who Salome was: nor does the comparison of Matt. xxvii 56, with Mark xvi. 1, identify her, as these verses refer to different occasions when the company of women *might have been* different. In fact we know that the Mother of Jesus was in the first group, (John xix. 25), but was evidently not in the group at the sepulcher.

NEW QUESTIONS.

116. Give two instances in the Acts where professed Christians sinned grievously against the Holy Ghost.

117. From vs. 35 it appears that spiritually Jesus has many mothers and sisters and brothers. Give a text that shows how we can have the same.

(Continued from 4th page.)

hands until the Church will come again to their relief.

The Missionary Calendar for 1892 was ordered to be printed, and will be ready for delivery on December 10th. We are now ready to receive orders for the Calendar, and hope we shall receive many more orders than we did last year, so that the Calendar will be a source of revenue, to make up a small part of our deficiency in other lines.

The Committee endorsed the action of the Japan Mission in assigning Mr. Grinnan to a professorship of theology in Steele College, at Magasaki. There he will have the opportunity of impressing his well known zeal and enthusiasm on the rising native ministry; and his instructions will be a safeguard against some tendencies towards loose doctrine that have been developed of late in the Church in Japan.

The report of the Korean Mission stated that all were well, and busily engaged in work at Seoul. They were not allowed by the authorities to itinerate through the country during the present disturbed state of affairs. Dr. Drew calls loudly for more medical missionaries for Korea.

Rev. H. B. Pratt has gone to Cuba to assist Sr. Collazo in his interesting work during the winter.

Miss Ella S. Cumming, of Covington, Tenn., was appointed as a missionary to Mexico.

Other applications for appointment were laid before the Committee, to be acted on at the next regular meeting.

An appeal to the Church for help during the present distressed state of our finances, was adopted, and ordered to be published in The Missionary, and sent also to the Church papers.

After transacting the usual routine business the Committee adjourned at 1:30 p. m., to meet again on the second Monday of December, at 9:00 a. m.

S. H. CHESTER,
Secretary.

[For the N. C. PRESBYTERIAN.]

PSALM XXIII.

BY NIELSON PHARR COPPEDGE, AGED 14.

My Gentle Shepherd is the Lord;
My food and drink, His Holy Word.
When I am wandering in the night,
He leads me in the path of right.

When enemies are round about,
A table near me is spread out.
His rod and staff, my comfort are,
And nothing can such comfort mar.

"And when on earth I breath no more,"
And when I've reached that happy shore,
I shall be happy evermore,
As plumed birds that upward soar.

SECULAR NEWS.

NORTH CAROLINA.

Judge Jesse F. Graves, of the Ninth Judicial District, died at Mt. Airy Friday last, aged sixty five years. Governor Carr has appointed Mr. Wm. M. Mebane to fill the vacancy.

A. B. McElyea, a young lawyer of Maxton, fell on the street last Friday and expired in a few minutes from heart trouble. He had a convulsion on the 7th inst., but recovered and has been about ever since. He was a member of the Presbyterian Church, and prominent in church, Sunday-school and Y. M. C. A. work. He was president of Maxton Democratic Club and Mayor of the town.

The school building and Masonic Hall at Webster burned Saturday morning. The fire caught from a stove pipe.

Governor Carr has appointed eight well-known cotton planters to the Cotton Growers' Convention which meets at Montgomery, Ala., this week.

(News continued in next column.)

THE CHRISTIAN'S
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This Work, the demand for which has been so great as to wear out two sets of plates, has now been put in entirely new form. The book having become an accepted classic in devotional literature, it was thought wise to issue this new edition in a compact form, and in a variety of bindings. Occasion has also been taken by the author to thoroughly revise the whole work, besides adding considerable new matter.

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ABSOLUTELY PURE

Vice-President Stevenson joined his wife and daughter at Asheville last Saturday afternoon.

Active preparations for the Welcome Week at Wilmington are being made, and a most attractive program has been arranged. Welcome Week commences November 26, and will doubtless draw large crowds to Wilmington.

Mr. Vanderbilt has imported mongoose to clear his estate near Asheville, N. C., Biltmore, of rats. Consul Eckford, at Kingston, says it would be well for our government to profit by Jamaica's example and prohibit any further importation of mongoose into the United States. In Jamaica the mongoose became much worse as a pest than the English sparrow in the United States or the rabbit in Australia.

DOMESTIC.

The trunk factory at New Orleans burned early Sunday. Loss, $30,000.

Twenty-eight thousand bales of cotton were burned at the Texas and Pacific railroad big cotton wharf on the other side of the river at New Orleans, at 6 o'clock, Monday evening, the 12th inst. The entire wharf, 800 feet long was consumed. The grain elevator had a narrow escape, but was only slightly damaged. The loss will exceed $500,000.

Mrs. Cleveland christened the St. Louis, the first of the two steamships built in this country for the International Navigation Company at Cramp's Shipyard, Philadelphia, last Monday.

It is said in New York that the $50,000,000 bond issue will take place in a day or two.

A non-union laborer, injured by fire, during the Homestead strike, has sued the Carnegie Steel Company for $30,000.

Three masked robbers attempted to hold up the bank at Sylvan Grove, Kansas, at noon, on the 12th inst., and one of their number met death in an unusually tragic manner. He was shot by the cashier, and, while in a dying condition, was perforated with bullets by his own comrades to save them from exposure.

Muskrats entirely demolished the Elkhart Ind., Knitting Mills by undermining the building. The extensive machinery, and thousands of pair of hosiery were hurled into the St. Joseph river by the caving in of the earth.

Chicago Socialists celebrated the anniversary of the execution of the Haymarket anarchists on Sunday, the 11th inst. None of the speakers advocated force. The chairman said the meeting was composed entirely of socialists, with no mingling of anarchists. They advocated appeals to the ballot instead of dynamite.

The Memorial Museum, of San Francisco, has purchased the most valuable collection of relics of Napoleon in existence.

FOREIGN.

The United States has offered to act as arbitrator between China and Japan. China has accepted the proposition.

The Emperor of China is reported sick in bed with a fever.

Preparations are being made to remove the court from Pekin upon the approach of the Japanese.

The inauguration of the President of Brazil takes place this week, and great preparations have been made for the occasion.

France will send 15,000 troops to Madagascar at once.

It is reported that the Japanese have taken Port Arthur without resistance.

Several European ministers are preparing to leave Pekin.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On 18th ult., at the residence of the bride's father, Mr. John Chisholm, near Raeford, N. C., by Rev. A. McQueen, Mr. N. J. COVINGTON, of Richmond county, and Miss SALLIE CHISHOLM, of Robeson county N. C.

On the evening of October 31st, 1894, at the residence of the bride's father, by Rev. P. H. Hoge, D. D., ROBERTA, daughter of Edmund Lilly, and Dr. FRANK HAVENS RUSSELL.

On 1st inst., at the residence of Mr. Charles Watson, near Red Springs, N. C., by Rev. A. McQueen, Mr. D. A. McPHAUL, of Tifton, Ga., and Miss LOWINA WATSON, of Robeson county, N. C.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

Died, from the effects of a burn, Nov. 3d, 1894, CHARLES EDGAR FERRIS, child of G. W. and Nannie Ferris, of Stokes county, N. C., aged 3 years and 29 days. Another little one has joined the great company of the redeemed, "for of such is the kingdom of heaven."

On account of the North Carolina Baptist State Convention, the Cape Fear and Yadkin Valley Railroad offers special rates in the sale of round trip tickets to Sanford or Greensboro. Tickets to be sold Dec. 5th to 7th inclusive; final limit Dec. 15th, 1894. Following rates will apply from competitiv points to Charlotte, N. C., viz.: Fayetteville, N. C., $6.65; Sanford, N. C., $5.05.

$12.00 to $35.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantages. B. F. JOHNSON & Co., 11th and Main St., Richmond, Va.

WILMINGTON MARKET,

FOR

WEEK ENDING, NOV. 14, 1894.

SPIRITS TURPENTINE: Firm throughout at 25½ cents.

ROSIN: Strained 95 cents and Good Strained $1.00 until Monday; then 97½ and $102½; Tuesday $1.00 and $1.05

CRUDE TURPENTINE: Hard $1.00, Yellow Dip $1.50 and Virgin $1.70.

TAR: Friday and Saturday $1.25; Monday $1.20; Tuesday $1.15.

COTTON: Middling 5 cents throughout—closing quiet.

TIMBER: No change to report—still scarce and wanted.

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Charles C. Hersman, D. D., LL.D., Henry Young Professor of Biblical Literature and Interpretation of the New Testament.

Thos. Cary Johnson, D. D., Professor of Ecclesiastical History and Polity.

Thos. R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

Clement R. Vaughan, D. D., Professor of Systematic Theology.

For catalogues, or other information as to course of study, apply to Dr. English, Clerk of Faculty, Hampden-Sidney, Va.

For information as to rooms, &c., apply to Dr. Hersman, Intendant, Hampden Sidney Virginia.

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Sessions begins Sept. 19th, 1894. Faculty full. Rooms newly furnished free of rent. No fees charged in the Seminary. For catalouge address Prof. D. J. Brimm, Columbia S.C.

The Presbyterian.

FOR THE FAMILY.

THE CROWN OF THE YEAR.

In sapphire, emerald, amethyst,
Sparkles the sea by the morning kissed;
And the mists from the far-off valleys lie
Gleaming like pearl in the tender sky,
Soft shapes of cloud that melt and drift,
With tints of opal that glow and shift.

For the strong wind blows from the warm southwest,
And ruffles the snow on the white gull's breast;
Fills all the sails till the boats careen
Low over the crested waves that lean,
Driven to leeward, dashed with spray,
Or beating up through the beautiful bay.

Ah, happy morning of autumn sweet,
Yet ripe and rich with the summer's heat!
By the ruined wall on the rocky height,
In shadow I gaze at the changing light,
Splendor of color that clothes thee round,
Huge orb of the earth to its utmost bound.

Near me each humble flower and weed—
The dock's rich umber gone to seed,
The hawkbit's gold, the bayberry's spice,
One late wild rose, beyond all price—
Each is a friend and all are dear,
Pathetic signs of the waning year.
The painted rose haws, how they glow!

Like crimson wine the woodbines show;
The wholesome yarow's clusters fine,
Like frosted silver, dimly shine,
And who thy quaintest charm shall tell,
Thou little scarlet pimpernell?

The jeweled sea and the deeps of the air,
All heaven and earth are good and fair.
Ferns at my feet and the mullen's spike,
And soaring gull I love alike.
With the schooner's grace as she leans to the tide.
The soul within me is satisfied.

In the mellow, golden, autumn days,
When the world is zoned in their purple haze,
A spirit of beauty walks abroad
That fills the heart with the peace of God.
The spring and summer may bless and cheer,
But autumn brings us the crown o' the year.
—*Celia Thaxter.*

A Girl's Best Friend.

Remember, girls, that the best friend and best confidante you can have is your mother. Have no friend with whom she is not acquainted. Make her interested in what you are doing; tell her all your hopes, your plans, your little trials; if the trials of her own life are many, remember that you may aid her with your tender sympathy and love, but to gain sympathy you must give it. Make yourself your mother's companion and friend and then she will be yours. Do nothing that you would conceal from her and never believe for a moment that, when you have really made her understand, she will not care for what interests you. Mother is not so much older than you, after all—it hasn't been such a long time since she enjoyed just what you do, since life seemed as full of brightness for her as it now does to you; since she made as many inquiries and thought out as many problems as now vex you, and once you meet on this common ground you will have nobody, believe me, who will sympathize so keenly with you as your mother. Cultivate her friendship, then, and be sure it is a thousand times better worth having than that of all the school girl confidantes in the world. It is friendship upon which you may always rely—it will be that most true and marvelous of friendships where the thought of you will be first and always. A home is what woman makes it, and a daughter is in nine cases out of ten the reflection of her mother. The training of the girl of 15 is shown in the woman of 50. A son may by contact with the rough world sometimes outlive his early home influence—a daughter rarely does. The world has a sharp way of teaching its truths to a girl. Is it not far better, then, that she should go to her mother and tell her all—the mother who will with sweet sympathetic grace and gentleness help her to meet the problems, that seem so hard and cruel sometimes, and often again so deceptive and alluring. Let the world build upon your foundation, but do you lay the ground story. Sooner or later early home training will manifest itself. Any builder will tell you that the whole strength of a house depends upon its foundation. The flowers most beautiful to the eye and sweetest to the smell grow in good soil. The world's noblest women spring from good homes.

A Lesson to Take to Heart.

How beautiful each woman's life would be, if she remembered that each day she writes a page, and on each page should be recorded at least one thing which may be wreathed in smiles. It is not the heaviest grief for which we wear the willow. Often do we go about bearing heavier crosses, known by none save God. In our hearts may dwell a sorrow which the world knows not, and, as we have ours, so does every man have his, and we often call people cold, when they are only sad. And so the web of life is drawn into a loom for us, but women in these days must weave it themselves; they must throw their own shuttle and work the treadle. The warp is given them, but the woof they must make, and find the materials and colors and figures to their own taste. We are weaving now, and every woman may ask herself, if her colors are perfect, her figures clear, and her material true: Oh! we should not weave so as to cause a poor, thin spot to appear in our work, for we wear what we weave. Our characters are the mirrors in which our friends see reflected what we are, and they are inevitably made better or worse thereby. Do we admire truthfulness? Then be truthful. Do we admire goodness? Then take for pattern of life the only perfect pattern, and though we fall short of attainment, yet will our lives be noble ones. In our deeds lie more convincing lessons than in our words, and by our actions alone may we make or mar the beauty of the lives around us. —*N. O. Picayune.*

Things Useful.

Cold tea cleans grained wood.

Spirits of camphor will remove white spots from furniture.

Croquante of peaches is made by boiling a pound of sugar and a teacup of water together until they jelly. Take from the fire. Grease a two-quart mould with fresh butter. Have a dozen ripe peaches pared and cut in halves; dip each half in the syrup; cover with syrup, and press against the sides of mould; continue until the bottom and sides are lined, and stand in a cold place to harden. When firm fill the center with Charlotte Russe and set on ice for two hours. When ready to serve turn the mould upside down on a plate, wet with a warm cloth, and lift off carefully.

Swiss Buns.—Cream together one egg, two tablespoonsful of sugar and one of butter; sift two teaspoonsful of cream tartar with two cups of flour, and stir one teaspoonful of soda, light measure, in one cup of sweet milk until thoroughly dissolved; mix in enough extra flour, if needed, to mould into biscuit, or long buns, shaping with the hands, as they are better so than if rolled out. Bake in a quick oven. These are very nice for tea and for the children's lunch basket the next day.

Farmers often want a moisture proof glue, and it can be made by dissolving a pound of common glue in three pints of skim milk. The cement is stronger if powdered quick-lime is added. A fireproof cement for use around stovepipes, fire-places and chimneys, where the danger from fire is greatest, can be made by mixing two parts of sifted fresh wood ashes and one part of air-slaked lime, with sufficient boiled linseed oil to make a smooth paste. It hardens quickly to the solidity of a stone. It is water and fire-proof, and adheres to metal perfectly.

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of people who visit the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., are many who are sent there, by those who have already, from personal experience, learned of the great

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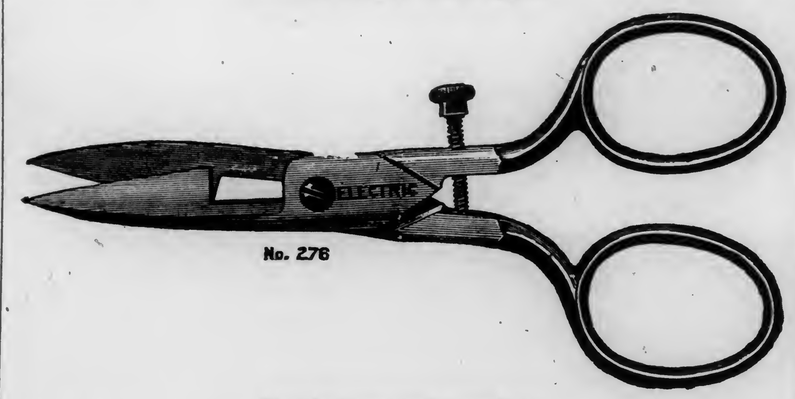
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Condensed Schedule.

TRAINS GOING SOUTH.

Dated July 8, '94.	No. 23 Daily.	No. 35 Daily.		No. 41. Daily.
	A. M.	P. M.		A. M.
Lv Weldon	11 52	9 27		
ArR Mount	1 02	10 20		
	P. M.			
Ar Tarboro	2 40			
Le Tarboro	12 25			
	P. M.	P. M.		
LvR Mount	1 02	10 20		6 00
Lv Wilson	2 08	11 01		
Lv Selma	2 58			
Lv F'y'ville	4 35	12 51		
ArFlorence	7 25	3 00		
	No. 47 Daily.			
	P. M.			A. M.
Lv Wilson	2 18			6 35
LvGoldsboro	3 05			7 20
LvM'gnolia	4 16			8 29
Ar Wilm'tn	5 50			10 00

TRAINS GOING NORTH.

Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.		P. M.	
LvFlorence	7 30		7 25	
Lv F'y'ville	10 25		9 30	
Lv Selma	12 08			
Ar Wilson	1 00		11 27	
	No. 48 Daily			
	A. M.			P. M.
Lv Wilm'tn	9 00			7 00
LvM'gnolia	10 40			8 38
LvGoldsbo'	11 55			9 40
Ar Wilson	12 40			10 28
	No. 78 Daily.		No. 32. Daily.	
	P M		P. M.	P. M.
Lv Wilson	1 10		11 27	10 32
ArR Mount	2 13		12 05	11 15
Ar Tarboro	2 40			
Lv Tarboro	12 25			
LvR Mount	2 13		12 05	
Ar Weldon	3 19		12 58	
	P. M.		A. M.	

†Daily except Monday. ‡Daily except Sunday.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m., arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m. Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R.R leave Latta 6 50 p.m. arrive Dunbar 8 00 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m Returning leaves Clinton at 7 20 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norfolk daily and all points North via Norfolk daily except Sunday.

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And I cannot learn big chapters,
As my elder sisters do.

But I know three little verses
That my mamma has taught to me,
And I say them every morning
As I stand beside her knee.

The first is, "Thou God seest me,"
Is it not a pretty text?
And "Suffer the little children
To come unto Me" is the next.

But the last one is the shortest,
It is only "God is love;"
How kind he is in sending
Such sweet verses from above.

He knows the chapters I can't learn,
So I think He sent those three
Short, easy texts on purpose
For little ones like me.

—*Early Dew.*

A Flower Mission.

Jack and Harry Ransome lived in Glenwood, a pretty little town about twenty miles from New York. They had a big shady yard to play in, and their mother had a fine garden filled with beautiful flowers.

One morning when Mother Ransome was getting her flower beds ready for planting, her friend, Miss Graham, from the city came to visit her. It was Saturday morning, so Jack and Harry were off for a ramble in the woods; when they returned and found Miss Graham there, they were delighted, for she was a great favorite of theirs, and they presented her at once with the basket of woodland treasures which they had been gathering.

She sat down on the steps with a lad on each side of her, and examined its contents. There were anemones, spring beauties, adders' tongues, and even a few dear little violets, which were as blue as the sky. Then there were twigs of maple, coral red with little yellow catkins from the birches, and all sorts of pretty things besides.

"Oh!" cried Miss Graham, "you happy boys, to be able to go out in the woods whenever you please and gather such lovely things as these! I shall not keep them for myself, you may be sure; I shall take them to my Sunday-school boys to-morrow afternoon, for they never saw anything like them before in their lives."

Jack and Harry were interested at once. They knew of course about poor boys in the city in a general way, but Miss Graham was friendly with dozens of poor little fellows and to hear her tell about them brought them very near indeed. There was Teddy Cronin for instance, whose little sister Kitty was just getting well from an attack of pneumonia. Teddy was a bootblack, and he was not very big, and the stronger boys fought him away from the good stands, so that he could not earn much money; he had no father, and his mother sewed on very cheap work for a living. Well, only the Saturday before Kitty had cried for a rosebud—a pink rosebud, and they could not get it for her, because one has to pay for flowers in the city. Then there was Sandy McMasters, who had a grandmother such a nice old lady, and she had not been downstairs in two years, on account of her rheumatism. Wouldn't she be glad of a bit of green. There was "Dandy Jim," too, who had nobody, unless you counted a poor, drunken father, who had just been sent to "the Island" for three months, to his son's great relief. Poor "Dandy Jim" ought to have some blossoms. Beside all these there were Frank, and Michael, and John, and Henry, and ever so many others, for Miss Graham knew nearly every boy in the Mission and pretty nearly all their friends and relations as well.

This little talk set Jack and Harry thinking, and in a day or two they came to their mother with a plan.

"Mother," said they, can't we each of us have a flower bed of our own this summer? We want to send some more flowers to those fellows Miss Graham told us about,"

"I am afraid you would get tired of caring for them after a little," answered mother, "and I could not have weedy, neglected flower beds in the yard."

"No mother," said they both together, "we promise you truthfully that we will take good care of them. You see we never thought much about flowers; we have always had such a lot of them, but we know that if we had to do without them like those poor city boys we should feel pretty bad."

So Mrs. Ransome consented to let them try, and two long beds were spaded up, one on each side of the walk, and there the boys planted whatever flowers they liked best. Mother contributed some of her choicest plants, and the beds were kept in beautiful order, and every Saturday morning all during the summer and late into autumn Mr. Ransome took a large basket of flowers down to the city for Miss Graham's boys. Sometimes the basket held something beside flowers; often there was a fresh egg for Grandma McMasters, laid by Jack's pet biddy, or a quart of fresh berries for Kitty Cornin, and the boys got to writing notes to and fro, so that they became quite well acquainted with each other. Indeed, on the Fourth of July, Jack and Harry had Miss Graham and all her boys come out to Glenwood for the day, and then didn't they all have fun! But that is another story.—*Ex.*

A Fable.

Ah! what a delightful life this is! how I shall enjoy myself!" said a little raindrop, as it came hurrying through the air. The wind whirled and tossed it about, as if it were glad to get such a plaything, and a stray sunbeam shone on it until it reflected all the colors of the rainbow. But true pleasure is only to be found in the faithful performance of duty; and there was work even for a little raindrop to do. A blade of grass, that had with difficulty pushed its way through the hard ground, was shriveling up for want of some freshening moisture. Poor thing! it was looking so withered and shrunken; but, oh! how it trembled for joy when it saw the raindrop coming nearer and nearer, until at last it lighted softly on it.

"Well, I'm glad the wind brought me down," said the raindrop; "this blade of grass looks greener than it was. I'll stay here now and rest; it is better than being swallowed up in that dirty-looking clay."

"Oh, pray do not," said the grass; "your work is not yet done; under that clay my little rootlets are perishing for want of water; will you not share your abundance?"

The little raindrop hesitated for awhile, then, nerving itself for one more effort, slid gently down the blade of grass and disappeared in the ground. But ah! little it knew what a wonder of beauty it was to be the means of nourishing into life. Other rootlets besides those of the grass drank up greedily the refreshing moisture. And lo! in a few weeks, first a dark green blade appeared, and then after a time a white flower burst forth in a flush of loveliness; and as the beautiful lily of the valley waved its little white bells joyously on the wind, it thought, "What a happy thing it was for me that the raindrop preferred to help others rather than to please itself."—*Selected.*

The Way Lost.

One of the most pathetic incidents connected with Stanley's passage through the Dark Continent was the death of the wife of one of his servants on the Congo. As the fleet of canoes was moving down the current of the mysterious stream, the explorer was called to the canoe in which the woman lay dying. She remembered in her last moments the awful experiences of the, to her, unexplainable journey, and, to all, its unknown ending; her last words to Stanley were: "It is a bad world, master, and you have lost your way in it." Time is, indeed, a mysterious stream if it bears the voyager to a hopeless sea of eternity. Without Christ as an anchor of the soul, sure and steadfast; without the bright and Morning Star to guide as a beacon light, man's journey of life is in a bad world in which he has lost his way, and in the eternity beyond, not only is the way lost but the possibility of finding it is forever gone. The only difference in being lost in time and eternity is that in time only can Christ become the way of salvation. The only place lost sinners can find the cross is this side the grave.

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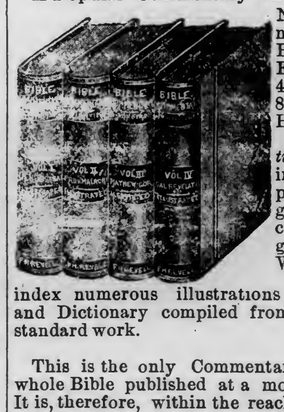
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NORTH BOUND.	No. 2. Daily
Leave Wilmington	7.00a.m
Arrive Fayetteville	10.10 "
Leave Fayetteville	10.27 "
Leave Fayetteville Junction	10.30 "
Leave Sanford	11.48 "
Leave Climax	1.46p.m
Arrive Greensboro	2.16 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	*9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	6.45a.m
LeaveMaxton	7.52 "
Leave Red Springs	8.30 "
Leave Hope Mills	9.26 "
Arrive Fayetteville	9 50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.46p.m
Leave Hope Mills	5.10 "
Leave Red Springs	6.02 "
Leave Maxton	6.38 "
Arrive Bennettsville	7.50 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9.25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

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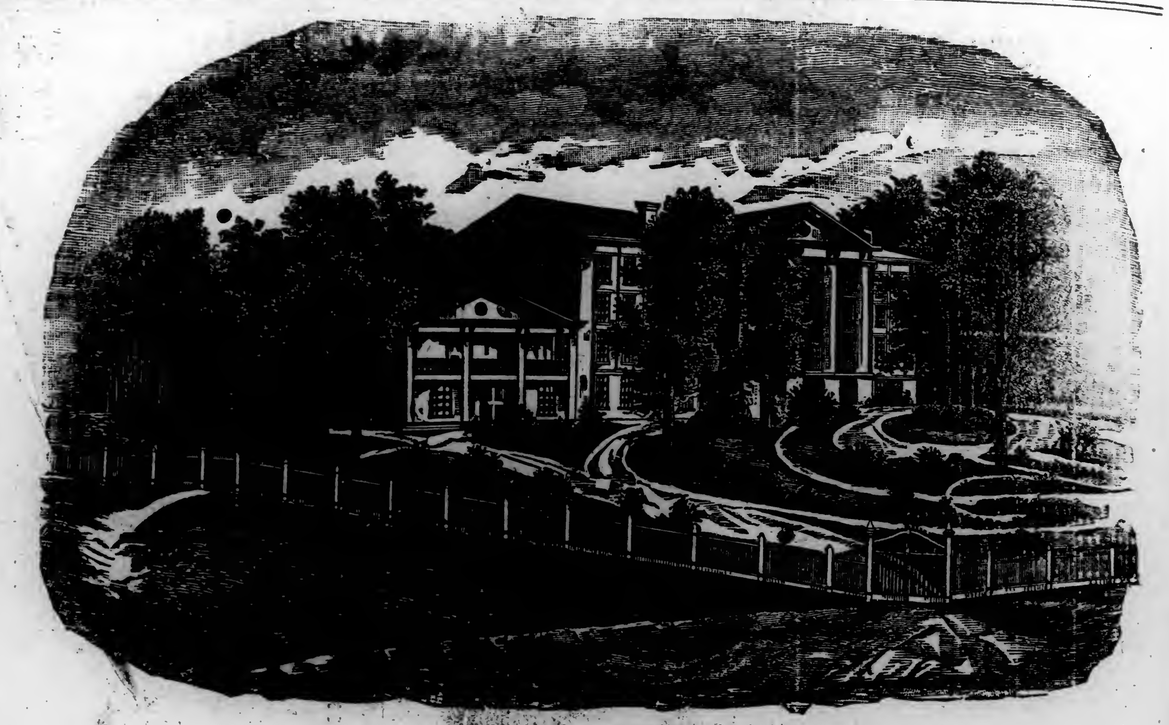
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Dated Sep. 3, 1894.	No. 55	No. 51	
	P. M.		
Leave Wilmington	*3 40		
Leave Marion	6 31		
Arrive Florence	7 10		
	P. M.	A. M.	
Leave Florence	*7 35	*3 15	
Arrive Sumter	8 46	4 21	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 48	*10 00	
Arrive Columbia	10 10	11 20	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 44 a. m., Manning 9 20 a. m

TRAINS GOING NORTH.

	No. 56	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 53	5 50	
		No. 50	
	A. M.	P. M.	
Leave Sumter	5 55	* 5 55	
Arrive Florence	7 10		
		7 05	
	A. M.		
Leave Florence	*7 40		
Leave Marion	8 23		
Arrive Wilmington	11 10		

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 28 p. m., Lanes 7 06 p. m., Charleston 8 40 p. m.

Trains on South and North Carolina R. R., leave Atkins 9.40 a. m., and 6.30 p. m., arriving Lucknow 11.10 a. m., and 8.00 p. m. Returning leave Lucknow 6.45 a. m., and 4.20 p. m., arriving Atkins 8.15 a. m., and 5.50 p. m. Daily except Sunday.

Trains on Hartsville R. R., leave Hartsville at 4 30 a. m., arriving Floyds 5 00 a. m. Returning leave Floyds 8 40 p. m., arriving Hartsville 9 10 p. m. Daily except Sunday.

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Remit to W. A. POWELL, Treasurer, | Other communications to REV. J. N. ORAIG, Secretary,

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NEW SERIES—Vol. XXVI—No. 1,402. WILMINGTON, N. C., THURSDAY, NOVEMBER 22, 1894. OLD SERIES. Vol. XXXVI—No. 2,022

The Presbyterian.

Registered in the Post Office at Wilmington as Second Class Mail Matter.

THURSDAY, NOV. 22, '94.

Rev. Jas. M. Rawlings, D. D., Editor.
John McLaurin, Business Manager.

THE OFFICE OF THE PRESBYTERIAN IS IN THE ALLEN BUILDING ON PRINCESS STREET—ROOM No. 6, ON SECOND FLOOR.

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CHRISTIAN UNITY.

There are indications of a strong and widespread desire in the hearts of Protestant Christians for a closer union of the churches. Nearly all the Presbyteries of the Northern Assembly have expressed their approval of "the Plan of Federation of the Reformed churches:" the Southern Baptist Convention, in its meeting at Fort Worth, Texas, appointed a committee to confer with other denominations and consider what can be done to bring about unity: and the Episcopal Church, both in England and in this country has been making overtures of union to the other denominations. As yet, however, little has been accomplished, except to turn the thoughts of Christians to the subject. The movement in the Episcopal Church, which at one time roused some enthusiasm, seems to be coming to a painful and ludicrous conclusion. The "Independent," of New York, sent out a circular letter to the Bishops of the Protestant Episcopal Church in the United States, propounding certain questions, which, in its view, must be answered as preliminary to any negotiations between the churches. To these questions twenty-six bishops sent answers, from which it appeared that they did not admit that the Presbyterian Church was possessed of a valid ministry, and regarded mutual recognition in the way of an exchange of pulpits, and other manifestations of reciprocity as quite out of the question. Thus, unmasked, the proposition of the Episcopal Church was seen to amount only to a willingness on their part to receive the Presbyterians, if they will give up one of their distinctive principles and become Episcopalians. Influenced probably by this, the last General Assembly of the Northern church, at the request of its committee, directed that further correspondence with the commission of the Protestant Episcopal Church should be suspended until that commission should receive from its General Convention instructions to accept and act upon the doctrine of mutual recognition and reciprocity. And, following this, Bishop Coxe, of Western New York, has published in the Churchman of September 29th, an open letter to Rev. Dr. Shields, of Princeton, N. J., in which he expresses his disappointment at the defeat of the majestic movement for Church restoration, (for thus he phrased it.)

Now, to my mind, the failure of these negotiations was inevitable. Christian Unity cannot be attained by one denomination swallowing up the others. Good men cannot compromise their principles, nor strangle their consciences even for the sake of unity. Nor does the unity for which Christ prayed require this. His prayer was, "That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us." This refers not to unity of forms, discipline, government and the like, but for unity of heart and feeling. "*That they may be one in us*" points to that unity through the indwelling of the Holy Spirit, which makes true Christians everywhere "of one mind, and of one spirit." Hence Christian unity is to be expected and striven for, not by the formation of a new Church, with a creed acceptable to all; but by the attainment of a deeper piety,—a more intimate fellowship with Jesus, and a more complete separation from the world. The asperities of denominational difference have already been softened by the Spirit of Christ, for there is much more Christian courtesy and brotherly love between the denominations now, than there was a century ago. May this work of the Spirit go on, until an overpowering love of Jesus, *and all His*, will unite us so closely in the bonds of "the common salvation," that all differences can be considered in the spirit of love and forbearance. This Spirit of Consecration can bring about true unity—and we think there is no other way.

DAVIDSON DOTS.

Last night, Friday, Nov. 9th, Mr. Polk Miller, of Richmond, the famous interpreter of the ante-bellum negro's character gave a delightful entertainment in the Y. M. C. A., Hall, and under the auspices of the Association, with whom the gross receipts of the evening were shared. Mr. Miller is so natural, so unaffected, so thoroughly acquainted with his subject, and so humorous withal, that he captured the hearts of young and old alike. Songs, recitations, character sketches, gleams of wit and humor, with touches of genuine pathos, followed one another with so much spontaneity that the whole evening was a succession of delightful surprises. The college and the community are indebted to the Y. M. C. A., and especially to its enterprising member, Mr. J. E. Brown, for one of the most enjoyable entertainments ever given at Davidson.

The Library has been catalogued by subjects, by titles, and by authors. Eight large handsomely bound folios are the result of this tedious and arduous as well as expensive undertaking. All the books are catalogued now except the Government documents. These will be carefully catalogued by subjects, so that a student who wishes to investigate any special subject can find all that has been written on it by the best experts in the country. As the collection of public documents in the Library is well nigh complete, such a catalogue will be invaluable. With these several catalogues and Poole's Index to Periodicals, we shall have a thoroughly, good, working library with as little trash in it, we believe, as in any library in the State. A gentleman of exquisite culture and wide attainments, whose hebdomadal "Ink Spots" delight the readers of the N. C. Presbyterian, has examined closely our collection of books, and speaks in warmest terms of their striking adaptedness to students.

In my last letter, I forgot to mention the fact that the class-rooms, whose benches have long been literally thorns in the flesh, are now thoroughly fitted up with seats of the most approved modern pattern, so that professor and student need no longer blush for shame when an occasional visitor drops into the class-room.

An interesting club has lately been organized by the Professor of English, who is filling temporarily the Chair of History, pending the early election of a regular professor for that important department. The membership is limited to twenty, most of whom are from the class in Historical and Practical Politics. The object of the club is the study of current history. Each member has assigned to him one special country or some phase of a country's history. He is expected to watch the course of events in it and to apprize the other members of the club of all the important happenings in social, political, literary, educational and religious life.

Special topics are assigned for each meeting, and after they have been discussed, each member is expected to report informally what is going on in the country of whose history he is making a special study. The meetings are held every other Monday night. So far such topics as the Populist Party, Russian Village Life, and the present status and prospects of the House of Lords, have been discussed. At the next meeting the Japan-China War, the German Emperor's Character and Military Policy, and the prospective Australian Union are the topics for the special discussion. Students live too much in the past and unreal. It is believed that a club of this sort will bring them into contact and sympathy with the present, and thus better fit them for life and especially for citizenship. C.

[For the N. C. Presbyterian.]

NEWS FROM BRAZIL.

Rev. W. M. Thompson.

"I don't know what is going to happen to us here. Our enemies are marshalling their forces for some purpose as yet unknown to me. The monk has arrived and preaches every night and is confessing, confirming and marrying hundreds. Crowds go to hear him. I don't know how long he will be here.

"He has not yet attacked us openly but no doubt he touches us up whenever he finds it convenient. On the last steamer arrived two priests, and I hear that ten more are expected in a few days. There are two already here, so you see there are actually here four priests and one monk.

"Now what is their purpose? A friend told me yesterday that he heard that a priest was to be placed on every square in the city to preach, in order to finish up the Protestants. Whether this is true or not I can't say, but it is not probable. If they want to drive us out from here they will never do it by this means.

"I wish you could see a tract, that has just been published against us, called 'Questions and Answers about Protestantism.' I will give you a few specimens.

1. "What does Protestantism mean?"

"It means a rebellion of vain men against Jesus Christ and His Church."

2. "Who originated Protestantism?"

"Martin Luther, native of Alta-Saxony, who rebelled against the Pope, Leo X, in 1517."

"What was said of Luther?"

"That he was most depraved, brutal and inhuman, without piety, more of a Jew than a Christian."

"Who was Calvin?"

"Calvin was a beneficiary of the Church, son of a cooper. He was tried and condemned for the sin of *sodomy*."

"What was his sentence?"

"That he should be branded on the back with a red hot iron."

"What was the end of Calvin?"

"He died, (in despair blaspheming and calling on the Devil,) of a disease the most revolting—eaten of worms."

Speaking then of Henry VIII of England and of those he put to death the questions continue.

"Were there other executions?"

"Yes, during the 38 years of his reign there were executed *only* 2 Cardinals, 2 Archbishops, 18 Bishops, 13 Abbots, 500 Priors and Monks, 38 Doctors, 12 Dukes, 164 Gentlemen, 124 Burghers and 110 Women."

"Were such *monsters* the founders of Protestantism?"

"Yes, these were the great *saints*, so *praised* and *held up*, by the Protestants as more virtuous than the Apostles, the Holy Fathers and Doctors of the Church; more holy than all the *Popes*, Bishops and Priests of Catholicism."

"Well, I suppose it is useless to cite any more—the thing is full of just such things—and even worse. The tract contains about 5,000 words; and there are 2,000 copies to be distributed, I believe, while the Monk is here.

"I don't think I ever saw anything equal to it. You can see that Satan is its author—no one but one possessed by the Devil could write such miserable, barefaced lies.

"I understand that it is principally the *rabble* that go to hear the monk. I was told last night that he complained in one of his sermons that the best people did not go, and that they were doing wrong in not going. It is sad, but true, that the better class are almost entirely indifferent to all religions. They have found nothing in the Romish Church and hence conclude that all are alike worthless.

"I do hope the committee will see its way clear to send us help this year as our need is *very* pressing."

Caxias, Brazil, Sept. 26th–28th, '94.

INK SPOTS.

"The religious life is based upon *authority*," says a writer; "while the intellectual life is based upon *investigation*." This is a covert sneer at religion as *not* based on *investigation*. It shows confusion of thought. If by a religious life this writer means religious *belief*, that belief rests *ultimately* on investigation, just as much as the facts of science. True, I believe certain statements on Scripture authority, but, I believe in the authority of Scripture because *investigation* has *satisfied me* that it is God's Word. I may examine the external evidences that God gave the Bible and be fully satisfied that it is from Him; or I may study, and investigate the Bible *itself*, and thus satisfy my reason, that this book could not have come from man, that its character shows that only God could give such a book.

Then, as to the religious life, it is based on experience, just as much as the truths of science. We learn the facts of science through observation and reflection and experiment. Science is based on experience of the outward—religion on the heart, on the experince of the *inward*. I *see* certain facts in nature—I *feel* certain facts in my soul—I experience facts in nature due to certain causes which I test, mechanical or chemical or vital. I experience certain facts also in my soul—change from sin to holiness, new views of sin, of God, of Christ. A perception of what faith in Jesus is. I *test* the cause of this change in thoughts, views, feelings, mode of life—my *investigation*. My mind says nothing short of God could have given me this new experience, this new state. Then I find this Book, which, on investigation, I satisfied myself was from God, had stated that if I believed it, and acted on its statements, I should find in myself, just what I have experienced. Here, now is *investigation* and *experience* going hand in hand in religion and the religious life, just as much as in the facts of science.

* * *

"Martha and Mary represent two types of piety, one busy with acts; the other with dispositions and reflections. One was doing, the other *being* and pondering, yet both were drawn to Jesus—both loved him. While Martha made the house ring with quick flying footsteps and witnessed her love by deeds, Mary witnessed her love by sitting at Jesus' feet, and so it is with sisters still. We have in every church Marthas—faithful Christians, with rich development in outward activity, and Marys, not efficient in outward activity, but chiefly deep in the inward life, and rich in the soul's affections. Martha did not understand Mary, though Mary understood Martha—and so it is still. There are persons, deeply loving and serving Christ, but who do not show it in activities that others abound in." Both the contemplative and active Christians have their *weak* side. The contemplative, brooding, meditative Christian should see that outward work should not be *neglected*—and the bustling one, beware that active exertion should not leave the inner life thin and shallow. The one should force itself *inward*—the other force *itself outward*. As genuine religion in the soul is not knowledge without emotion, nor blind emotion without knowledge, so genuine religious life should blend, in one harmonious whole, meditation and action.

* * *

"I knew a worthy clergyman," says an English writer, "who from conscientious motives denied himself wine and beer, but found consolation in the tea pot. His usual allowance, *sixteen* cups, all of heroic strength, and the effect upon his brain was altogether favorable, for his sermons were both long and eloquent, and to this day, he is preaching without any diminution of his powers." He surely must have been iron-clad without, and copper sheathed within. He must have been also the original *Tetotaller*. "But," says one, "there are stimulants and stimulants; however, not the nectar of the gods is worth the dash of the wave upon the beach, and the pure, cool air of the morning."

* * *

"Any person gifted with common sense can perceive that life is short and that time flies, and that he ought to make good use of the present; but it requires often consummate wisdom to know *exactly* what ought to be done, and what ought to be left undone." But we can act safely on Carlyle's maxim, "Do the duty that we know lies nearest at hand, that done, the way may open up to us as to what should be done next; just as, in crossing a stream on stepping stones, as we go from one to another, we find what we could not perhaps see when we started, *stones all the way across*."

* * *

"The personages most popular in Democratic countries are often remarkably deficient in dignity and liked the better for it, while, if on the positive side, they can display occasional coarseness they become more popular still. Then I should say, that, although Democratic feeling raises the lower classes and increases their self-respect, which is indeed of incalculble benefit, it has a tendencey to fix *one uniform type* of behaviour and thought as the sole type in conformity with what is accepted for 'common sense,' and that type cannot in the nature of things be of a very high type.' How lamentably true is this in the United States; and there is only one remedy, that *Christian education*, which opens and liberalizes the intellect, and elevates the moral tone. The infidel and scorner are the deadliest foes to the uplifting of the people.

* * *

"Inspirations come only to the disciplined, the workers; the idle wait in vain." The discovery always comes to the man who was always thinking along that line. "To him that hath shall be given," is as true here, as in religion. The man whose sails are set, catches the wind. The man who runs *after* the train, generally gets left; he gets on who was ready, waiting for it, when it came. Those only see the dawn who rise early and set their faces toward the East.

E. H. H.

Farmville, Va.

The Presbyterian.

TO-DAY.

Lo, here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

Out of eternity
This new day is born;
Into eternity
At night will return.

Behold it aforetime
No eye ever did;
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

—*Thomas Carlyle.*

REPORT ON COLORED EVANGELIZATION.

The interest of the Synod in the spiritual welfare of the numerous colored population within its bounds has received some impulse within the last year, yet the progress falls very far short of our obligation, and even of the modest standard of enterprise which this venerable body set for itself at the last meeting of Synod. Then it was,

Resolved, "That with the view of assisting the general work and at the same time placing a Synod's colored evangelist for the colored people within our own bounds, we recommend that this Synod shall endeavor to raise $3,000 for this work from the December collection." Page 196 of minutes.

Instead of raising this amount or an average per communicant of some ten cents, our collections for the year only amounted to $1,182. Under the circumstances the employment of an evangelist was impracticable, long delay was inevitable and our report is one of slow progress.

ALBEMARLE PRESBYTERY.

This Presbytery has but little to report. There was an opening for the establishment of a colored Presbyterian church at Washington, and it was hoped that the labors of a colored evangelist, could one have been secured, would have resulted in realizing this. The effective labors of Rev. S. G. Walker, at this point, promised substantial results. A plan is now held in view to follow up this work.

THE PRESBYTERY OF CONCORD.

This Presbytery has no colored work reported.

FAYETTEVILLE PRESBYTERY.

Fayetteville Presbytery has two churches within its bounds called Bomo and McPhatter. The Presbytery gave $25 for the erection of the building for the former church and $50 to the support of their minister Rev. R. C. James, whose work is in an encouraging state.

MECKLENBURG.

This Presbytery has one church at Asheville. It is under the care of Rev. J. S. Morrow, who preaches regularly in a rented hall. There are twenty communicants and he has a flourishing Sabbath-school of 140 pupils. Within the last year he has held 156 services. Four communicants have been added to the church and two adults and one infant baptized, are reported. The church has paid its pastor $30, raised $4.50 for objects of benevolence and $65.00 for rent of hall. There has been no substantial progress towards the erection of a church building. Subscriptions for the purchase of a lot are earnestly solicited. A gentleman in Louisville, Ky., offers $50 for the erection of a building if this can be secured. Will not our Synod aid in this needy enterprise?

WILMINGTON PRESBYTERY.

But little, if any progress has been made here. We learn that Rev. M. P. Jenkins, is still laboring at Beaufort, but cannot report the results of his efforts. He is in part sustained by the colored evangelistic fund.

ORANGE PRESBYTERY.

The most encouraging work in the Synod has been effected by the Presbytery of Orange in the western part of its territory, through the labors of Rev. S. G. Walker, of Elkin. He has preached regularly to the church at Elkin where he has recently conducted a protracted meeting with encouraging results. Two were added to the church and there are some sixteen communicants at this point. At Danbury, in Stokes county, monthly services are held. The work is encouraging. A church consisting of eighteen members has been organized and one ruling elder ordained. Four additional members were received last Sabbath. A church building has been completed with the exception of ceiling, for which means are in sight. In honor of generous benefactors of this enterprise a lady and gentleman of Brooklyn, N.Y., it has been named the Clark Memorial church.

MISSION POINTS.

Mr. Walker reports two very inviting mission points, the first near the Dan River church, (White,) some fourteen miles northwest of Danbury, and the Jessup settlement, eight miles from this point, where he was kindly received in his ministrations. The colored people are in great religious destitution without any evangelical churches near, yet they are generally owners of small farms and living in comparative comfort.

NORTH WILKESBORO.

Here Mr. Walker preaches about once a month, he reports it as a very fine mission point. The land, material and a great part of the money needed for the erection of a building for church and school purposes has been secured. More than a dozen persons seem prepared to enter a church organization—a much larger number are much interested in the work.

Within the last year Mr. Walker reports number of services conducted, 82; number of conversions, 22; added to church, 34; baptisms administered, 9; churches organized, 1; mission points opened, 2; amount raised for church erection, Danbury, $105; North Wilkesboro, $56.

God has given this work tokens of His approval, and even the feeble efforts we have made through the agency of the General Assembly have been blessed, yea, abundantly blessed. In our own Synod, there are such evidences of Divine favor as gives abundant encouragement. When we consider God's readiness to smile upon our poor offerings, we should indeed take courage. From reports of the General Assembly and the Colored Evangelistic Committee at Birmingham, we learn that of twenty-eight churches in Albemarle Presbytery, twelve contributing to this cause, gave $107. In Concord Presbytery, thirty churches, twenty-eight contributing, gave $146. In Fayetteville Presbytery, seventy-four churches, forty-one contributed $164. In Mecklenburg Presbytery, eighty-one churches, forty-six contributed $370. In Orange Presbytery, fifty-two churches, twenty-nine contributed $227. In Wilmington Presbytery, forty-two churches, thirteen contributed $168. Total $1,182.

This amount was contributed by 169 churches out of the 327 comprising the Synod, 158 nearly one-half gave nothing.

Your committee offers the following resolutions:

Resolved 1st. We call attention to the action of the Synod last year and urge an earnest effort to raise $3,000 for this work by apportionment among the Presbyteries as follows: Albemarle Presbytery $150; Concord Presbytery, $400; Fayetteville Presbytery, $500; Orange Presbytery, $450; Wilmington Presbytery, $300; Mecklenburg Presbytery has already apportioned herself, $1200. Total $3,000.

2d. In view of the increased demand for an evangelist to aid the colored brethren in the Synod and to open up new points of work, we recommend that efforts be made to secure a suitable man for the whole or a part of his time, and that the Synodical Agent of Colored Evangelization be authorized to draw on the Secretary of Colored Evangelization at Birmingham for his salary.

3rd. We urge all of our ministers to bring the spiritual interests of the colored people before their congregations in the month of December and to give their earnest prayers as they appeal to them for their benevolent aid.

4th. With respect to the overture from Orange Presbytery, looking to the establishment of an Industrial School for the colored people at North Wilkesboro or other suitable point, reported by the Synod to this committee, we recommend that the overture be granted and that a Board of twelve Directors be appointed by this Synod to take this matter in hand. That they be directed to convene and organize at this meeting of Synod, and that to this Board be entrusted the duty of devising means for raising funds and directing the management of said Institution.

5th. That at the instance of the pastor of the church, whose hospitality we share, a collection be raised to-night for the benefit of the church enterprises of Rev. J. S. Morrow and Rev. S. G. Walker.

6th. That the following brethren be elected members of the Board of Directors: * * * and that Synod appoint the Synodical Agent of Colored Evangelization, Rev. W. D. Morton, Chairman of this Board.

W. D. MORTON,
Chairman.

Parental Responsibility.

In the eighteenth chapter of Genesis we have a very clear statement of the divine reason for choosing Abraham to be the founder of the Church and the father of a people through whom God's best gifts were to come to men. Doubtless among the fire-worshipers about Ur of the Chaldees there were men as wise and as brave—perhaps as good—as Abraham; but he was pre-eminent in one quality that fitted him for the great place to which Providence called him. Lacking this quality, the possession of all the virtues would not have fitted him for his high and peculiar calling. As a reason for revealing to him what he was about to do with the wicked cities of the plain, the Lord says: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

More had been promised to Abraham than to any one who went before or who came after him. Unless his descendants did "justice and judgment," the divine purpose towards them could not be carried out. In the nature of things the character of his descendants would turn upon the quality of his family government. Unless children be governed aright, they will not walk in God's ways; if they do not, God cannot carry out his purposes of blessing upon them—an old-fashioned philosophy too little thought of nowadays.

The relation between sowing barley and reaping barley is not more fixed in nature than the relation between family government and the character of children when they go out for themselves into the world to become new centres of life. Good citizenship does not come out of families where parents neglect their children and children disobey their parents. It cannot. Anarchists are developed by domestic anarchy. It would be instructive if one had a reliable record of the home life of the men and women who hate order and spend their time making bombs and plotting the overthrow of government.

Concerning a little boy in violent insurrection, a young mother was heard to say, as explaining her failure to compel obedience: "I cannot bear to punish him; I want him to grow up to love me." She could not have been farther from the truth of things. She did not know the first principles of family life. A child who grows up in habits of disobedience to his parents and in contempt for parental authority, will never truly love them. True love to parents has its root in obedience. So have the other virtues which develop children into men and women who honor their parents and bless the world. The men and women who turn upon their parents when they are old, treat them unkindly, and wait impatiently for them to die, are those who were disobedient children.

Very instructive to us is the divine reason for the selection of Abraham for the great redeeming plans of Providence. The progress of the race has found no substitute for the Abrahamic plan of family life. We have many appliances unknown to him. Our schools—secular and religious, weekly and Sunday—our whole modern Christian civilization, may help parents to do their work; but nothing can substitute the work of parents in the sacred task of rearing children in virtue and honor for usefulness and for heaven. Having all else and lacking good family government, the lack is fatal. Without this all else will fail.

During the nine years my relation to the "John F. Slater Fund" carried me to schools and churches for the negro race throughout the South, I spoke and preached to these marvelous children of Providence hundreds of times. And most times I tried to show them God's plan of family life. Often I said to them: "Your having been slaves is not your greatest trouble; nor color, nor ignorance, nor prejudice, nor poverty. Your greatest lack is the want of sensible steady-going, Christian family government." It is also true of the white people of our country. It is the weak place in our whole social organization.—*Bishop Atticus G. Haygood, in Zion's Herald.*

Sensational Preaching.

BY REV. DAVID JAMES BURRELL, D. D.

The sensationalism of the present day pulpit is of three kinds:

The first is pulpit buffoonery; that is, the use of unseemly modes of speech, vulgarisms, or current phrases not adapted to the sacredness of the house of God. It is an easy thing for a pastor to force himself into public notice if he has no compunctions against stooping. All things are popular which are malapropos. Low comedy in its own place may suffer for the want of an audience; but low comedy in the temple of the Most High God will fill the pews, the aisles and vestibules. Men love the humor of inappropriateness. The clown in the playhouse may fail to amuse; but, if you put his cap and bells where the mitre ought to be—on the priest's head—there will be no end of applause. When a street arab uses the dialect of low life no one thinks it worthy of attention; but let a preacher lean over his sacred desk and utter it, and his hearers say with one accord: "We will hear thee again concerning this matter."

It is written that a vast multitude once came together to see Antiochus lay unclean flesh upon the temple altar. There have been Christian pulpits that offered the same attraction. If the uplifting of the cross will not "draw," we must add the magnetism of something else; and the more inappropriate the better. An earring in a lady's ear is a thing of beauty, but it has been wisely said that a "jewel in a swine's snout" is more *remarkable* still. The world delights to see things out of place. The man who will advertise to preach on some common and notorious scandal will have a well-filled church; and if, with careful tact, he will graze as near to uncleanness as he may, without being wrecked, prudently hinting at certain things which it might not be wise to express in Anglo-Saxon, and handling the case so delicately as to be praised for his skill in painting a rainbow over a cess-pool, he will ever afterward be famous in the esteem of all who falsely deem the church to be a kind of inn, a place of "entertainment for man and beast." God may be offended, angels may blush, but he has gained what he sought for, the praises of men, and, haply, the notice of the press. This is the cheapest form of sensationalism, and the surest way to the public heart. Yet it seems after all like selling one's birthright for a mess of pottage. The income from the eulogy of ungodly men is no equivalent for the outlay of self-respect and the forfeiture of Divine approbation. It is required of every minister of Jesus Christ that he shall magnify his office; and to do this he must at least hold fast the form of sound and decorous words. The world may applaud, but, at the same time, it despises the man, anointed of God, who stoops to pander to its vulgar tastes. For "the world" is as well aware as we, that holiness becometh the Lord's house.

He that negotiates, between heaven and earth,
As God's Ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful.
To court a laugh when one should woo a soul,
To break a jest when pity would inspire
Pathetic exhortations; and address
The skittish fancy, with facetious tales,
When sent with God's commission to the heart.

—*Christian Intelligencer.*

True Bravery.

Between fifty and sixty years ago, three little boys were amusing themselves together in a wood lodge one summer forenoon. Soon one of them looked grave and left off playing, "I have forgotten something," he said. "I forgot to say my prayers this morning you must wait for me." He went quietly into a corner of the place they were in, and knelt down, and reverently repeated his morning prayer. Then he returned to the others, and was soon merrily engaged in play again. This brave boy grew up to be a man. He was the gallant Captain Hammond who nobly served Queen and country till he fell headlong leading on his men to the attack on the Redan at the siege of Sebastapol. He was a faithful soldier to his earthly sovereign but better still, a good soldier of Jesus Christ, never ashamed of His service, ever ready to fight His battle.

The Secret of Patience.

My mother's habit was every day, immediately after breakfast, to withdraw for one hour to her own room, and to spend that hour in reading the Bible, in meditation and prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfil all her duties, and to remain unruffled by all the worries and pettishnesses which are so often the intolerable trial of narrow neighborhoods. As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian lady. I never saw her temper disturbed; I never heard her speak one word of anger or calumny, or of idle gossip; I never observed in her any sign of a single sentiment unbecoming to a soul which had drunk of the river of the water of life, and which had fed upon the manna in the barren wilderness. The world is the better for the passage of such souls across its surface. They may seem to be as much forgotten as the drops of rain which fall into the barren sea, but each drop adds to the volume of refreshful and purifying waters. "The healing of the world is in its nameless saints. A single star seems nothing, but a thousand scattered stars break up the night, and make it beautiful."—*F. W. Farrar.*


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THE WATER-FOWL.

"There is a path which no fowl knoweth."

Whither, 'midst falling dew,
While glow the heavens with the last steps of day,
Far through their rosy depths, dost thou pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly painted in the crimson sky,
Thy figure floats along.

Seek'st thou the plashy brink,
Of ready lake, or marge of river wide,
Or where the rocking billows rise and sink
On the chafed ocean-side?

There is a power, whose care
Teaches thy way along that pathless coast—
The desert, and illimitable air—
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height the cold, thin atmosphere;
Yet stoop not, weary, to the welcomed land,
Though the dark night is near.

And soon that toil shall end;
Soon shalt thou find a summer home, and rest
And scream among thy fellows: reeds shall bend
Soon o'er thy sheltered nest.

Thou'st gone; the abyss of heaven
Hath swallowed up thy form; yet on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He who from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way, that I must tread alone,
Will lead my steps aright.

—*William Cullen Bryant.*

BOOKS.

Talks to Children About Jesus. By Mrs. G. E. Morton; R. H. Woodward Co., Baltimore. Pages 319. Price, cloth, $1.50. The author shows rare genius for telling the gospel story to the litttle ones; and the book is cordially commended to parents and Sunday-school teachers.

MAGAZINES.

Pansy for November contains much that will interest and delight the children. Among the Thanksgiving articles, we note: The Best Thanksgiving, by F. A. Power, and a Thanksgiving Story, not long, but sad. This is a good children's magazine. Published by Lothrop Publishing Co., Purchase St., Boston. Price, $1.00 per year.

The second Napoleon article in *McClure's*, for December, presents fourteen more portraits of Napoleon, showing him at the time he suddenly became the greatest man of his day. The story of his love for Josephine and marriage, and his extraordinary campaigns in Italy and Egypt, and his marvelous rise to the supreme head of France, is fully told in this number.

The scene of Rudyard Kipling's first American story, which is to appear in the December number of *The Century*, is laid in Vermont, and all of the dramatis personae are horses. The "walking delegate," from whom the story takes its name, is a raw-boned horse from Kansas, who tries to stir his companions to rise in their might against the Oppressor Man.

OUR COLORED EVANGELISTIC WORK, A CALM REVIEW.

LOOK BACK.

The origin of the work of Southern Presbyterians to save the Negroes is not known. It began when the first negro slave entered the family of the first Presbyterian slave-owner. It has continued without interruption ever since. It was done privately in the family before the war and publicly in church. It has been done so since the war. By a slow process of evolution we have arrived at a definite purpose and an organized plan. The purpose is to aid the negro to establish an independent African Presbyterian Church. The plan is to carry this purpose into effect through the agency of the Executive Committee of Colored Evangelization. Years of experience have deepened the conviction that our purpose is right and wise. It is firmly fixed in the minds of our people. It cannot be changed now. The plan is the result of growth, and has been endorsed by many Assemblies, the Nashville Assembly endorsing it most emphatically. A fixed purpose, an established plan—now what?

LOOK AROUND!

As at present administered the plan embraces three lines of work:

1. *Ministerial Education.* Of course there could be no fully developed Church without a ministry. When our our plan was adopted in 1894, there were a very few colored Presbyterian ministers available. We had to make them. We must find over the Church colored men of sufficient mental training and especially of good character, whom we could train to preach to their people. So in 1877 the Institute for Training Colored Ministers, (now Stillman Institute), was opened. Since its opening, it has had under instruction 168 students, of whom 109 have been Presbyterians, 45 Methodists, and 14 Baptists. There have been 36 regular Presbyterian graduates—an average of two each year. The Methodists and Baptists got a good salting with Calvinism that may keep them safe. The moral character of our graduates is excellent. They are, as a rule, not sufficiently independent and agressive. But are fully capable of instructing their people by precept and example. Of the 109 Presbyterian students, 45 are now preaching in the Church; some have died, and some have gone into other denominations. Two of them have planted our standard in the heart of Africa where the fight with the powers of darkness is hottest. Very few persons understand what is needed to prepare them for the work. They came to us from every direction. Nearly all of them have come from the Baptist and Methodist churches, and are ignorant of Presbyterian doctrine and *Presbyterian life.* Their homes have often been very poor, their training exceedingly meager and superficial. Many of them have been preachers. With bodies uncared for, often with uncouth manners, always with untrained minds, with shadowy conceptions of the nature of spiritual power, with exceedingly imperfect ideas of the qualities and work of the Christian minister, they are raw material indeed. Of course there are rare exceptions to these facts. We try to make of them Christians of a high type, gentlemen and scholars. The work is exceedingly difficult and embraces everything from collecting and fitting clothes, through reading, arithmetic, Physiology, Shorter Catechism, Evidences of Christianity, to Systematic Theology and perhaps *a wife.* Gentleness, firmness, patience and skill of a high order are needed. But the work is its own reward. Are we not making *men?*

When men graduate from Stillman Institute and wish to remain in America, two courses are open to them. They can take charge of some feeble church or can enter purely evangelistic work. Hence our committee has a department.

2. *Destitution.* Scattered over the Church there have been small bands of colored Presbyterians, too few, or too poor to do much for themselves. When we can, we send to these people a minister to train them in the Christian life. Every colored church that we have, partakes more or less of this character. They must be helped or abandoned. At present we have 66 of them with 130 elders, and 83 deacons, and 1,500 members. The life of these churches is like that of any other church—when the people are alive and united and the pastor is diligent and efficient, there is growth. Otherwise there is no progress.

3. *Evangelistic.* In some places there is a real desire amongst white and colored people for the establishment of a Presbyterian Church. There is plenty of material on every side for growth. Hence we turn to evangelistic work pure and simple. Almost all the colored ministers do some of this work. But there are fields of great promise open to us almost everywhere, which we cannot enter for lack of men and money.

Besides this work in the home-field, arrangements have been made for the instruction of men under appointment to go to Africa as missionaries. So that our plan embraces the colored man here and in Africa.

Above have been outlined our purpose and our plan, with some results. *The work is real. It is going on now.* It must be carried on or abandoned. Why talk of what we have done or what we shall do, when *what we are doing* is before us. There is no use in saying if this had been, or if this should be, then we might do so and so. We actually have 47 colored ministers, 66 colored churches, and 1,500 colored members. What are we doing with them? This is a purely missionary work, and necessarily receives in money more than it gives. From April 1st, 1894, to November 1st, the money needed for this work was $5,067, or $725 a month. To meet this necessary expense, we have received about $2,700, or $243 a month. For eight months, beginning October 1st, we shall need $1,000 a month to meet running expenses, including Stillman Institute, colored ministers' salaries, and secretary's salary and expenses. But this is not all, April 1st, last, there were unpaid appropriations from last year amounting to $1,311. October 1st, this cause was in debt $3,212. No new or enlarged work had been attempted in that time, except to put three graduates to work and promise to pay them a small sum monthly. The burden of this debt has fallen on the colored ministers in the field, who can ill afford to carry it.

LOOK AHEAD!

Consider carefully—what is the use of increasing the number of ministers while those we have are barely kept alive? The Stillman Institute is in first-class condition so far as the instruction is concerned. The work being done there will stand any reasonable test. It will not be difficult to increase largely the present number of students. But why build up the Institute when the men who leave it will not be supported properly? Is it not folly? The Executive committee is seriously considering whether or not to limit the number of students until men in the field shall receive due consideration. What a shame would it be that properly qualified applicants should stand at the door of our Institute and be denied entrance because our great Church will not give the small sum of $12,000 a year! Will not that be to hinder God's work most seriously?

LOOK UP.

What is needed? 1st. In regard to this colored work particularly, the whole Church needs a baptism of the Holy Ghost. Some things seem to suggest that the Church is not *actively* interested. Are we not rather letting the work be done under our patronage and in our name than entering into it with a determination to make it a grand success? The difficulties are immense; they almost paralyze us. Intimate knowledge of the negro takes away our enthusiasm. But why should we not become partakers of the Divine energy in this matter? Is not the gospel of Christ the only lever long enough and strong enough to elevate him? Get on the lever and prize—don't stand off and pass resolutions. O, that the Holy Spirit would arouse us to our full duty of active participation!

2d. We need to have the secretary make an official visitation of all the colored churches that received aid from the Assembly's treasury to instruct, to warn, to exhort, to comfort, to stimulate the people. An efficient teacher has been secured for the Academic Department in the Institute, and the secretary is now ready to go. But he is hindered by the necessity of raising money.

3d. We need $12,000 from the December collection. Some of us have been praying that the Lord would send us this amount, but we have rather thought that He was not going to do it. The money must come from the churches. If *pastors* and other officers will give the people of God an opportunity to contribute, we shall get the money. Cannot 2,700 churches raise $12,000? It is absurd to ask the question! But we *are not raising it!*

STOP LOOKING AND GIVE!

That is the conclusion of the whole matter! Now is the time! Let us do this work in Jesus' name, with liberality and power. Thus shall souls be redeemed and He shall be glorified. Brethren, lend a hand.

Yours fraternally,
A. L. PHILLIPPS,
Secretary.

Tuscaloosa, Ala., Nov. 15th, 1894.

The Salvation Army.

Last week was devoted to the reception of General Booth. The Salvation Army captured the city. The assemblies in Union Square, in Carnegie Music Hall, and in Cooper Union, were immense. The address of welcome, by Hon. Chauncey M. Depew, was able and characteristic. He never fails. His versatility and almost matchless skill in adapting himself to all subjects and every class, makes him the most popular speaker in New York. It is quite certain, however, that he was somewhat disconcerted by the religious enthusiasm of the Salvationists, and the peculiar modes of its expression, yet like a master sailor he weathered the storm and won fresh laurels.

But General Booth was on all occasions the chief attraction. He is a very unique person: picturesque, intensely English, deeply in earnest, and in his mode of work, remarkbly original. Apparently well on in the seventies and somewhat bent in form, he illustrates the power of religious enthusiasm to rise above physical infirmity and use all the resources it can command until the work is done. There will be no eventide in the experience of General Booth; a period given to quiet reflection in retirement. He will probably labor on until the bow of his strength unexpectedly breaks, amid the shouts of his advancing army.

Only once did I have the opportunity of hearing him speak. It was in the Cooper Union, a subterranean hall, reached by a long stairway leading down from the pavement, beneath the roll and roar of the city. The place was crowded. Over three thousand people filled the benches and covered the platform. The General in his peculiar dress, his appearance unattractive, his long gray hair unkempt, and his person bent, was leaning on his little pulpit talking in a low voice to those who sat near by, but after a little, the slumbering fire kindled into a flame, and with a loud voice, in an excited manner, walking the platform, he poured forth a stream of uncultured eloquence that deeply stirred the great audience who responded in "Amens" and "Hallelujahs," and vociferous cheers. He used plain words. He called things by their right names. He denounced the Higher Criticism in violent terms, and magnified the old-fashioned Gospel as the only hope of lost men, whether on Fifth Avenue or the Bowery. He keeps his soldiers, rank and file, so busy that they have no time to attend any regular service, or listen to any teaching except his own.

The Salvation Army is not a Church. It has no cathedral; no baptismal font, no Lord's table. It is an unique organization, with William Booth at its head, the Commander-in-Chief, with the grades and official orders of a military army, with the severe discipline of an army, every inferior officer and soldier required to obey on the instant or be court-martialed. Already this Salvation Army has gone from the old City Road of London into well nigh the whole earth, declaring natural men rebels against God, helpless in themselves as they are sinful, hopeless without Christ, on their way to perdition, then publishing salvation from the guilt and power and consequences of sin, freely offered to all who will believe in the cross and bow their necks to the easy yoke of Jesus Christ, the Lord of all. There are irregularities in this work that are to be disapproved and flies in the ointment that should be removed, yet take it as it is, and as a mighty whole, with its consecration to noble ends, and its rudimentary teaching which may prepare for the higher schools of Christian culture, we give the Salvation Army God-speed, waiting for some Priscilla and Aquilla to reveal a better way.—*Presbyterian.*

The Ideal Sunday School.

J. S. KELSEY.

If it be said that the Sabbath-school is the church at study, perhaps it would be somewhere near the mark. The whole church, the aged, ripe for heaven, full of counsel as of hope and peace; the middle-aged, full of vigor as of desire for activity and usefulness; the young men and maidens, abounding with vital energy and thronged with the subtlest perils of life; the children, alert in memory, receptive in mind and in that formative period which decides character for futurity; all classes alike graciously blessed with opportunity to receive and impart more and still more light from the Divine Word. The ideal is high, true, but what ideals are not for the Christian? Sure it is that were a church to resolve itself into such a body of teachers and learners that would be an ideal Sabbath-school. Every hand would hold not a lesson leaf but a Bible. Every book in the Bible would be known in its proper order. Every passage called for would be readily found. Effort would be directed toward thorough familiarity with use of the sacred volume.

But is it practicable to have every member bring, use and become familiar with the Bible in the school? The experience of many years enables me to say it is perfectly practicable. And those brethren in the work everywhere who can testify in like manner will join in the assurance that the results achieved are even more valuable than by our present valued method of narrative teaching. But they can be accomplished only by disciplinary instruction in the school; by incorporation into the regime of its hour of study when the coals of mind and heart are fanned into fervor and interest by the reactions of assembled intercourse and when upon the appointed ground of the visible kingdom the cooperation of the Holy Spirit may be especially relied upon. Home readings are suggested in the current series. They are good. Would that every soul in the church might faithfully follow them. Yet it remains obvious, for reasons familiar to every worker, that the school must call to this duty and carefully and prayerfully meet such exigencies as arise from neglect elsewhere.—*Christian Intelligencer.*

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The Accepted Time.

There is an old legend of a man who, day-dreaming in his chair, beheld a vision which stood before him and beckoned him to follow her on to fortune. The man waited, heeded not her call, until at last she grew dim and disappeared. Just as the vision faded, he sprang to his feet and cried: "Tell me who thou art!" and received the answer: "I am Opportunity. Once neglected, I never return." Nothing is more trite and frequently heard in religious instruction and exhortation than this very thing we call opportunity. And this is alike wise and according to the Divine Word. The day will not always last. Your day, my day, the world's day, the day of opportunity, the day of grace, the day of salvation—all days are rapidly passing away; and the last day, that which we call the great day, the decisive day, will surely and speedily come. There is opportunity for us to work; by and by the time will depart. While it is day we must work the works of Him that hath sent us, and do what He hath commanded us to do; but if we idle this present opportunity away, it will never return, and the neglect of to-day may never be repaired. To-morrow will bring the work for to-morrow, the duty of to-morrow, and likewise every day that succeeds to-morrow. Therefore let the work of to-day be done to-day, and then we may calmly await the coming of the morrow, if the morrow shall ever come. This trite and old-time truth, every one knows, but all do not heed. Nevertheless, it is such truth as men need to have persistently and repeatedly forced upon them, and always with religious sanctions. "The night cometh wherein no man can work."—*Herald and Presbyter.*

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. R.E.C. Lawson, from Greensboro, N.C., to Belle Haven, Va.

Rev. I. M. Ginn, from Blanchard Springs, Ark., to Hope, Ark.

NORTH CAROLINA.

Rev. J. E. L. Winecoff, has resigned the Home Mission work in Lenoir and Craven counties, but has not entered on other work permanently. His present address is Concord.

Greensboro:—"We are in the commencement of a protracted meeting. Dr. Morton is with us. Very large and attentive congregations attend, and we pray and hope for great and precious fruits."

Greensboro, First Church:—On last Sunday, we organized in the First church an *Extra-cent-a-day Band* to aid in the support of the Stokes county Mission. Though the individual amounts pledged were of course small, there were enough of them to make over $510. See Zech. 4:10 again.

EGBERT W. SMITH.

Chapel Hill:—Chapel Hill church on last Sabbath received by letter four additions to its membership and the following were installed as deacons: Dr. T. J. Wilson, Mr. E. L. Harriss and Prof. E. A. Alderman.

D. J. C.

Dover:—Two adults baptized. Three persons received into membership of the Presbyterian church—all on profession of faith in Christ. May God in his providence send a minister to continue the work in this field—which is now left vacant. W.

Wilmington:—Rev. W. A. Alexander, colored, of Plainfield, N. J., formerly pastor of the Chestnut Street Presbyterian church of Wilmington, returned last night to his New Jersey charge, after a visit of two weeks to his friends here. He left here four years ago and came back to spend his vacation and attend the Synod of Catawba, which has been in session in our city. His old congregation has been much pleased with his visit and during his stay they have had him to preach for them. He has also performed a marriage service, baptized three children and made numerous visits. He is very popular with the colored Presbyterians, and they are sorry to see him leave.

Steele Creek:—Rev. J. R. Bridges, of Salem, Va., has declined the call to Steele Creek on account of his wife's health.

Bryson City:—"Rev. Chalmers Moore, late pastor of the Presbyterian church at Hopewell, but who resigned his pastorate, has accepted a call to Bryson City, and was here yesterday on his way thither. Mr. Moore was generally beloved in this section and his departure is regretted.—*Charlotte Observer*.

Charlotte:—"The plasterers are at work in the First Presbyterian church. The floors are also being laid.

The Christian Workers of the Second church are working like Turks for their bazar which is to be held on December 3rd and 4th. It is to be a great affair, the most unique of its kind yet given in Charlotte.

The managers of the Home met in the Second church yesterday afternoon, (15th inst.) There was a full meeting, and plans for the winter were discussed at length."—*Charlotte Observer*.

Concord:—Next Sunday will be a day of unusual interest to the Presbyterians in Concord, as that is the appointed time for the installation of Rev. W. C. Alexander as pastor of the First Presbyterian church at that place. Dr. Shearer, of Davidson College, Dr. Wharey, of Mooresville, and Rev. R. W. Lancaster, of Rocky River, will conduct the installation services, which will take place at night. Dr. Wharey will occupy the pulpit in the morning. Dr. Shearer will preach the sermon at 7 o'clock p. m., and be succeeded by Dr. Wharey, who will deliver the charge to the congregation, and by Rev. Mr. Lancaster, who will deliver the charge to the pastor.

Every day since Mr. Alexander's arrival among his people their endearment for him has broadened and strengthened and they will enter into the relation to be consummated on next Sunday with heartfelt pleasure and loving fervor. This church has been peculiarly blest, in that, having to give up one gifted pastor they have found so worthy a successor.—*Charlotte News*.

Weaverton Church:—Rev. Geo. A. Hough has recently received seven members to the Weaverton church. Five male adults and two females. He preaches there on the fourth Sunday afternoon and night.

Big Rockfish:—The Lord's Supper was celebrated at this church on the second Sabbath in November. The preparatory services commenced on Friday night with a sermon by Rev. K. McDonald, of Ivanhoe. On Saturday morning Rev. A. McDonald, D. D., of Nashville, Tenn., arrived and preached the 11 o'clock sermon, also the communion sermon on Sunday morning. The sacrament was then administered by Rev. K. McDonald. These two brethren are brothers, and there are two other sons of this church who are ministers. It was planned by the pastor to have the four present on this occasion and have a kind of reunion. All were invited, but two were so engaged in the Master's work that they could not come. A nice silver communion set, (including baptismal bowl,) costing over twenty dollars was presented to the session and congregation by three of the ministerial sons, and one layman, showing the high esteem in which the mother church is held by some of her absent, yet zealous sons. The donators were Revs. K. McDonald, Angus McDonald, D. D., L. A. McLean, of the Synod of Virginia, and J. W. McNeill, M.D. of Fayetteville. These vessels were presented to the congregation by the pastor in a few appropriate remarks, just before they were used in the distribution of the sacred elements. Six infants were baptized on Sunday morning, and more than twenty persons announced as having been received into the church since spring communion. The meeting was continued until Wednesday night following, with a forenoon and night service each day, Dr. McDonald doing all the preaching. His sermons were of a plain, practical nature, charmingly delivered, being attractive from the start, and only of about thirty or thirty-five minutes length. No one ever remarked that, that was *a long dry sermon*, but to the contrary, all seemed anxious to hear more of the "Old, Old Story." There were some professions of faith during these days of meetings, and the old mother church has her cords lengthened and her stakes strengthened, by this visit of the two ministerial sons, who have returned to their respective places of labor, no doubt, much refreshed, from having once more enjoyed the sweetness of old associations, that comes to one when brought in close contact with the good people of his childhood and youth. More than a dozen of our sons and daughters, who are now scattered here and there, were present on Sabbath, and sat together at our Lord's table for the first time in several years. We have gone out from them, but are made to feel, when there, that we are still of them. A blessed thought never to be forgotten.

Our article is already too long, but incomplete unless we mention the fact, (using the words of the present pastor,) that some of the best people to be found anywhere belong to this congregation. While they have lost heavily by death and removals in the last year, yet the three hundred, (Gideon's army,) remain. And now being supplied with such an active pastor, in the person of Rev. P. R. Law, who is a pastoral evangelist, or a missionary pastor, one or the other, and finds much to do in working and preaching in the outskirts of the congregation, on dividing lines between congregations, where people are not inclined to one church more than another, where distance and other things interfere and keep them at home, except on special occasions, the pastor finds his services appreciated, and is "bringing in the sheaves," and expects many of these new-born souls in days to come, to be found active in the work of the Church. Let us continue to praise and pray God for His blessing. J. McL.

VIRGINIA.

Belle Haven:—Rev. R. E C. Lawson has taken charge of Belle Haven and Powellton churches, Accomac county, Va.

Norfolk Presbytery:—Met in the First church of Norfolk, Nov. 15th. There were present ten ministers and two ruling elders. The pastoral relation of Rev. J. J. Vance and the First church was dissolved, to take effect Jan. 1st, that he might go to the Second church of Nashville; and Mr. Vance was dismissed to the Presbytery of Nashville. Col. Tait was appointed chairman of the Home Missions committee to supply the place of Mr. Vance.

Montgomery Presbytery:—At an adjourned meeting of Montgomery Presbytery, held in Roanoke, Nov. 16th, the pastoral relation was dissolved between Rev. J. McC. Duckwall and the Bluefield and Princeton churches. Rev. J. R. Bridges was appointed to declare both churches vacant.

SOUTH CAROLINA.

Spartanburg:—The new minister, Rev. Mr. Robertson, who gives a portion of his time to the Spartan Mills' church, was installed last Sunday, the 11th, Dr. Watkins and Mr. Wilson delivering the charges. Quite a large congregation was present.

SYNOD OF MEMPHIS.

The Synod of Memphis met in the Presbyterian church, in Corinth. Miss., Nov. 6th, 7.30 p. m., and adjourned Friday, November 9th.

In the absence of the Moderator Rev. Neander M. Woods, D. D., Rev. E. A. Ramsey, D. D., preached the opening sermon from Ps. 50: 2, "Out of Zion the perfection of beauty, God hath shined.

There were present thirty-one ministers and twenty-three ruling elders. Rev. W. M. Anderson, of Jackson, Tenn., was elected moderator; Rev. T. W. Raymod and Rev. Chas. R. Hyde, were chosen temporary clerks. Rev. J. D. Leslie, who was for some years the efficient stated clerk, having moved to Texas, resigned his office, and Rev. J. H. Lumpkin was unanimously elected his successor. Rev. Prof. W. A. Alexander, D. D., addressed the Synod in the interest of the Southwestern Presbyterian University, showing that institution to be in a prosperous condition. The Synod reaffirmed its loyalty to this institution, and earnestly requested its ministers to commend it to parents having sons to educate, and urged upon its people the privilege and advantages of educating their sons in their own denominational school.

Rev. E. M. Richardson, D. D., addressed the Synod in behalf of Education for the Ministry, whereupon it was urged that continued prayer be made for more laborers, for candidates now pursuing their course of preparation for the ministry, and that churches, Sabbath-schools and Ladies' Societies, make prompt and liberal contributions to this cause in April and November. Rev. Jas. K. Hazen, D. D., presented the work of Publication, stating, among other things of interest, that the Assembly's Executive Committee of Publication had arranged to put a colporteur in our Synod. Rev. James Calvin Smith being present, signified his readiness to enter upon the colportage work, and was commended to our churches and people. Sessions were urged to guard against hurtful literature, and to do all they reasonably can to sustain the Assembly's Committee in its work.

Colored Evangelistic work was commended and our people were urged to a more liberal support of this work. The work of the American Bible Society, as presented by Rev. Geo. S. Savage, D. D., was heartily endorsed. Rev. A. P. Saunders, presented the claims of the Assembly's Home and School, located at Fredericksburg, Va. This enterprise was commended as "affording a most satisfactory provision for the orphans of ministers of our church both in the home and in the foreign field."

The subject of Foreign Missions was discussed in an interesting way on the evening of the second day, according to a program previously arranged by the permanent committee on this cause. The report adopted shows an increase of 10 cents per member in Synod for this cause, over contributions of last year. The report of the committee on Synodical Home Missions shows $3,545 raised for this work this year. The Presbyteries were urged to do their own mission work as far as possible. The Synod's Committee of Home Missions being reduced to three members, was instructed to co-operate with Presbyterial Committees and to confine its efforts to destitute places. Rev. T. W. Raymond's resignation as Synodical Evangelist having been accepted by the committee the Synod now has no evangelist.

The report on Systematic Beneficence shows an increase in contributions to Sustentation, Education, Publication, Church Erection, Foreign Missions, Pastors' Salaries and Presbyterial Funds.

Report on North Mississippi Presbyterian College at Holly Springs shows that institution is flourishing, having more pupils than ever before.

Memorial services were held in honor of Rev. J. A. Sloan, Rev. H. M. Morrison and Rev. Chas. Hill.

In answer to overtures proposing a change in our boundary lines, and the erection of a new Synod, whose boundary should be coterminous with the State lines of Tennessee, it was resolved that the time has not yet come for such change,

Overtures from the Presbyteries of Memphis and of Western District asking for the consolidation of these two Presbyteries were answered in the negative.

A special committee was appointed to consider means of securing larger attendance upon the meetings of Synod. Trenton, Tenn., is the next place of meeting.

J. H. LUMPKIN,
Stated Clerk.

J. R. BRIDGES' REPLY TO E. H. H.

When I wrote my criticism of the Synod's action on Lay-Evangelism, I expected that some one would object; but I had no idea that the first man to enter the lists would be my venerable friend, Dr. Harding, of Farmville, who charms every one with his literary musings. To be meddling with a man's views on Church matters is a new role for one who generally seems deeply engrossed in distilling the spiritual essence from Cicero and Ovid.

Yet I am glad that he has written; for it shows that though he looks so respectable with his gold-headed cane, he really knows as much about Paul as he does about Cicero, and that he does care as much for the commonplace present as he does for the classical past.

When he turns from the heathen Latins to lecture a 19th century Christian, there is hope for him yet, and I welcome the lecture, though he uses some plain language and gives some advice which I shall probably follow in time.

I meant no disrespect to the Synod. The Synod had a right to enjoin Presbyteries and sessions to guard their churches against dangerous men, and for that reason I voted for the paper. I merely wished to protest against what seemed to be the views of many of the speakers, that all conversions were spurious except those made under the preaching of constitutionally ordained men. In my experience of fourteen years as a pastor, I have found in my work and in that of others, as many spurious conversions as can be found in the work of many of these evanvelists. To me, personally, one of them has been a great blessing, though he is still unordained.

As my dear brother intimates, men may make fools of themselves by rising in these meetings, yet Paul tells us that God hath chosen the *foolish* things of the world to confound the wise. Some day my friend will read what he has written, and he will then borrow my sackcloth and ashes. As a literary critic he cannot be excelled—so in the language of which he is so fond, I would say: "*Ne sutor supra crepidam.*"

J. R. BRIDGES.

Salem, Va.

[For the N. C. Presbyterian.]

OUR DUTY TO THE COLORED PEOPLE.

We are slow in having our eyes opened to the fact that within a generation or two the negro will exert a far greater influence in politics and religion than he does at present. Hitherto he has been kept back for want of leaders of his own race capable of organizing and directing his efforts, but in the three decades since his emancipation such men have arisen, and their influence is far more general and powerful than many well informed white people are aware. As they now have schools, some of them too, of high grade, and as many of the negroes are availing themselves of the opportunities thus offered to secure a thorough education, the day is not far distant when there will be no lack of leaders. The colored leader will of course have every advantage in securing the ear of the negro, and certainly he will use his advantage for all it is worth. *These negro leaders will mould the thought of the entire race.* Nor is it the destiny of the negro alone that is at stake. They will hold the balance of power in Congress and in the Electoral College as soon as they have the intelligence to use their power to their best advantage, and parties and religious sects will bid high for their support, and the most corrupt elements in politics and the only religious sect that can aspire to controlling the government will be readiest to do the bidding. The danger to our religious liberties from this source is too great to be overlooked. But apart from this thought we can see that the presence of millions of people, of a race hostile to us, and united in their hostility, is fraught with danger to us, so soon as they are capable of thorough organization. And the greater their intellectual advancement, the greater the danger, unless they have the moral training that will subdue their hatred of the whites, and give them a higher view of the meaning of the eighth commandment. Our standard of morality, low enough already, will not be improved by the presence of a race with a standard much lower, with whom we shall soon have to compete in professions that they have not yet entered. The social obstacles that we feel it our duty to keep up will not enable us to escape the infection. Self preservation makes it necessary for us to make every reasonable effort for their religious improvement.

The writer has been reading for several months a religious newspaper, edited by two prominent negro divines, and having a large and rapidly growing circulation. Many of the articles are written in a style that would do credit to our own people, and are characterized by clearness, logic and vigor, but this only makes the danger from its large circulation more alarming. Two characteristic are are especially notable. One is an intense hatred of the white people. The other is an inclination to set aside the standard of morality that the white people would give them. As an instance of the first, and many others might be given—one writer says that Miss Wells was a fool for supposing that she could enlist the sympathy of the English in behalf of the murdered negroes in the South, because the English are white people, and of course would not regard the rights of the blacks. As an instance of the other, one of the editors says that while he does not claim to be proficient in Greek and Hebrew, he knows enough of these languages to know that many passages in the Bible are so mistranslated as to do the negroes great injustice, and suggests that the colored churches ought to select some of their own learned men to make a new version for their use. Does not this give cause for alarm? What a dangerous element the negro would be, when he had made a Bible for himself! The most intelligent protestant denomination in the world would not dare attempt such a thing.

Nearly all the younger negroes can read. In their zeal to give their children a secular education they deserve commendation; but if their hearts are not made strong against evil, the pernicious literature with which they will be furnished by misguided or interested parties will make this ability a curse rather than blessing, and a curse to others than themselves.

Just what is to be done to avert the threatened evil it may not be easy to tell. But *something* must be done, and we must try more earnestly than we have been trying to find out what that something is. They must have a better knowledge of the gospel and a higher stand of right, *and they must get it from the white people, if they get it at all.* The difficulties in the way of our reaching them with a purer gospel are greater than some people admit, *but they are not insurmountable.* If we do not give the negro the gospel, God will hold us to account in the day of judgment, and will visit our sin upon our children in the national ruin, of which the negro will be the occasion.

The writer spent several weeks last year in the States near the Great Lakes, and was frequently asked, "What are you Southern people doing for the elevation of the colored people?" He did not tell that the Southern Presbyterian Church was giving less than six cents a year per member for colored evangelization. He was ashamed of the truth. Ought we not all to be ashamed of it?

Had not this article outgrown its limits, some suggestions would be made as to how we could do more for the religious elevation of our colored neighbor, but suffice it to say at present that every dollar contributed for the support of Tuscaloosa Institute will help to prepare some worthy negro man for efficient work in the gospel ministry among the ignorant people of his own race.

W. R. COPPEDGE.

Graham, N. C., Nov. 14th, 1894.

FAYETTEVILLE PRESBYTERY.

The Presbytery of Fayetteville, in session in Greensboro during the meeting of Synod transacted the following business:

A Call Returned—A call from Dunn church for the pastoral services of Rev. A. M. Hassell was found out of order and returned to the church.

Licentiate Little Examined—Licentiate L. L. Little was examined with a view to his ordination and installation as pastor of Pee Dee and Ellerbe Springs churches and the examination was sustained.

A Commission—A commission, consisting of Rev. H. G. Hill, D. D., Rev. M. N. McIver and Rev. D. W. Fox and Elders P. A. Ledbetter and W. F. Robinson, was appointed to ordain and install Licentiate L. L. Little pastor of Pee Dee church, if the way be clear, at 11 a. m., Wednesday, December 5th, 1894.

A Committee—A committee, consisting of Rev. W. B. Arrowood, Rev. A. N. Ferguson, and Rev. J. W. Johnston and Elders A. F. Forbis and J. A. McDonald, was appointed to install Licentiate L. L. Little pastor of Ellerbe Springs church if the way be clear.

Time of Next Regular Meeting—Friday, at 8 p. m., after the third Sabbath in April, 1895, was chosen as the time for the next regular meeting.

P. R. LAW,
Stated Clerk.

THE CHURCH AT GREENVILLE.

DEAR BRETHREN:—Knowing that there can be no permanent growth where a congregation has no church home, the eight members of the Presbyterian church in Greenville determined last year to commence building. After going as far as their own moderate means would allow, assisted by Christian aid, by citizens of Greenville and friends elsewhere, we had to borrow $300 to continue the work far enough to use the building. This amount falls due December 15th, and must be paid. We are doing all we can, but we need help to meet the note and vindicate our church honor. Can you not, for the sake of our Master's cause, encourage us with a small amount, if no more, at least one dollar. This in behalf of our common Lord. As you worship in your comfortable church, remember us who are struggling to finish ours. Any amount for this cause will be thankfully received.

J. R. MOORE, Treasurer,
Greenville Presbyterian Church.

Greenville, Nov. 10th, 1894.

PEACE INSTITUTE.

The concert given at Peace, Tuesday evening, the 13th inst., was a brilliant addition to the long list of successful entertainments already given at that institution.

With the exception of the opening chorus, "The Belfry Tower," sung by fifty voices that had been carefully and thoroughly trained by the director, Mr. Gilmore W. Bryant, and the Ladies' Chorus, "Rest Thee on This Mossy Pillow," the entire program was given by the musical faculty of Peace.

Did not space forbid we would like to dwell upon the masterful manner in which Miss Frances Herbage manipulated the violin, and enchained the attention of the audience by her elocution; upon the vocal and instrumental solos of Mr. Darnall; the piano solo of Miss Bertha Knox; the vocal solo of Mrs. Bryant; and the brilliant duet by Mrs. Bryant and Mr. Darnall. No one, who was so fortunate as to be present at the concert, could help being impressed with the fact that the musical faculty of Peace are *Artistes* of the first order.

We are glad to note that, notwithstanding these days of financial depression, the numbers at Peace are steadily and wonderfully increasing.

Adjourned Meeting of Orange Presbytery.

An adjourned meeting of Orange Presbytery was held at Mebane, November 16th.

At his own request, Rev. R. E. C. Lawson was granted a letter of dismission to the Presbytery of Norfolk.

Licentiate H. C. Kegley, Principal of the Presbyterial High School at Mebane, was examined with a view to his ordination. All his examinations proved satisfactory. A sermon appropriate to the occasion was preached. He was solemnly set apart to the office of the sacred ministry by prayer and the laying on of the hands of the Presbytery. The pastoral relation was instituted between him and the Mebane church. Charges were delivered to pastor and people. On Sunday 18th inst., he was installed pastor of Bethlehem church by Rev. R. W. Culbertson. Rev. H. S. Bradshaw, is to be installed pastor of Little River church at an early date.

Our stay among the Mebane people was to us a delightful one. Rev. H. C. Kegley has already endeared himself to those among whom he lives and labors.

S. O. H., Clerk *pro tem.*

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Fourth Quarter.—Lesson IX.

Dec. 2.—Christ's Testimony to John.

(Luke vii. 24-35. Commit vss. 27, 28.)

Golden Text. "Behold I send my messenger before my face." Luke vii. 27.

I. THE STUDY OF THE LESSON.

First Step. For the order of events, see First Step of last lesson. This lesson should precede the last. The news of the Sermon on the Mount, of the Choosing of the Twelve, and of numerous miracles had reached John in prison. Yet there was no mighty advent, no sweeping revolution, no assumption of the reins of power, such as he had expected, and he finds it difficult to adjust his previous ideas of the kingdom to this quiet movement in the hearts and lives of simple peasants. So he sends messengers to ask: "Art thou he that should come, or look we for another?" The reply of Jesus gives the true signs of the kingdom, which—in a spiritual sense—are the tests of the kingdom always and everywhere. The miracles of our Lord were only the outward signs of the spiritual changes He came to work, so the test of the kingdom—the test of a true Church, and of God's Spirit in a Church are always these: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Read carefully vss. 16-28. John was in prison at Macherus in Perea. Jesus was apparently in or near Capernaum. See Matt. xi. 20-24, and note that it immediately follows the passage parallel to this lesson. The other cities were in the same neighborhood, but Capernaum is addressed as "Thou."

Second Step. Master the points of the lesson: The questions about John, hinting his stability and austerity, vss. 24, 25; the real answer, vs. 26; the O. T. prophecy, vs 27; the greatness of John and the superior advantage of the children of the kingdom, vs. 28: the effect of Jesus' testimony upon different classes—showing the value of John's work, vss. 29, 30; the childish attitude of that generation, vss. 31-34; differences of conduct justified by differences of work and mission, vs 35.

Third Step. Study with your helps points needing explanation:

Vs. 24. *What went ye out for to see:* So great an outpouring demanded a sufficient cause— an adequate alteration.

A reed. The right place to find them, but hardly a sufficient cause, The figure contains a hint of John's inflexible firmness in contrast to the reed bowing before the wind.

Vs. 25. *Clothed in soft raiment.* If this was their object they went to the wrong place—suggesting at the same time the contrast of John's austere habits and rough clothing.

Vs. 26. *More than a prophet.* Because he actually pointed out the Messiah. John's superior position was derived from his relation to the Christ. See the editor's sermon in N. C. PRESBYTERIAN, of Nov. 1st.

Vs. 27. *Of whom it is written.* In Mal. iii 1. This is our Lord's favorite prophecy with regard to John, compare Mark ix. 11-13 and Mal iv. 5; while John's own was Is. xl. 3. See Matt. iii. 1-3; John i. 23. Mark prefaces his account of John's ministry with both passages.

Before thy face. The O. T. passage has "before me." The change is significant, showing that Jesus does not hesitate to appropriate what in the O. T. is spoken of God, and that in a very true and important sense, Jesus is both sender and sent.

Vs. 28. *Least in the kingdom of God is greater than he.* Note 1. The kingdom of God here evidently refers to the kingdom as established on the earth—that is, the new dispensation, John's work was preparatory. He belonged to the old. He was the last of the O. T. prophets: the morning star passing away just before the dawn. 2. The least in the kingdom of God are greater than John, not in personal qualities, not in work and service, but in understanding of God's plan and in spiritual privileges. This was hardly true until after the resurrection, and especially after Pentecost.

Vss. 29, 30. We take these verses to be a remark of the evangelist showing the effect of the Lord's testimony to John upon the different classes who heard Him: The classes who believed John, believed Jesus. This is the necessary interpretation if we admit the words, *And the Lord said*, in vs. 31. The R. V. omits these words, which are not found in the oldest manuscripts. If that is correct these two verses *may be* a part of the Lord's discourse; in which case the meaning would be: The masses of the people and the publicans, in being baptized by John, admitted that God's testimony against their sins was just; while the Pharisees and lawyers, refusing this baptism, rejected God's counsel against themselves. This gives a very good sense, but the expression "baptism of John" in vs. 29 does not come in very naturally from the lips of one who had just named John.

??. There is no need to fix the reference of one party of children to John and Jesus, and the other to the people of that generation. Rather does it teach the general idea of dissatisfaction, unreasonableness, and censoriousness. They were not responsive to either type of messenger that God sent. The figure is based upon children ready to play either a marriage or a funeral while the others wouldn't play at either.

Vs. 33. *Neither eating bread nor drinking wine*—the customary food and drink of every day people.

He hath a devil. Very much as we say, "He's a crank," or "He's crazy."

Vs. 34. *Eating and drinking.* Not merely partaking of ordinary food, but doing it *with* people—that is socially, as at the wedding in Cana, or the feast that Matthew made (Mark ii. 15, 16) and others recorded.

Vs. 35. The verse means that there is a reason for both, that reasonable people understand. John came to preach the gospel of repentance, that the people might be prepared for their King. Fasting, austerity, abstemiousness were becoming such a mission. Jesus came to bring the blessings of the kingdom to those who did repent. So He illustrated the kindness and sympathy and fellowship that man was to show to man. See the lesson on the wedding at Cana.

Fourth Step. Write out a summary of the lesson embodying the results of your study.

Fifth Step. Study the topics of the lesson in the light of God's Word.

The Ministry of John.

Its purpose—to make ready a people prepared for the Lord, Luke i. 17, 76; Is. xl. 3; Mal. iii. 1.

The need of preparation,—His searching holliness, Mal. iii. 2; Matt. iii. 12.

The kind of preparation needed—cleansing from sin, Luke i. 77; Mark i. 4. Compare Ex. xix. 14.

The mode of cleansing—repentance in heart and life, Mark i. 4; Matt iii. 8; Luke iii. 11-14.

The outward sign of cleansing—Baptism with water, Mark. i. 5; Luke iii. 16. Compare Ps. li. 7; Ezek. xxxvi. 25, 26; John iii. 5.

Quallfications for his ministry—(a) his austere life, Mark i. 6; (b) his consuming zeal, Mal. iv. 5; 1 Kings xix. 14; Matt xvii. 10-13; (c) his fearlessness, Luke iii. 19.

Method of his ministry—preaching that the coming kingdom, Matt. iii. 12.

The above was given in the lesson on the Baptism of Jesus, when He first came into relation with John. There is fuller opportunity to study it now than in connection with that lesson which was so full of other matter, so we reproduce it.

Sixth Step. The main thing in life is to find out one's mission and fulfil it—fulfil it it spite of criticism and misunderstanding. The reader is again referred to the editor's sermon above cited.

II. TEACHING THE LESSON.

Draw out from the scholars all they know of the previous life of John the Baptist—the success of his ministry, his message, and his fidelity to duty; how this fidelity led to his imprisonment. Get them to give their impressions of the kind of movement he expected the Messiah to inaugurate, from such verses as Luke iii. 4-6, 16, 17; the discouragement he would feel in prison and his disappointment at no great revolution taking place. Might not he have thought of his own liberty being involved in such a revolution? Then have one read Jesus' answer to the messengers, and draw out what His conception of the kingdom was. Show how such a ministry really fulfilled the predictions of John—though the final judgment is yet to come, Matt. xxv. 31, etc. Then bring out the salient points of the lesson as above outlined, taking up so much of the Bible Reading as the time and capacity of your scholars allow.

Prize Questions.

ANSWERS TO QUESTIONS OF NOV. 8.

A variety of answers may be given to these questions. We quote from the answers given us.

113. David sparing Saul's life, 1 Sam. vii. 12; xxvi. 8, 9, (or) Elisha sparing and feeding the Syrians, 2 Kings vi. 22, 23, (or) Joseph loving his brethren, Gen. i. 15-21.
(Esau's love for Jacob is not so good an answer, because it was *capricious*—proceeding from impulse rather than from principle. So David's for Absolom was the natural affection of father and son, with something of weak favoritism in it.)

114. David's meekness under Shimei's cursing, 2 Sam. xvi. 5-13.

115. The servant maid of Naaman, 2 Kings v. 3. Evil Merodach's treatment of Jehoiachin, 2 Kings xxv. 27-30.
Rahab hiding the spies, Josh. ii. 1-21.
Esau's kindness to Jacob, Gen. xxxiii. 4.
Abraham's dealing with Lot, Gen. xiii. 8, 9; xiv. 13-16.
(Any of the incidents under 113 also may be given here, as love to enemies comes under the Golden Rule, though the Golden Rule applies not only to enemies, but to friends. It is the wider rule of the two.)

Correct answers have been received as follows:

Flora C. McNeill, 111a, 112a b* c.*
Chas. P. Russell, 108, 109, 110, 111a*b, 112a b c, 113, 114, 115.
Chas. E. McMillan, 113, 114, 115.
Mary McIntyre, 113, 114, 115.
Robbie McIntyre, 113, 114, 115.
Isabelle Robeson, 113, 114, 115.
Bettie Overcash, 113, 114, 115.
Willie Arrowood, 113, 114, 115.
Beatrice T. McEachern, 113, 114, 115.
Katie Monroe, 113, 115.
N. E. Monroe, 113, 115.
Miriam McFadyen, 113, 114, 115.

NEW QUESTIONS.

118. What O. T. prophet's return was expected by the Jews? Give the prophecy and fulfilment.

119. a. How did John resemble him in appearanee?
b. How did he resemble him in character?
c. How did he resemble him in work?

SECULAR NEWS.

NORTH CAROLINA.

The cotton factorias of Charlotte, are to run continuously, day and night, barring only Sunday hours, and will employ a double force of hands.

Miss Dora McLain, of Cheraw, S.C., was run over and killed by an electric car in Columbia, S. C., the 17th inst. She was only seventeen years of age, bright and attractive, and the youngest student at the Winthrop Normal College.

Raleigh is to have a complete incandescent system of illumination.

The Goldsboro Y. M. C. A., possesses a Bible printed in 1578. It was presented by Rev. Dr. Swindell. and is supposed to be the oldest Bible in North Carolina.

The barn of Dr. R. W. Ward, at Verona, Onslow county, near Jacksonville, was destroyed by fire on last Friday night. The fire was incendiary in origin, and this is the second time in a year that Dr. Ward has lost his barn from incendiary burning.

Maj. Wm. McKee, one of Charlotte's oldest citizens, died on the 15th inst., aged 81 years. He was a member of the Second Presbyterian church of Charlotte.

Chas. McNamee, Mr. Vanderbilt's representative at Biltmore, states that no mongoose will be imported, or placed on Mr. Vanderbilt's estate.

Mr. Chas. H. Brown, a lawyer of Kinston, was shot by Mr. Geo. W. Waters, of La-Grange township, on the 14th inst., and died the next day. The sympathy of the community is with Mr. Waters who, it is claimed, acted in self-defence. Mr. Waters is a deputy sheriff of Lenoir county.

Wilmington is to have a public High School. The board of education of New Hanover county has purchased the large lot on Market and Third Streets, with a frontage of ninety odd feet on Market Street. The price paid was $7,500 cash. The building is to be of brick and granite, and the style of architecture will be a counterpart of New Hanover's elegant court house on the opposite corner.

DOMESTIC.

St. Louis is to have the largest tobacco factory in the world. The building will cover twenty acres, and will cost $1,000,000. The plant will give employment to 3,000 workers.

Chancellor Andrew Allison, of the Davidson connty, (Tenn.,) Chancery court was shot and instantly killed in the court house, Nashville, Tenn., by the clerk and master of the same court, George K. Whitworth, who, immediately after despatching Chancellor Allison, turned his weapon on himself, inflicting a fatal wound. Whitworth claimed that Chancellor Allison owed him money.

A decision has been rendered by a St. Louis Justice of the Peace, which, if sustained by higher courts will knock out bookmaking and race tracks in many States. He decided that a loser at any gambling device may bring suit and recover the amount of his loss if it can be proven.

A fire, in Danville, Va., destroyed $28,000 worth of property.

At Syracuse, N. Y., on the 17th inst., Riardan, a pugilist, died from the effects of a blow received while sparring with Fitzsimmons.

Cook's gang of bandits continue to terrorize in the Indian Territory. A telegram, on the 17th, states that a fight took place between deputy marshals and the gang, in which Cherokee Bill was badly wounded and two other bandits were captured. A company of men has been organized in Muskogee, I. T., and will start for the scene of battle.

Three water spouts passed the water front at Jacksonville, Fla., in close succession on the 19th inst. They were immense columns of water, about a quarter of a mile apart, and traveling at the rate of twenty-five miles an hour. The water seethed, boiled and foamed, and spray was thrown high in the air.

Dr. James McCosh, the venerable ex-president of Princeton University, died at his home in Princeton at ten o'clock on the night of the 16th, aged 83 years. Dr. McCosh was born in Scotland, and educated at Glasgow and Edinburgh. He was president of Princeton University from 1866 to 1888, when he resigned the office. He was the author of various psychological and theological works, some of which are regarded as standards and used as text books.

FOREIGN.

A dispatch from Shanghai says that General Wei, one of the Chinese commanders at the battle of Ping Yang, has been beheaded for cowardice.

In celebration of the inauguration of the new President of Brazil, a decree, granting amnesty to rebels who lay down their arms, has been issued. Many are accepting it.

The entombment of the late Czar, Alexander III, took place last Monday, in the Cathedral of St. Peter and Paul at St. Petersburg, It was a most imposing ceremony.

LITTELL'S LIVING AGE for 1895. The success of this sterling periodical is owing to the fact that it enables one, with a small outlay of time and money, to keep pace with the best thought and literature of the day. Hence its importance to every American reader.

It has always stood at the head of its class, both in the quality and quantity of the reading furnished; and in fact it affords, of itself, so thorough and complete a compendium of what is of immediate interest or permanent value in the literary world as to render it an invaluable economizer of time, labor and money. In the multitude of periodicals of the present time—quarterlies, monthlies and weeklies—such a publication has become almost a necessity to every person or family desiring to keep well informed in the best literature of the day.

For 1895, an extraordinary offer is made to all new subscribers; and reduced clubbing rates with other periodicals are also given by which a subscriber may at remarkably small cost obtain the cream of both home and foreign literature. Those selecting their periodicals for the new year, would do well to examine the prospectus, In no other way that we know of can a subscriber be put in possession of the best which the current literature of the world affords, so cheaply or conveniently.

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NOTICE!

Mecklenburg Presbytery met as "called" on yesterday. The pastoral relations between Rev. Chalmers Moore and the Hopewell congregation was dissolved and Bro. Moore was appointed to labor as a "Supply" in "the Bryson City" field until the spring meeting of Presbytery in April 1895.

Yours fraternally,
E. NYE HUTCHISON,
Moderator.

Acknowledgement.

I have received from the friends of Rev. D. B. Black through Mr. Durham, of Rocky Point, and Mr. W. J. Boney, of Wallace, the sums of five, seventeen and twenty-five dollars and twenty-five cents, which is now on deposit, with the earnest hope that other amounts will be reported or sent at once, that as nearly as possible to one hundred dollars may be secured and the proposed monument erected at an early date. Will all friends please report what they have, or can certainly secure, for this fund.

Yours truly,
A. D. MCCLURE.

Fayetteville Presbytery.

Fayetteville Presbytery is hereby called to meet in Faytteville, N. C., at 11 a. m., Tuesday, November 27th, 1894, to dispose of a proposition to dissolve the pastoral relations existing between Rev. W. M. Eldridge and Carthage and Culdee churches and the relations of Stated Supply between him and Union and Cameron churches, and if these several relations are dissolved, to set him apart either for other work in the Presbytery or dismiss him to the Presbytery of North Alabama.

J. W. JOHNSTON,
Moderator.

November 15th, 1894.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

On November 1st, 1894, in the Presbyterian church at Huntersville, Mr. W. R. JORDAN, of Derita, N. C., and Miss NETTIE WEDDINGTON, of Huntersville, N. C., Rev. J. L. Williamson, officiating.

On November 14th, 1894, in Greensboro, on Wednesday evening, at the residence of Mrs. Bettie A. Cunningham, by Rev. J. Henry Smith, D. D., Col. WM. H. OSBORNE and Miss ELIZABETH CAROLINE CUNNINGHAM. All of Greensboro, N. C.

On 8th inst., near Antioch, at residence of Mr. W. H. McPhaul, the bride's father, by Rev. A. McQueen, Mr. J. A. HERRING, of Malboro, S. C., and Miss SALLIE M. McPHAUL, of Robeson county.

On October 11th, 1894, at the residence of the bride's father, Concord, N. C., by Rev. W. C. Alexander, Mr. GEO. L, FISHER and Miss SUSIE JOHNSON, both of Concord.

On November 13th, 1894, at the residence of Mrs. Sallie Moore, Concord, N. C., by Rev. W. C. Alexander, Mr. HIRAM T. WILLIAMS and Miss MARGARET M. ROBINSON, all of Concord.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

Near Sandford, N. C., at the home of his mother, Mrs. Mary A. McIver, Mr. WILBUR McIVER, her eldest living son, in his 24th year. He was a fine business man, of a bright, genial, sunny nature, and his friends were legion. He was a consistent member of Buffalo church and died in the faith. Our sympathies to the bereaved family.

PASTOR.

Mrs. ANNA BELLE LAW, entered into rest, on Thursday, Oct. 18th, 1894, at her home, in Mississippi. She was a member of the Presbyterian church of Hillsboro, N. C. In her death the husband mourns a devoted wife, the parents, a lovely daughter, and the church, an active, faithful worker We deeply feel her loss, and to the bereaved husband and kindred we extend sympathy, awaiting the everlasting reunion in the glorious resurrection at the last day.

TheInfant Son of Mr.Robert Blackwood was called from its parents' loving embrace to rest in Jesus' arms, on Sabbath, Nov. 11th, 1894, at the home of the father, near New Hope church, North Carolina.

The Good Shepherd is gathering the little lambs, and "folding them in His bosom."

On account of the meeting of the North Carolina Christian Association, at Raleigh, December 5th to 8th, the Seaboard Air Line will sell round trip tickets to that point at reduced rates over its lines in North Carolina. The rate from Wilmington is $6.55; from Maxton $5.45. Tickets will be on sale December 3rd to 6th inclusive, final limit December 10th.

WILMINGTON MARKET,

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SPIRITS TURPENTINE: Opened at 25½ cents—on Friday declined to 25 cents; Saturday sales at 25½; Tuesday 25 cents,

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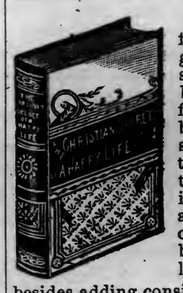
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FOR THE FAMILY.

MARY OF BETHANY.

Thou hallowed village on Mount Olive's height,
To which the Christ retired when day was o'er,
To spend in peaceful rest a quiet night,
Far from the noisy city's ceaseless roar,
And suage the sorrows which He calmly bore;
The home of Lazarus, and Martha true,
Where Mary also knelt, beloved of yore,
By One who all her inmost feelings knew,
A Friend in trouble, ever kind and true.

For Mary, she had chosen the good part,
And humbly sat and listened at His feet—
That which alone can satisfy the heart,
The one thing needful; she would meet
The Saviour on the way, and kindly greet.
Great was thy love, and fondly did'st thou cling
To Him, and in that higher love complete
The costly box of spikenard thou did'st bring
To anoint for burial thy beloved King.

Now poured the balm upon His aching head.
Which filled the house with richest odors rare;
Now bathed His feet with tears, in meekness shed,
And dried them with thy long dark raven hair;
O, what a world of loving faith was there.
"She hath done all she could," who could do more?
"She hath anointed Me with tender care;"
Tidings of this shall spread the wide world o'er
Where'er My name be heard from shore to shore.

W. S., in Belfast Witness.

Items for Lady Readers.

THE MARKHAM MEMORIAL ROOM.

Silently and lovingly the life-long friends of the late Dr. Markham are perpetuating in touching memorial the memory of the soldier-priest and philanthropist. Following close upon the placing of his picture in the Soldier's Home, comes another graceful tribute from the Markham Memorial Circle of King's Daughters of the Lafayette Presbyterian Church.

A room sacred to his memory and that of his wife has been furnished and endowed in the New Orleans Home for Incurables. The room is prettily furnished in blue and white, the favorite colors of the good old preacher and his wife. The furniture is all of neat oak, except the bed, which, according to hospital hygienic regulations, is of iron, daintily painted in white and gold. Just above the neat dresser, hangs a handsome portrait of Dr. Markham, presented to the circle by Mr. Clare. The room is occupied by a gentle invalid, Miss Addie Nicholls, whose mother in grateful memory of Dr. Markham, and the kindness of the home, has painted a lovely spray of forget-me-nots, which hangs just above the portal. From all parts of the city touching souvenirs are being sent to the circle as aids in its work of love; but perhaps the most touching is a pretty silk crazy-patchwork quilt, made during vacation by the little orphan girls of the Poydras Asylum, under the guidance of their teacher, Miss Thornton, who was a member of Dr. Markham s church. Ten busy little pairs of hands worked more faithfully than the others at the quilt—ten little children whom Dr. Markham had befriended in their hour of childhood desolation. These children have each worked their names as a souvenir of love in a patch of the quilt, and in the center is the name of Dr. Markham. The quilt was sent to the home this week for the purpose indicated, of helping to keep warm the invalids who shall occupy this memorial room. It is one of the most thoughtful pieces of work that has come to this department for many a day, and considering the source from which it came, it is all the more interesting.—*N. O. Picayune.*

Things Useful.

How to Treat Rough Ceilings.—When ceilings look rough and show a tendency to peel, go over them with a solution in the proportion of an ounce of alum to one quart of water. This will remove all superfluous lime and make the ceiling white.

Brown Bread.—Scald one cupful of Indian meal, add to this one pint of sweet milk and stir till the meal is well mixed, three-quarters of a cupful of molasses, one teaspoonful each of salt and soda, and Graham meal enough to make a batter that will pour with great difficulty. This makes one large loaf. Bake one hour and a half.

For a good chicken curry, cut up a pair of tender spring chickens into two-inch squares. Parboil them twenty minutes in just enough water to cover them. Take up the pieces of chicken, drain them, and dredge them with flour and lay them aside. Fry an onion and one clove of garlic in four tablespoonsful of butter, remove them and fry the chicken in it. Skim the parboil water, and strain it through a fine strainer in which half a cocoanut has been grated. Add this liquor to the chicken and one tablespoonful of the best curry powder, Stew the curry gently for half an hour, and add a tablesponful of fine cocoanut and serve hot.

This is one of the most delicious of confections, and this is the way to make it; Be sure the nuts are fresh and prepare a generous supply. You must have Brazil nuts, peanuts, hickory nuts and almonds, also some walnut meats. Chop them all, but not fine enough to make them oily. Strew them as thick as possible on a shallow tin pan that has been well greased with sweet butter; mix in with the meats some candied orange and lemon peel and a half dozen finely chopped stoned dates. Boil your syrup, made of two pounds of sugar and a cup of water, until a drop hardens in cold water. Add a table-spoonful of strained lemon juice and then pour over the nuts; mark into squares while soft and let it cool before taking from the pan.

"The Everlasting Arms."

One of the sweetest passages in the Bible is this one: "Underneath are the everlasting arms." It is not often preached from, because it is felt to be so much richer and more touching than anything we ministers can say about it. But what a vivid idea it gives of the divine support! The first idea of infancy is of resting in arms which maternal love never allows to become weary. Sick room experiences confirm the impression, when we have seen a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our Heavenly Father, the arms are felt, but not seen. The invisible secret support comes to the soul in its hours of weakness or trouble; for God knoweth our feebleness. He remembers that we are but dust.—*Dr. T. L. Cuyler.*

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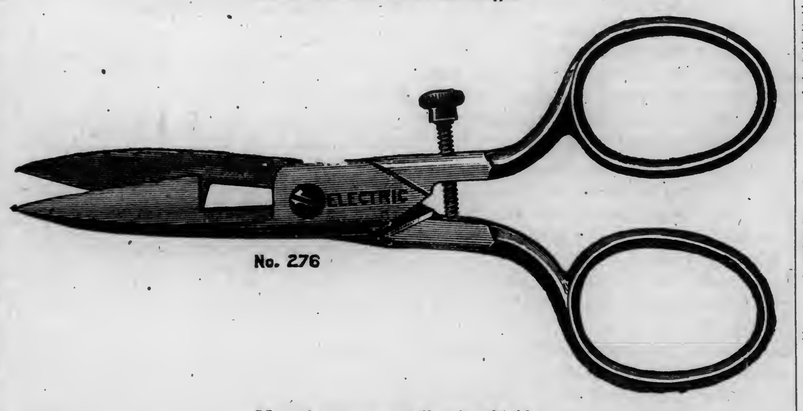
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Dated July 8, '94.	No. 23 Daily.	No. 35 Daily.		No. 41. Daily.
	A. M.	P. M.		A. M.
Lv Weldon.....	11 52	9 27	.....	
ArR Mount.....	1 02	10 20	.....	.....
	P. M.			
Ar Tarboro.....	2 40	.....	.....	.....
Le Tarboro.....	12 25	.....	.....	.....
	P. M.	P. M.		
LvR Mount.....	1 02	10 20	.....	.....
Lv Wilson.....	2 08	11 01	.....	6 00
Lv Selma.....	2 58	.....	.....	.....
Lv F'y'ville.. ...	4 35	12 51	.....	.....
ArFlorence.....	7 25	3 00	.....	.....
	No. 47 Daily.			
	P. M.			A. M.
Lv Wilson.....	2 18	.....	.....	6 35
LvGoldsboro.....	3 05	.....	.....	7 20
LvM'gnolia.....	4 16	.....	.....	8 20
Ar Wilm'tn.....	5 50	.....	.....	10 00

TRAINS GOING NORTH.

Dated July 8, '94.	No. 78 Daily.		No. 32 Daily	No. 40. Daily.
	A. M.		P. M.	
LvFlorence.....	7 30	.....	7 25	.....
Lv F'y'ville.....	10 25	.....	9 30	.....
Lv Selma.....	12 08	.....	.....	.....
Ar Wilson.....	1 00	.....	11 27	.....
	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn.....	9 00	.....	.....	7 00
LvM'gnolia.....	10 40	.....	.....	8 33
LvGoldsbo'.....	11 55	.....	.....	9 40
Ar Wilson.....	12 40	.....	.....	10 27
	No. 78 Daily.		No. 32. Daily.	
	P M		P. M.	P. M.
Lv Wilson.....	1 10	.....	11 27	10 32
ArR Mount.....	2 13	.....	12 05	11 15
Ar Tarboro.....	2 40	.....	.....	.....
Lv Tarboro.....	12 25	.....	.....	.....
LvR Mount.....	2 13	.....	12 05	.....
Ar Weldon.....	3 19	.....	12 58	.....
	P. M.	.....	A. M.	.....

†Daily except Monday. ‡Daily except Sunday.

Train on Nashville branch leaves Rocky Mount at 4 30 p m, arrives Nashville 5 05 p m, Spring Hope 5 30 p m. Returning leaves Spring Hope 8 00 a m, Nashville 8 35 a m, arrive Rocky Mount 9 15 a m, daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leave Weldon 3 40 p m, Halifax 4 00 p m, arrive Scotland Neck at 4 55 p m, Greenville 6 37 p m, Kinston 7 35 p m. Returning leaves Kinston 7 20 a m., Greenville 8 22 a m, arriving Halifax at 11 00 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a m, arrive Parmele 8 40 a m, Tarboro 9 50; returning leaves Tarboro 4 40 p m, Parmele 6 10 p m, arrives Washington 7 35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p. m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m, and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R.R leave Latta 6 50 p.m. arrive Dunbar 8 00 p m: Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily except Sunday, at 4 10 p m Returning leaves Clinton at 7 20 p m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina for Norolk daily and all points North via Norfolk. daily except Sunday.

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J. R. KENLY Gen'l Manager.
T. M. EMERSON, Traffic Manager.

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"FORBID THEM NOT."

BY JULIA GILL.

"The Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng Him,
With a touch of His finger, they say:
And now I shall carry the children,
Little Rachel and Samuel and John;
I shall carry the baby, Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled;
"Now who but a doting mother
Would think of a thing so wild?
If the children were tortured by demons,
Or dying of fever 'twere well;
Or had they the taint of the leper,
Like many in Israel—"

Nay do not hinder me, Nathan;
I feel such a burden of care;
If I carry it to the Master,
Perhaps I shall leave it there.
If He lay His hands on the children,
My heart will be lighter, I know,
For a blessing forever and ever
Will follow them as they go."

So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between:
'Mong the people who hung on his teaching,
Or waited His touch and His word,
Through the row of proud Pharisees, hastening,
She pressed to the feet of the Lord.

"Now why shouldst thou hinder the Master?"
Said Peter, "with children like these?
See'st not how, from morning 'till evening,
He teacheth and healeth disease?"
Then Christ said, "Forbid not the children,
Permit them to come unto Me!"
And He took in His arms little Esther,
And Rachel He sat on His knee.

And the heavy heart of the mother
Was lifted all earthcare above,
As He laid His hands on the brothers,
And blessed them with tenderest love:
As He said of the babes in His bosom,
"Of such is the kingdom of heaven;"
And strength for all duty and trial
That hour to her spirit was given.

Sally's Bad Remember.

Sally was sitting in the sunny window-seat in the nursery in the midst of her paper doll family. They were all at home—Mr. and Mrs. St. Clair, Rosamond, Clorinda, Floribel, and baby Roberta—and they were all clothed in fine new garments; every one but baby Roberta, who had outgrown her long dresses and must have something more suitable for her age. Sally was trying the effect of a full pink tissue-paper skirt against a sky-blue jacket. Would it be better to match Roberta's pink cheeks or her yellow hair? Her scissors were in her hand and a little wrinkle imbedded in her forehead; It was a very important question.

"Sally, Sally," spoke her mother, quietly from the other side of the room, where real baby Robert was being rocked to sleep for his noonday nap, "go downstairs and ask Mary for the little white blanket for baby's bed. Do you hear!" for Sally did not stir.

"Yes, mamma, in a minute."

"No! now. Come, Sally."

"Yes, mamma," said Sally, putting down the scissors and the pink tissue paper, and going off full speed toward the stairs.

"Do you know what I asked for, Sally?" called her mother softly; but Sally did not stop to listen. The wrinkle was still in her forehead, and her mind was full of pink and yellow skirts.

Down the first flight of stairs she ran as fast as her feet could carry her, then through the hall. At the second flight she paused. The broad banister looked so inviting; it would take only a minute to slide the whole length of that. As soon as she caught her breath she stopped; then she began to think, "I wonder why mamma sent me down stairs. What did she want me to get?" Very slowly, she walked toward the third flight, "O dear, what does mamma want? Why didn't she ring for Mary to come upstairs? It tires me so to go down all these stairs. I think I had better try to remember." So Sally sat down at the head of the lower stairs and thought. She was a sensible little girl, and her good sense told her it would be better to go up to the nursery and ask her mother again what she was sent to get from the kitchen. But no, she did not like to do that; only yesterday she had to go back twice to find out what she had been told to do, and then she brought home a spool of green silk instead of the black that the dressmaker needed. And the day before that she had put three letters in the lamp-post box, without any stamps on them. There was always something she did not remember, and her mother said it must be stopped. Sally must be made to pay attention, and the only way would be to punish her the very next time it happened.

"Well I believe I'll go on," said Sally to herself; "perhaps Mary knows what mamma wants; she ought to."

But Mary couldn't tell. "Perhaps it's the baby's dinner your mother wants," she suggested.

"Perhaps it is; anyway, I'll take it."

A sober little girl carried the tray carefully up the long stairs, and stood doubtfully at her mother's side. Baby Robert was fast asleep.

"How long you have been, Sally. Where's the blanket?" asked her mother, looking at her in surprise.

"I didn't remember just what you wanted, mamma, but I'll get it right away."

Baby Robert was soon tucked up in the soft blanket and laid in his crib. Sally returned to the St. Clair family in the window seat. Mamma came there, too.

"Sally," she asked, "do you know what I told you I must do the very next time?"

"Yes," said Sally, "Oh dear, I've got such a bad remember."

"It isn't your memory that is so bad, little girl. It is that you are so heedless that you do not give attention to what is asked of you, or else that you are so taken up with your own affairs that you cannot think of any one else's."

"O, no!" exclaimed Sally; "that would be selfish. I don't mean to be selfish."

"I am sure I would not have my little daughter always thinking of herself and of no one else," said mamma; "but now what shall the punishment be to help you remember?"

Mamma had discovered that an excellent way to correct Sally's faults was at times to let the child inflict her own punishments. They were never severe, but they always touched a sensitive place.

Sally meditated for a few minutes now. "I think, mamma, if you would make me put a purple skirt on Roberta St. Clair with her blue waist, I couldn't possible ever forget again."

"Very well, Sally; and suppose you fasten Roberta to the mirror over your dressing table and let her stay there until I tell you to take her down."

For almost two months, Roberta St. Clair hung suspended over the dressing table, with pink cheeks, yellow hair, purple skirt and blue jacket. It was a great trial to Sally to see her clothed in such a striking combination of colors. No one at the kindergarten had ever put colors together like that, and often when there were visitors, Sally was called upon to acknowledge that she was the planner and maker of the remarkable costume.

But it did help her memory, and she was never more happy than one morning when her mother said to her: "Take Roberta down, child, and make her a pink gown. You have not been sent back on an errand once in twelve whole days. You are getting to be a trustworthy little messenger, and you are a real comfort to papa and me."—*The Evangelist.*

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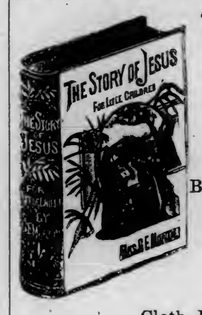
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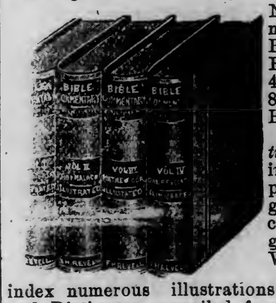
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CONDENSED SCHEDULE.
IN EFFECT Nov. 21st, 1894.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	6.40a.m
Arrive Fayetteville	9.50 "
Leave Fayetteville	10.10 "
Leave Fayetteville Junction	10.13 "
Leave Sanford	11.34 "
Leave Climax	1.34p.m
Arrive Greensboro	2.05 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	6.45a.m
LeaveMaxton	7.52 "
Leave Red Springs	8.30 "
Leave Hope Mills	9.26 "
Arrive Fayetteville	9 50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.46p.m.
Leave Hope Mills	5.10 "
Leave Red Springs	6.02 "
Leave Maxton	6 38 "
Arrive Bennettsville	7.50 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

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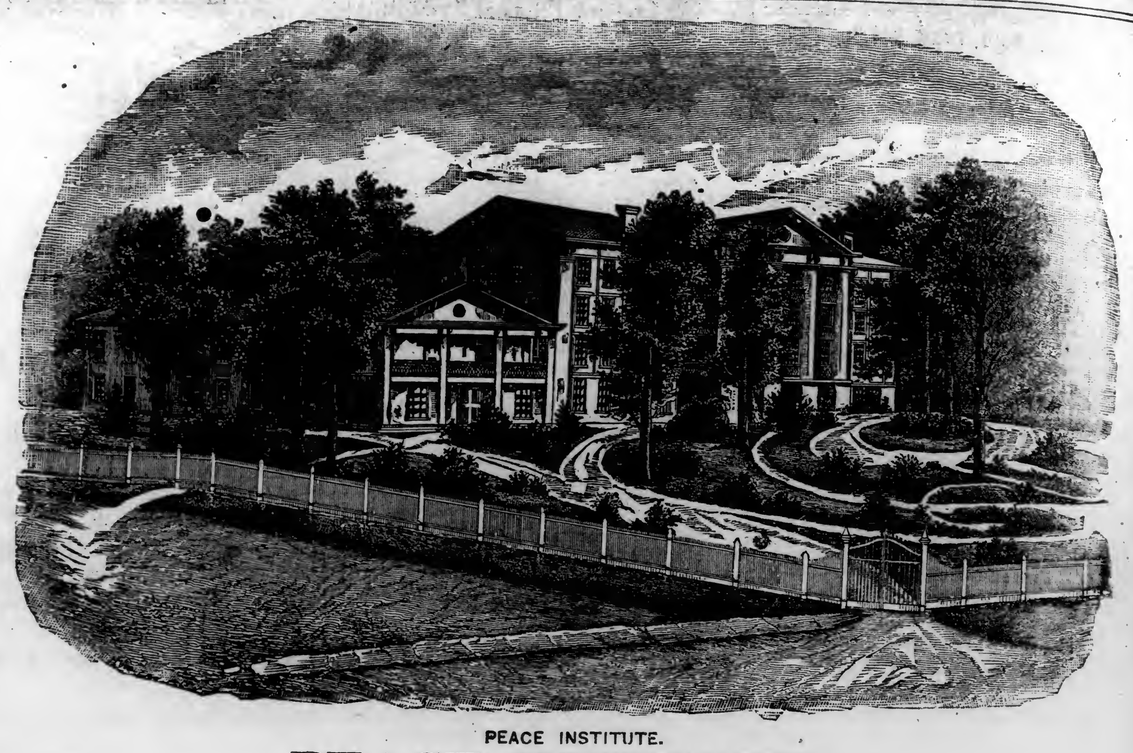
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Dated Nov. 18 1894.	No. 55	No. 51	
	P. M.		
Leave Wilmington	*3 30		
Leave Marion	6 21		
Arrive Florence	7 10		
	P. M.	A. M.	
Leave Florence	*7 25	* 3 15	
Arrive Sumter	8 36	4 21	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 38	*9 58	
Arrive Columbia	10 00	11 10	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 48 a. m., Manning 9 25 a. m

TRAINS GOING NORTH.

	No. 56	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 53	5 43	
		No. 50	
	A. M.	P. M.	
Leave Sumter	5 55	* 5 47	
Arrive Florence	7 10	6 55	
	A M.		
Leave Florence	*7 35		
Leave Marion	8 16		
Arrive Wilmington	11 00		

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 28 p. m., Lanes 7 06 p. m., Charleston 8 40 p. m.

Trains on Sonth and North Carolina R. R., leave Atkins 9.40 a. m., and 6.30 p. m., arriving Lucknow 11.10 a. m., and 8.00 p. m. Returning leave Lucknow 6.45 a. m., and 4.20 p. m., arriving Atkins 8.15 a. m., and 5.50 p. m. Daily except Sunday.

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THURSDAY, NOV. 29, '94.

Rev. Jas. M. Rawlings, D. D., Editor.
John McLaurin, Business Manager.

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THANKSGIVING DAY.

By the proclamation of the President of the United States, and of the Governor of our State, Thursday, the 29th of November, is appointed a day of public thanksgiving and praise. The custom of observing an annual Thanksgiving is of comparatively recent origin. From the first settlement of the colonies, special Thanksgiving Days were proclaimed in New England and New York, in recognition of special mercies. And the Dutch governors of the colony of New York, for a number of years, called the people together for an annual Thanksgiving. A call for a national Thanksgiving was issued by Washington in 1796, "in recognition of the prosperous condition of our affairs," in which he urged the people to "beseech the kind author of these blessings to teach us rightly to estimate their immense value, and to preserve us from the arrogance of prosperity." After this, not until 1863, did any President again issue a call to the whole country to give thanks unto God. Then President Lincoln issued a proclamation, in which he expresses these admirable sentiments: "I recommend to the people of the United States that while offering up ascriptions justly due to God for singular deliverances, and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to his tender care all those who have become widows, orphans, mourners, or sufferers, in the lamentable civil strife in which we are unavoidably engaged." Since that time, every President has appointed the last Thursday of November for national Thanksgiving, and the Governors (most of them) have followed with a proclamation for their respective States; until now it is recognized as an established custom of our land.

In the Southern States, this national Thanksgiving has received mere grudging observance than in other parts of our country for several reasons. Firstly, and chiefly, the general observance of Christmas as the time for annual rejoicing and family reunions was too deeply rooted in the affections and habits of the people, for Thanksgiving Day to attain the position among them, which it held in New England. Then, in the second place, jealousy of any connection between the Government and religion, led some to disapprove of the custom. For this reason, Governor Wise, of Virginia, publicly declined to issue a thanksgiving proclamation, when requested to do so; and only a few years ago, I heard an able Presbyterian minister argue that if the President had the right to call Christians together for worship, he had the same right to forbid their assembling. (It is noticeable, however, that the President does not arrogate to himself the authority to command in this matter, but merely *recommends* to the churches.)

But in spite of these draw-backs the observance of Thanksgiving Day has steadily made its way even in the Southern States, and has won a place in the hearts of the people.

EDITORIAL PARAGRAPHS.

The humility and reverence which characterize the proclamations of Washington and Lincoln do not find expression in all the orations and sermons of Thanksgiving orators. On the contrary, there is manifest tendency to make the day a day of *national boasting*. Judging from the notices in the papers, many preachers speak of politics, education and material prosperity, and, instead of glorifying God, take occasion to magnify the great American people. This, of course, is very wrong, for saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord, which exercise loving kindness and judgment and righteousness in the world."

"The Lord reigneth; let the earth rejoice." The prevalence of sin and sorrow, the sickening cruelties, the harrowing calamities, that abound in the world, naturally suggest the need of some ruler, wise and powerful and good, who would take the sceptre into his hands, and govern all things according to a wise and holy purpose. This is the very truth which is recognized in the observance of Thanksgiving Day and hence it is that the poor and needy can rejoice equally with the rich and prosperous, and the day is to be observed regardless of calamity or prosperity. Saith the prophet Habakkuk, "Though the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation." Let us also lift our thoughts above political and material prosperity, and worship the Lord for his forbearance and love—

"For Thy providence, that governs,
Through Thine empire's wide domain,
Wings an angel, guides a sparrow,
Blessed be Thy gentle reign."

Church Schools. Rev. W. H. L. McLaurin of the Methodist Church, bears the following testimony of the efficiency of our schools in Mitchell county.

The Presbyterians, realizing the great importance of educating a people to make them loyal and useful, have established schools in two or three places in this county, and employed competent teachers (of course Presbyterians,) to instruct and mould the character of the children; so that their usefulness in Church and State might be made of effect wherever they go. And as a result of such schools, they are gaining ground rapidly in those communities where their influence is most felt.

At Spruce Pine their membership has increased 30 or 40 odd this year. They now number 70 or more at this place, and with the influence brought to bear, I don't see why they should not continue to multiply. And there is no use cavilling about it, the schools are the motive power in the work. The people appreciate the efforts of the Presbyterians to lift them out of ignorance, and as naturally lean that way, as the sunflower to the sun. Other reasons, too, are brought to bear upon their minds. Such as a free Gospel, appreciation of the school, and the dilapidated condition of "our own house of worship" in the same vicinity.—*N. C. Advocate.*

The report of Rev. R. P. Pell, Synod's Evangelist, gives interesting information on this same subject. It is on the fourth page: read it.

Thanksgiving Foot-ball. The usual foot-ball game between Princeton and Yale on Thanksgiving Day having been abandoned this year, an effort has been by the managers of the field in New York city to arrange a game between the Lafayette College and Brown University teams. The students at Lafayette were inclined to play such a game, and strong outside pressure was brought to bear on the Faculty to secure permission to do so. The Faculty, however, declined to grant such permission, and President Warfield, at a public meeting, explained the reason for this refusal on the following grounds:

"Thanksgiving Day having been set apart by the civil authorities as a day for the public recognition of the goodness of God to our country, and having for many years been consecrated to this purpose, and as a family festival, it is highly improper that a college founded for the education of youth in the principles of good morals and good citizenship, as well as sound learning and loyalty to the truth of God, should do anything to lower the traditions or undermine the public regard for such a day."

Thanksgiving Day is already appropriated for foot-ball. The University of Virginia and the University of North Carolina are to play a game at that time in Richmond; and the newspapers predict that there will be the largest crowd to witness the game, that has ever assembled for such purpose in the South. Here in Wilmington there is to be a game between "the Brownies," a local team, and the A. and M. College; and all over the country the holiday will be employed in like manner.

The writer loves to witness a game of foot-ball, when played in a gentlemanly manner, but does not expect to go to the game played here, because the civil authorities have requested us to set apart the day for the public recognition of the goodness of God, and both piety and patriotism prompt him to comply. Christmas day has been perverted to a season of special frivolity and dissipation; shall Thanksgiving be given over to sport?

Dr. Shepperson and the pulpit Rug. Dr. T. W. Hooper writes us that the account given in our "Reminiscenses of Dr. Shepperson" was an exagerated description of what occurred in his presence, in the pulpit at Liberty, Va., "Dr. S.," writes he, had a peculiar way of hunting for and losing again his pocket handkerchief while he was preaching; putting it in the Bible, or on the Bible, or under the Bible, or back in some of his numerous pockets, as the notion might strike him. He thought it had fallen to the floor, and stooped down and caught the corner of the rug, but immediately let it drop. That was all." We think it probable, though by no means certain, that the narrative of his wiping his face with the piece of carpet grew out of this. What we published was given as an illustration of the many amusing stories told of his gaucheries in the pulpit and while we gave the name of the narrator from whom we heard it, we did not vouch for the accuracy of the statement.

If our reminiscences did not reveal the rare sweetness and holiness and wisdom of this dear brother, as well as his awkwardness of manner—we have failed sadly of our purpose.

There never was found in any age of the world either philosopher, or sect, or law, or discipline, whichdid so highly exalt the public good as the Christian faith.—*Lord Bacon.*

INK SPOTS.

That is a very striking passage in Lucretius, where arguing that all nature shall one day collapse into ruin. He says:

"The gate of death therefore, is not closed to the heaven, or to the sun, or to the earth, or to the deep waters of the sea, but stands open, *and looks backs for them with a mighty and huge abyss.*" Perhaps some one would prefer to see the original:

Haud igitur leti praeclusa est janua coelo, nec soli, terraeque, neque altis aequoris undis; sed patet immane, et vasto res pectat hiatu.

* * *

Old Dr. Johnson in one of the Idlers takes the contemplation of such a final catastrophe in a very philosophical manner. He writes: Many philosophers imagine that the elements may be in time exhausted, that the sun by shining long, will effuse all its light, and by continued waste of aqueous particles, the whole earth will at length become a sandy desert. I would not advise my readers to disturb themselves how they shall live without light and water. For the days of universal thirst and perpetual darkness are at a great distance. *The ocean and the sun will last our time, and we may leave posterity to shift for themselves."*

* * *

Howell reports Emerson as saying when Edgar Poe was mentioned, "Oh, the 'jingling man.'" Poe was by no means merely a man of jingle, and Emerson's own poetry would in finish, form, rhythm, music, have been much improved if he had paid more attention to that same jingle, for music, melody, harmony, must characterise all really good poetry. Take away its rhythmical clothing from poetry, and the queen's purple robes are gone, and with them, much of her grace and majesty.

Poe's range in poetry was narrow, but in his sphere he was original and a master. He stands alone in our literature, both in his poetry and prose writing. "It seems indeed a tragedy that a man so ideal, so unfit for contact with ugliness, dullness, brutality, should have come to eat husks with the swine, and die the death of the drunkard in the refuge which society offers to the most forlorn and hopeless of castaways." It is the old warning; only he who putteth his trust in the Lord is safe.

* * *

Some people's fondness for controversy is well set forth in the words in which Catharine Glover in "Fair Maid of Perth," rebukes Harry Smith for his love of fighting;

"He sees no brawl but he must strike into the midst of it. Has he friends, he fights with them for love and honor; has he enemies, he fights with them for hatred and revenge—and those who are neither friends nor foes, he fights, because they are on this or that side of a river. His days are days of battle, and doubtless he acts them over again in his dreams."

* * *

Dr. Franklin adopted as a rule something just the reverse of this: "I made it a rule to forbear all direct contradiction to the sentiments of others, and all positive assertion of my own. I denied myself the use of such expressions as *certainly, undoubtedly,* and adopted instead of them, I apprehend or I imagine a thing to be so and so. If it appears to me so at present when others asserted something that I thought an error, I denied myself the pleasure of contradicting him abruptly; I observed that in certain cases his opinion might be true, but in the present case, there appeared to me some difference. I soon found the advantage of this change in my manners; conversation went on much more pleasantly. The modest way in which I proposed my opinions, procured them a readier reception. I had less mortification when I was found in the wrong, and I more easily prevailed with others to give up their mistakes and join with me when I was in the right.

* * *

An active, enlightened scrupulous conscience is a great blessing, but a morbid, self-torturing one, a great curse. It is well enough to have eyes to see if a bug or fly is in the water we are about to drink, but it is not nice therefore to subject it to the microscope, if we would drink it with comfort. Those familiar with the "Life and Letters" of Frederick Robertson will understand me, when I say the trouble with him was, that he thought he had not acted *fairly* with himself until he *took off his skin,* a process which no amount of fair dealing with ourselves requires us to do. I have sometimes thought he was guilty of affectation and did know it. Unconsciously, he *posed as a martyr,* "strange to say of so strong a nature," (and brave one also), "he wanted *robustness.*" "He fed upon His feelings," and they were noble feelings mostly, but woe to the man who makes his *subjective feelings* his guide and not *objective truth.* Like all men, that ever I have known, who make a great *a-do* about *truth,* and following her in spite of Church and creeds, he was explaining away the plain truths of the Bible and making them square to those *feelings* which he took for his guide as truth.

* * *

Says Old Boston, "God made man upright, his Creator set him up, but he threw himself *down.* Free grace will *fix* those, whom freewill shook down into a gulf of misery. Men will rather climb for forbidden fruit, than gather what is shaken off the tree of good providence to them. The sons of God married the daughters of men, and their *marriage with them,* occasioned their *divorce from God.*

* * *

An old writer has said, "He who will learn of none but himself, is sure to have a fool for his teacher." There is not a man we meet, but is not wiser in something than we are, however wise or learned we may be. As some people call that, "Society," which they associate with, so some think that only is *knowledge* which *they* know. When Demetrius had conquered a city, he sent to inquire of the Philosopher Stilpo if any soldiers had robbed him, he replied, no; his soldiers had no desire to *steal knowledge.*

* * *

How religion in the soul changes a man's views as to the value of earthly knowledge. An astronomer, who once lived in his astronomy, made that science his delight, with no thought of the God who made the heavens, became a Christian, when asked about the science once idolized; he replied, "I am *now* bound for Heaven, and I *take the stars in my way.*"

* * *

Some people's religion is like their shoes. They put a "*shine*" on it only for Sunday.

* * *

A hearty *amen,* is the only *earnest* part of some men's prayers; it brings them to the end.

* * *

"There was an old castle in Germany with two towers that stood far apart between which an old baron stretched large wires making a huge aeolian harp. The summer breezes played through them, but there was no music, common air not having power to make them vibrate. But when there came along great tempest winds, and the heavens were black, then these winds swept the wires, and they poured out sublime melodies. So there are chords in the human soul which do not vibrate under ordinary influences—but when great tempest of afflictions which God sends upon the soul strike these cords, they send forth rich music."

E. H. H.

Farmville, Va.

The Presbyterian.

THANKFULNESS.

My God, I thank Thee, who hast made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are here
Noble and right!

I thank Thee, too, that Thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot of earth
Some love is found.

I thank Thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours;
That thorns remain;
So that earth's bliss may be our guide,
And not our chain.

For Thou, who knowest, Lord, how soon
Our weak heart clings,
Hast given us joys, tender and true,
Yet all with wings;
So that we see, gleaming on high,
Diviner things.

I thank Thee, Lord, that Thou hast kept
The best in store;
We have enough, yet not too much
To long for more;
A yearning for a deeper, peace,
Not known before.

I thank Thee, Lord, that here our souls
Though amply blest,
Can never find, although they seek
A perfect rest,
Nor ever shall, until they lean
On Jesus' breast.

—*A. A. Proctor.*

OUR TRAINING SCHOOL.

BY MISS ELLEN EMERSON.

The establishment of the Assembly's Home and School in Fredericksburg, Va., having for its first object the education of the children of deceased ministers, and of missionaries, both Home and Foreign, in active service, has afforded the opportunity to unite in its advantages, a Training School for workers preparing to labor in the home fields, or in foreign lands. The great need in our Church of such an institution, must be obvious to all who have considered the subject. It had been the hope and expectation of Mr. Saunders and Dr. Sampson, that this Training School could have been in full operation this year. But the extra labor required in the more thorough organization of the Fredericksburg Collegiate Institute, and in meeting the demands of so large an increase in the number of students—now over two hundred—has made it necessary to postpone the complete development of the Training School. This letter is written, however, to call attention to the special facilities which already exist, and will be increased, for such a school here, hoping that our Christian people will take hold of it and place it upon an independent and permanent basis; so that its benefits could be enjoyed by many who have need of them, by providing the means for scholarships, to defray the expenses of board for a few students, as well as for special lecturships on a few subjects.

Early in the summer, just past, when I had about completed preparations for returning to my work in China, I received a letter from our Secretary of Foreign Missions asking me to postpone my return in China, and go to Fredericksburg, at Mr. Saunders request, to assist in developing the contemplated Missionary Training School. When I came, the last of September, I found Mrs. Randolph here, ready to engage in this work and anxious to see a beginning made as soon as possible, with Mr. Saunders and Dr. Sampson to whom the conception of this school came almost simultaneously, through the leading, we believe, of the Holy Spirit. These gentlemen, as well as Mrs. Randolph, have experience in Foreign Mission service to offer the Training School.

Mr. Saunders did not over estimate the advantages of locating this school here, close to the Assembly's School, for all the departments of that Institution are free to the students of the Training School, many of which are very desirable for them, especially Physical Culture; Physiology; Vocal Training, both for speaking and singing; Organ Music; Bible Study—and as a part of this—Greek. In addition to these, there will be special courses for the Training School in Church History; Evidences of Christianity; History of Missions, with special study of the present condition and requiremets of the great Mission fields; and kindred subjects. Arrangements have also been made for a course of Medical Lectures, something like the "Emergency Lectures," now a feature of some of the leading schools of this country, but covering a wider field, and including hygiene, preparation of food for the sick, etc. We are also prepared to give training in domestic duties. Since the great object of this school is to thoroughly ground the students in a knowledge of God's Word, to train them in a skillful use of it, and above all to develop high spirituality and consecration in their own souls, much time will be given to Bible Study under different instructors and by various methods. Yet with all these facilities at hand, and valuable as such a Training School would be for young women who wish to make special preparation for Christian work, we can only invite a small number to come at once, because our room is limited—we do so greatly need a house suitable for this purpose. And we cannot offer free board to any, because we have not as yet, one dollar of endowment. But we can offer them the advantages mentioned, free, and board at the lowest rate that will cover actual cost. It would be advisable for any who wish to attend this session to enter not later than the first of January. Mrs. A. E. Randolph or Miss Emerson will be happy to correspond with, and give any further information to any who may wish to make inquiries with a view to attending the Training School.

Fredericksburg, Va.

REPORT OF SYNOD'S COMMITTEE OF CHURCH AND CHRISTIAN EDUCATION.

Synod's Committee of Church and Christian Education beg leave to submit our annual report. We wish to notice:

1. *Davidson College.* The last year was the most successful in the history of the college. The new year has opened with an increase. There are present one hundred and fifty-five students. Forty-four are candidates for the ministry, and all but sixteen are church members. There is a great need of increased endowments.

2. *Preparatory Schools.* The Mebane High School, under the care of Orange Presbytery is doing a good work and deserves a hearty support. Several new schools have been started in country congregations under church control, and some new and commodious houses built. The number of schools under Presbyterian control, without ecclesiastical connection is also on the increase; and all these schools are more and more prosperous and efficient in giving a good preparation for college.

3. *Mission Schools.* There is an increasing purpose and effort to use the school as one arm of mission work, both in the towns and cities and in the more destitute fields. Rev. R. P. Pell in the mountains reports three schools with two hundred and seventy-five pupils and seven teachers and great usefulness in building up the Church. Rev. C. Miller has just founded two schools in his field, having build two houses, and there is a promising outlook. The efforts of the churches to educate the communities growing up around our mills and factories is worthy of all praise.

4. *Female Education.* There is much to deplore in the present provision for the higher education of our girls. Peace Institute in Raleigh is doing most excellent work and is fairly successful. There are local schools in a few places as Charlotte and Lenoir. The Female College at Statesville has recently closed by reason of the failing health of the prinpal. It is a pleasure, however, to note that Fayetteville, Mecklenburg and Concord Presbyteries are all making tentative efforts to restore female education to its rightful place. We trust that the Church is awakening to a sense of her great responsibility in this matter.

5. Collections for Church and Christian Education. We submit herewith a statement of the collections and disbursements for this cause.

From this it appears that forty-two churches have contributed to this cause $260.28 during the year, net $248.43 which your committee has disbursed as follows:

Mebane High School, $43.61; C. Miller's schools, $34.14; R. P. Pell's schools, $34.14; Davidson College, $134.54.

Besides these collections special contributions are reported through Synod's Committee:

Rev. R. P. Pell's schools, $300; Mebane High School, $66.23; Davidson College, 195. Total, $561. 23.

This makes the whole amount reported through this committee, $821.51.

This makes no mention of moneys expended for local interests, which is evideutly a much larger amount.

Your committee also would urge upon the churches through the Synod the increasing importance of this cause, and would ask you to authorize us again to address a circular letter to all our churches so as to awaken increased interest in all the departments of education, giving special emphasis to female education.

We would also recommend the Synod to endeavor to raise for this cause the coming year the sum of $1,500 and that the same be apportioned to the Presbyteries as follows: "Orange, $250; Concord, $300; Fayetteville, $300, Wilmington, $200; Mecklenburg, $350, Albemarle, $100.

Respectfully submitted,
J. B. SHEARER,
Agent and Chairman.

Oct. 24th, 1894.

Jacob's Sermon.

"Had a good sermon, Jacob?" my wife asked me last night when I came home from church.

"Complete, Rachael," said I.

Rachael was poorly, and could not go to meeting much, so she always wanted me to tell her about the sermon and the singing of the people.

"Good singing, Jacob?"

"I'm sure I couldn't tell you."

"Many people out to-day?"

"I don't know."

"Why, Jacob, what's the matter? What are you thinking about?"

"The sermon."

"What was the text?"

"I don't think there was any, didn't hear it."

"I declare, Jacob, I do believe you slept all the time."

"Indeed I didn't; I never was so wide awake."

"What was the subject, then?"

"As near as I can remember, it was me."

"You, Jacob Gay?"

"Yes, ma'am. You think it a poor subject. I'm sure I thought so, too."

"Who preached? Our minister?"

"No, he didn't preach—not to me, at any rate. 'Twas a woman—a young woman, too."

"Why, Mr. Gay, you don't mean it, surely. Those woman's-rights folks haven't got into our pulpit?"

"Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the postoffice, Mrs. Hyde's nice? She and I were the first ones at the meeting, and we sat by the stove warming. I have seen her a great deal in the postoffice and at her aunt's, when I was there at work. She is a pleasant spoken, and a nice pretty girl. We were talking about the meetings. You know there is quite a reformation going on. She was speaking of this one and that one who was converted. There was quite a silence, and then she said sort of low and trembling in her voice, and a pink blush on her cheek, and tears just a-starting, 'Oh, Mr. Gay, some of us were saying at the prayer-meeting last night that we did so want you to become a Christian.'

"Her cheeks flushed redder, and the tears fell. I knew she felt it, and it was a cross to say it. I never was so taken back in all my life.

"'Why, bless your soul,' I said, 'my child, I have been a member of the Church for forty years.'

"My tears came then, and I guess my cheeks would have been redder than hers, if they wasn't so tanned."

"'Do excuse me, Mr. Gay,' she said. 'Excuse me for hurting your feelings, but I didn't know you were a Christian.'"—*The Standard.*

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Sensational Preaching.

BY REV. D. J. BURRELL, D. D.

(We published last week the first part of this article which dealt with *pulpit buffoonery;* the remaining part which we publish below is also worthy of consideration. Ed.)

A second-class of sensationalists are those who seek for popularity by standing half way out of their pulpits and setting forth doctrines which are disavowed by the churches to which they have sworn faithful service and loyalty. For instance, a Baptist clergyman, who might otherwise remain in modest obscurity, may force himself into notice by denying the necessity of immersion as the only lawful mode of baptism; or a member of an evangelical communion may do the same by holding up orthodoxy to ridicule, and espousing the creed of advanced "liberalism." The world is only too happy to lend its countenance to anything that savors of heterodoxy; it abhors the "old landmarks;" its best loved hero is a heretic. Yet there is no real heroism in the violation of a solemn trust. Is there? To a gentleman, (not to say a Christian), who found himself an authorized teacher in a society whose characteristic dogmas he rejected and despised, it would naturally occur that he might better abandon his sacred trust than thus abuse it. Yet if he chooses to remain, assuming towards his brethren an air of injured innocence, and before the world maintaining an attitude as of William Tell, persecuted for refusing to kneel at Gesler's bidding, he may count on the popular heart. But he wins it at the expense of a good conscience. He is not an honest man.

A third form of sensationalism is that which seeks to captivate the multitude by covering up whatever may be distasteful in the Gospel, and presenting only such negative shades of truth as are likely to commend themselves to the natural heart. So long as the world says "Prophesy unto us smooth things," there will be no dearth of churches, where every thought of justice and retribution is kept in the background to make room for sentimental platitudes; where "smooth things" are prophesied in most elegant and meaningless phrases, and where watchmen, set upon the walls to cry aloud and show the people their sins, cry nothing but "Peace! Peace!" to souls that are standing on the brink of spiritual and eternal death. The Gospel thus presented has lost its power to save, and he who preaches it is no better than a charlatan—for he seeks his own advantage in withholding the truth. Whoever gives the people an impression that morality and social reform and benevolence are the *sum total* of the religion of Christ, is guilty of misrepresenting it; and, if he does this for the sake of winning favor, he is, in the very worst sense of the epithet, a sensationalist. No amount of fine rhetoric and poetry and classical expression can save his ministry from failure and condemnation. His periods may be cut and rounded as delicately as cameos; he may be as learned as Erasmus and eloquent as Chrysostom; crowds may flock to hear him, and all men may speak well of him; but, nevertheless, he is a blind leader of the blind—an unfaithful servant of Christ.

It is folly to dream of making war on the elements, of this world and the "Prince of the power of the air" with no better ammunition than fine rhetoric and sentimentalism. All Platonic dreamers and rhapsodists that ever sought to adorn the Cross of Christ with garlands of fancy and eloquence have not rendered an aggregate of service equal to that of one old-time Methodist itinerant, who travelled afoot through sun, and storm, and freshet, and preached the everlasting Gospel in the dialect of the backwoods, but with a power like that of Thor's hammer in argument, and a harvest of souls to show for every thrusting in of his rude sickle, because his lips had been touched with a coal from the altar of the vicarious sacrifice, and his heart sprinkled with the precious blood of the Lamb. The blessing of God came down upon the whole city of London like rain upon the mown grass when Dwight L. Moody, unlearned in the schools of theology or polite literature, came in between the people and their smooth-speaking clergymen, and pointed, first to the flames of Sodom, and then to the refuge of the hills, and cried, "Escape for your lives!" The Church has need of such men—who care more for souls than for applause, who are not afraid to preach as well the Gospel of Sinai as of Calvary, nor ashamed to be accounted "fools for Jesus' sake."—*Christian Intelligencer.*

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GOLD DUST.

Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves, are triumph and defeat.
—*Longfellow.*

***

Many men build as cathedrals were built, the part nearest the ground finished; but that part which soars toward heaven, the turrets and the spires, forever incomplete.—*Henry Ward Beecher.*

***

God offers to every mind its choice between truth and repose.—*Emerson.*

***

At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.
—*Lowell.*

***

A sacred burden in this life ye bear,
Look on it, lift it; bear it solemnly,
Stand up and walk beneath it steadfastly.
—*Francis Anne Kemble.*

MAGAZINES.

The November number of *Babyland* is especially attractive. It is the Thanksgiving Holiday number, appears in a new cover, and has much that will delight and instruct very young children. We notice: Kit's Thanksgiving. Jack Horner's Thanksgiving. Posy Pinkham's Cat.

The large clear type with which this magazine is printed is an especially attractive feature for children. Published by Alpha Publishing Co., Boston. Price, 50 cents a year. Specimen copy free.

The Thanksgiving number of *Little Men and Women*, in new covers and again in charge of its original editors, Mr. and Mrs. Pratt, opens a new volume, with large promise of pleasures which will "liberally educate" while they delight its youthful readers.

Sophie May writes a special Thanksgiving Story. W. Thompson contributes a true hunting adventure with a puma, for which Jay Hambidge has made striking drawings.

The magazine is enlarged to thirty-two pages, but the price remains at $1.00 a year Specimen copy free. Published by Alpha Publishing Co., Boston.

The *North Carolina University Magazine* for November is perhaps better than the October number. The articles: Is Esther Wake a Myth? and The Dromgoole Myth, by Kemp P. Battle, '49, are of especial interest. Neighbor Brown, a poem by J W. E., is good. The leading article, Methods of Illustration, by Collier Cobb, is interesting and full of information, but not very suitable for a college magazine.

"The aim of the magazine is, first of all, to preserve the best undergraduate work of the University," as is stated on the cover. We sympathize with the editor, who states that a certain scholarly sombreness pervades and permeates the student articles contributed. We note with pleasure that an effort is being made towards lifting the pall of sombreness from its pages by the offer of prizes for Verse, Short Stories and Cartoons. Published by the Students of the University, Chapel Hill, N. C. Price, $1.50 a year.

The *North Carolina Medical Journal* for November contains original communications from Drs. R. H. Stancell, Jr., W. E. Fitch, S. Westray Battle, E. B. Goelet, T. Ridgeway Barker, and Richard H. Lewis. It also contains other matter that will interest the medical profession. Published at Wilmington, N. C. Price, $2.00 per annum.

Archdeacon Farrar contributes an article on the child Christ to *McClure's* for December, illustrated by reproductions from many paintings.

The quaint little women of Kate Greenaway are to be seen in a magazine for the first time since their creation. Miss Greenaway has heretofore always drawn them in color and for book publication. Now, however, she is at work upon a special series of her curious tots for *The Ladies' Home Journal*, and in that periodical they will alternate with a new series of Palmer Cox's funny "Brownies."

SYNODICAL REPORT OF AGENT OF "EDUCATION FOR THE MINISTRY."

Your Agent of "Education for the Ministry" would respectfully report to the Synod the following facts:

There are under the care of our Presbyteries, 72 candidates for the ministry, distributed as follows: Albemarle, 6, (5 white and 1 colored); Concord, 13; Fayetteville, 9; Mecklenburg, 24, (23 white and 1 colored; Orange, 14; and Wilmington, 6. Total, 72. (*Note*: your agent, not having heard from Albemarle Presbytery, reports the same number as given last year). Of these young men 16 are pursuing their studies at Union Seminary; 1 at McCormick; 3 at Princeton; 1 at Columbia, and 27 at Davidson College. Six are engaged in teaching, and the others, with one or two exceptions, are studying at various preparatory schools. The reports generally commend in the highest terms their fidelity and proficiency.

Of these candidates thirty-three were enrolled last year as beneficiaries of the Assembly's Committee, and the aggregate sum of $2,525 was asked for to aid in their support.

Your Agent asks the special attention of the Synod to the noteworthy and painful fact that but little more than *one-half* of this sum, to wit: $1411.72, was contributed by the churches of this Synod.

Albemarle asked for $300, and gave $172.05; Concord asked for $575, and gave $372.30; Fayetteville asked for $600, and gave $390.63; Orange asked for $675, and gave $298.54; Wilmington asked for $375, and gave $178.20. Total asked for, $2,525. Total given, $1,411.72.

The Presbytery of Mecklenburg does not co-operate with the Assembly's Committee at Memphis. This Presbytery has 24 candidates; last year it aided 14 of them in sums varying from $50 to $150 as the needs required, and gave to her candidates in the aggregate the sum of $1,424. Your agent begs the attention of the Synod to the significant fact that the Presbytery of Mecklenburg raised more money for this cause than all of the other Presbyteries of the Synod combined, and was enabled thereby to give her candidates more substantial aid.

The Presbyteries co-operating with the Memphis Committee, will ask this year for appropriations aggregating about the same as last year—more than $2,400.

The Assembly's Committee has apportioned the following sums to three Presbyteries respectively:

Albemarle, $400; Concord, $700; Fayetteville, $700; Orange, $550, and Wilmington, $400. Total, $2,750.

In view of the facts presented, your Agent recommends the following action:

Resolved, That special efforts be made to increase in all our churches the gifts of the people for this important cause, and to this end, that pastors be earnestly urged to give due prominence to the collections ordered in the months of November and April, and to inform the people of God of the imperative need of increased liberality.

Respectfully submitted,
JOHN M. ROSE, JR.,
Agent.

The Story of a Bible.

BY REV. E. PAYSON HAMMOND.

"Did he leave any message for me?"

"Yes, and he cursed the day that he ever saw you."

This was the answer given by a nun to a lady in London under the following circumstances, which were related to me by a gentleman of culture and piety as we were sailing along the coast of Norway from Trondhjem to Bergen, in and out among the beautiful fjorgs and snow-capped mountains. These facts show the power of God's Word to lead those groping in darkness to the light of saving truth. I was so deeply impressed by the story that I carefully wrote it out at the time.

A prominent ecclesiastic of the Roman Catholic Church was asked by a lady of position in London: "How can I find peace of mind?" Instead of pointing her to Christ as having atoned for our sins on the cross, he bade her dismiss such unwelcome thoughts and attend places of amusement. One day she followed a crowd into Exeter Hall, expecting to have her mind diverted from serious thoughts about the future by a musical entertainment. She was surprised when she found herself in a great religious meeting. Annoyed at this, she attempted to get out, but, in doing so, she knocked some umbrellas on the floor, and, somewhat abashed, took her seat. Her attention was soon riveted upon the speaker. He explained our relation to God as under law "condemned already," and spoke of Christ's sufferings on the cross as a perfect atoning sacrifice, and of God's willingness for His sake to pardon us, and by His Holy Spirit to change our hearts and fit us for Heaven. She was deeply moved. At the close she asked some one near her: "Can I speak to the gentleman who has just addresed us?"

Soon after, in conversation with her, he said: "You will find the truth I have mentioned often repeated in the Bible."

"But I have no Bible," she replied.

He quickly handed her his own, saying: "I have pleasure in giving you mine."

Some time after, this Catholic dignitary, remembering the advice he had given this lady, sent a priest to inquire about her state of mind. Instead of needing help from him, he soon found that she was able to instruct him in the way of life. Before leaving, she gave him the Bible that had been presented to her at Exeter Hall, and begged him to read it with prayer and to trust alone in Him, "who bore our sins in his own body on the tree."

Some time after she received a note from the priest asking her to call on him. As she was about to take her son to college, she neglected to accept the invitation at the time. When she called some weeks after she was shown into a room where there was a coffin, and in it the body of the priest. Beside it a nun was kneeling prayer. The lady approached and asked: "Did he leave a message for me?"

"Yes," was the reply. "He wished me to say, if you called, that he died in the full faith of the Catholic Church, and that he cursed the day he ever saw you."

The poor lady turned away greatly distressed, saying to herself: "If I had gone to his bedside when he sent for me, I might have pointed him to Christ, and he might have been saved through faith in Him; but now, alas! it is too late. I fear that through my negligence he is lost forever." This reflection sorely affected her peace of mind, which she sought to restore by foreign travel.

One day a lady in Rome approached her and said: "Do you remember standing by the coffin of Father ——, and the dreadful message there delivered to you?"

"Yes, it has followed me night and day."

"But it was not a true message. The words he bade me deliver to you were these; "Tell her that I bless the day I ever saw her, and that I die in the full faith of the Lord Jesus Christ. Tell her that the Bible she gave me was the means of leading me to trust alone in Him for pardon.' And then," added the nun, "he gave me the precious Bible, which has also been the means of leading me to see myself a lost sinner and Christ as my only Saviour. Will you forgive me for telling you that terrible falsehood?"

Dear reader, are you a Christian? If so, may the recital of these facts strengthen your faith in the promise of God, "My word shall not return to Me void," and lead you with more faith and determination to assist in putting the Bible into every sinner's hand, in the hope to lead him to Christ.—*Interior.*

The Peace-Maker.

The one woman in the whole world whom we should most greatly appreciate is the peace-maker, the persistent go-between who endeavors always to pour oil on the troubled waters and who unfortunately in many instances finds her efforts so far from being appreciated that they are condemned and the words, "Blessed are the peace-makers," have no meaning for her so far as her reward in this world is concerned.

It is a blessed disposition that is ever on the alert to avoid a quarrel. Life moves ever so much pleasantly when we do not strut about carrying a chip on our shoulder that we actually implore the passer-by to knock off. Existence at best is too brief to be continually wrangling, yet there are wars and rumors of war, internal dissensions in families that should be united, and the poor little peace-maker goes about in energetic unhappiness, doing her best to patch up matters, arguing and pleading, but seldom achieving her object without being wounded several times before a reconciliation is effected.

Why is this? we ask, and the answer most frequently given is that the peace-maker, though honest in purpose, does not go about her work the right way. In order to prove that one or the other is in the wrong she chooses arguments that wound their self-pride and thus only serve to widen the breach. Tact, that ever-healing salve, must be skillfully doled out, dulling the pain, smoothing off the rough edges and, even while rebuking, touching so lightly upon the discrepancy that the admonishing hand falls like a caress.

The world is composed of a lot of queer people, each nature needing different and delicate dealing. Therefore the woman who accepts the role of peace-maker as her mission must handle her subjects with deftness and skill if she does not want to come forth from her undertaking a battered wreck with both sides arrayed in battle against her.—*Ex.*

RHEUMATISM!

Ex-Governor Thos. M. Holt used the Electropoise for Rheumatism, and writes: "I have always received benefit from its use."

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Harnessing Niagara.

Engineers have estimated that the total water-power of Niagara Falls is seven million horse-power. This estimate, to be sure, is, says Harper's Weekly, in the main only a guess, but when the area drained into the lakes above Lake Ontario, and passing through the Niagara River be considered, the guess or estimate does not seem to be too large. The water surface of the Great Lakes above Ontario is 84,000 square miles, and the water-shed of these lakes is 240,000 square miles—more than twice the area of Great Britain and Ireland. The total length of shore-line is 5,000 miles, while the volume of water is 6,000 cubic miles, os which Lake Superior contains almost one-half. The rate of outflow at Buffalo is from 217,000 to 275,000 cubic feet per second, while the fall of the cataract is 165 feet. The volume of water in the lakes is such that it has been estimated that even if no rain fell the flow of the river would be continued at its present rate for one hundred years—that is, if the lakes could be gradually drained.

These are very large figures, but in the main they are the results of exact measurements. The small water-powers in the world are uneven, and are affected by floods and droughts, but this great power at Niagara is as constant as anything in this world can be, not even the ice, in the severest and longest winter ever known, appreciably changing it. The present plant is intended only to utilize 125,000 horse-power, and the turbines now in place are only for a small part of this. Other turbine wheels will be put in place as the demand for the power grows. The general plan of the company contemplates the ultimate use of 450,000 horse-power on the American side and a like amount in Canada, Such a power would turn all the wheels within a radius of 500 miles of the Falls. At the present time a considerable part of the power developed is to be taken to Buffalo by electric transmission, and it is the confident expectation of the electricians now at work on the problem that the power can be taken as far east as Albany, 300 miles away, and delivered there cheaper than power can be generated by burning coal. If this be so, then all the country between Albany and the Falls will be admirably adapted for manufacturing, while the Erie Canal will afford cheap and tolerably quick transportation, for there seems to be little difficulty in the way of hauling these boats by electrical power.

Life's Resting-Places.

God has provided for many pauses along our days when we shall lay down our tasks and unlade our burdens and cease our work. These quiet resting-places are necessary. Our bodies would break down and our minds would become insane if we had to go on forever with life's grind and toil. But night comes, and we leave our shops and stores and offices, and find rest in our homes or in pleasant companionships. We lie down in sleep, and in a strange, mysterious way our exhausted life-fountains are replenished.

The Sabbath is another of these quiet resting-places which God has provided on our journey. He wants us to drop all our week-day toil and care, and spend the day in such a way that when Monday morning comes we shall be strong for its work.

Most of us find resting-times along our years, seasons when we can drop our ordinary tasks for a time. These are given that in them we may gather new strength for duty. Life's main object is not rest, but work. Every day and hour of it is crowded with duty.

Life is serious. It is full of responsibility. One cannot waste an hour of it without sin. It must be put to its best possible use. Rest is never, therefore, an object in life—we do not live to rest; or if we do we fail to grasp life's meaning. Rest is not an end, but a means. We do not live to rest; we rest to live. We take rest that we may live better, more energetically, more powerfully, more intensely. We sleep after an exhausting day that we may be fresh and strong to-morrow. We spend our Sabbaths in such rest from toil and such spiritual exercises as shall make us ready for another week of service. We take vacations, not merely to have a good time, but to renew our stock of vitality. —*Young People's Weekly.*

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The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. Chalmers Moore, from Hopewell, N. C., to Bryson City, N. C.

Rev. E. M. Craig, from Appomattox C. H., Va., to Cuthbert, Ga.

NORTH CAROLINA.

Providence Church:—Providence church, Session House and Manse, have all had a new dress of paint. The congregation has built a neat schoolhouse on the church grounds.

Banks Church:—Banks church has been painted inside and out, and the Sesson House outside. Both churches are greatly improved in appearance.

Wilmington Presbytery:—Wilmington Presbytery held an adjourned meeting at Richlands church, in Onslow county, on Nov. 21st, to investigate certain matters affecting the welfare of that church. Without concluding the business, Presbytery adjourned to meet again in the First church of Wilmington on the 18th of December. Dr. P. H. Hoge, the moderator, preached Wednesday night, and remained to preach again Thursday night and to instruct the people with regard to the Presbytery's action. Rev. A. McFadyen was directed to supply the church at Elizabethtown.

Mt. Horeb Church:—Horeb church in response to the citation of Presbytery, gave reasons why the pastoral relation with Rev. A. McFadyen should not be dissolved, and the further consideration of the matter was postponed to the spring meeting.

Concord Presbytery:—Concord Presbytery held an adjourned meeting at Statesville on Tuesday, Nov. 19th. The Hickory church was allowed to change its call for the services of Rev. J. A. Ramsay. The original call was for his whole time at a salary of $800 a year, and they now call him for three-fourths of his time at a salary of $600. The change was agreeable to Mr. Ramsay.

Mr. R. V. Miller, of Salisbury appeared before the Presbytery for examination and admission as a licentiate. After a careful examination on all points the Presbytery decided that the way was not clear, and he was not licensed.—*The Landmark.*

Concord:—On Sabbath, November 18th, Rev. W. C. Alexander was installed pastor of the First Presbyterian church in Concord. Dr. J. B. Shearer presided and preached a grand sermon, his subject being, "The Dignity and Glory of the Gospel Ministy." Rev. R. V. Lancaster, in the absence of Dr. J. M. Wharey, delivered eloquent and appropriate charges to both pastor and people.

VIRGINIA.

Massanutten Church:—Rev. F. G. Brooke, the Presbytery's evangelist, assisted the pastor, Rev. G. L. Brown for twelve days. The congregation was greatly revived and twelve persons were received on profession.

Norfolk, Parke Avenue Church:—Mr. Weston B. Gales, an evangelist, has been preaching in this church. Five cottage prayer-meetings were held simultaneously every morning, a Bible reading and praise service every afternoon, and the special evangelistic meetings at night. There have been about fifty professions of faith.

Rev. E. M. Craig:—This brother, who has been doing a good work in Appomattox county, has accepted a call to supply, for one year, the churches of Cuthbert and Fort Gaines in Georgia.

Hampden-Sidney:—A correspondent writes us: An election was held in Prince Edward county, on the 17th of November to decide whether the county would subscribe $150,000 to secure the building of a railroad to Hampden-Sidney as an inducement to the authorities of Union Theological Seminary to allow their institution to remain in its present location instead of removing it to some other place. The subscription was voted down, and the railroad will not be built. The Farmville *Journal*, which has strenuously opposed the removal of the seminary and earnestly urged the citizens of the county to vote for the railroad, says that the election virtually decides that the seminary will be moved. The recent action of the Synod of Virginia, declining to interfere with the preparations of the Board of Directors for the removal, points in the same direction. The fact is that the building of the railroad would not have affected the question, as the seminary is certain to be moved anyhow.

Christian Unity:—The Methodist Conference at Charlottesville and the Baptist Association at Alexandria have been exchanging salutations of Christian fellowship. This is the unity for which Christ prayed. Now let the brethren keep it in memory and heart all the year through, and no word be spoken in any pulpit that is a violation thereof.—*Central Presbyterian.*

SOUTH CAROLINA.

Jefferson:—Rev. M. C. Arrowood writes us: "Have just returned from a week's work at Jefferson. That church is in Pee Dee Presbytery and without a pastor. We went to them on invitation to hold a communion service with them. God blessed the Word. Seven young person took upon themselves the vows of discipleship. Five of them were children of the covenant. Two were from the world and were baptized on profession of their faith. Bro. B. P. Reed, from Kershaw, met us there by accident and preached one night. He was working up the people, looking towards locating an evangelist in Chesterfield county. May the Lord speed the day when the Synod of South Carolina shall have completed the work now in hand, and which Bro. Reed is working so hard to perfect, and a live man be placed in Chesterfield, with headquarters at Jefferson."

Columbia:—We see reports that Dr. Girardeau has sent in his resignation of the Chair of Theology to take effect in May next. Although he has approached the three-score years and ten, his "natural force is not abated." We cannot forbear the hope that his resignation may not be pressed. He has done a noble work in that Seminary.—*Christian Observer.*

First Church, Columbia:—The First church, Columbia, celebrated its centennial anniversary November 9th-11th. Four of the old pastors Drs. Mack, Bryson, Boggs and Woods were present. Dr. Mack opened the exercise Friday evening with a lecture on the distinctive character of Presbyterianism.

Dr. Bryson spoke Saturday morning on "The Scotch Irish Presbyterians." Dr. Boggs, gave the history of the church, Sabbath morning, and at night, Dr. Woods discussed "Presbyterianism and Liberty." The church, under the care of the present pastor, Dr. S. M. Smith, shows none of the decrepitude of age, but is full of vigor.

Rocky Springs Church:—Licentiate S. C. Todd held a meeting in this church which was blessed with more than thirty professions of faith.

Columbia Seminary:—In the *Central Presbyterian* we find the following paragraph copied from the *London Christian*: "It is stated that a strong effort is being made to secure the services of Rev. Professor Watts, D. D., LL. D., of the Assembly's College, Belfast, to fill the theological chair in the Columbia College, South Carolina, an institution which is the principal Presbyterian seminary in the Southern States of America."

Greenville:—Dr. J. R. Wilkinson and family members of the Third church, Greenville, will go in a few days to China. He goes out as the "Children's Missionary" his support being specially provided for by the collections on Children's Day, in May last. He has been appointed to take charge of the hospital work which is being organized at Soochow under the care of Rev. John W. Davis, D. D. This is the third missionary who has gone from our churches in Greenville in the last year. "Pray ye the Lord of the harvest that he would send forth *more* laborers" from our midst.

Rocky Springs:—Last Sunday after services by Rev. W. S. Bean at Rocky Springs church, in the afternoon the minister and two elders proceeded to the residence of another officer of the church several miles distant. Here a touching ceremony was held, the reception into the Church of a venerable lady eighty-seven years old, who desired to become a communicant before her departure. She had long been a Christian believer, but various circumstances had prevented her uniting with the Church, and now she was briefly examined, and with clear mind and perfect knowledge of what she was doing, responded, and received the ordinance of baptism; after which the communion was administered to those present. Two grandchildren were baptized at the same time.

ALABAMA.

Dr. Waddell:—From the *Birmingham Presbyterian* we learn that Rev. J. N. Waddell, D. D., has been seriously injured by a fall. By a misstep he was precipitated down the stairway, and struck his head on a brick wall below. No bones were broken, but he was unconscious for several days, His recovery is hoped for. The Doctor is now 83 years of age, and is widely known and much loved. [Three years age he told me that he was simply waiting, "waiting peacefully and hopefully for his summons." J. M. R.]

The Synod of Alabama:—The Synod of Alabama met in the Central church, Montgomery, on November 20th.

The Cape Fear and Yadkin Valley Railway Company will issue tickets as per tariff of circular 1582, on occasion of N. C. M. E. Conference at Durham, December 5th-12th; tickets sold 4th, 5th and 6th, final limit December 14th. The following rates from: Fayetteville, $5.25; Maxton, $6.95.

Also to meeting Grand Lodge of Masons, (Colored), at Newbern, December 11th-17th. Tickets sold 9th, 10th and 11th—final limit December 20th. The following rates to and from Newbern from: Maxton, $8.15; Sanford, $7.75.

FLORIDA.

The Synod of Florida:—The Synod of Florida has appointed a committee of conference with the two Presbyteries of the Northern Church, located in Florida, in order to secure closer relations.—*Christian Observer.*

WEST VIRGINIA.

Lewisburg:—Rev. Wm. Mc. White, of Richmond, has been elected to the pastorate of the Presbyterian church, at Lewisburg, W. Va., Mr. White is a son of Rev. Dr. Henry White, of Winchester, and a grandson of the late Dr. Wm. S. White, of Lexington.

The Presbyterian manse in Lewisburg has been sold to Capt. A. P. McClung for $1,700, and an effort is now being made to raise a fund, which added to the $1,700 realized from the sale of the present manse will be sufficient not only to buy or build a new manse, but to put the Church building in thorough repair. The old stone Church, in which the Presbyterians of this community have worshipped for nigh on to a hundred years, needs a general over hauling inside and out. The sum of $1,500; the amount wanted will not be a dollar too much for the purpose indicated.—*Greenbrier Independent.*

MISSISSIPPI.

Columbus:—Tombeckbee Presbytery met in Columbus on the 6th of November to instal Rev. W. S. Jacobs. Ruling Elder Steckett presided and propounded the constitutional questions, and Rev. J. E. Jones preached the sermon. Dr. H. R. Raymond delivered the charge to the pastor, and Rev. E. B. Witherspoon the charge to the people. The newly installed pastor also made an address, citing the incident where Aaron and Hur held up Moses' hands.

On Sunday the 11th, Rev. W. S. Jacobs, of Clinton, S. C., the father of the present pastor and Rev. R. B. McAlpine, a former pastor, dedicated the new church to the worship of God.

KENTUCKY.

Shawham Station:—At a protracted service conducted at this point, by Rev. Dr. Rutherford and Rev. J. G. Anderson, much good was done, arousing the church to greater activity and interest in Christian work. There were six accessions to the membership on profession of faith.

EVANGELISTIC WORK.

Your earnest attention is invited to the following statement concerning the present condition and needs of the Evangelistic Work in Watauga and Mitchell Counties, under the care of Concord Presbytery:

To the recent session of Synod, at Greensboro, your Evangelist made the following report of what had been accomplished, where, three years ago, there were only ten Presbyterians scattered over a territory fifty miles in diameter:

To-day we have four organized churches with 166 communicants (including four added since report sent to Synod), five mission stations, four buildings completed and one partly so, four Sabbath-schools with 275 pupils, and four day schools with 275 pupils and seven teachers.

Much of the progress made has been due, under God, to the instrumentality of the four day schools and the self-denying labors of the ladies who conduct them. They are situated at Spruce Pine and Cranberry in Mitchell county, and at Banner's Elk and Cove Creek in Watauga county. The teachers this year are, or have been, Misses Clarke, Irvine and Evans at Spruce Pine; Mrs. E. A. McRae at Cranberry: Misses Houpe and Stinson at Banner's Elk; Misses Houpe and Torrence at Cove Creek. We have an urgent request to take charge also of a large academy at Plum Tree in Mitchell county.

These schools have been established, not to teach secular branches for their own sake, but solely for Christ's sake. By this means homes and hearts have been opened to your Evangelist that might otherwise have been shut against him. The ladies in charge visit from house to house, read the Bible to the aged and ignorant, minister to the wants of the poor and the sick, hold women's prayer-meetings and conduct Sabbath-schools. Our work has been more fruitful where we have had these institutions than at any other points.

This feature of the work was inaugurated simply because the Lord clearly opened the way. Not one cent was pledged for its support when it was begun. Soon afterward a collection for Church and Christian Education was recommended to the churches, from which we received this year only $34.00. But God has moved some of His people to approve and aid this movement, notably the ladies of the following churches of Concord Presbytery: Statesville, Mooresville, Salisbury, Morganton, Concord, Centre, Rocky River and Thyatira. We will need this year at least $500 for sustaining these schools, all of which are partly self-supporting.

Your Evangelist appeals for help in taking care of these enterprises. Christian women, some of them from other Presbyteries, offer to endure the hardships of these missionary labors for very meagre salaries—in fact, sometimes for nothing more than their expenses. They will appreciate your contributions as sympathetic expressions of your interest in their efforts. It is very important that your Evangelist shall know by December 12th at latest, how much you will do toward helping this cause. He has undertaken the financial responsibility for it during the current session, and if this method of raising the funds does not succeed he must try others. Will you not kindly respond to this request by that date with a promise or a contribution? It may be paid, however, in installments until May 1st, 1894.

Yours fraternally,

ROBT. P. PELL, Synod's Evangelist,
Cranberry, Mitchell County, N. C.

SYNOD OF GEORGIA.

This Synod has just concluded an important session in the beautiful city of Savannah. There were fifty-four members present. Ruling Elder J. A. Billups, was the moderator of the former meeting, and requested Rev. Dr. E. H. Barnett to preach the opening sermon. Dr. Barnett was elected moderator.

The current business of the Synod about Education, Publication and Foreign Missions showed nothing more than the usual work, except that Savannah Presbytery is moving to sustain its own Foreign missionary without diminution of its contributions to the Committee.

In Macon, Ga., in 1845, the Synod of Georgia was constituted. Therefore, its next session will be held in the First church in Macon, 20th November, 1895, when special and interesting centennial services will be arranged to celebrate the memorable event.

An overture will be sent to the next General Assembly to appoint a committee of nine to confer with a similar committee from the Northern Presbyterian Church, as to the differences separating the two churches. This is done, not from desire for organic union, but because it was thought that the last Assembly had not acted courteously in the matter.

An overture to unite the two secretaryships of Education and Publication under Dr. Hazen was also ordered to be sent to the Assembly.

HOME MISSIONS.

Synodical Home Missions were discussed with deep interest. The work has not been satisfactory, and earnest and determined action was taken to push forward next year. The sum of $9,000 must be raised.

SOCIAL RECEPTION.

A very delightful feature of the meeting was a most hospitable reception, given by the Independent Presbyterian church to the Synod, in their new Sunday-school building. The spirit was most Christian, and the bands of love were closely drawn. In passing a paper of appreciation, the Synod expressed its hope that the Independent Church might be drawn to a complete ecclesiastical union with the Southern Church.

THEOLOGICAL SEMINARY

Another important action was in the adoption of a paper advising the removal and union of Columbia Theological Seminary, and the Theological Section of the Southwestern Presbyterian University in some central Southern location. Should Georgia be chosen as the State, very large assistance will be given to such a movement. There are too many seminaries attempted; they are badly located, must be small, and inefficient. Some change must be made. This Synod believes this one would be wise.

L. C. VASS.

Savannah, Ga., Nov. 24th, 1894.

COMMON PLACE STORY OF SUFFERING AND PAIN.

MR. EDITOR:—It is not my purpose, to attempt to depict, more minutely or pathetically, the character and condition of the subject which gave rise to the article, "Common Place Story of Suffering and Pain," by L.P.R., in your paper of November 8th, 1894. But I wish to suggest, at least, that in addition to the method suggested, by L. P. R., for ameliorating the condition of the many sufferers, among the negroes, that two other methods or priniciples must be employed, or there can never be satisfactory results from the labors and means employed in the work of Christianizing and elevating the negro race, to the desired and proper standing, as citizens and yoke-bearers of this grand and glorious country. *The task is a huge one.* And until the *Church* and the enlightened *public* make and adopt a *firm* and an unconditional *resolution* to suppress vice and its kinvred elements, in whatever form it may appear, among the negroes and in their houses, all efforts in this work will be unavailing and discouraging in their results.

The success of this work depends primarily upon the faithfulness and efficiency of three classes of men, namely: "The preachers, teachers, and the magistrates."

(1.) The whole counsel of God must be earnestly, properly, and fully declared, and indelibly impressed upon the minds and consciences of the people.

(2.) They are to be enlightened and trained in the useful and skilled arts, preparatory for a livelihood. Idleness and vagrancy they must be made to loathe, and dwelling in locations, whose environments are not conducive to health and good order, where the influences of a pure and noble life are wanting, they should be taught to shun.

(3.) For every violation or evasion of the organic and statutory laws, there should be a proper, thorough, and judicious infliction of the penalty attached to such laws, upon the transgressors or evaders.

It must be clear to all observing and thoughtful persons, that the influences of the teachers and the efficiency of the laws, are dependent upon, and spring from, a fully enlightened, elevated and refined public sentiment. Is not public sentiment a just criterion, from which the power of the pulpit is judged?

It is clear that the spirit and efficiency of the teacher's work, as well as the faithfulness, diligence and discretion of the civil authorities in carrying out the spirit and purport of the laws, are in a degree proportionate to, and in harmony with, public sentiment?

Then, is it not true, when it is said, "That the degree in which crime prevails is commensurate with public sentiment, which characterizes the earnestness, faithfulness, and fervency, with which a purely preached gospel is delivered to, and received by the people?"

It was Cowper who said:

"When nations are to perish in their sins,
'Tis in the Church the leprosy begins."

The proverbial saying, mentioned by "L. P. R.," inverted, would read,

"Where God plants a 'simmon tree, right there he sends a 'possum," and it finds a fitting and beautiful illustration in the Christian Church and the negro race of this country. Brethren, now that the Synod of North Carolina has appointed a Board of Directors to supervise the establishment and running of an industrial training school, where cooks, house-keepers, nurses, farmers, mechanics, in short, servants for all kinds of manual and skilled labor will be prepared, for rendering efficient services of whatsoever kind, shall not this case receive your kiud consideration and exemplified sympathy? More anon.

Yours for the work,

S. G. WALKER.

Elkin, N. C., Nov. 12th, 1894.

COMMUNICATION FROM L. P. R.

EDITOR N. C. PRESBYTERIAN, DEAR SIR:—Yours of the 15th inst., received. Permit me to thank, through your columns, "the deacon in Charlotte," whose charitable heart was so moved by my humble story. His timely contribution was duly delivered to the object of my sketch, and received with open-eyed surprise and genuine gratitude; unsought kindness has not often knocked at her door. Still the story was not written with the object of soliciting alms for the relief of this one woman, but more to call the attention of Christian workers to the perennial poverty, ignorance and suffering at our doors. We cannot do much now for the adults of this race whose lives touch our own so closely. We can do everything to rescue their children from a similar depth of degradation. Why a happy little negro capering along in the sunshine,

"Where Africa's sunny fountains,
Roll down their golden sands,"

should be more interesting to us than one rolling over the nursery floor with our own babies, is a mystery to me. Thanking you and the deacon again for your kindness and charity, I am

Yours sincerely,

L. P. R.

TO THE OFFICERS AND PRIVATE MEMBERS IN THE CHURCHES OF MECKLENBURG PRESBYTERY.

DEAR BRETHREN:—The following is an extract from minutes of the meeting of Presbytery held recently at Monroe: "Revs. R.P. Smith, R. F. Campbell, R. A. Miller, and Elders John E. Oates, and A. G. Brenizer were appointed a committee to raise salary for a superintendent to take charge of Home Mission work of Presbytery."

The appointing of this committee by Presbytery is significant. Our Home Mission work is at a critical period in its history. For the past few years our Presbytery has made rapid strides in this department of her work; but we have reached a point where we must halt (and perhaps retreat) or devise and execute more efficient methods to push the work forward. It has grown to such dimensions that the usual Home Missions Committee, with a busy pastor as chairman, cannot give it the attention that the cause merits at our hands. Consider for a moment the size of our territory extending from the Pee Dee River to the Tennessee line, embracing nineteen counties. And there is mission work to be done in every one of these counties in destitute regions. The smaller churches need more preaching; often vacant churches need advice and help in forming suitable groups and securing pastors and supplies; houses of worship and manses to be erected, &c. Our busy pastors cannot afford to leave their own fields long enough to attend to these important matters with any degree of efficiency. Such duties as these will occupy the superintendent's time. It is not the purpose of the Presbytery to send him out as a financial agent, but as a *preacher* and *counselor*, who will gather information for the Home Mission Committee by coming in close contact with the people. Nor is it our aim to adopt novel or high pressure methods of work, but to move with prudence and energy along well established lines. Spasmodic efforts will not answer the demands, we must have earnest, patient, skillful labor.

The work will not be attempted unless a sufficient amount is raised to secure the services of a man, who has *gifts* and *experience* that qualify him specially for such a position.

We hear much about hard times. True indeed, but can we afford to let the Lord's work languish in our hands? Let us be loyal to our Church and loyal to our Master, though it may cost us much self-denial at this time. Brethren, it is for you to determine whether or not this work shall go forward. Twelve hundred to $1,500 will secure the services of a suitable man. Please respond liberally and give your proportionate part when this cause is presented in your church.

Fraternally, &c.,

R. P. SMITH,

For Committtee, Gastonia, N. C.

Nov. 23d, 1894.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Fourth Quarter.—Lesson X.

Dec. 9.—Christ Teaching by Parables.

(Luke viii. 4–15. Commit vss. 11–15.)

Golden Text. "The seed is the word of God. Luke viii. 11.

I. THE STUDY OF THE LESSON.

First Step. For summary of intervening events see Lesson VIII, *First Step*. Remember that Lesson IX, properly precedes Lesson VIII. The visit of our Lord's mother and brethren seems to have occurred on the same day as the teaching in parables (vs. 19). Comparing with Matt. xiii (note especially vss. 10, 26, and that other parables *follow* the explanation) and Mark iv. 10, 34–36, we gather that in the morning the first parables were delivered and that towards noon they retired to the house after Oriental habit, and there He expounded to His disciples. During this time the interview with the deleGates from the Sanhedrim and the visit of His mother and brethren took place. (Lesson VIII). In the evening, also after Oriental habit, there was another gathering by the shore, and other parables were uttered. At the close, when He would cross over the sea, the disciples took Him "even as He was in the ship." He soon fell asleep, wearied with the day's labors, until the storm arose, the disciples awakened Him, and He calmed the storm.

Second Step. Master the points of the lesson:

The gathered multitudes, vs. 4; the method of instruction and the reason for it vss. 4, 10; one sower, one kind of seed, four kinds of soil, and four different results, vss. 5–8; the four kinds of hearers of the Word, vss. 11–15.

Third Step. Study with your helps points needing explanation:

Vs. 4. *Much people.....out of every city.* It immediately follows His circuit of the cities of Galilee (vs. 1), and the crowd of followers swelled as He went from place to place. He has now returned to Capernaum. The seeming popularity of His ministry and the success of His preaching, gives us the proper point of view for interpreting the parable. It is intended to *sift* His hearers. It shows that He is not deceived by His apparent success.

A Parable. Sometimes applied to a proverb, or any metaphorical expression, but in the sense here used it may be defined: "A brief narrative of probable human action pointing to a spiritual truth. The action or movement is usually the principal thing; the details cannot always be interpreted. The explanation given in the lesson suggests the true method of interpretation. The main lesson is the essential one. Other analogies may be found, but they are not to be presented as the authoritative teaching of our Lord." (Dr. M. B. Riddle, in *S. S. Times*).

Vs. 5. *Way side.* "There is no trace of made roads anywhere, excepting by the edge of the lake. The whole area, presenting in winter an unbroken expanse, had been recently scratched by the simple wooden plow in preparation for the seed. Intersected by many a footpath, the plowman took no account of these." (Canon Tristram in, *S. S. Times*).

The fowls of the air. "Flocks of birds which abound there, chiefly finches and doves, boldly follow the husbandman, and gather up the grains exposed on the hard surface of the path." (*Ibid.*)

Vs. 6. *Upon a rock.* Not an exposed rock. "The cultivated land is covered with a sea of waving grain, but here and there in the midst are patches brown and withered. We go to one of these, and thrust the end of our staff into the soil. Almost instantly it is arrested; it has struck the rock which here, within an inch or two, approaches the surface. The land appeared all right in the time of sowing, but the hard rock lay close beneath." (Rev. Wm. Ewing, in *S. S. Times.*)

Because it lacked moisture. "A few days' sunshine soon evaporates the moisture of the shallow covering of the sunken boulders." (Tristram, *as above.*)

Vs. 7. *Among thorns.* Not thorn bushes. This soil, too, appeared all right at the time of sowing. "The common weed of the plain is a thorny astralgus, which attains a height of three or four feet in summer, but dies down in the winter. Its perennial roots lie deep in the soil, and are never reached by the surface plowing, though more careful cultivators will laboriously dig them out." (*Ibid.*)

Vs. 8. *An hundred fold.* "But where it escapes all these perils, the crops of this plain, the rabbis tell us, perhaps with some exaggeration, will yield three hundred fold.' (*Ibid.*)

Vs. 11. *The seed is the Word of God.* A most frequent metaphor. For other metaphorical uses of seed, see Fifth Step.

Vs. 12. The first class is the *careless* or *indifferent* hearer. Those who do not listen, or who listen only from curiosity, or for entertainment. Worldliness has hardened their hearts so that they are not susceptible to the influences of the truth. There must be *attention* in order that there may be *retention*.

The devil. He is interested if you are not. Some distracting thought is sent into your mind to take it off the truth, or he uses the criticisms, it may be of some Christian friend, to pluck away the seed.

Vs. 13. The *shallow* hearer. Apparently they are very susceptible. They respond quickest of all, but the truth does not really take hold upon the springs of their action and form the ruling principle of their lives. They are found in every religious revival and in every congregation.

Vs. 14. This class is composed of sincere believers, but worldly, dwarfed Christians. They are not dead, but they bring no fruit to perfection. The rapid growth of the thorns "speedily chokes it, or spindles it out, till it only produces a sickly head with three or four grains struggling for existence among the weeds." (Tristram.)

Vs. 15. *An honest and good heart.* Thank God there are hearts that promise a ready soil for God's Word. *They are chiefly found among the children of Christian homes.* Carefully cultivated; the growth of evil weeds watched, checked and rooted out; softened by prayer and the grace that comes in answer to prayer; living in an *atmosphere* congenial to the growth of the seed, it is here that the Christian minister looks for the richest fruits of his labor.

Keep it, and bring forth fruit with patience. Cultivation is not over when the seed-sowing is done. Constant watchfulness to protect the seed and to keep down the evil weeds is the condition of the best results.

Prize Questions.

ANSWERS TO QUESTIONS OF NOV. 15.

116. (a.) Ananias and Sapphira, Acts v, 3, 4.
(b.) Simon Magus, Acts viii. 19, 20.

117. By leaving all and following Christ, Mark x. 28–30 and parallels.
(The references to our becoming the children of God do not fully meet the conditions of this question.)

Correct answers have been received as follows:

Olive Wilson, 113*, 115* 116a.
Flora C. McNeill, 113, 114, 115, 116.
Chas. E. McMillan, 116.
Bettie Overcash, 115.
Beatrice T. McEachern, 116.
Willie Arrowood, 116, 117.
Isabelle Robeson, 116a, 117.
Mary McIntyre, 116.
Robbie McIntyre, 116.
D. R. Johnson, 113, 114, 115, 116, 117.
Katie Monroe, 116a.
N. E. Monroe, 116a.
Miriam McFadyen, 116.

*Half-value: no reference given.

Fifth Step. Study the topics of the lesson in the light of God's Word.

1. *The hearers of the Word.*
Way-side hearers, Matt. xiii. 15; 2 Cor. iii. 14; iv. 4; 1 Cor. ii. 14; Acts ii. 13.
Stony-ground hearers, John ii. 23–25; vi. 60, 61, 66; 2 Tim. iv. 10; 1 John ii. 19.
Thorny-grounnd hearers, 1 Cor. iii. 1–3; Heb. iii. 12, 13; 2 Pet, i. 9.
Good-ground hearers, Gal. v. 22, 28; vi. 9; 2 Pet. i. 5–8.
2. Symbolism of sowing.
Conduct, Job iv. 8; Prov. xxii. 8; Hos. viii. 7; Gal. vi. 7–9.
Giving. Eccl. xi. 1, 6; Is xxxii. 20; 2 Cor. ix. 6.
Preaching, *Lesson*, 1 Cor. iii. 6; ix. 11.
Planting the kingdom, Matt. xiii. 31, 32, 36–43.
Sacrifice, John xii. 24–26, compare vss. 32, 33.
Burial of the body, 1 Cor. xv. 35–38, 42–44.

Sixth Step. The practical lesson is found in Luke viii. 18, "Take heed therefore how ye hear." We may by preparation of the heart pass from any of the first three classes inio the fourth. That preparation is well described in Shorter Catechism, Q. 90.

II. TEACHING THE LESSON.

After fixing the relation of the lesson to other events draw out the knowledge of your scholars as to the details of the parable, supplementing their knowledge with the facts given above from travellers in Bible lands. Proceed in the same way with the interpretation, making the application as pointed as possible. Select from the Bible Reading (No. 1.) the texts that illustrate the different classes. Endeavor to impress upon your scholars the responsibility of hearing. Clinch all with catechism as above.

NEW QUESTIONS.

120. Which of our Lord's parables represents the kingdom as a *growth* (within or without us?)
121. Which parables represent salvation as a *restoration?*
122. Which (not including the last), lay emphasis upon the *blessings* conferred?
123. Which lay emphasis upon the *duties* involved?

Adjourned Meeting of Fayetteville Presbytery.

It will be well for the members of Fayetteville Presbytery who expect to attend the adjourned meeting at Pee Dee church, on Wednosday, December, 5th, to arrive at Wadesboro on the night of the fourth. They will greatly oblige the undersigned by informing him, at once, of their intention to be present.

Fraternally,
LACY L. LITTLE.

Little's Mills, N. C.

The Cape Fear and Yadkin Valley Railway will sell round trip tickets to rhe N. C. Christian Association at Raleigh, Dec. 3d-6th—final limit Dec. 10th. The following are rates from: Fayetteville, $4; Maxton, $5.45; Greensboro, $4.05; Rural Hall, $5.65; Wilmington, $6.55.

On account of the Eastern North Carolina Conference, Christian Church, Apex, N. C., the Seabord Air Line will sell round trip tickets to that point at reduced rates. Rate from Wilmington, $9.65; rate from Maxton, $5.05. Tickets on sale Nov. 23rd to 27th—final limit Nov. 30th.

On account of the North Carolina Conference M. E. Church,(South), Durham, N C the Seaboard Air Line will sell round trip tickets to that point at reduced rates. Rate from Wilmington, $7.70; rate from Maxton, $6.95. Tickets on sale December 4th, 5th and 6th—final limit December 14th.

SECULAR NEWS.

NORTH CAROLINA.

Mr. Edwin Anderson Northrop, an alderman of Wilmington, and one of the best known and most esteemed of its younger citizens died in New York on Saturday last. The remains were brought to Wilmington and after very sad and solemn services at the First Presbyterian church, of which the deceased was a member, were interred in Oakdale Cemetery. Great sympathy is felt for the bereaved family—wife and one child—and for Mr. Samuel Northrop and his wife, the parents of the deceased. Mr. Northrop was in his 27th year.

There is no foundation in fact as yet for the rumor that the next Legislature will enact a dispensary law. It may do so, but not even the members elect of the body themselves know what they will do or attempt to do. All these reports are merest guesses.

The Baptist State Female University it is reported, has secured $60,000 endowment and it is probable the amount will be increased to $100,000 by next fall.

The Robeson county fair last week was a decided success.

Wilmington is celebrating Welcome Week with a vim.

The Wilmington Messenger called for a meeting to erect a monument to Cornelius Harnett. The meeting was held and steps looking to the furtherance of that object have been taken.

The statement that W. S. O. B. Robinson, lately elected judge of the Superior Court, is the first Roman Catholic to hold office in North Carolina is incorrect. Judge Heath, we are quite sure, was a Catholic—certainly Judge Gaston was. Possibly one or two other judges have been of the same faith.

DOMESTIC.

A bookkeeper of the National Shoe and Leather Bank of New York City absconded upon the probability of detection of defalcation of $354,000 which since has been traced to him. The bank is pronounced perfectly solvent.

Small pox and diphtheria are raging as epidemics in Detroit, Mich. Six public and five parochial schools had to be closed because of the prevalence of diphtheria among the children of the city, and the mortality attending the disease.

A new Greek church was dedicated at Woods Run near Pittsburg, Pa., on last Sunday A memorial service for the Czar was held on the occasion.

The bids for government bonds opened in Washington City on Saturday were found to be for $154,000,000—over three times the amount of bonds offered. The Stewart Syndicate consisting of a large number of banking firms in New York and Brooklyn took the whole issue of fifty millions dollars at $117.077 per $100.

A steamer is to be built at the Newport News shipyard, for the Norfolk and Washington line. It will cost $200,000. The shipyard it is expected will soon employ 2,000 people.

A citizen of Asheville, N. C., brought suit at Abingdon, Va,, against the Yellow Poplar Lumber Company of Ohio and obtained judgment for $45,000.

It has been decided by a court in Ohio that contracts for theatrical or operatic performances on Sunday are illegal.

Earthquake shocks were felt at Parkersburg, W. Va., and at New London, Conn., on last Friday.

Every flour mill in St. Louis, Mo., closed on last Friday. Cause, glut of the flour market, caused by overproduction.

FOREIGN.

Port Arthur has been captured from the Chinese by the Japanese, and the Chinese authorities are said to be anxious for peace on any terms not involving session of territory belonging to China proper.

The earthquakes in Sicily rendered 50,000 people homeless. Very many lives were lost and many bodies were mutilated.

The Brazilian government feels no anxiety on account of the rebellion there.

The Turkish authorities seize newpapers containing accounts of Armenian atrocities.

China declined the proffered mediation of the United States between China and Japan, and the British government is supposed to be greatly pleased thereat.

Turkestan (Russia) cotton raisers say their cotton market is affected by the low price of American cotton, and the Russian government is petitioned to raise the duties on American cotton.

NEWS GENERAL.

The trustees of Lane Seminary at Cincinnati, last week declined to agree to the proposal of the General Assembly, North, to give that court control over the appointment of professors and since McCormick Theological Seminary at Chicago has taken the same course, Alleghany Seminary has deferred action for the present.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Acknowledgement.

Since last acknowledgement I have received for the North Wilkesboro colored church fund from Miss E. W. Brearly $2.00; Mr. G. W. Watts, $5.00; Synod of North Carolina $21.30.

The building goes into the hands of the contractor this week. Friends we need your interest and sympathy just now, shall we not have it?

Yours for the work,
S. G. WALKER.

Nov. 12th, 189s.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

MUNROE—McLEAN. On Oct. 30th, 1894, in Van Alstyne, Tex., by Rev. J. D. McLean, D. D., Rev. E. M. Munroe, D. D., of Milford, Tex., and Miss Sallie T. McLean, daughter of Rev. M. J. McLean, of Louisville, Miss.

BLACK—STETSON. On Oct. 24th, in Clinton, Sampson county, N. C., at the residence of the bride's father, Mr. A. R. Black, of Ivanhoe, and Miss Laura H. Stetson, of Clinton, Rev. K. McDonald officiating.

STUART—JACKSON. On Nov. 18th, by the same, Mr. F. P. Stuart, of Jonesboro, Moore county, N. C., and Miss Irene Jackson, of Currie, Pender county, N. C.,

WESTBROOK—FRYAR. On Wednesday, 15th November, in the Presbyterian church at Faison, N. C., by Rev. P. McIntyre, assisted by Rev. J. M. Jurney, Mr. Gibbons H. Westbrook, and Miss Bessie F. Fryar—both of Faison.

ROBINSON—CASHION. On Nov. 21st, 1894, at the residence of the bride's father in Mecklenburg county, N. C., Mr. J. H. Robinson, and Miss Minnie Cashion, both of Mecklenburg, Rev. J. L. Williamson officiating.

McRAE—FLEMING—At the residence of the bride's parents in Raleigh, N. C., November 13th, 1894, by the Rev. Eugene Daniel, Mr. John Sumter McRae, of Maxton, N. C., and Miss Maude Lee Fleming.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

At Argyle, Cumberland county, N. C., Nov. 15th, Mrs. CATHERINE, widow of the late Duncan McLauchlin.

This venerable lady was for more than seventy years a communicant. During all these years the light of her quiet, consistent, and Christian example shone steadily and brightly in her family, in the community and the church. Her life was characterized by good sense, cheerfulness and piety.

Mrs. McL. was the mother of six children—four sons and two daughters. Her husband, a daughter, and two sons preceded her to the heavenly home—and what is remarkable, all of them died away from their home. Her children and grand children rise up and call her blessed, and bear in their hearts the benediction of a life that never lost its sweetness, and a ripe age that never lost its youth. Three-quarters of a century of beautiful living—exceptional, indeed, is this record! Surely, the radiance of such a life never cheered this world by chance. A sunny patience, a bright-hearted self-forgetfulness, a sweet and winning interest in the little things of family intercourse, the divine lustre of a Christian peace are not fortuitous works carelessly flowering out of the life garden. They come of grace. It is the internal which makes the external. It is the beautful soul within which forms the crystal of a beautiful life without. If we would have our life true and beautiful, we must *be* true and beautiful.

In her case, divine grace so flowed through natural sweetness and serenity of disposition, that even when crippled and burdened by the weight of years, no murmur ever escaped her lips, which constantly expressed gratitude and love. She suggested the blossoms of spring time lingering on boughs richly burdened with fruit. It was meet that in the autumn, as the days were golden and full of rich fruitage, this beloved one should be gathered into the heavenly garner. The suns of ninety summers had wrought to perfectness her life and character. Few epistles are written by the Spirit of God upon the hearts of human lives that surpass the truthfulness and love, the patience and peace, that were manifested in her life. She was everywhere an open page of the Lord's gospel.

The memory of such a life is precious. Retaining her faculties to the last—she sank into the quiet sleep of a little child, and awaked in the home of the glorified. Her remains were borne to the church she loved in life, where brief words were spoken, and then to the sleeping place near by, to rest amongst those she loved on earth, who had passed over before her. F.

At Edge Hill manse, near Philadelphia, Nov. 21st, ELEANOR CATHARINE, daughter of Rev. Jas. M. and Mrs. Maggie Gilmour Wicker, aged 10 months and 10 days. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

At Morganton, on the 4th of November, 1894, Mrs. Ellen R. ERWIN, wife of Maj. L. P. Erwin, in the fifty-ninth year of her age. A bright, happy and cheerful Christian, thinking not of her own, but of the happiness of others, doing everything she could to sweeten the cup of life, of husband, children and friends. She was a true child of God, with unswerving faith in, and fidelity to her Heavenly Master. A devoted wife, and affectionate mother, a kind, loving friend. But her steps have ceased, her voice is hushed, and her trusting spirit is with the Lord. On account of softening of the brain, her mind gave way, and she was sent to Morganton for treatment. Her oldest son preceded her to the spirit land only three weeks. "Blessed are the dead, who die in the Lord."

G. A. H.

WILMINGTON MARKET,

FOR

WEEK ENDING, NOV. 28, 1894.

SPIRITS TURPENTINE: On Thursday (22d) 25 cents; Friday and Saturday 24½; since 24½ cents—firm at 24½ cents.

ROSIN: Strained $1.00 and $1.02½ cents; on Tuesday 97½ on Strained.

CRUDE TURPENTINE: Hard $1.00; Yellow Dip $1.50; Virgin $1.70.

TAR: On Thursday (22d) $1.00; since 95 cents—closing dull.

COTTON: Middling 5⅛ cents on Thursday (22d) an Friday; Saturday 5¼; since 5¼ cents—closing steady.

TIMBER: Wanted—no change in prices.

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R. J. MACLEAN, Secretary,
Atlanta, Ga.

The Presbyterian.

FOR THE FAMILY.

A VANISHED FACE.

(This little poem will touch a tender cord in many hearts. The pathos of the last verse is exquisite. Ed.)

Still, as of old, the mountain breaks ;
The brook delays its mimic flood ;
And in its soft embrace it takes
The ivy-mantled wood.

Within the elm the robin sings ;
The lilac blooms beside the bars ;
And through the shadows evening brings
Look down the early stars.

And day by day the cheerful sounds
Arise, of those who sow or reap,
Who wake to tread life's common rounds
And turn again to sleep.

The seasons come and go apace,
And naught is changed my eye can see ;
But in its grave lies one dear face
That was the world to me.

—*Rev. J. B. Kenyon, in Northern Christian Advocate.*

Ursula's Victory.

BY ROSE W. FRY.

A THANKSGIVING STORY.

It was still early at the Hill-farm. Breakfast was over, and the hands of the kitchen-clock pointed to half-past eight. The farmer was out feeding his stock, Mrs. Hall was bustling around in the kitchen, and Ursula was busy putting the beds in order for the day. Everybody seemed to be in *a rush*.

It was Thanksgiving Day, and as Mrs. Hall had expressed it at breakfast, that morning, "There was a sight of work to be got through, if they would be in time for the meetin', and the dinner which was to follow."

Mrs. Selina Hall was a fine housekeeper, the best and most stirring one in the parish, and perhaps it was this consciousness which had led to Selina's inviting the new minister and his wife to take their thanksgiving dinner at the Hill-farm.

To fill up her table, she had thrown in Elder Banks and his wife, who had been a Hall before she married the Elder and moved into Wedgewood to live. "I'll add Cousin Sarah and James," she had said, "to fill up the table, for it doesn't show off to seat less than six at the board."

The dinner was more in Selina's mind than the Thanksgiving service !

"Hurry, Ursula," she called out, "or we shall be too late for the meetin'."

But Mrs. Hall was not destined to hear Mr. Parker's Thanksgiving sermon that morning; though his text, "I will call upon the Lord *at all times*," might have taxed her faith later in the day.

"There is Aunt calling me again," said Ursula, who was being driven hither and thither, and who felt an insane desire to pitch the bolster she was shaking out of the window—"what can she want now ?"

She hurried out on the back porch, only to find her Aunt lying helplessly in the newly-fallen snow, half-way between the porch and the milk-house. She was groaning piteously ; "I *cant* get up, Ursula, I'm afeard I've hurt myself, *somewheres !*"

Ursula ran to her quickly.

"Oh, *you* can't lift me, child ! best *run* for your Uncle and Jeremiah."

She had slipped on a stone, which was covered with a thin coating of ice, and now lay there powerless to move with one foot doubled up under her, and with a sharp pain creeping up her right leg !

"I can't rightly *say* how it happened, Joshua" she said, after the two men had lifted her into the living room, and laid her on the bed, "butthis I do *say*, its the most *onconvenient thing* as ever *happened* me, let alone the misery, and it Thanksgiving, and the minister invited to dinner !"

"Now Seliny, don't you worry," begged Mr. Hall, "I'd best go after the doctor, right away, an' Jeremiah can step over to Silas Green's an' fetch Mandy back, an' she can look after the dinner, while Ursula stays by you."

The doctor's verdict was not a cheering one. "There are no bones broken, fortunately," he announced after examination, "but it may be six weeks before you can put your foot to the ground, madam."

"If it *has* to be, it has *to*," said Selina in a choked voice. To feel so strong, and to lie there helpless for six long weeks was almost more than Selina could bear to think of, yet I believe she would have borne it joyfully, if she could have postponed the accident until the day *after* Thanksgiving.

To lie abed while Mandy Green *spoilt* her dinner in the cooking, was a heavy cross to the poor woman.

But she was not called upon to bear it, in that form, at least. Jeremiah came back with the news that Mandy had gone to spend Thanksgiving with old Mrs. Hoover 'cross the river, and "Mrs. Green," he added, "was laid up with chills."

Blessings brighten as they take their flight, and even Mandy Green in the kitchen was better than no dinner at all, and now Selina fairly broke down and cried, to the discomfort of Joshua and Ursula, who had never seen her Aunt unnerved before.

"It do *seem* unfortunate," began the honest farmer, "p'rhaps I had best *send* 'em word to stay away—"

"Joshua-y," gasped Mrs. Hall—"I'm ashamed of ye ! *Invited guests, never !* And you—as carried the message yourself—that turkey *must* be stuffed, *someways !*"

Ursula repressed a sudden desire to laugh. Her Aunt's distress was genuine. "Can't I help ?" she asked timidly, for she was well aware that her Aunt did not belive in her ability.

"*You ?*" exclaimed Selina, "why you ain't ever stuffed a turkey in your whole life !"

"But I've seen you do it, over and over; if Jeremiah will wash the vegetables and keep up the fire I think we can manage it between, us," urged Ursula.

"Well, I suppose if you must, you *must*," said her Aunt, ungraciously. "There's no one else to hand. It's a mercy I half-biled that turkey yesterday, an' the pies, an' the cookies is all ready."

Ursula put on a big apron which almost covered her slight figure and went bravely to work. The dressing for the turkey was the first thing to be attended to, and it seemed to poor Ursula that that particular fowl would never "fill up." But at last the neck was sewed up, and the bird of Thanksgiving placed in the oven to brown. Joshua was kept busy carrying messages between the house and the kitchen.

"She is a *good* girl, Ursula *is*," he said, after one of these jaunts, "I wish ye was *fonder* of her, Seliny."

"I never was one of them as *pertends*," answered Selina, sharply, and lapsed back into silence. "She don't earn her *keep*."

"I don't want she *should*," retorted the farmer. "She's my sister's child, an' welcome to all she has a need ! You never was willin' to learn her."

"I ain't no time to fool along with such a midget !"

"The way she's took hol' of things today, *'s'prisin'*," continued Joshua, unheeding his wife's growing anger.

"Ay, ay, its always the last one 'at comes along, with you, Mr. Hall," said Selina, snappishly, "an' I've been cookin' for ye, steadily, twenty-five years an' more."

"You've been a good wife to me," said her husband, solemnly—"no woman ever could hev done more, that I do say."

"I've done my level best, admitted Selina, "no more could I do, if I was to be hung for't," she added truthfully. "It allays did seem to me the Lord was *a leetle* unfair to them as bore the heft of the day, an' never complained, an' received no more than them as crept in at the last hour—"

"Seliny !"

"I've sed it. I was prepared to be real thankful when I got up this morning ! With the crops heavy, an' the cattle sold fair, an' the taxes reasonable, this season, but the *feelins all gone*, Joshuay ! There 'ill be the doctor to pay, an' help to hire, an' me lyin' here idle like the most no account woman in the land—it don't hardly seem fair, Joshua !"

"Come wife, *'taint* your fault, the good Book says, when we hav' done all, we are onprofitable servants—"

"In a religious way—I ain't denyin' *that*, of course," admitted Selina, going on with her grievances—"an' the dinner *spoilin'* this very *minute !* The Lord forgive me— I feel real spiteful, instead of grateful—"

"Shall we receive *good* at the Lord's hands, and not *evil ?*" quoted the farmer, but she snapped him off, with, "Them as like such texts is welcome to 'em ! I smell that turkey *burnin'* this minute, an' it was sich a beauty, weighed nigh on to twenty pounds, an' as clean picked as ivory !"

Ursula was just lifting the great fowl from the pan. It required all of her slender strength to land it safely in the blue dish.

She was sixteen, but she did not look to be over fourteen. She was very small for her age, and her dainty figure was lost upon her Aunt, who measured folks by their weight, and had never been able to overcome an unreasonable prejudice against the orphan girl.

To be sure, Ursula was looking pale and thin when she first arrived at the farm a year ago, but the fresh country air and healthy diet had made a different being of her ; she was now a hardy-looking, rosy-hued girl, but she did not look to be a very happy one. Ursula missed the brothers and sisters from whom she was separated. If her Aunt had taken her to her heart she would have felt reconciled to the change ; but Selina had not done this.

"She looks like a doll," she had said, on first seeing her, "and I needed some one who could take hold of the work."

She did not oppress the girl, but she let her see that she was in the way. And Ursula suffered in silence. She longed for love, and for active employment. To-day she had work enough.

There was the gravy to thicken, the potatoes to cream, the rolls to bake, the coffee to grind, the table to arrange, and a final survey of every dish to see that nothing was overlooked. She had just ten minutes in which to bathe her flushed face and slip into her green cashmere before sitting down at the head of the table. Here she made a pretty picture with her shining eyes, and modest air, with her brown hair tumbled about her flushed brow. Her uncle felt quite proud of Ursula.

The guests had arrived and were anxous to offer their condolence to Mrs. Hall, but she would not hear of it until they had eaten dinner. She had some tea and toast, and Jeremiah to keep her company in the interim.

"That Ursula is a *smart* gal," said Jeremiah, by way of opening the conversation ; "the way she did fly around them pots and kettles to-day, beat me clean out! You'd a thought she was playin' at cooking—she seemed plainly to delight in it."

"An' no *more* than a decent body *should !*" flashed out Selina.

"I wonder you don't take her in hand," continued Jeremiah, "she's rale handy 'bout things."

"I guess she'll have things her own *way* the next six weeks, an' me lyin' here onable to move hand nor foot! Things 'ill be in a purty *mess*, when I get up !"

"Wal she's real handy," re-asserted Jeremiah, who was slow in getting an idea into his head, and tenacious in clinging to one when it was once located. "Ursula's *willin'*."

Selina lay back with closed eyes. She felt that her sway was over ; both Joshua and Jeremiah had gone over to the enemy. Two salt tears forced their way from beneath her closed lids. The dinner was a long time in coming to an end. At last it was over, and she could hear them coming in. The minister was the first to speak.

"My dear madam," he said cheerily, "it did seem too selfish to be enjoying all those goodly viands, and you, that should have graced the board unable to sit down with us to the Thanksgiving feast. But what a charming little hostess your niece makes—I *see* you have trained her well."

Selina's face quivered. "I'm glad she conducted herself well, sir," was all she could get her consent to say. "The dinner was delightfully cooked," chimed in Mrs. Parker, thinking to gratify

(Continued on 7th page.)

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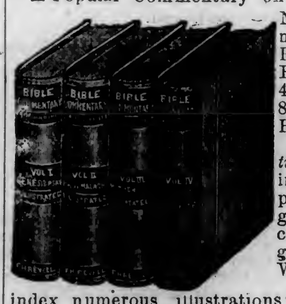
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They wait for the winter in barrel and bin;
And nuts for the children, a plentiful store,
Are spread out to dry on the broad attic floor;
The great golden pumpkins that grew such a size
Are ready to make into Thanksgiving pies;
And all the good times that the children hold dear
Have come round again with the feast of the year.

Now what shall we do in our bright happy home
To welcome this time of good times as it comes?
And what, do you say, is the very best way
To show we are thankful on Thanksgiving Day?
The best thing that hearts that are thankful can do
Is this: to make thankful some other too;
For lives that are grateful and sunny and glad,
To carry their sunshine to lives that are sad;
For children who have all they want and to spare,
Their good things with poor little children to share;
For this will bring blessing, and this is the way
To show we are thankful on Thanksgiving Day.

—*Child's Paper.*

How Katie "Endeavored."

"Come on, Katie!" called the girls who were waiting at the gate. "What does make you so slow? It's awfully hot standing here in the sun."

Then Katie appeared at the door. "Go on, girls, please; I can't come just yet. I'll follow you."

"Why you'll miss the boat! We have just time to get there."

"Well, then, I shall," said Katie resolutely. "I am not coming now; I've something to do."

It was a very warm day. Father had just come in from the field; he looked utterly tired out as he sank into a chair and fanned himself with his hat. "Whew!" he said. "this day is a scorcher."

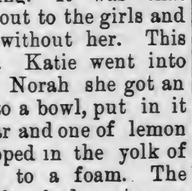
"You feel it more," said Katie's mother, anxiously, "because you ate almost nothing for dinner; I wish they knew how to fix something nourishing for you." Then she sighed. She was lying on the couch, and knew that she must lie there and not go into the kitchen on any account. All this Katie heard, while she was getting a clean handkerchief and making ready for a ten-cent trip on the little lake steamer with the girls to "cool off." Then she thought of something. It was that which made her dart out to the girls and tell them to go on without her. This they did grumbling. Katie went into the kitchen. From Norah she got an egg, helped herself to a bowl, put in it a teaspoonful of sugar and one of lemon juice; then she dropped in the yolk of the egg and beat it to a foam. The white of the egg she had put on a plate; she added to it a pinch of salt; then with the fine wire egg-beater made a wonderful foam of it, and poured it over the yolk. Now for a tumbler. The lovely, foamy liquid was lightly poured into it, and Katie ran to her father with the glass.

"Here is something very good and nourishing for you to drink," she said eagerly. And while he tasted, and tasted, and sipped, and smacked his lips, the mother, looking on well pleased, said: "Where did you learn to make it, dear? Way, I thought you were going up the lane with the girls."

"It was in our cooking lesson this very morning, mamma. I thought I wouldn't go to the shore this time."

"I promised to do just what Jesus would like to have me," said Katie to herself that evening as the girls stopped to tell her what a good time they had, "and I think He liked me to help rest papa."—*The Pansy.*

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(Continued from 6th page.)

Ursula's Aunt, "you couldn't have prepared better yourself. What a treasure you have in your niece! And how comes she to be living with you?"

The farmer was compelled to explain Ursula's presence at the farm, and as it was growing late the minister took his leave, after reading the 107th psalm and offering a short prayer for Selina's speedy restoration.

"I trust the Lord has a blessing for you in this affliction, Cousin Seliny," said Elder Banks, following his wife to the bed-side. "The Lord seems to hev a hand in this. Good-day."

"That sweet child 'ill be a comfort to ye," murmured, Cousin Sarah, bending over her pillow, "its too bad you sh'd be laid up Thanksgivin', of all the days in the year."

The unhappy Selina was glad they were all gone. She wanted to be left alone. Many thoughts were working within her. She was quite exhausted with the emotions of the day, and her limb pained her smartly. She would not taste the tray loaded with good things which Ursula brought in at dusk, indeed she could not. She was struggling with her ill feelings against Ursula. When Joshua came to bed that night she did not ask him if the dinner had passed off well. In the night she complained of feeling chilly, and by morning she was in a high fever. The doctor looked grave. "Too much excitement yesterday," he said, "those people should have been kept away."

His prediction came true, and it was six weeks before Selina Hall put her foot to the ground. She came down stairs looking like the ghost of her former self. No one would have recognized the wasted form and pinched features, as she sat in an arm-chair feebly sipping weak broth out of a bowl which Ursula had just brought in steaming hot.

"You're real good at nursin', Ursula," said Selina, slowly, "I wonder now where ye learned it!"

"You forget mamma, she was sick a long time."

"Do you miss her very much?"

"I can never forget her," said the girl, with a sob in her voice, "she was so good to me."

"Ursula," began Selina slowly, "I've bin thinkin'—I've bin rale onkind to you. Do you think you could get to *care* for me a little?" "Oh, Aunt, you never *meant* to—I—do—almost love—you. I will try—if you wish me to."

"I don't *deserve* it, Ursula, I don't! But if you will only *try*, I will be real good. I never had no child o' my own, and perhaps that was the reason I got sot against ye at the first. I'll make it up to you, Ursula, if you'll forgive me, an' *try* to love me ever and ever *so little*;" the tears were running down her cheek now.

Ursula put her arms around the shaken form. She whispered softly, "I've loved you ever *since* Thanksgiving, but I was too proud to say so."

"Cousin James was *right* when he said the Lord had a blessing for me in this affliction! I'm most glad I got that *twist*, child, painful as it was,—if it hadn't bin for't, I might hev gone on neglectin' you all my life. I'm thankful the Lord checked me up; the spirit I didn't *hev* to Thanksgivin's 'come to me *now*."

"Oh, Aunt Selina," said Ursula—"I always wanted to love you, and its not going to be *hard*, now!"

And Ursula went singing about her work with a strange new joy at her heart. She had won the victory, not by might, but by patience, and by a sweet humility, which are better than the weapons of the strongest knight.

THE END.

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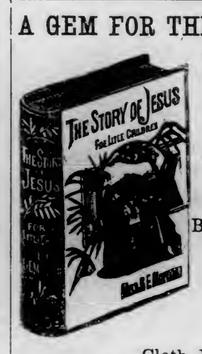
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Lv Weldon.....	11 57	9 27	.....	... ..
ArR Mount.....	1 00	10 20	.....	.....
	P. M.			
Ar Tarboro.....	2 23	.....	... ..	.....
Le Tarboro.....	12 20	.....	.....	.....
	P. M.	P. M.		
LvR Mount.....	1 08	10 20	.....	6 00
Lv Wilson.....	2 08	11 03	.....	.....
Lv Selma.....	2 58	... ..	.....	.....
Lv F'y'ville.. ...	4 30	12 52	.....	.....
ArFlorence.....	7 15	3 00	.....	.....

	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson.....	2 18	.....	.....	6 35
LvGoldsboro.....	3 05	.....	.. ..	7 20
LvM'gnolia.....	4 16	.....	.. ...	8 29
Ar Wilm'tn.....	5 45	.....	.....	10 00

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Dated Nov. 18, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.	.....	P. M.	.....
LvFlorence.....	7 25	.....	7 15	.....
Lv F'y'ville.....	10 10	.....	9 19	.....
Lv Selma.....	11 52	.....	.....	.....
Ar Wilson.....	12 42	.....	11 15	.....

	No. 48 Daily			
	A. M.	.....	.....	P. M.
Lv Wilm'tn.....	9 00	.....	.....	6 30
LvM'gnolia.....	10 52	.....	.....	8 02
LvGoldsbo'.....	11 35	.....	.....	9 10
Ar Wilson.....	12 25	.....	.....	9 55

	No. 78 Daily.		No. 32. Daily.	
	P M	.....	P. M.	P. M.
Lv Wilson.....	12 52	.....	11 20	10 00
ArR Mount.....	1 48	.....	12 02	10 40
Ar Tarboro.....	2 23	.....	... .	.....
Lv Tarboro.....	12 20	.....	.....	.....
LvR Mount.....	1 53	.....	12 02	.....
Ar Weldon.....	3 10	.....	12 55	.....
	P. M.	.....	A. M.	.....

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IN EFFECT Nov. 21st, 1894.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	6.40a.m
Arrive Fayetteville	9.50 "
Leave Fayetteville	10.10 "
Leave Fayetteville Junction	10.13 "
Leave Sanford	11.34 "
Leave Climax	1.34p.m
Arrive Greensboro	2.05 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	6.45a. n
LeaveMaxton	7.52 "
Leave Red Springs	8.30 "
Leave Hope Mills	9.26 "
Arrive Fayetteville	9 50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.46p.m
Leave Hope Mills	5.10 "
Leave Red Springs	6.02 "
Leave Maxton	6.38 "
Arrive Bennettsville	7.50 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9.25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex Sunday.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

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Trains Nos. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

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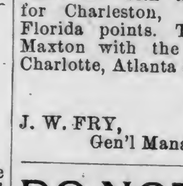
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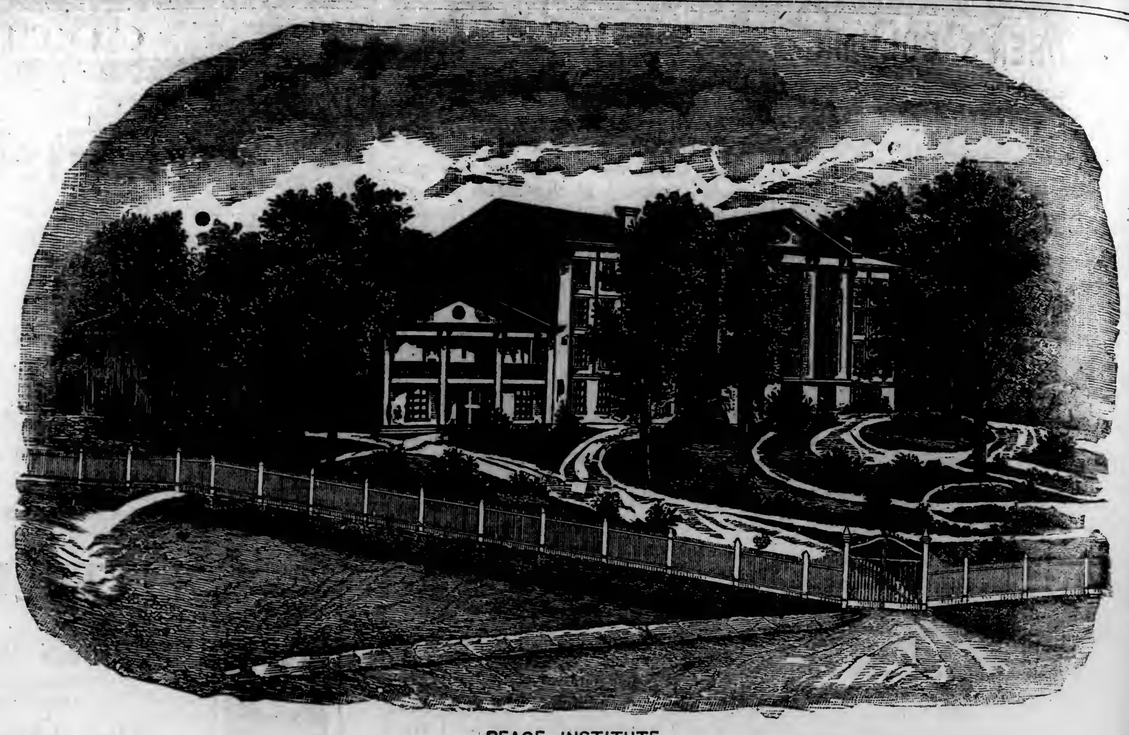
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Dated Nov. 18 1894.	No. 55	No. 51	
	P. M.		.....
Leave Wilmington	*3 30		.....
			.....
Leave Marion	6 21		.....
Arrive Florence	7 10		.....
			.....
			.....
	P. M.	A. M.	.....
Leave Florence	*7 25	* 3 15	.....
Arrive Sumter	8 36	4 21	.....
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 38	*9 58	.....
Arrive Columbia	10 00	11 10	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 48 a. m., Manning 9 25 a. m

TRAINS GOING NORTH.

	No. 56	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 53	5 43	.....
		No. 50	.....
	A. M.	P. M.	.....
Leave Sumter	5 55	* 5 47	.....
Arrive Florence	7 10	6 55	.....
			.....
		.....	.....
	A M.	.....	.....
Leave Florence	*7 35	.. ..	.....
Leave Marion	8 16	.....	.....
Arrive Wilmington	11 00	.....	
			... ..

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 28 p. m., Lanes 7 06 p. m., Charleston 8 40 p. m.

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The Presbyterian.

Registered in the Post Office at Wilmington as Second Class Mail Matter.

THURSDAY, DEC. 6, '94.

Rev. Jas. M. Rawlings, D. D., Editor.
John McLaurin, Business Manager.

THE OFFICE OF THE PRESBYTERIAN IS IN THE ALLEN BUILDING ON PRINCESS STREET—ROOM No. 6, ON SECOND FLOOR.

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ORGANIC UNION.

One of the reasons given by our General Assembly for declining the invitation of the Northern Assembly to appoint a Committee of Conference to take into consideration the whole question of Organic Union of the two bodies was the belief that such a conference would "bring upon us needless agitation and hurtful disturbance." But the refusal to appoint the Committee of Conference did not avert the danger. The question of Organic Union is upon us, and already the Church is much divided, and considerably disturbed about it. The Synod of Kentucky has by a unanimous vote expressed its disapproval of the Assembly's action; the Synod of South Carolina had only a majority of two to declare its approbation; and the Synod of Georgia sends up an overture to the next Assembly, asking that such a committee of conference be appointed.

And not only are the Synod's discussing the matter, but the church papers are full of it also. Dr. Johnson, of Union Seminary has been writing for several papers a series of trenchant articles in opposition to Union, which have called forth ardent champions for the other side; until from the Mississippi to the Atlantic, and from Maryland to the Gulf the question is discussed with warmth and vigor. It is evident therefore that, *so far from warding off the consideration of the question, the action of our Assembly has precipitated it upon us.* But the agitation of the subject is not, in our judgment, wholly, nor even chiefly harmful. The discussion is instructive, and is necessary to enable the Church to arrive at a wise decision. The obstacles in the way are vigorously presented on the one hand; and, on the other the law of love is set forth, and the sin of yielding to prejudice and spite. An eloquent editorial in the Alabama Presbyterian closes with the following paragraph:

"The more excellent way which Paul pointed out is the way of love. It was not the way of retracting and explaining and apologizing, but of loving, so as to lose sight of petty or even of great *differences*. We need more of that divine charity which "beareth all things, believeth all things, hopeth all things, endureth all things." To say that we may exercise it toward an uncongenial world and yet withhold it from those who are redeemed by the same precious blood and renewed by the same Holy Spirit, is to mistake the very essence of Christian love. It would not permit us to drag out into the light, and call attention to the blots and imperfections upon any part of the sacred Body of which Christ is the living Head. Sorrow and regret there may be for inconsistencies of Christian disciples, but love precludes any exultation in our own superiority, and any holding back of our garments for fear of pollution by contact. Our Lord and Master has given his approval not merely to bearers of "testimony" or to ecclesiastical hair-splitters, but he has declared in plain and simple language, "Blessed are the peacemakers, for they shall be called the children of God."

But alas for the rarity of Christian charity under the Sun! He who preaches so sweetly of love and peace-making, in the same article, accuses Dr. Johnson of abounding in the most unchristian and uncharitable statements.

For ourselves, we regard the obstacles in the way of union as grave and serious, but, believing that the cordial reunion of the Church would be well pleasing to the Lord, we pray for and expect it.

To decline conference, as our Assembly did, suggests no desire to have the obstacles removed; and therefore, as we suppose, there has been such general dissatisfaction with its action.

EDITORIAL PARAGRAPHS.

"Return, O Holy Dove, return." Some of our readers, who attended the last meeting of Synod, heard, as we did, a criticism of this sentiment, in the sermon of one of our able and prominent ministers. "Why," said he, the Holy Spirit abides with us. He never leaves us. How then can He return?"

Cowper's hymn, "O for a closer walk with God," has long been a precious favorite with the writer, and consequently to hear it condemned was painful, like the criticism of some dear friend.

Moreover, on reflection, the objection seems hypercritical. We do not understand the hymn to imply that the Holy Spirit ever forsakes the true Christian utterly, so that he falls from grace; it merely recognizes the fact that the child of God sometimes grows very cold and worldly, and expresses the yearning cry of such a backslider after holiness and peace with God. Very properly it teaches that revival must be brought about by the Spirit's influence upon the heart. It seems to us an echo of the prayer of David, "Restore unto me the joys of Thy salvation, and uphold me with Thy free Spirit;" certainly, it breathes the aspirations of many pious hearts before and during every revival of religion. And the whole hymn appropriately expresses the yearning of a penitent heart after holiness, and the joys of salvation.

"Return, O Holy Dove, return,
Sweet messenger of rest,
I hate the sins that made Thee mourn,
And drove Thee from my breast."

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee."

"So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb."

Confessing Christ. Some years ago, a company of travellers sitting, one Sunday afternoon in a balcony of the Planter's hotel in St. Louis. About dusk, the news-boys came around, selling the evening papers, and distributing hand-bills of some entertainment at the Opera House. To one of the group this was evidently a welcome relief from the monotony of a dull Sunday, for he eagerly read the hand-bill, and then called out, "This is a good play. I've seen it in Denver. Let's make up a party and all go together." Then turning to one who sat next to him, he added: "You'll go, I suppose?" But the young man addressed replied with a little hesitation, "No. I don't go to such places on Sunday. I want to go to church to-night.' This answer made a deep impression; and a tough-looking fellow called out, "Good for you! I think I'll go to church myself." The name of Jesus was not mentioned in this conversation, and yet I believe, this is what Jesus meant when He said: "He that confesseth Me before men, him will I confess before my Father and the holy angels." To confess Christ before men; when we join the church is an easy matter. Every instinct of gratitude and honor prompts the saved sinner to confess the Saviour before men, and in the first glow of his new hopes and experiences, there is little temptation to deny him. But to confess Christ in society, to acknowledge Him always as our guide and pattern, requires the courage and the training of a veteran.

Ashamed of Jesus. That any one should be ashamed of Him is strange, and foolish, but it is very common. Paul thought it necessary to warn Timothy, "Be not thou therefore ashamed of the testimony of the Lord," and was careful to declare for himself, "I am not ashamed of the gospel of Christ." And many who hear the name of Christ have not the courage to speak out as did the young man mentioned above; but sit in silence and even blush, when their conscientious scruples subject them to the criticism or sneer of the worldly. Yet Jesus has said, "Whosoever shall be ashamed of Me and of My Words in this adulterous and sinful generation; of him shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels."

"Ashamed of Jesus! Yes I may
When I've no guilt to wash away,
No tears to wipe, no good to crave
No fears to quell, no soul to save."

DAVIDSON NOTES.

Last Monday night, November 26th, Prof. Holmes delivered in the Y. M. C. A. Hall a lecture on Good Roads. The lecture was illustrated by handsome stereopticon views of the fine European and American roads, interspersed here and there with pictures of the wretched highways in North Carolina and in other States of the Union. Prof. Holmes paid a high tribute to the excellence of the Mecklenburg roads, and made an irresistible plea for roads such as these all over the State.

It was encouraging to be told that the old North State was one of the five in the United States, taking at present the most active interest in the subject of good roads. It is to be hoped that this interest will materialize in excellent roads which shall stir up other States to a generous emulation in this most needed of internal improvements. Prof. Holmes's lecture was not only instructive and stimulating, but highly enjoyable.

The usual Thanksgiving festivities brightened this festal season of rejoicing. Wednesday night the Glee Club assisted by the Kings' Daughters gave a very creditable musical entertainment which was repeated in Statesville, Thursday night to the delight of the inhabitants of the City of Elms. Dr. Shearer preached the Thanksgiving sermon. C.

PROTRACTED MEETING AT FLOYD C. H., VA.

Rev. C. M. Howard, has been preaching at this point for some time. The attendance has been good, the weather good, the attention excellent. Mr. Howard has preached some very fine sermons. His instructions have been sound and faithful. The spirit of the Church has much improved. The services have largely developed the power and faculty of prayer. I am persuaded we shall have for a long time more faithful praying here on account of this service. Family prayer, family religion, religious newspapers and valuable Christian reading in families have been much emphasized. Some fifteen or twenty persons have made profession of their faith in Christ. Most of these have been long in the very centre of our Sabbath-school influence.

The other churches of the community have attended the services and share the benefit. Mr. Howard's addresses to children in the schools and in the audiences have been well adapted and effective. His labor has been earnest and faithful.

Seventeen and a half years ago Mr. Howard preached here with great success. And then and now he has done good. Personally I am under great obligation. John K. Harris.

Floyd C. H. Va., Nov. 29th, 1894.

FROM FAYETTEVILLE.

Fayetteville is able, this year, to give an emphatic negative to the editorial question of this week. "Shall Thanksgiving (Day) be given over to sport?" All the churches of the town were open on Thursday, and large congregations attended the services. In the Presbyterian church a collection of about $70 was taken up for the orphanage.

We have been holding nightly prayer-meetings this week in anticipation of the visit of Rev. William Black. He expects to be with us for the week beginning the first Sabbath in December, and from the earnestness and prayerfulness of our people, we are looking for a great blessing from God upon our services. There have been seven additions to the church during this month. McK.

Rev. W. M. Eldridge, of Carthage, N. C., has accepted the appointment as evangelist of Fayetteville Presbytery, and will enter upon his labors in January, visiting first the churches, Bethel, Galatia and Shiloh. There will be a meeting of the Evangelistic Committee, December 27th, for the purpose of arranging a programme for his visit during January, February and March. *Churches desiring his services will please notify the chairman of the committee.*

Rev. A. J. McKekway,
Fayetteville, N. C.

LETTER FROM DR. J. HENRY SMITH.

Dear Bro. Rawlings:—On last Friday night we closed our protracted meeting, which commenced with devotional services on Monday night (the 12th inst.,) and on Tuesday night. On Wednesday night Dr. W. D. Morton came and has been with us—preaching, and conducting prayer and inquiry meetings for some ten days. He left on Friday night, the 23d inst. Bro. Morton had large and attentive congregations throughout. I have seldom, if ever, observed more rapt and closer attention than he received from the congregation that listened to his excellent and stirring discourses and talks, illustrated and enforced by many instances of awakening and conversion in his past ministry. We are all glad and thankful that he has been with us. The night he left, the choir and congregation sang, "God be with you till we meet again," and then the whole assembly young and old, came up and gave him their hand, with moistened eyes and grateful hearts invoking God's blessing upon him. On last Sabbath, which was our regular commuion, (and which I think, was the largest, I have ever seen in Greensboro, for nearly every body in the large church seemed to be a communicant—) the names of twelve were read out—as received at previous meetings of session, ten of them received by certificate, and two on examination. It was beautiful to see these ten—four of them heads of families—openly confessing Christ, and four also kneeling and receiving Christian baptism. Among them was a father and mother with their *little infant boy*, in the father's arms, who immediately after the mother's baptism, was baptized. "Lydia and her household," were called to mind. Several of these had been brought to satisfactory decision, during the recent protracted meeting. We hope that others will ere long come with them. Since the 22d of February, we have received, fifty-six (thirty ladies, twenty-six gentlemen.) Of this entire number thirty-four were by examination, fifteen of whom received baptism. It might be thought that so many adults baptized rather indicates some neglect of infant baptism, but this is by no means the case, for twenty-one infants have been baptized since March 1st—a much larger number than usual. Our congregations are larger than ever. Our Sabbath-school, our prayer-meetings, our senior and junior Christian Endeavor meetings are all increasing in number and interest. We wish, and are endeavoring, to bring up our people to *"proportionate giving,"* and we hope and pray that we may reach it before long. A part of the church building debt, and the peculiar stringency of the times, still hamper us, but we hope soon, with God's blessing to get out of the woods. Our people are encouraged and hopeful.

J. Henry Smith,
Senior Pastor.

INK SPOTS.

There are some people's word we can no more doubt than the great visible facts of nature—when we have known St. Paul, have long communed with him in his writings, have learned his integrity, honesty, truthfulness, piety, sanity of mind and heart, how can we doubt what he tells us, when he says: "I *certify* you brethren, that the gospel which was preached of me is *not after man.* For I neither received it of man, neither was I taught it but by *the revelation of Jesus Christ.*" There are some men contact with whom, gives us the same sort of support, sense of reality, in what they say, as the sunlight, and solid earth. Paul was one of them.

* * *

There are some of such wholesomeness of mind, such all-roundedness of thought, and feeling, a *sort of natural gravitation toward sound views*, that the mere fact that *they* hold an opinion, inclines you to it. That the late Dr. Charles Hodge held such a view in theology, or on a question of morals, would naturally incline me to it, from his known sanity of mind. That Dr. Bushnell held thus and so. I should just as naturally believe was a good reason for thinking it was absurd. That Beecher held an opinion that it was probably false or half-true.

* * *

St. Paul had no doubt of the piety of the Colossians from *two* marks which they exhibited. He gave thanks for them, since he heard of their *faith in Christ Jesus*, and *love for the saints.* A new-born soul instinctively turns to Christ, as child to mother, and as naturally puts out the hand to a fellow-believer.

* * *

Nothing is less noble than controversy for itself, the love of contest, or desire of victory, but nothing is more noble than conflict of mind with mind where the object sought is to find truth, where men talk not to entangle each other, not to embarrass and confuse, but to help each to clear views and sound principles, where the end sought is truth in its higher aspects, moral and religious. "The highest grace of manhood is the *truth-loving* spirit, it throws a strange and holy majesty upon life." So important is truth to the higher life of man, that our Lord could set no higher estimate upon it than to call *himself the Truth*—and the great blessing the Holy Spirit was to bring upon the apostles was that He should guide them *into all truth.*

* * *

Apart from the revealed truth, as regards truths pertaining to this life, every thinker contributes more or less. "Just as men make up man, and churches the Church, so truths make up Truth.

* * *

"Our Lord Christ, as Saviour, cannot be understood till *sin* is understood, "and sin is not really understood until the Holy Spirit *convinces* us of sin. Once convince a man of sin as the Spirit does, and the sinner at once sees henceforth it must be *Christ or nothing.* Once let the soul be enlightened as to its real condition and Christ becomes as much a necessity as does air for life.

E. H. H.

Farmville, Va.

The Presbyterian.

REST.

The following lines, it is said, were found under the pillow of a soldier who was lying dead in a hospital near Port Royal S. C.:

I lay me down to sleep,
With little thought or care,
Whether my waking find
Me here or there.

A bowing, burdened head,
That only asks to rest;
Unquestioning, upon
A loving breast.

My good right hand forgets
Its cunning now;
To march the weary march
I know not how.

I am not eager, bold,
Nor strong—all that is past;
I am ready not to do
At last, at last.

My half day's work is done,
And this is all my part;
I give a patient God
My patient heart.

And grasp his banner still,
Though all its blue be sin.
These stripes, no less than stars,
Lead after him.

—*From An Old Scrap Book.*

REPORT ON FOREIGN MISSIONS.

To the Synod of North Carolina:

In submitting its fifth annual report your permanent committee on Foreign Missions would humbly recognize "the good hand of our God" upon this important branch of the work of our Church.

This Synod has for years taken a conspicuous part in the Foreign Mission work and to-day your zeal and your liberality toward this cause is spoken of in all the churches. We thank God, therefore, that no backward step has been taken for, notwithstanding the trying times through which we have passed, the gifts of our churches have increased by more than a thousand dollars.

OUR WORKING FORCE.

The first matter of special interest to which your attention should be called, is its working force in the mission field. The Synod of North Carolina has seven representatives in the heathen lands, two males and five females, all of whom are at present in active service, and we record with gratitude the tidings of the continued health and safety of these beloved fellow-workers in Christ.

These missionaries are distributed as follows among our several Presbyteries: Mecklenburg heads the list with five out of the seven, Rev. John W. Moore, Miss Lizzie Moore, Miss Ella Houston, Mrs. C. K. Cummins (nee Miss Ona Patterson) and Miss E. V. Lee. It may be of interest to state that four out of the five representatives of the Presbytery are members of one church, Hopewell. Concord has one missionary, Rev. J. W. Davis, D. D. Fayetteville has one, Mrs. H. B. Price (nee Miss Robertson.) Two other young ladies from Mecklenburg are under appointment to the mission field and one for Fayetteville Presbytery is under the care of the Executive Committee. We regret to state that one of these devoted servants of the Master is held back from at once going to China, for lack of funds, although the expenses of her outfit have been provided for.

In addition to these laborers, your committee knows of at least *four* young men who are prepariing themselves for this work and will be ready in a year or two, to enter the field, Providence permitting.

It may not be out of place to add that twelve of our churches and missionary societies have been supporting in whole or in part thirteen missionaries—not to speak of a number which bear the expenses of Bible workers and active laborers:

The First church, Winston, supported Rev. H. B. Price; Henderson church, Rev. H. T. Graham; First church, Raleigh, Rev. Geo. W. Painter; First church, Concord, Mr. Geo. D. Adamson; Fayetteville church, Rev. R. B. Grinnan; Gentlemen's Missionary Society, of the First church, Charlotte, Rev. Jno. W. Davis, D. D.; Steele Creek, Miss Lizzie Moore; First church, Wilmington, Dr. Edgar Woods and Mrs. Edgar Woods; St. Andrews, Wilmington, Dr. Jas. B. Woods. All the missionary societies of Wilmington Presbytery, Mrs. H. B. Price and Mrs. F. A. Cowan.

In addition to what our churches are doing, it is gratifying to announce that Mr. C. E. Graham, of Asheville, has undertaken the entire support of our colored missionary on the Congo, Rev. W. H. Shepherd.

This is certainly a record for which we have cause to be exceedingly thankful, yet ought not our gratitude to be mixed with shame and regret when we look more carefully at the facts to be placed along side of these. God has preciously honored this Synod in calling these sons and daughters to this work, but are we not holding back many other gifted and devoted Christian workers whom He would delight to honor in the same noble service. This is surely, merely the beginning of a great work which lies open before the Christian people of our State. We are proud of Mecklenburg's five missionaries, but is not that after all a small representation with its membership of 8,190? Concord has 3,945 members, and Fayetteville 7,165, and yet each of these great Presbyteries has but a single missionary in the regions beyond!

Orange, Wilmington and Albemarle with an aggregate membership of more than 9,000 have no sons or daughters in this great harvest field.

In view of these humbling facts is it not time for this Synod to send forth a clear and loud call to all our churches, to their pastors and their officers and their entire membership, that there may be deep heart-searching and much prayer to God, that He may be pleased to call from our highly favored Synod not *seven*, but seven times seven laborers, and by the mighty influences of His Spirit "thrust them forth" to occupy these destitute places of the earth.

God forbid that it should be true any longer, that it takes more than 4,000 North Carolina Presbyterians to furnish one missionary of the cross.

CONTRIBUTIONS.

Passing now to the question of Christian liberality, we find, as has been already intimated, that our churches have given more generously to this cause than in any previous year of the Synod's history.

The whole amount contributed is $23,231, against $21,887 last year, a gain of $1,344.

In order to set forth clearly the true liberality of our churches the following table has been arranged, so that the gifts of each Presbytery may speak for themselves:

	No. of Churches.	No. of Members.	No. of Churches Contrbting.	No. of Chs. Not Contrib'ng.	Total Gifts	Average per Member.
Albemarle	28	1817	19	9	1675	92
Concord	50	4945	40	10	3793	70
Fayetteville	74	7169	59	15	4238	58
Mecklenburg	81	8190	55	26	7094	87
Orange	52	4549	38	14	3791	83
Wilmington	42	3416	22	20	2700	78
Total	327	30886	233	93	23231	77

Looking a little closer at these figures we discover four facts of interest. First that our Synod stands second among the Synods of the General Assembly, the average gift per member being 77, while that of the largest Synod—the Virginia—averages only .79 a member. 2d. Another fact is that one of our Presbyteries, Mecklenburg, gives more to Foreign Missions than seven of the eleven Synods of our Southern Church. 3d. The third fact is, that this, our largest Presbytery, with the great Home Missions also stands second in the Synod in its gifts per member, averaging 87, and that our smallest Presbytery itself so largely missionary territory—stands first—giving .92 per member.

There are thirty-three churches in the Synod that give as much as or more than $1 per member. These facts are not only gratifying in themselves, but they are suggestive because we find that these are the churches which support with greatest liberality the other great causes of Home Missions and Education.

List of these churches: $4.40 Charlotte 1st; $3.50 Durham; $3.40 Laurinburg and Wilmington; $3.00 Asheville First and Winston 1st; $2.75 Davidson College; $2.50 Henderson, Gulf, Chapel Hill, Turkey Cove; $2.25 Munroe, Graham; $2.00 Raleigh 1st, Concord 1st, Gastonia; $1.75 Maxton, Montpelier, Ida Mills, St. Andrew's (W); $1.50 Newberne, Keyser, Charlotte 2d $1.25 Dan River; $1.00 Greenville, Nut Bush, Centre (C), Statesville, Morganton, Bethesda (F) Pee Dee, Bethel, Lowell, Sugar Creek, Burgaw.

The following is a list of churches giving 75 cents or more: In Albemarle 1; Concord 5; Fayetteville 5; Mecklenburg 2—Giving 50 cents or more: In Albemarle 1; Fayetteville 9; Mecklenburg 7; Orange 1—Giving 25 cents or more: In Albemarle 5; Concord 11; Fayetteville 16; Mecklenburg 12; Orange 12; Wilmington 3—10 cents or more: Concord 7; Fayetteville 4; Mecklenburg 8; Orange 5; Wilmington 4—5 cents or more: In Albemarle 4; Concord 2; Fayetteville 5; Mecklenburg 5; Orange 2; Wilmington 5—Less than 5 cents: Concord 5; Fayetteville 3; Wilmington 3.

SYNODICAL SECRETARY.

In compliance with the action of the Synod at its last meeting, Rev. T. R. Sampson was re-elected Synodical secretary for a year, or for so much of that time as the subscriptions to his salary justified. After every effort had been made to raise subscription for the entire year's work, the Synod's agent found it possible to pledge the salary for only nine months, and therefore under the instruction of Synod, our secretary was employed for that length of time. Before the expiration of this term of months, Rev. Mr. Sampson received an urgent call to enter upon another important branch of Church work. After prayerful consideration of the facts in the case, he felt it to be his duty to accept the principalship of the Fredericksburg Collegiate Institute, and accordingly on the fifteenth of July severed his connection with the work of this. In losing the services of this efficient and untiring worker in the cause of missions, we feel that we cannot possibly overestimate the invaluable work he has done for the Master. He has endeared himself to all our churches and has left in hundreds of hearts by God's blessing—a new and abiding interest in the world's evangelization. He has gone forth bearing precious seed and though we may not be able to give the results of his labors in statistics—yet doubtless in the harvest time, he will return again with rejoicing, bringing his sheaves with them.

The limits of this report forbid our giving any satisfactory statement as to what he has accomplished, and we ask that Mr. Sampson's report to the Committee be published in the appendix to the minutes of Synod.

FINANCIAL STATEMENT.

One word must be said in regard to finances of your Committee in conducting this field service. It will be enough to say that our subscriptions are sufficient to pay the salary for eight months. By withdrawal of several subscriptions your committee lost something, but with the subscriptions to be collected during this month, we will be able to pay the balance of $75 still due our secretary for his last term of service.

THE GENERAL ASSEMBLY'S TREASURY.

The treasury of the Executive Committee is greatly embarrassed. The secretary writes "our receipts are several dollars less than the same date last year. Unless the churches will rally again we may have to take a backward step, which would be greatly to be deplored." Will not this Synod rally to meet this emergency?

We recommend the following resolutions:

Resolved 1st. That in view of our small number of missionaries a pastoral letter be addressed to our churches, appealing to our young people to heed this Macedonian cry for heathen lands, "Come over and help us."

2. That the treasurers of the Presbyteries and of the churches of this Synod be requested to forward at once to Nashville all money which may be on hand or available for this cause.

3. That this Synod pledge itself to do more than ever before to raise the $30,000 asked for by the General Assembly.

ALFRED T. GRAHAM,
Chm. of the Committee.

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REPORT OF COMMITTEE ON SABBATH-SCHOOLS.

Your committee beg leave to present the following tabulated statement based on the reports from Presbyteries for 1894 and the minutes of Synod for 1893, which shows a comparative statement of the work for 1893 and 1894.

PRESBYTERIES.	Schools.		Teachers.		Scholars.		No. Admitted.		Churches.		Membership.	
	1894.	1893.	1894.	1893.	1894.	1893.	1894.	1893.	1894.	1893.	1894.	1893.
Albemarle	20	27	177	228	1395	1390	44	127	28	42	1817	3416
Concord	43	41	443	312	3998	2969	296	127	50	52	4945	4549
Fayetteville	57	58	346	544	3918	4829	100	296	74	81	7169	8190
Mecklenburg	58	41	462	540	3158	3526	296	100	74	81	7169	8190
Orange	41	58	462	540	3526	3526	127	296	52	81	4549	8190
Wilmington	27	41	312	333	2670	1818	44	127	42	52	3416	4549
	204	226	1800	2497	18665	20877	907	1073	320	391	29065	37394

From the above table it will be seen that there has been an increase during the past year of 136 teachers, 2,110 scholars, Again of 12 per cent.

Concord Presbytery has 7 more churches than Sabbath-schools; Fayetteville Presbytery 17; Mecklenburg Presbytery 23; Wilmington Presbytery 15; Albemarle Presbytery 8. Albemarle has 337 more church members than Sabbath-school scholars, Concord has 508, Fayetteville has 3,251, Mecklenburg has 2,821, Wilmington has 1,247. Making a total of 5,402 more church members than Sabbath-school scholars. The Presbyteries of Concord, Orange and Wilmington have held Presbyterial Sabbath School Conventions during the past year.

Fayetteville devoted one day of the Elders' and Deacons' Institute to Sabbath-school work. Mecklenburg has one Normal School, and devoted part of a day during the meeting of Presbytery to this work.

Your committee would call attention to and emphasise the recommendation adopted by the Synod of 1890, viz: "That Synod urge the Presbyteries to empower their Sabbath-school agents to appoint as many subagents, for their respective Presbyteries as they may deem necessary for the successful prosecution of this work; said subagents to labor under the direction of Presbyterial Agents."

Recommend 1st. That the Synod hereby earnestly urge parents and other adult members wherever they can in consistency with other claims, to take part in the Sabbath-school exercises either as teachers or scholars.

W. F. THOM,
Chairman.

THE COLORED EVANGELISTIC WORK IN OUR SYNOD.

RESOLUTIONS OF 1893-'94.

The undersigned would respectfully call the attention of our ministers and Elders to the two resolutions which we copy, the first from the minutes of the Synod of North Carolina 1893. After a recommendation, that of the $15,000 for this work requested by the Assembly, our Synod be urged to raise its proportionate part. It was resolved that:

"In December the month appointed for collections for this object, each pastor or church session be directed to lay this matter carefully before their charges."

Dear brethren was this injunction faithfully observed. In some cases assuredly some may have preached sermons upon this subject and the high and holy claims of these poor, helpless and ignorant millions upon us. Yet surely many were delinquent for nearly one-half of our congregations have reported nothing contributed to this work, and of the $3,000 requested by the Synod, less than one-half was realized. Yet compared with the year before there was some progress. Now for the future. Another December is at hand. Let us make an earnest effort and make some amends for past failures. Again there is a recommendation, and this to raise $3,000 for this work, and

Resolved, "That we urge all of our ministers to bring the spiritual interests of the colored people before their congregations in the month of December, and to give their earnest prayers, as they appeal to them for their benevolent aid." *Minutes* of 1894.

Now let each pastor and church session multiply by ten the number on their church rolls and they will have in cents the minimum which they should raise, Surely this can be done. Let it be said of no child of God, that he cannot give this, yea far more than ten cents to send the glad message of everlasting life to the benighted negroes of the South. Then too, by raising this full amount we can carry out another resolution of the Synod.

Place a *colored* evangelist in this Synod to press the work among his people in our own State.

Yours faithfully,
W. D. MORTON,
Synod's Agent of Colored Evangelization.
Henderson, N. C., Nov. 23d, 1894.

University Mission to Central Africa.

The University Mission to Central Africa has issued a report of work done through its agency in its principal stations in the Dark Continent. Since the beginning of the mission over twenty Cambridge men have joined the movement, including Bishops Mackenzie and Smythies. Five have died at their posts in Africa, and now the staff of Cambridge men is seven. Oxford has sent some thirty-six into the field, among them Bishops Tozer and Hornby. Of these thirteen are still working and ten have died in the field. Durham has sent two men, London three, Edinburgh one and Dublin one. This, of course, does not represent the total number of graduates at present laboring in Africa, for on the other hand the Church Missionary Society has over a score of university men in active service in Africa, besides many native clergy who have taken their degrees at Durham university.—*Presbyterian.*

AS A LITTLE CHILD.

"Except ye become as little children, ye cannot enter the kingdom of heaven."

"As a little child, as a little child!
Then how can I enter in?
I am scarred, and hardened, and soul-defiled,
With traces of sorrow and sin.
Can I turn backward the tide of years
And wake my dead youth at will?"
"Nay, but thou canst, with thy grief and thy fears,
Creep into My arms and be still."

"I know that the lambs in the heavenly fold
Are sheltered and kept in Thy heart;
But I—I am old, and the gray from the gold
Has bidden all-brightness depart.
The gladness of youth, the faith and the truth,
Lie wither or shrouded in dust."
"Thou'rt emptied at length of thy treacherous strength:
Creep into My arms now—and trust."

—*Selected.*

PASTORAL LETTER.

To the Ministers and Churches in the Synod of North Carolina:

DEAR BRETHREN:—The Synod of North Carolina in session at Greensboro, N. C., October 26th, 1894, sends to you greeting, and desires to call your attention to the great work which was undertaken six years ago, of providing for the support and training of our destitute and helpless orphan children. God has so signally blessed this undertaking that we now own, free of debt, ground and buildings sufficient to accommodate about fifty children, and we have that number now gathered in the comfortable home provided for them. We have also been able to secure as superintendent a wise and humane minister of our church, who enjoys the tender love of the children, and the full confidence of the Board of Regents. Under his fatherly care, and that of his efficient assistants, these children are contented and happy, are learning to be useful, and are receiving an excellent English education. More than one third of those present have become consistent Christians, and church members, while a wholesome moral tone pervades the entire family of children.

But while so much good has been done for those who are permitted to secure an entrance, the Synod is grieved to learn that a large number of deserving children are kept away for lack of room. In tender love for these needy children we are constrained to call upon the people of God to furnish additional accommodations as soon as practicable. Our Board of Regents has procured plans for a commodious central building that shall contain a chapel, school-rooms, dining-room, cooking-room, store-rooms, office, and number of dormitories. Such a building will vacate rooms in other cottages, now used for these purposes, and thereby more than double our present accommodations. The cost of such a building will probably be about eight or ten thousand dollars. The Synod cordially expresses its judgment that a building is urgently needed, and at once, and commends the proposal to the favor, the prayers and the liberality of our people. We also exhort our brethren in all our churches to take immediate steps to raise, or pledge, a sum sufficient to erect the building, and to report the sum pledged to the President of the Board of Regents. With a membership of over thirty thousand in the State, it ought not to be difficult to raise the sum necessary to erect this building. Are there not at least ten thousand of this number that can and will give an average of one dollar to provide shelter and home for these fatherless children? Our God is pleased to call Himself the Father of the fatherless, and the Helper of the fatherless, and we, His favored children should not forget that He exercises His fatherly care, not miraculously, as in other days, but through the agency of His other children whom He has blessed with this world's goods. Let us attest our claim to be His children by manifesting that pure and undefiled religion that consists in visiting the fatherless and widows in their affliction. Praying that you will give earnest heed to this our exhortation, we invoke upon you the rich blessing of our Father in heaven.

W. B. ARROWOOD,
Moderator.

Greensboro, N. C., Oct. 25th, 1894.

The Home and the Ministry.

BY ETHELBERT D. WARFIELD, LL. D.,

The articles in recent numbers of your paper, on "The Colleges and the Ministry," lead me to direct your readers' thoughts to another phase of the question therein discussed. Why do so few young men enter college with the intention of studying for the ministry?

It is a question for no man to answer, but for the Church to lay to heart. Surely the pious men and women have not lost the fervent desire to see their sons called to the grandest and the most important work ever committed to man to do; surely the Church's zeal is not abated, and the power of the pulpit decreased. And yet there are many indications of a diminution of desire, at least of expressed desire, that the sons of the Church should become its devoted ministers. Particularly is this so among those best off in this world's goods, and best able to prepare the child from the outset for the high work to which he is consecrated. And early preparation counts for much. The loss of familiarity in the very earliest years with the instruments of culture can never be wholly repaired. The servant of the Lord needs not less than the servant of the prince of this world to be trained in all the useful branches of knowledge; not merely knowledge of books, but knowledge of men; not merely the learning of the schools, but the learning which comes from comradeship with good books and good men alike. The devoted piety of many humble families more than makes up for the loss of much else, for the culture which springs from the heart is richer and purer and truer than the culture of the intellect, but why can we not have both?

How many of our fathers and mothers, as they bend over the cradles of their infant sons, breathe a prayer that God will take them for his special and peculiar service; how many seek to shape the training of their children so as to make the way as plain, as easy, and as attractive to the ministry as the bar, and set before their little ones the infinite riches of him who is a messenger of the great King? Do our parents fear that they may be intruding into the Lord's business? Let us never think of the ministry as a mere profession, but though we wait for the divine call, may we not seek it diligently with prayer, and be glad if we are the chosen instruments by which the Lord makes plain his call to his and our children?

Let both our colleges and our homes do more to point out the supreme dignity, usefulness and excellence of the Gospel ministry; let not either seek to lay the responsibility on the other, but let the parent remember that the seed should be sown early and the young shoot tended carefully, if the mature tree is to stand at least in the Lord's house as a chosen pillar.—*Presbyterian.*

A Belief in Heredity.

Now, the longer I live the more I believe in blood—good blood, bad blood, proud blood, humble blood, honest blood, thieving blood, heroic blood, cowardly blood. The tendency may skip a generation or two, but it is sure to come out, as in a little child you sometimes see a similarity to a great-grandfather whose picture hangs on the wall. That the physical and mental and moral qualities are inheritable is patent to any one who keeps his eyes open. The similarity is so striking sometimes as to be amusing. Great families, regal or literary, are apt to have the characteristics all down through the generations, and what is more perceptible in such families may be seen on a smaller scale in all families. A thousand years have no power to obliterate the difference. The large lip of the House of Austria is seen in all the descendants, and is called the Hapsburg lip. The House of Stuart always means in all generations cruelty and bigotry and sensuality. Witness Queen of Scots. Witness Charles I and Charles II. Witness James I and James II, and all the others of that imperial line.

Scotch blood means persistence. Dutch blood means cleanliness and good breeding. English blood means reverence for the ancient. Welsh blood means religiosity. Danish blood means fondness for the sea. Indian blood means roaming disposition. Celtic blood mean fervidity. Roman blood means conquest.

The Jewish faculty for accumulation you may trace clear back to Abraham, of whom the Bible says, "He was rich in silver and gold and cattle," and to Isaac and Jacob, who had the same family characteristic.

BATTLING A BAD HEREDITY.

I think the genealogical table was put in the first chapter of the New Testament not only to show our Lord's pedigree, but to show that a man may rise up in an ancestral line and beat back successfully all the influences of bad heredity. See in that genealogical table that good King Asa came of vile King Abia. See in that genealogical table that Joseph and Mary and the most illustrious Being that ever touched our world, or ever will touch it, had in their ancestral line scandalous Rehoboam, and Tamar, and Bathsheba. If this world is ever to be Edenized—and it will be—all the infected families of the earth are to be regenerated, and there will be some arise in each family line, and open a new genealogical table. There will be some Joseph in the line to reverse the evil influence of Rehoboam, and there will be some Mary in the line to reverse the evil influence of Bathsheba. Perhaps the star of hope may point down to your manger. Perhaps you are to be the hero or the heroine that is to put down the brakes and stop that long train of genealogical tendencies and switch it off on another track from that on which it has been running for a century. You do that and I promise you as fine a palace as the architects of heaven can build, the archway inscribed with the words, "More than conqueror."

But whatever your heredity let me write to you this Chrismas: You may be sons and daughters of the Lord God Almighty. Estranged children from the homestead, come back through the open gate of adoption. There is royal blood in our veins. There are crowns in our escutcheon. Our Father is King. Our Brother is King. We may be kings and queens unto God forever. Come and sit down on the ivory bench of the palace. Come and wash in the fountains that fall into the basins of crystal and alabaster. Come and look out of the upholstered window upon garden of azalea and amaranth. Hear the full burst of the orchestra while you banquet with potentates and victors.

Spread a Christmas feast. Make merry this joyful Yule-tide. Let pleasant spirits abound, and happiness enter into every phase of the Christmas Day. Make it the happiest of all the days in the year for the children. But let God be an ever-present guest at your table. Then will your beyond be assured, while your children, looking backward, will bless your name.—*Dr. Talmage, in The Ladies' Home Journal.*

"Be Not Conformed to This World, But Be Ye Transformed."

Romans xii: 2.

To be conformed is to be so assimilated as to lose one's spiritual separation. Dr. Edward Judson says:

There is a kind of fish which resembles sea-grass. It hides itself in the midst of marine vegetation. Below is the head, looking like the bulb of the plant, and above is the body and the tail, looking like the blade of sea-grass. The ocean currents sway the fish and the grass alike, and so the little fish escapes being devoured by its enemies. It swims along, and one can hardly perceive where fish leaves off and grass begins, so perfect is the disguise. Now there are a great many Christians whose lives are so blended with the world that they cannot easily be distinguished. They are swayed by worldly maxims and habits; they share with the world in its sinful pleasures. The difference between such Christians and worldlings is not apparent. If this is the kind of Christian life you are living, you need not be afraid of persecution; the world will not think it worth while to molest such a Christian as that. You will not know what it is to drink of the cup that Christ drank of, and to be baptized with the baptism that He was baptized with. But let a man come out into the front, let him engage in some aggressive Christian work, and he will meet the same opposition which was experienced by the One who said: "I came not to send peace, but a sword."—*The Watchword.*

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Why He Doesn't Go to Church.

A New York Press reporter represents W. D. Howells as saying in a recent interview: "I do not go to church because the sermons I am likely to hear make me antagonistic. I feel that I want to get right up in my seat and refute, then and there, many of the dogmas and arguments of the so-called Christian life." Very likely, and Mr. Howells is by no means alone in this experience. The faithful preaching of the Gospel often rouses antagonism when it does not lead to submission, and many a man, when his sin or prejudice or ignorance or conceit has been touched, has done just what Mr. Howells feels that he wants to do. The Pharisees could not endure John the Baptist's call to repentance, and Herod became so antagonistic that he shut him up in prison. The Jews in the synagogue at Nazareth were made so antagonistic by Jesus' sermons there that they talked right out and attempted to kill him, Paul's at Antioch in Pisidia so affected his hearers that they interrupted him, "contradicting and blaspheming." Stephen had a like difficulty with the Sanhedrim. He explained it by telling them that they always resisted the Holy Ghost, whereupon they undertook to "refute" him by stoning him. Now, it may be that John, Jesus, Paul, and Stephen knew as much about the Christian life as did the Jews; and it is certainly conceivable that Gospel preachers of to-day understand its principles quite as well as does Mr. Howells.—*The Northern Christian Advocate.*

The Child Character.

The first character of right childhood is that it is modest. A well-bred child does not think it can teach its parents, or that it knows everything. It may think that its father and mother know everything—perhaps that all grown-up people know everything; very certainly it is sure that it does not. And it is always asking questions, and wanting to know more.

A second character of right childhood is to be faithful. Perceiving that its father knows best what is good for it, a noble child trusts him wholly, gives him its hand, and will walk blindfolded with him if he bids it.

A third character of right childhood is to be loving and generous. Give a little love to a child and you get a great deal back. It loves everything near it when it is a right kind of a child; would always give the best it had away if you need it; does not lay plans for getting everything in the house for itself, and delights in helping people—you cannot please it so much as by giving it a chance of being useful, in ever so little a way. And because of all these characters it is cheerful.

Putting its trust in its father, it is careful for nothing, being full of love to every creature, it is happy always, whether in its play or its duty.

An Important Admission.

In a sermon preached in Baltimore, Cardinal Gibbons is reported to have said:

"It cannot be denied that lamentable abuses had crept into the Church in the sixteenth century. The age was sadly in need of moral reformation. Great abuses had crept into high places and low. Bishops and priests were relaxed in morality and discipline was disregarded. Ignorance prevailed among the clergy and the people waxed cold in faith, for as the priest is, so are the people. * * * The leaders of the reformation sought to abolish the Papacy, which had existed for sixteen centuries. They attempted to abolish some of the organic laws of the ancient Church; instead of laboring to lop off some of the withered branches they set to work to cut down at the roots the old tree that had sheltered their fathers for centuries and had nourished them with its spiritual fruit.

The Cardinal does not give us the whole truth. The facts are that the Reformation began, and for some time continued on the lines suggested by the Cardinal. Its object was "to lop off some of the withered branches" of "the old tree." The name that the movement took indicated as much—Reformation. But the Papacy would none of it. There was no Cardinal Gibbons for those days to recognize that "great abuses had crept into high places, etc." What the Church demanded was submission. The sword was evoked, and it was not until the leaders realized that reformation in the body was hopeless—it was not until then, that they severed the ties that had bound them to the Church of their fathers.—*The Episcopal Recorder.*

Imagine for a moment the condition of our world to-day if the Sabbath were entirely driven out and forgotten, and men plodded every day of their lives, without a day for rest, for worship, for their souls, for God. Imagine it, dream over it if you will. The thought of it, in our minds, converts this entire world into a workshop, a bacchanalian revel, a prison, an insane asylum, a hell. Yet this is what some are trying to bring about.

Imagine, in addition, the condition of our world if the Bible should be blotted out of existence. Think of the unenlightened darkness, the uncurbed immorality, the unrestrained cruelty and viciousness, that would curse the race. If these be held somewhat in check, and if good influences be somewhat active, remember that this is so because of the light and power that stream forth from the word of God.

Profession of faith in and love for our Lord are not to be discouraged. On proper occasions and in a proper manner it is proper to tell what great things the Lord hath done for us. But he who stands in the holy of holies in the conscious presence of the Lord of Hosts, under the subduing baptism of the Holy Ghost, will be too deeply impressed with his own unworthiness, and the glory of the cross ever to speak of it lightly or carelessly. Some experiences are too sublimely awful for utterance.

The following incident occurred when Mr. Gladstone was Chancellor of the Exchequer: "The vicar had recently been to see a crossing-sweeper in his parish who was ill. Asking him if any one had been to see him, the sweeper replied: 'Yes, Mr. Gladstone.' 'Which Mr. Gladstone?' asked the vicar. 'Mr. Gladstone,' repeated the poor invalid. But how came he to see you?' inquired the vicar. "Well,' answered the crossing-sweeper, 'he always had a nice word for me when he passed my crossing, and when I was not there he missed me. He asked my mate, who has taken my place, where I was, and when he heard I was ill, he asked for my address, and when he was told he put it down on paper. So he called to see me.' 'And what did he do?' asked the vicar. 'Why, he read some Bible to me and prayed,' was the reply." We all feel that this is as high an honor as some of his great acts of statesmanship.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

NORTH CAROLINA.

THE COLLECTION FOR DECEMBER IS FOR WORK AMONG THE COLORED PEOPLE.

Wilmington :—Sunday was the ninth anniversary of Dr. Hoge's pastorate of the First church, and in his sermon he gave the following interesting information: In the nine years the membership of the First church has increased from 216 to 529, and during the past year there were 72 additions; 64 upon profession of faith, and eight by certificate. Rev. Faddoul Moghabghab of Zahleh, Mt. Lebanon, Syria, preached at night, and gave an account of the spread of the gospel in his country.

The Ladies' Foreign Missionary Societies of Wilmington Presbytery :—These societies held a mid-season conference in the Lecture room of the First Presbyterian church Monday and Tuesday afternoons of last week. There was a good attendance of the ladies of the city, but only seven societies were represented, notwithstanding due notice sent to all beforehand. The special feature of the meeting was the visit of Mrs. Randolph, who gave interesting accounts of her work for twenty-three years as missionary in China and Japan. The schools for girls at Hangchow and Nagoya were brought to permanent success by her faithful labors. A reception was given Mrs. Randolph in the Memorial Hall of the First church, Tuesday evening. On Sabbath afternoon Mrs. Randolph addressed the Children's Society of Earnest Workers of St. Andrew's church.

Charlotte :—The congregation of the First church, a large and attentive audience, listened to a most powerful, practical and appropriate sermon last Sunday morning in the Y. M. C. A. Hall, where the congregation is now worshiping. Dr. Jno. A. Preston, the pastor, took as his subject, "The Duty of Work," John ix: 4. He urged the duty of active work upon every church member. After the sermon, a congregational meeting was held, and a society for church work was organized. The society consists of two branches, a Senior and a Junior. The junior branch includes the Young People's Society already in existence. A large number pledged themselves for active church work.

At a meeting of the session of this church before service, one addition on profession was received. Notice was given that there would be no service in the First Presbyterian church next Sunday, as the Y. M. C. A. Hall will be occupied by two distinguished Baptist clergymen in attendance on the Baptist convention.

At the Second church in the morning, the regular monthly baptismal service was held, and two infants received the rite of baptism. The pastor, Dr. J. H. Boyd, delivered a sermon on "Christ before Pilate," that was pronounced by some the finest effort he has ever made. At night it was your correspondent's pleasure to hear him preach on the subject, "Dead Women." He took as his text, "She that liveth in pleasure is dead while she liveth," 1st Tim. v. 6. His discourse was at once polished, and practical. He made the text include all those of either sex who have no higher aim in life than the gratification of their success and indulgence in pleasure.

The pulpit of the Graham Street church was filled in the morning by Rev. Jonas Barclay, who will act as stated supply for this church until some time in January.

A congregational meeting was held, and with reluctance, the congregation united with their pastor, Rev. F. D. Hunt, in his request to Presbytery to dissolve their relationship.

The communion service was then administered by the retiring pastor.

Rev. F. D. Hunt will leave for his new charge, Sanford, Fla., on the 18th inst. There is the most profound and sincere regret expressed at his departure. He seems very greatly to have endeared himself to the hearts of his people. J. H. R.

A New Church in Richmond County :—A new church, called Aberdeen, was organized in the western bounds of Laurel Hill congregation in Richmond county on the 26th of November, by a commission appointed by Fayetteville Presbytery, consisting of Revs. A.N. Ferguson, W. B. Arrowood, and Ruling Elders H. McN. Lytch and Hector McLean. This new organization consists of twenty members. The officers thereof are as follows: Elders—N. A. Currie, Jno. A. McNeill, A. H. McDonald. Deacon—D. C. McNeill. The clerk of session, Jno. A. McNeill. P. O, Laurel Hill.

Called Meeting of Mecklenburg Presbytery :—Constitutional requirements having been complied with, I hereby call a meeting of Mecklenburg Presbytery to be held in the Second church, Charlotte, Friday December 7th, 1894, at 11 o'clock a. m., to consider and act concerning the dissolution of the pastoral relations now exisiting between Rev. Frank D. Hunt and Graham Street church, and if the way be clear, dismiss him to the Presbytery of St. John's, Synod of Florida.

E. NYE HUTCHISON, M. D.,
Moderator.

Nov. 27th, 1894.

VIRGINIA.

Charlottesville :—Dr. H. S. Hedges, Mr. J.S. McCue, and Mr. C. P. Hawes have been elected deacons.

Rev. B. M. Wilkinson :—It is with sorrow we learn that Rev. B. M. Wilkinson died Nov. 19th, at Hampden Sidney. This worthy colored brother labored for some years in Lynchburg, with great diligence and acceptability, and of late has been doing a blessed work among his own people around Hampden-Sidney. His funeral was conducted by Dr. McIlwaine from the College church.

Greenwich :—Rev. W. H. Robertson has been assisting Rev. A. B. Carrington in a meeting at this place. On Sunday five persons were received into the church and eight others have made profession of faith.—*Central Presbyterian.*

Harpin Creek :—Rev. G. W. Belk and Rev. G. G. Sydner have held a meeting at this place, resulting in nine additions to the church. The church was greatly revived.—*Ib.*

Abingdon :—Rev. T. A. Wharton, formerly of Steele Creek church, N. C., has been installed pastor of this church, and the manse has been enlarged and improved for his use. On Sunday, the 18th, Ashby, youngest child of Mr. Wharton, died in Roanoke.

Items from the Central Presbyterian :

Spring Gaden :—There have been thirteen additions in the past three months. There are nearly forty students enrolled in the Spring Garden High School. Prof. Arbuckle, of West Virginia, is principal, and has two assistants. This school was established by a joint stock company. Rev. G. W. Belk is president of the board of trustees.

Low Moor:—The Rev. L. W. Irwin was installed pastor, November 18th, 1894. Rev. E. W. McCorkle presided and preached the sermon. Rev. P. C. Clarke gave the charge to pastor and people. Mr. Irwin will continue to preach at Iron Gate and other points in connection with Low Moor, where he has done excellent service.

Waynesboro :—A largely attended and very successful meeting is in progress at the Presbyterian church. Rev. Mr. Howard, of Millboro, assisted the pastor, Rev. Dr. Cocke, last week. Mr. G. W. Argobright, formerly connected with Evangelist Fife, has been conducting the singing.

Blacksburg and Roanoke Valley :—Rev. James M. Holladay was installed pastor of Blacksburg and Roanoke Valley churches, on Sunday, 18th inst., the former at 11 a, m., and the latter at 3 p. m., by the Rev. Dr. Hooper, on the part of the committee appointed by Montgomery Presbytery.

TENNESSEE.

Memphis :—Rev. H. A. Hymes, pastor of the Idlewild Presbyterian church has accepted a call to the church at Webster, Mo., (suburb of St. Louis), and the people uniting with him (though with regret) in requesting a dissolution of the pastoral relation, the Presbytery of Memphis dissolved that relation to take effect December 1st, and granted him a letter of dismissal to the Presbytery of St. Louis (Northern Church). Mr. Hymes leaves for his new field of labor the first week in December. The Presbyterian churches of the city united in a Thanksgiving service at the First Presbyterian church. Rev. W. McF. Alexander had previously been appointed by the Presbyterian Pastors' Association to preach the sermon. The service was largely attended and the offerings were distributed among the "Children's Home," the "Leathe Orphan Asylum," and "The Refuge" (for fallen women.)

[For the N. C. PRESBYTERIAN.]

WOMAN IN THE PULPIT.

Our General Assembly has on more than one occasion explicitly condemned the practice of women speaking in mixed religious gatherings as contrary to the teaching of the Scriptures. This ought to be enough to prevent the practice in Southern Presbyterian churches, as we should either submit to the powers that be, or place ourselves under the authority of those whose views are in conformity with our own. It seems to the writer that the teaching of the New Testament is very clear in condemning the practice, and efforts of modern advocates of female evangelism to show that the restriction was intended only for the Church of Corinth and for a short time, are met by the insuperable difficulty, that Paul in writing to Timothy based the restriction on a fact that is as true at one time and place as at another. But Ellen Battelle Dietrich in the *Church Union*, disposes of the matter somewhat after the order of the German schools. This woman, who wields the pen of a ready writer, does not give us any intimation of her title, and not being so well known as some of the other higher critics, the "Modern Jehu" for instance, she will not be displeased at being spoken of simply as Dietrich.

She disposes of Rev. Geo. Hays' book in advocacy of the female preachers by showing, as others might have done, that he had not gotten 1 Cor. 14: 34, 35. and 1 Tim. 2:11-14, out of his way. She seems to admit that these passages clearly forbid women to speak in the church. But this admission does not give her trouble. She cares nothing for what Paul teaches. She undertakes to show:

1st. That we are not obliged to be guided by what Paul says. He was not divine. He was simply a man like any other Christian of his day. "The Saviour did not forbid women to speak in public, and if Paul's teachings *conflict* with His, we must reject Paul." But does Drietrich not see that it is absurd to say that a prohibition from the apostle conflicts with the teaching of Christ, when Christ is not reported to have said anything on the subject, one way or the other. And how are we to know what Christ said, if the apostles were not infallible in that which they were snspired to write? Did not Christ promise that they should be guided into all truth? and is He not respected by them?

2d. Paul is to be rnled out of court because his testimony is not self-consistent. He contradicts himself. He forbids women to speak in the Church in one place; in another he says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." One Paul pompously asserts, "I suffer not a woman to teach, etc.," the other repeatedly eulogizes Priscilla as his helper in Christ. One Paul declares that woman must remain in silence with all subjection: the other Paul selects Phœbe to be sent as a delegate to the Church in Rome, *armed with his request that they obey her instructions.* We are not given the chapter and verse to *prove* that Phœbe's instructions were to be obeyed, or that she was a *delegate.* Surely the canse that is driven to finding contradictions in Paul's Epistles is in desperate straits. A helper in Christ need not speak in public, as many a pastor knows. A sister who is a servant (deaconess, if Dietritch chooses) of a church, worthy of being received and assisted in her business, is not necessarily a delegate or a preacher.

3d. Dietrich decides to annihilate Paul altogether. Paul's Epistles, she informs us are *palpable forgeries*, as is shown by the contradictions referred to. Tertullian, the woman-hater, in the third century, palmed off on the credulous Church his opinions as those of the apostle, and deprived women of the right which they had exercised since the days of Phœbe and Priscilla of serving the Church as preachers, ministers, and Presbyters.

Two facts well established in Church history it might be well for Dietrich to notice. First, the Church did not accept everything that Tertullian taught. He was a Montanist, and the greater part of the Church firmly opposed that part of his teaching. This shows that the Chrisrians of his time were not so gullible as to accept whatever he might give them. Second, Tertullian was in the main an orthodox and conservative writer, and his vigorous protest against female preachers was an evidence of their irregularity, especially as his own sect, the Montanists, had sanctioned them to some extent.

4th. But even more surprising than her rejection of so much of the New Testament, though not so serious in its consequences, is her effort to sustain her position by accepting Prof. Robertson Smith's theory that a *long established matriarchate preceded the patriarchate* when it was *man* that was inferior to *woman.* She rejects the testimony of Peter that in the old time women were in subjection to their husbands, even as Sarah obeyed Abraham, and intimates that Abraham was commanded to obey Sarah, not only in regard to Hagar but in all things.

5th. As we might expect, she disposes of Moses, except when she can use him, as she does of Paul and Peter, rejecting as a myth the story of Eve, which she tells us was not accepted as veritable history, till the time of Tertullian.

Now if to sustain a practice, growing in popularity, it is necessary to reject three of the most important authors of the Scriptures, is it not time for us either to protest against it more vigorously or to give up the Bible? And if the advocates of an Organic Union of all denominations, (prayed for by Miss Willard who desires to drive from the English language with a scourge of small cords the two expressions, "*female*," and "*illegitimate child*,") persist in giving us such damnable literature to read, ought we not to shut our ears to *all that they have to say*, lest they give us poison under the label of good food, or lest the emissaries of Satan come to us as angels of light?

Is it not true that the advocates of female evangelism and similar work for women have gone to the Bible with their minds already made up that it ought to forbid women to preach, and with a determination to explain away by any sort of ingenuity that they can use, any such prohibition it may contain? and is not this the *veriest rationalism?* Woman is as pious, and as intellectual, and as eloquent as man, then why not let her preach? It is true that she is as pious, as intellectual, and as eloquent as man, but we need no better reason for withholding from her the authority to preach than that the infinitely wise Head of the Church has said through His inspired apostle that *she must not do it.* Dietrich with her intense interest in showing that women may preach, has sense enough to see that the Bible forbids it, and honesty enough to admit what she sees, and so, rather than give up her darling theory she rejects so much of the Bible as is not in harmony with her views. What a church we shall have when each member may take his scissors to his Bible, and clip out and reject those parts that he does not like to be governed by. This seems to be the logical result of the teachings of many of these church-unionists, and to such a church we might apply in a new, but appropriate sense both the expressions, "*E pluribus unum*," *and* "*Ne plus ultra.*"

W. R. COPPEDGE.

Graham, N. C., Nov. 27th, 1894.

NOTES FROM BELLE HAVEN.

DEAR BROTHER:—When I left North Carolina, a very dear friend and brother in Christ intimated to me that it would be very pleasant to hear from me occasionally through your columns, and feeling sure that there are others who would enjoy a few lines from the Eastern Shore, I make free to beg a little of your space.

This is perhaps one of the most interesting sections in all our interesting Southland, and my old friends in Iredell county, and regions adjoining will agree with me when I tell them that there is perhaps not a rock the size of a black walnut on all the Eastern Shore. Potatoes are the staple crop, and everywhere you turn you see laborers gathering potatoes and putting them in barrels for shipping, and meet almost every moment carts carrying these barrels to the various shipping points.

Imagine all ye lovers of the delicious strawberry, vast trains, of fifty and more cars, all loaded with the pretty fruit! And ye who are fond of the juicy oyster, think of him on your table three times a day, cooked in every conceivable way, from the nicest fry, to the state when he is not cooked at all, and all at a cost of about 12 cents a quart, already shucked, solid oysters, and you have The Eastern Shore.

And think, all ye who are jolting from rock to rock and swaying on hillsides and shaking a buggy to pieces in a few short months, of the luxury of spinning along on a level, almost without a jar, at the rate of ten good miles an hour!

But I must tell you about these two churches to which we trust the Lord has called me. Belle Haven church situated in the town of Belle Haven, is a little organization of now eighty-two members, founded by the labors, and fostered by the care of our good Brother Stimpson, of whom every one here speaks in terms of the most tender love. This church has lately taken on new growth and now in connection with Powelton has started out as an independent pastorate.

Powelton church situated in the little fishing town of Wachapreague over on the Atlantic coast is a church of about forty members, but like Belle Haven, there is room for good substantial growth. These two churches form the pastorate to which I have just lately been called.

I cannot however, close this letter without telling you of the good old fashioned "House Warming" that was given us by the good people of Belle Haven on yesterday evening.

I returned Monday the 19th inst., from Accomac C. H., where I had gone to preach for Bro. Clark and on my return I found my room full of people and the "other half" and better half" very much embarrassed; and on going to kitchen and pantry I soon found the cause. I will not try to itemize, for it would be useless. Suffice it to say that two sacks of flour headed the list, and it went on down through every conceivable article for the table in the same proportion and wound up with a small but very acceptable purse. But the warm hand shake, the tearful eye and the fervent, "Thank God we have a preacher all our own," so touched our hearts we could not even murmur our thanks. Brethren pray for us and pray for this people The Eastern Shore is a growing section in Presbyterianism and you are going to hear from it again some day.

Yours in Christ,

R. E. C. LAWSON.

Belle Haven, Va., Nov. 20th, 1894.

INSTALLATION OF DR. PAYNE AT WASHINGTON.

On Wednesday and Thursday evenings of this week, November 21st, and 22nd, services of a very interesting, and instructive nature were held in the Presbyterian church of this place. When according to appointment of Albemarle Presbytery, Rev. C. M. Payne, D. D., was formally installed pastor of that church; by a committee appointed by Presbytery for the purpose On Wednesday evening the usual installation sermon was preached, by Rev. F. H. Johnston, D. D., it was a clear-cut, scholarly discourse from Canticles 1:3, "Thy name is as ointment poured forth." On Thursday evening the installation proper took place, Dr. Johnston presiding and conducting the services. The charge to the pastor was delivered by Rev. J. N. H. Summerell, in his own impressive style, with a dignity and gravity becoming the occasion. The charge was forceful and solemn, with a clear insight into the duties and responsibilities, the high privileges and possibilities, the encouragements and discouragements of the pastoral office. Rev. R. W. Hines delivered the charge to the people, and it was admirably done. He failed not to declare the whole counsel of God in the matter. His charge was full of instruction, and of gentle and loving, but firm and candid advice. The committee have faithfully performed their duty, and they have duly impressed both pastor and people with a deep sense of the great responsibility and solemn obligation, of their reciprocal relations and personal duties. At the close of the service, the whole of the very large congregation, filed up one aisle, and down the other, taking the newly installed pastor by the hand, with a grasp of warm and cordial welcome. The work looks very encouraging, and there is bright prospect that this church under the newly established pastorate may do valiantly in the service of the Master, and accomplish a noble work in His Name. Dr. Payne came to us, little more than two months since, in response to a unanimous call from this church. He left a large and thriving work in Concord, N. C., where he labored with eminent success for ten years, but the Lord has need of him in this part of His vineyard, and sent him to us. He was warmly and heartily received by his new flock and has already, we believe, without a single exception won the hearts of his people. Since his coming our congregations have grown steadily, and at our last communion, seven were added to the church roll. May the newly established pastorate, result in great good to this entire community, and redound to the glory of God. PRESBYTER.

Washington, N. C., Nov. 24th, 1894.

Church at Parmele, Martin County, North Carolina.

We need a church, and need it badly. My first appeal, and it is urgent. Parmele, Martin couniy, N. C., where the Scotland Neck, and Kinston Railroad crosses the Albemarle and Raleigh Railroad, and at the junction of the Washington Branch, is where we need it.

Read this article carefully and see our needs. Parmele is a new place with a promising outlook, seventeen families are now located here and new buildings going up every day, with a very large, and flourishing planing and saw mill, which gives employment to a number of young men, as noble and moral a set as can be found any where, yet there is not a church of any denomination within two miles of the place. Think of it!

These young men have subscribed liberally and have done what they could, yet we have not enough money to commence work.

We are now holding services in the reception room of the depot, as we have no stove for a hall we used during the warm weather. We are the first that brought the gospel to this place, and up to last spring one year ago there never was a Presbyterian sermon heard in this section. Remember this is in North Carolina!

The people are kindly to our Church, and the outlook for Presbyterianism very promising.

Brethren come to my help. Send what you can from a postage stamp up. Any amount will be appreciated and receipt acknowledged.

R. W. HINES,
Evangelist Halifax, Martin and Pitt Counties,
P. O. Parmele, Martin County, N. C.
November 23rd, 1894.

To The Churches of Concord Presbytery.

I wish, by this notice, to get the attention of some of the churches of Concord Presbytery; and not only their *attention*, but also an *early response* to the appeal herein made. I refer especially to those that are still delinquent upon the "Presbyterial," or "Commissioners' Fund," and to those that may have in hand, or can secure their apportionments to Presbyterial Home Missions. Out of the "Commissioners' Fund" all the expenses of Presbytery are paid; there are *now due* bills for printing minutes, &c., which should have been paid long ago, and ought not to be allowed to remain unpaid any longer. By referring to the *many* notices I have sent, you can know how much you are due this fund. Do not wait any longer, but forward it *at once.*

(2.) If you have made your contribution to Presbyterial Home Missions, and have *not* forwarded it, please don't hold it any longer; if you have *not* raised your apportionment, then put the proper officers to work, and let it be secured and forwarded at once; for loud and earnest calls are being made on this fund, and there is no answer to return, except "nothing in hand." Brethren, don't wait for another *special* notice.

J. ALSTON RAMSAY,
Treasurer Concord Presbytery.

A CARD OF THANKS.

Mrs. Sample and myself desire to express, through the columns of your paper, our heartiest thanks to the good people of Bethany congregation, for their kind and loving ministrations to us, at a time when such were peculiarly appreciable. We are unable to express to these people the gratitude we feel in our hearts for what they have done on our behalf.

I suspect they, only, who have furnished a house for the first time, can fully appreciate moving into one already "swept and garnished." Of this burden we have been almost entirely relieved.

Bethany manse, which we very recently occupied, and which has, for some time been vacant, has undergone a complete transformation. It has been neatly and comfortably furnished by the generosity of this kind people.

In our cook-room stands an excellent, new stove and cooking utensils; in the dining-room we find a beautiful set of table ware, including silver knives, forks and spoons; our rooms are carpeted and furnished with a handsome set of furniture; and this is not all, for provisions have been sent in, sufficient to last us many days, and still they come, almost daily. I feel that these people don't realize what great things they have done for our temporal comfort. We can only say: "As ye have done unto us, may the Lord do so, and more also to you, in temporal good things and cause the riches of His grace to abound towards you all!

Yours in Christ,

W. I. SAMPLE.

Bryson, Tenn., Nov. 22d, 1894.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Fourth Quarter.—Lesson XI.

Dec. 16.—**The Twelve Sent Forth.**

(Matt. x. 5–16. Commit vss. 7–10.)

Golden Text. "As ye go preach, saying, the kingdom of heaven is at hand."—Matt. x. 7.

I. THE STUDY OF THE LESSON.

First Step. A considerable interval has elapsed since the last lesson. Then our Lord had just returned from a circuit of Galilee with the Apostles. Now for the first time he is to send them forth alone—that is without His presence. They are to go two and two preaching the message He gives them. It should be kept in mind that one great object of our Lord's ministry was the *training of the Twelve.* Until His death and the descent of the Spirit the world would not be ready for the reception of the truth. But He will leave behind Him a body of men trained under His teaching and filled with His Spirit.

The intervening events since the day of His preaching in Parables closed with the stilling of the Tempest, are: the healing of the man with the legion of devils (Mark v. 1–20); the return and reception in Capernaum and the request of Jairus (Mark v. 21–24; Luke viii. 40–42); the healing of a woman on the way (Mark v. 25–34); the healing of Jairus daughter, (Mark v. 35–43); the second rejection at Nazareth (Mark vi. 1–6.) It was on this tour and without (apparently) returning to Capernaum that He sends forth the Twelve.

Second Step. Master the points of the lesson: their field, vss. 5, 6; their work and message, vss. 7, 8; their outfit and support, vss. 9–11; their manner, vs. 12: their attitude towards those who receive and those who reject, vss. 13–15; their spirit, vs. 16.

Third Step. Study with your helps points needing explanation:

Vs. 5. *These twelve.* Matthew has just named them. Mark and Luke named them in connection with their appointment. Mark (vi. 7) mentions that they were sent "by two and two," but he does not follow this arrangement in his list, but the order (apparently) of precedence, giving the three chief apostles first, and thereby separating Andrew from Peter. The others, Matthew and Luke give the names in pairs, the only uncertainty being as to the last two pairs. The probability is that James and his brother Jude (or Lebbaeus) went together, and that Simon Zelotes was the companion of Judas Iscariot. Luke probably changed the order to name the two Judases together so as more clearly to distinguish them.

Sent forth, the *verb* from which the noun *apostle* is derived.

Go not into the way of the Gentiles. Christ's personal ministry was to Israel. He came as the "restorer of Israel" that Israel in turn might be the source of blessing to all nations according to the promise to Abraham (Gen. xii. 3.) He knows, however, that not by Israel's acceptance but by its rejection of Him, will the fulness of the Gentiles be brought in. In the coming of certain Greeks desiring to see Him, He sees evidence of the approaching end, when by the sacrifice of the seed-corn the harvest will be gathered, and by His lifting up will men be drawn to Him (John xii. 20–33.) The time for the mission to the Gentiles is not yet come. When it does come He will give these same Apostles a world-wide commission (Matt. xxviii. 18-20.)

Vs. 6. *Lost sheep.* Not a general description of Israel but the description of a certain class, the neglected and outcast. Not that they were the only ones to be reached or sought, but they were the least prejudiced, the most needy, and so the most hopeful class. They were the "publicans and sinners" for consorting with whom He was so frequently reproached. They were the "poor" to whom the gospel was preached. They were the multitudes from the high-ways and hedges, from the streets and lanes who were bidden when those first invited refused to come to the feast. They are called by the Rabbis *Am Haarez, the people of the land.* They said of such, "Bear no witness for him, take none from him, reveal to him no secret, entrust nothing to his charge, make him not treasurer of monies for the poor, associate not with him on a journey." An echo of this sentiment is seen in the words of the chief priests, "This people who knoweth not the law are cursed." (John vii. 49). They were the "lapsed masses" of that day. But Jesus did not blame them, but the leaders, whose burdensome additions to the law, and harsh and unsympathetic requirements, had made the observance of the law so intolerable a yoke, that they had ceased from any attempt to keep it, and so had become the outcasts, "pariahs" of society.

Vs. 8. *Freely Give.* Ministers are to receive a support, as shown below (vs. 10), but they are not to condition the amount of their service upon the amount of their support, as in ordinary business. The support is in order to "free them from worldly cares" that they may give themselves heart and soul to their work, to rich and poor alike, "without money and without price."

Vs. 9. *Provide.* This word explains seeming differences in the requirements as given here and in Mark vi. 8-10. Mark says they might take a staff: Matthew "no staff;" Mark says: "Be shod with sandals;" Matthew, "no shoes." The whole series of injunctions are to the effect that they were to make no special provision for the journey, but were to go as they were. If they had a staff they might take it; if they were shod with sandals they might wear them, but were not to get heavier shoes or an extra pair.

Vs. 10. *Nor scrip.* Not the same as the "purse" in vs. 9. Money was carried in the girdle, the "scrip" was a pouch in which barley cakes and other food for the journey were carried.

Two coats. The word refers to the inner garment, or tunic, but those familiar with oriental customs say that an extra one for a change was never carried on a foot journey. The meaning then would be to prohibit the procurement of the outer and more flowing robe, that was worn by the upper classes, and by all on "dress" occasions. They were to go in the garb of peasant travellers.

Vs. 11. *Enquire who in it is worthy.* This precaution was not only desirable for guiding them to people likely to receive them, but in the case of their rejection by those pointed out as "worthy," would serve as a proper ground for abandoning the whole city. The town was to be judged by the conduct of those whom the people of the town regarded as their best people. The "worthiness" probably consisted not in a pronounced attitude toward the kingdom, but to that spirit of hospitality and kindness, and tendency to help worthy objects that is characteristic of some people and not of others.

Vs. 13. *Your peace,* alluding to the salutation spoken of in vs. 12. The form of salutation was "Peace be to thee." If the house was worthy the salutation would be no mere empty form, but a real benediction. Otherwise it would return upon them.

Vs. 14. The action spoken of was a common Oriental manner of expressing the breaking off of intercourse.

Vs. 15. The same condemnation upon those who refused the disciples as upon those who rejected the Master (Matt. xi. 20–24.)

Vs. 16. The weak things of the world were to conquer the strong; but they would need the prudence of the serpent in avoiding unnecessary danger, and the simplicity—better, than harmlessness—of the dove in meeting it. Too much shrewdness and cunning is worse than none in the servants of Christ.

Fourth Step. Write out a summary of the lesson embodying the results of your study.

Fifth Step. Study the topics of the lesson in the light of God's Word.

1. Christ's followers like their Master are to seek and save the lost; vs. 5; Matt. xxii. 9; Luke xv. 6, etc.; Luke xix. 10.
2. They are to begin nearest home, vss. 4, 5; Luke xxiv. 47; Acts i. 8.
3. They are not to be concerned about the things of this life, vss. 9, 10; Matt. vi. 24-34.
4. They who preach the gospel are to live of the gospel, vs. 10; Luke x. 7; 1 Cor. ix. 7-11.
5. In the home-field they are to be supported by those whom they serve. Compare vs. 6 and 11; Gal. vi. 6.
6. When going to the unevangelized world they are to make rational provision for their needs, Luke xxii. 35, 36, and should be supported by churches already organized, Rom. x. 14, 15; Phil. iv. 10, 14–16.
7. The victory is to be not by human resources, but by the power of God, vs. 16, 1 Cor. i. 27–29; Matt. xxviii. 18-20.

Sixth Step. The practical lessons are brought out in the Bible Reading above. They are to be prayerfully considered and faithfully applied.

II. TEACHING THE LESSON.

Sum up the intervening events. Make the scholars repeat the names of the Apostles, and try to draw out something individual about different ones. Draw from the scholars as clear a statement of the Lord's directions to the Apostles as you can, clearing up any points of difficulty. Draw out the teachings through the Bible Reading.

Prize Questions.

ANSWERS TO QUESTIONS OF NOV. 22.

118. Elijah. Mal. iii. 1 and iv. 5; Matt. xvii. 10-13.

119 a. Rough in appearance and clothing. 2 Kings i. 8; Matt. iii. 4.
b. Courage and zeal in rebuking sin even before rulers, 1 Kings xviii. 17, 18; Matt. xiv. 3, 4.
c. They were reformers of Israel, seeking to turn the hearts of the people back to God, 1 Kings xviii. 21 etc.; Luke iii. 3–6, etc.

Correct answers have been received as follows:

Chas. P. Russell, 116,118, 119.
Bettie Overcash, 118, 119.
Willie Arrowood, 118, 119.
Chas. E. McMillan, 118, 119.
Isabelle Robeson, 118, 119.
Mary McIntyre, 118, 119a.
Robbie McIntyre, 118, 119a.
Flora C. McNeill, 118, 119a.
N. E. Monroe, 118, 119ac.
Katie Monroe, 118, 119ac.
Miriam McFadyen, 188, 119.
D. R. Johnson, 118, 119.

NEW QUESTIONS.

124. Under what three figures (or metaphors) from Oriental country-life is the work of the Apostles described?

FOREIGN MISSION RECEIPTS FOR NOVEMBER.

Our receipts for the month of November were $11,710.07. For November, 1893, they were $16,296.01. The decrease for November this year is $4,585.94. The loss for the present year to Dec. 1st, as compared with last year the same date is $13,380.10.

We most earnestly ask attention to this statement, on the part of our pastors, our Presbyterial Committees of Foreign Missions, our Ladies' and Gentlemen's Missionary Societies, our Children's Mission Bands, and especially of individuals who have the Lord's money in trust.

It is the Lord's work that is thus suffering. It is the advance guard of the Lord's army that is thus being left without support. It is we who, in spite of the fact that hard times are pinching us a little, are debtors for untold mercies and blessings, who are thus making our necessary retrenchment at the wrong end of the line. Dear brethren. take these facts which we lay before you. Think over them, pray over them, and then let each one of us ask the question "Lord, what will Thou have *me* to do?"

Fraternally yours,

S. H. CHESTER,
Secretary.

A BOUNTEOUS THANKSGIVING PRESENT.

Please allow us through the columns of the PRESBYTERIAN to extend our sincere and heart-felt thanks to the good people of White Hill church and friends outside, for such a varied and bountiful *Thanksgiving Present,* delivered to us, through Messrs. Lemons, Cole, and Cameron in behalf of the church, on Wednesday, the 28th of November.

They brought us all that two good mules could pull—literally, in Scripture language, the load was "good measure, pressed down, shaken together, and running over."

Space forbids an enumeration of articles here, suffice it to say that they seemed to know exactly what we needed and brought it in great abundance.

Indeed our lines have fallen to us in pleasant places. We take courage in the Master's work, and thank God that our lot has been cast among such people. May His rich blessing rest upon them!

Lemon Springs, N. C., Nov. 29th, 1894.

Fayetteville Presbytery.

At a called meeting of Fayetteville Presbytery, held in Fayetteville the 27th inst., the pastoral relations between Rev. W. M. Eldridge and Carthage and Culdee churches were ordered to be dissolved January 1st, 1895.

Rev. W. M. Eldridge, asked Presbytery for a letter of dismission to connect himself with the Presbytery of North Alabama. Instead of granting this request, Presbytery placed in his hands the call of the Presbyterial Evangelistic Committee for his service as Presbyterial Evangelist to begin January 1st, 1895, and he accepted the same.

The time agreed upon for the next regular meeting of the Presbytery is 8 p. m, *Tuesday* after the third Sunday in April 1895, and not Friday.

P. R. LAW.
Stated Clerk.

November 30th, 1894.

A Special Request.

All our ministers are earnestly requested to see that their collections for Education for the ministry be promptly sent to W. G. Macrae, Treasurer, 383 Front St., Memphis, Tenn. *Our candidates are in pressing need for the help promised them.* If our ministers and people could see the letters written by candidates they would hasten to do their part. If any churches and schools have failed to take the collection will they not do so at once?

E. M. RICHARDSON,
Secretary.

On account of the Baptist State Convention, Charlotte, N. C., the Seaboard Air Line will sell round trip tickets to that point at reduced rates. Rates from Wilmington, $7.75; rate from Maxton, $4.05. Tickets on sale Dec. 4th, 5th, 6th, and 7th; final limit Dec. 15th; for the accommodation of the delegates, a special coach will be put on train No. 23, Dec. 5th, which will go through to Charlotte. Those desiring sleeping car accommodations can secure double berths torough to Charlotte at $1.00 per berth, and others can secure seats in the special through coach without extra charge.

SECULAR NEWS.

NORTH CAROLINA.

Three negroes confined in a guardhouse at Polkton set fire to the building, hoping to escape, but they failed and were burned to death.

In some counties much more grain is being sown than is usual at this season and the people seem disposed to reduce the cotton acreage, but an advance of a cent or two in cotton in the spring, if such an advance should occur, would probably bring out the full acreage.

A Mr. Thomas was waylaid between Hope Mills in Cumberland county and Fayetteville last week by three white men and robbed of $12—all the money he had. A clear case of highway robbery. The robbers were tramps, without doubt.

Large amounts of cotton remain unpicked in the fields all over the State.

DOMESTIC.

There has been some improvement in manufacturing circles North, but the closing of the sugar refineries, has driven a large number of employees out of employment and had a depressing effect. On the whole there is some improvement.

Gen. Joseph E. Brown, the war governor of Georgia, and from 1880 to 1891 U. S. Senator from that State, died at his home in Atlanta last Friday, in his 74th year. The property left by him is estimated at from $4,000,000 to $10,000,000.

The weather was intensely cold in Chicago on last Friday. The streets became in course of a few hours slippery with ice and telegraph communication for a time became interrupted.

Wm. C. Oates took the oath of office as Governor of Alabama on Saturday last. Reuben F. Kolb claiming to have been legally elected took the oath before a justice of the peace and harangued a crowd in front of the capitol.

A Spanish steamer with 1,500 bales of cotton aboard caught fire in New Orleans on last Saturday and three men were suffocated by the smoke and came near losing their lives. A large part of the cotton was damaged or destroyed.

The Charity Hospital located outside the limits of Birmingham, Ala., was destroyed by fire last Saturday. The inmates escaped. The building cost $40,000.

Three students have died of diphtheria at Wesleyan College, Middletown, Conn. The last one died on Friday night.

The British steamship Maroa sailed from New Orleans for Havre on last Saturday with 18,348 bales of cotton on board, valued at $550,000.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

MARRIED.

DANIEL—ALLEN. On November 21st, 1894, at the residence of the bride's father in Granville county, N. C., by Rev. C. V. Wharton, Mr. James L. Daniel and Miss Mary E. Allen, both of Granville county.

SHAW—KILLMAN. On November 23d, 1894, by Rev. R. E. C. Lawson, Mr. Louis E. Shaw and Miss Arinthea S. Killman. The couple were seated in their buggy and the parson stood bareheaded in the cold wind; but the ceremony was performed according to the custom of the Presbyterian church and the laws of the Commonwealth of Virgina. The happy couple returned to their home in Northhampton county. R. E. C. L.

DIED.

On the 9th of November, 1894, in Maxton, N. C., ANGUS B. McELYEA, a beloved and highly esteemed young man in the 2t4h year of his age, was suddenly called from the scenes of earth to scenes celestial, and to enter, as we doubt not, upon a blessed immortality in the Father's house of many mansions. The very large and sympathetic audience that reverently attended his funeral service indicated something of the high esteem in which he was held by the citizens of the town where he had for some time resided, and in which he for two years past had been engaged in practice of the law—in which profession he was rising rapidly, making for himself a reputation highly creditable and altogether pleasing to his many friends and well-wishers.

He was a close student, and of very superior intellectual capabilities. He was fascinating in manner, always gentle, kind, and obliging. At the age of sixteen years he joined Smyrna Presbyterian church, (of which he had been a baptized member from childhood), and he adorned his profession of faith in Christ by living a consistent, earnest, and devoted Christian life. He gave pleasing evidence of constant growth in grace. And after entering upon his chosen avocation, his zeal for, and his consecration to the Master's service was in no way abated or hindered by the practice of his profession. Showing that one may be a faithful and successful lawyer, and at the same time a faithful and devoted Christian. May the gracious Saviour comfort those who have been so suddenly and sorely bereaved, by this seemingly strange dispensation of His providence.

At his residence in Robeson county, on the 22d of November, DONALD McLEOD, in the 39th year of his age.

He became a communing member of Ashpole church when he was seventeen years old. His membership was transferred to Iona in 1880. In July 1881, he was elected and ordained a ruling elder. And in the following December he was elected clerk of the session and continued to hold this office usefully and acceptably until his death.

One of the manliest of men, it may truly be said, is gone. His convictions were strong, his purposes noble, and his courage unflinching. The death of such a man is a great loss to the world's forces, to the church's activities, and to Christian manhood.

He was a thrifty farmer and in whatever way tested, proved to be an enterprising, progressive, and prosperous business man. Purposeful, persevering and of unswerving integrity, he naturally commanded the confidence of those who knew him. And he was a warm-hearted and loyal friend and an affectionate and helpful neighbor.

But while we admire him for his excellencies as a citizen and as a true and genial personal friend, yet more, on account of his strong Christian character. He was conscientious, he was faithful. Without display he deeply loved and quietly labored for his Master's honor and glory.

His life was short if it be measured by years and months and days, but such is not the true measurement.

"We live in deeds not years; in thoughts not breaths; in feelings, not in figures on a dial. We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best."

Measured by this standard his life was a full and honorable one. Though young in years he was mature in equipment, in experience and in grace.

He was aware of the approach of death and met it with Christian fortitude. In full view of its presence, parting words of counsel were spoken to each of his four children and farewell to his affectionate wife; and then with and for all he prayed with the unction of a saint about to enter upon his rest. Such was the way he closed his earthly life.

His family grieves over the loss of a devoted father and husband; his community the loss of a valuable citizen; his church the loss of an efficient servant, but not without hope, while to him his death was "gain."

The large crowd which assembled notwithstanding lowering clouds and rain to pay their last tribute of respect to the worthy dead displayed the general esteem in which he was held. The funeral services were conducted from Iona church, and he was buried in a grave in the burial ground of the church to remain until he "shall come forth * * * "unto the resurrection of life."

"One more in heaven!
Another thought to brighten cloudy days,
Another theme for thankfulnes and praise,
Another link on high our souls to raise
To home and heaven."

P.

MILTON ROBERT, son of Rev. M. R. and L. H. Kirkpatrick, fell asleep in Jesus, at Blackstock, S. C., September 15th 1894, within twelve days of two years old. As a lamb of Jesus' fold, we gave him back to the Shepherd; for He took little children into His arms—

"Safe in the arms of Jesus
Safe on his gentle breast."

M. R. K.

In Raleigh, N. C., November 23rd, 1894, trusting in Jesus, JAMES M. TOWLES, aged 47, leaving a wife and two daughters, an aged mother, two sisters and one brother.

"Even so Father, for so it seemed good in Thy sight."

The Best Men Coming to the Front.

Splendid business opportunities are offered men and women of the highest and best character to represent B. F. Johnson & Co., of Richmond, Va. No capital needed. Even spare time may be used to good advantage. It will be worth your while to write to them.

The Presbytery of Wilmington will hold an adjourned meeting in the First church, Wilmington, N. C., at 10.30 a. m., on Tuesday the 18th of December, 1894.

A. MCFADYEN,
Stated Clerk.

WILMINGTON MARKET

FOR

WEEK ENDING, DEC. 5, 1894.

SPIRITS TURPENTINE: Steady at 24½ cents throughout.

ROSIN: Friday (30th) Strained 97½ cents; and Good Strained $1.02½; Saturday and Monday Strained 92½ cents; Tuesday 95 cent for Strained and $1.00 for Good Strained,

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ADMINISTRATOR'S NOTICE

Having qualified as administrator of the estate of Maggie Stanford, deceased, all persons having claims against the said Maggie Stanford are hereby notified to present the same to P. B. Manning, Esq., on or before the 6th day of December, 1895.

J. W. JENKINS, Administrator.

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The Presbyterian.

FOR THE FAMILY.

BE KIND TO AULD GRANNIE.

Be kind to auld grannie, for noo she is frail,
As a time-shatter'd tree bending low in the gale;
When ye were wee bairnies, tott, totting about,
She watch'd ye when in, and she watch'd ye when out;
And aye when ye chanc'd, in your daffin' and fun,
To dunt your wee heads on the cauld staney grun',
She lifted ye up, and she kiss'd ye fu' fain,
Till a' your bit cares were forgotten again—
Then be kind to auld grannie, for noo she is frail,
As a time-shatter'd tree bending low in the gale.

When first in your breasts rose that feeling divine,
That's waked by the tales and the sangs o' langsyne,
Wi' auld-warld cracks she would pleasure inspire,
In the lang winter nichts as she sat by the fire;
Or melt your young hearts wi' some sweet Scottish lay,
Like "The Fowers o' the Forest," or "Auld Robbin Gray;"
Though eerie the win' blew around our bit cot,
Grim winter and a' its wild blast were forgot—
Then be kind to auld grannie, for noo she is frail,
As a time shatter'd tree bending low in the gale.

And mind, though the blithe day o' youth noo is yours,
Time will wither its joys, as wild winter the flowers,
And your step that's noo licht as the bound o' the roe,
Wi' cheerless auld age may be feeble and slow;
And the frien's o' your youth to the grave may be gane,
And ye on its brink may be tottering alane;
Oh, think how consoling some frien' would be then,
When the gloamimg o' life comes like mist o'er the glen—
Then be kind to auld gannie, for noo she is frail,
As a time-shatter'd tree bending low in the gale.

—Presbyterian Banner.

Items for Lady Readers.

The marriage of Czar Nicholas II to Princess Alix, of Hesse, occurred November 26th, at the Winter-Palace, and was attended with all the splendor and ceremony which characterize a Russian imperial wedding. The scenes of today were in strong contrast to the mourning which shrouded the city last week, but it is said the late Czar had requested that an early marriage take place and that none of the ceremony be omitted.

The procession to the Winter Palace started at 11 o'clock, the Czar riding with the Grand Duke Michael in an open carriage drawn by four white horses. They both wore the uniform of huzzars of the guard and were greeted with a vociferous outburst of cheering, which was renewed again and again. The Czar's equippage was preceded and also followed by detachment of Chevallers des Gardes and huzzars and lancers of the guard, all in brilliant gala uniforms. Then came a superb landau, also drawn by four white horses, in which was Princess Alix and the Czarina. They received, if possible, even a more hearty popular greeting than the Czar himself. After the carriage of the Princess and Czarina followed a long train of carriages with the royal guests, including the Prince and Princess of Wales.

Military bands were stationed at various points along the route between the two palaces, and they each struck up national anthem as the cortege approached. The national hymn was thus sounded in the ears of the imperial party along the entire route.

Reaching the Winter Palace the royal party entered the Malachite Hall, where the bridal procession was formed. After marching in grand pomp the bridal procession then found itself in the Piketnava room, which adjoins the church. In this room remained the majority of the officials and the members of the lssser nobility, only the imperial family and their royal guests and the indispensable functionaries passing into the small chapel, which is a most gorgeous little temple, glittering with gold and stucco work.

The costumes in the chapel were dazzling. * * * The bride's dress was white, richly embroidered with gold, and on her head was the usual kokoshnik, ornamented with diamonds. At the top of the kokoshnik was a small crown of diamonds. The bride's mantle was of purple velvet, lined with ermine. Her train was borne by five officials, two walking on either side, while the grand chamberlain held the hem.

All the royal princes wore the cordon of the Order of St. Andrew.

Close behind the bridal pair the imperial and royal spectators formed a semicircle.

The ceremony was concluded a few minutes before 2 o'clock. The Czar and his bride then approached the dowager Czarina to greet and thank her. She embraced her son and his wife, after which they were embraced and kissed by the King of Denmark and their other relatives.

On reaching the Cathedral of Kazan, which is a most imposing edifice, half surrounded by a colonade recalling St. Peter's at Rome, there was a remarkable spectacle.

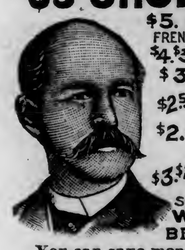
A TeDeum was celebrated inside the Cathedral, the metropoiltan officiating, and praying the Almighty to bless the Czar and Cza rina and to guide them in their paths of dnty.

When the Czar reappeared on the Cathedral steps after the religious ceremonies within and kissed the miraculous image of Our Lady of Kazan the enthusiasm of the people was beyond all description. The brillancy of the spectacle at this moment was enhanced by a sudden burst of sunshine from the clouds, which had hitherto darkened the sky. The appearance of the golden rays were regarded by the immense crowds of spectators present, who cheered themselves hoarse as the Czar and Czarina re-entered the carriage and returned to the Anitchkoff palace.

When the newly wedded pair arrived at the Anitchkoff Palace they were received and welcomed by the Dowager Czarina.

In honor of the Czar's wedding, $40,000 poor people of this city dined at the expense of the Czar. All the schools have been closed for three days in order to give the children a holiday and enable them to celebrate the imperial marriage.—*Baltimore Sun.*

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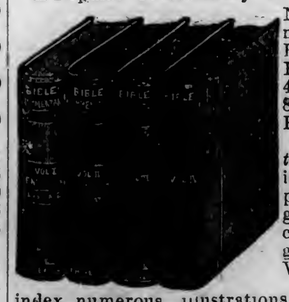
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Bark! through the holly boughs
Cold wails the blast,
Birds south are flying,
Summer is dying,
Flower-time is past,
Flower-time is past.

Cold are November-skies,
Sunless and drear,
Golden rod, eyelids close,
Aster, tuck up your toes,
Winter is here,
Winter is here.

"Good-by, little flowers,"
The icy winds sing;
Slow, blanket them over,
Sleep well, little clover,
Sleep till the spring,
Sleep till the spring.

—*From the Sunbeam.*

For the Spread of the Kingdom.

BY MARY E. BAMFORD.

"I am glad to see you," old Mrs. Morris greeted the girl. "I've been looking for you every day. I want you to open the mission-box. They tell me you're the treasurer."

"The mission-box?" questioned Katherine.

Mrs. Morris guided the girl from the back of the light-house to the dark, front entry, and, opening the door a little so that Katherine could see a small box that was fastened to the wall, the old lady sat down on the stairs that led to the upper part of the building, and told her story.

"Since we came here," old Mrs. Morris said, "my son has had rheumatism so badly in his knees that I haven't wanted to make him climb the light-house stairs any oftener than he has to, to see the lamp. Tuesdays and Fridays the light-house is open to visitors. They drive down from those great hotels beyond town. Some days there will be as many as six carriages around here at once, and every new person wants to climb the stairs, and see the lamp, and go out on the iron balcony, maybe. Of course we never allow anybody to go upstairs near the lamp without one of us going, too, for we don't let visitors so much as touch the lamp with one of their fingers.

"There are thirty-two steps between this floor and the lamp floor of the light-house, and when you climb thirty-two steps with one company of visitors, and then down again, and find some one else ready to go up, and you climb again and come down, and do that off and on through the day, it's real hard work. My son couldn't do it with rheumatism in his knees, though he tried when it hurt him terribly.

"So I took it upon myself. Besides the climbing, there is the talking I'd be so tired, saying over and over, 'This lamp's plunger is made of lead, and weighs thirty-five pounds, and it's to force the oil into the lamp. And this disk magnifies the light six times. And this oil-tank holds five gallons. This light can be seen, on clear nights, from twenty to thirty miles at least.

"When visitors would come, after seeing the lamp, very often they would offer me some money to pay for my trouble. But, of course, being employed by the goverment, we couldn't take money for showing anything, and so I always said, 'No, thank you.'

"One Sunday, I was away up stairs alone. I had my Bible, and I cried a little, thinking how I had always been used to being near church, and able to attend meetings, and help with church work some.

"'I'm worthless, now,' I said, 'I'm sure. I can't go to church, or do much of anything to spread His kingdom. I don't know that I'm good for anything but just to climb these stairs, and talk about this lamp.'

"I looked out at the water rolling, away, away, away, as far as I could see, and I thought of all the heathen off beyond the ocean. They hadn't any gospel, and here I sat with my Bible in my lap, and I could'nt reach the Book to them across the waters, and their souls were dying! 'Oh, I wish I could help them!' I said.

"Of a sudden I thought of something. I went down stairs, and found that box. Next day I fastened the box to the wall, and I said, 'I've been climbing these stairs because I couldn't help it, but now I'm going to begin to climb them for the spread of the kingdom!

"Since then, when anybody that I've shown over the light-house says to me, 'Here's something to pay you for your trouble,' I answer, 'We're government folks, so we don't take pay, but there's my foreign mission-box fastened on the wall, and if you drop anything into that I'll see that it goes to the spread of the kingdom.'"

Mrs. Morris paused!

"I don't mind getting tired so much, now," she added, "for I say to myself, every time I go up with my visitors 'I'm climbing for the spread of the kingdom.'"

Katherine looked at the wrinkled old face and the gray hair, and her eyes grew a little dim.

"Let's you and I open the mission-box now, and see how much is in it!" eagerly proposed Mrs. Morris.

The old lady laughed an excited little laugh. This was a moment to which she had looked forward for many a day. She was eager as a child while Katherine counted the money.

"Four dollars and sixty-five cents," announced Katherine.

A tear rolled down Mrs. Morris's cheek.

"Its more than I ever was able to give Foreign Missions in one year before, even when I lived near the church," she faltered. "I'm so glad! And I earned it myself, climbing! I can do something yet! I'm so glad! I'm going to try to fill that mission-box again,"

After Katharine had plodded back over the white sands, she stopped where the large gate marked the beginning of the pines. She looked back. The light-house stood, round and tall, against the western sky. Within the light-house was the feeble old woman, who climbed "for the spread of the kingdom."

"Dear heart!" murmured the formerly discouraged treasurer. "How could I despair over the outlook for Foreign Missions when such earnest, prayerful souls are at work?"

And the sight of the distant blue waves and high-tossed foam brought back to Katherine the words of a missionary laboring beyond those waters: "The world is to be Christ's even if some years are hard. When the final conquering day dawns, we shall see how every moment led up to it, and shall be ashamed that we reckoned any hour hard, when its results are so blessed."—*Zion's Herald.*

How Janie Settled It.

"Here comes mamma," said Janie. "O mamma! must I save some of my candy for Grace?"

"I think a good little sister would."

"But Grace didn't give me any of hers yesterday."

"Didn't she? How did you like that?"

"I didn't like it at all. And I want to make her not like it, too, because I think she was real mean."

"Dear, dear! And is mamma to have two mean little girls, then?"

Janie looked at her mother and was quiet a minute. Then she ran and threw her arms around her neck and said, "No, no, mamma dear! You shall not have any mean little girls at all! I guess Grace forgot; and I'll go and give her some of my candy now, so she won't ever forget again!"

Her mother smiled. "I think that is the way to make her remember," she said. "And I am so glad I am to have two kind little girls."—*Picture World.*

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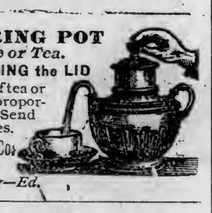
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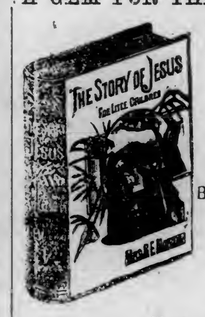
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Lv Weldon.....	11 57	9 27	.....	... ..
ArR Mount.....	1 00	10 20	.....	.....
	P. M.			
Ar Tarboro.....	2 23	.....	... ..	.....
Le Tarboro.....	12 20	.....	.....	.....
	P. M.	P. M.		.....
LvR Mount.....	1 08	10 20	.....	6 00
Lv Wilson.....	2 08	11 03	.....	.....
Lv Selma.....	2 58	.....	.....	.....
Lv F'y'ville.. ...	4 30	12 52	.....	.....
ArFlorence.....	7 15	3 00	.....	.....

	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson.....	2 18	.....	.....	6 35
LvGoldsboro.....	3 05	.....	... ..	7 20
LvM'gnolia.....	4 16	.....	.. ...	8 29
Ar Wilm'tn.....	5 45	.....	.....	10 00

TRAINS GOING NORTH.

Dated Nov. 18, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.		P. M.	.....
LvFlorence.....	7 25	.....	7 15	.....
Lv F'y'ville.....	10 10	.....	9 19	.....
Lv Selma.....	11 52	.....	.....	.....
Ar Wilson.....	12 42	.....	11 15	.....

	No. 48 Daily.			
	A. M.	.....	.....	P. M.
Lv Wilm'tn.....	9 00	.....	.....	6 30
LvM'gnolia.....	10 32	.....	.....	8 02
LvGoldsbo'.....	11 35	.....	.....	9 10
Ar Wilson.....	12 25	.....	.....	9 55

	No. 78 Daily.		No. 32. Daily.	
	P M		P. M.	P. M.
Lv Wilson.....	12 52	.....	11 20	10 00
ArR Mount.....	1 48	.....	12 02	10 40
Ar Tarboro.....	2 23	.....	... .	.....
Lv Tarboro.....	12 20	.....	.....	.....
LvR Mount.....	1 53	.....	12 02	.....
Ar Weldon.....	3 10	.....	12 55	.....
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Leave Wilmington	6.40a.m
Arrive Fayetteville	9.50 "
Leave Fayetteville	10.10 "
Leave Fayetteville Junction	10.13 "
Leave Sanford	11.34 '
Leave Climax	1.34p.m
Arrive Greensboro	2.05 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	6.45a.m
LeaveMaxton	7.52 "
Leave Red Springs	8.30 "
Leave Hope Mills	9.26 "
Arrive Fayetteville	9.50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.46p.m.
Leave Hope Mills	5.10 "
Leave Red Springs	6.02 "
Leave Maxton	6.38 "
Arrive Bennettsville	7.50 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday.
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9.25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

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Trains Nos. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

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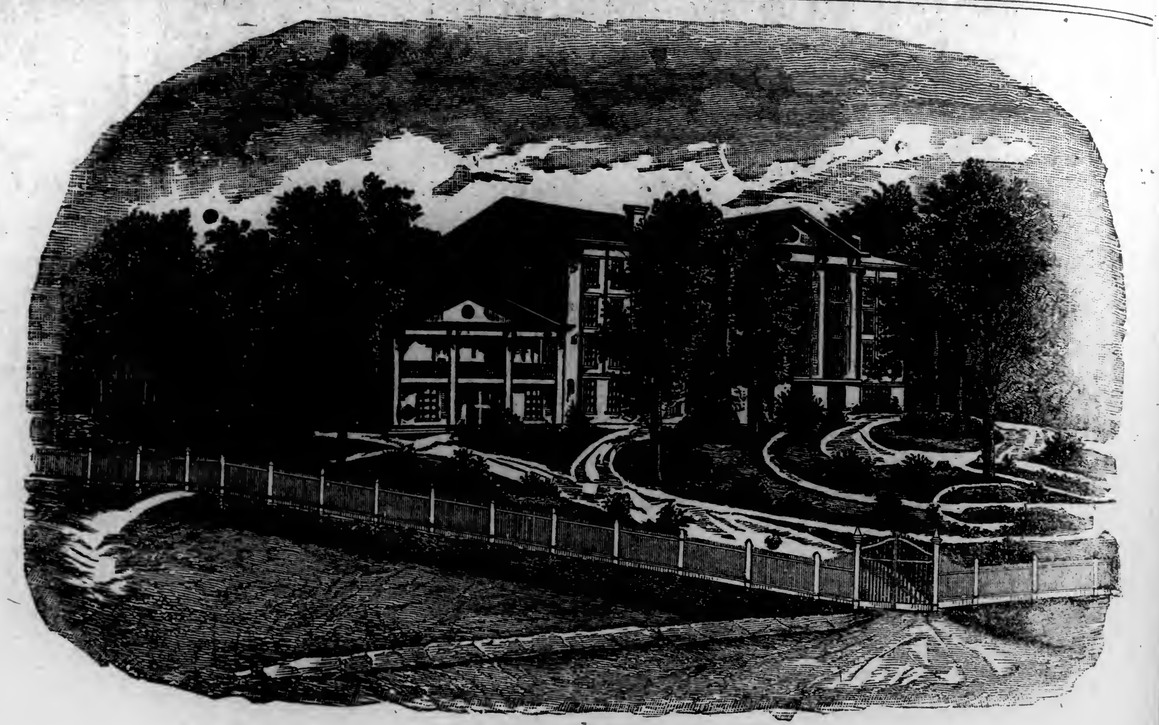
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TRAINS GOING SOUTH.

Dated Nov. 18 1894.	No. 55	No. 51	
	P. M.		
Leave Wilmington	*3 30		
Leave Marion	6 21		
Arrive Florence	7 10		
	P. M.	A. M.	
Leave Florence	*7 25	* 3 15	
Arrive Sumter	8 36	4 21	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 38	*9 58	
Arrive Columbia	10 00	11 10	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 48 a. m., Manning 9 25 a. m

TRAINS GOING NORTH.

	No. 56	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 53	5 43	
		No. 50	
	A. M.	P. M.	
Leave Sumter	5 55	* 5 47	
Arrive Florence	7 10	6 55	
	A M.		
Leave Florence	*7 35		
Leave Marion	8 16		
Arrive Wilmington	11 00		

State of North Carolina, New Hanover County, } Superior Court.

John D. Bellamy, Jr.,
vs
Emanuel Haggitt and wife Grace, Benjamin Tucker, *et al.*

This is a special proceeding instituted before the Superior Court of New Hanover county, to divide a certain lot in the city of Wilmington, N. C., among the plaintiff and defendants as tenants in common—and it appearing to the Court that Benjamin Tucker is a necessary party to this action, and that he is a non-resident and cannot, after due diligence be found in this State, and that a cause of action exists in plantiff's favor against said defendant.

It is now ordered that the defendant Benjamin Tucker be and appear before the Clerk of the Superior Court of New Hanover county, on Thursday the 17th of January, 1895, and answer or demur to the complaint already filed in this cause or judgment will be awarded against said defendant according to the prayer thereof.

JNO. D. TAYLOR,
Clerk Superior Court.

GENERAL ASSEMBLY'S HOME MISSIONS.

Contributions in *January and September* to be used in supporting Missionaries and Christian teachers and in erecting houses of worship, chiefly in the far South, Southwest and West, in the Indian Territory, New Mexico and beyond.

Contributions to the Invalid Fund in *July*, to aid aged and infirm ministers, and widows and orphans of ministers.

Remit to W. A. POWELL, Treasurer,
Other communications to REV. J. N. CRAIG, Secretary,
P. O. DRAWER H, ATLANTA, GA.
Office, Inman Building (4th Floor), 22½ South Broad St., Atlanta, Ga.

Presbyterial and Synodical Committees are invited to correspond with Bureau of Information.

FORM OF BEQUEST.—"I do hereby give and bequeath to the Board of Trustees of the General Assembly of the Presbyterian Church, U. S., popularly known as the Southern Presbyterian Church, (here name the sum or the property bequeathed) for ——— Home Missions," or "for the Invalid Fund," (if that be the donor's desire.)

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North Carolina Presbyterian.

NEW SERIES—VOL. XXVI—No. 1,405. WILMINGTON, N. C., THURSDAY, DECEMBER 13, 1894. OLD SERIES. VOL. XXXVI—No. 2,025

The Presbyterian.

Registered in the Post Office at Wilmington as Second Class Mail Matter.

THURSDAY, DEC. 13, '94.

REV. JAS. M. RAWLINGS, D. D., EDITOR.
JOHN McLAURIN, BUSINESS MANAGER.

THE OFFICE OF THE PRESBYTERIAN IS IN THE ALLEN BUILDING ON PRINCESS STREET—ROOM No. 6, ON SECOND FLOOR.

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EDITORIAL PARAGRAPHS.

As some surprise has been expressed at views declared in the editorial on "Organic Union" in our last issue, it seems to us only proper to make some explanation. While the article set forth the opinion and feelings entertained by the present editor and from which he, of course, cannot recede, they do not coincide with the views held by the former editor and heretofore maintained by this paper. As these persons are joint proprietors of the paper, in justice to each it seems proper to state the points in which they agree and in which they differ:

They agree that the question of the propriety of "Organic Union" is one upon which Christian men may honestly and charitably differ. That there is no good reason for charging, or believing, that those either for or against it are actuated by motives of hatred or malignity, but that difference in views may and ought to be regarded as a difference of opinion as to what would please our LORD, and best promote the advancement of His kingdom.

The proprietors of the paper radically differ as to the propriety of agitation of the question, because of its possible results.

The present editor believes that discussion is not necessarily harmful but will be useful in teaching our own people, as well as our Northern brethren why we think it best to hold aloof, and further that union may by the removal of obstacles now in the way, be accomplished, and redound to the welfare of the MASTER'S kingdom.

The former editor continues to regard all agitation as hurtful, as being necessarily peace-disturbing and so retardful of the proper and legitimate work of the Church, and as being incapable of ever effecting an "Organic Union" of love and harmony; on the contrary as inevitably bound to create discord and strife throughout our Southern land and eventually to disrupt our Southern Church, leaving Synods and Presbyteries, even congregations and families, divided, while variance and bitterness, impeding the advance of the kingdom, pervade our beloved Church.

Organic Union again. When it was said last week, in an editorial, "Believing that the cordial reunion of the Church would be well pleasing to the LORD, we pray for, and expect it," there was no intention to declare a willingness to unite with the Northern Church, *as things now are;* for just a line before it was written, "The obstacles in the way of union are grave and serious;" and, of course, these obstacles must be removed before there can be cordial reunion. The unity, for which CHRIST prayed, is a oneness of mind and spirit, and, without this, organic union would bring discord and strife. But when this spiritual unity shall exist, organic union will be right and advantageous. And may the LORD hasten the time when the Northern and the Southern churches will see eye to eye, and be ready to work together without any serious differences.

COLORED EVANGELIZATION: The Synod of North Carolina enjoins the pastors and sessions to bring the spiritual interests of the Colored People before their congregations in December. Has this been done in your church? Last year it was sadly neglected, and nearly one-half of our churches gave nothing to the cause. If we are to do better this year, let the pastors and sessions *first inform themselves* of the importance and needs of this work, and then it will be easy to inform the people. Our issue of Nov. 22d, is rich in information on this subject. Read carefully, the able and interesting "Review" of our colored Secretary, Rev. A. L. PHILLIPS; read also "Our Duty to the Colored People," by Rev. W. R. COPPEDGE, and study the Synodical Report of Dr. W. D. MORTON. Then you will be ashamed to neglect the collection any longer, and eager and ready to present the cause to your people.

BACK SETS AND OFFSETS.

It was a cold, damp day—the last Sunday in November. My appointments were twelve and sixteen miles away. I reached the nearer church about the hour for service. There was no one on the ground, except an elder. The church had no stove, and we made a fire in the yard and waited for the congregation. After the hour when we should have been leaving the church, I began to preach with a heavy heart, to five adults and two children. I drove on to my next appointment. Here I expected better things. It was a little town of church-goers. But before supper was over, it began to rain in torrents. We had no service. The next morning I set out through a cold, drizzly rain, and over sloppy roads to return home. What had I done? So many back sets. Was there anything to offset? Yes. First, there was the family with whom I spent the night. During all the years of my ministry to them, I had never spent the night under their roof, and I was surprised and delighted to find so much interest in the work of the church. So much information on church matters, and such a determination to push forward the work of the Church. In the second place, as I proceeded on my way home, an acquaintance called to me and asked me to come into the house a few moments and see his brother who lay on a dying bed. I spent an hour in that chamber of death. I read the 103 Ps. When I came to the passage, "As far as the east is from the west, so far hath He removed our transgressions from us," the dying man with a feeble effort spread his arms to their fullest extent. Too weak to talk, he wanted to show the wideness of the separation made by the grace of God between his soul and sin. Oh, how earnestly his hungry ears took in every word of that blessed Psalm and the 23d, and when I had prayed and grasped his hand for the last time, he pointed upward, and said in a faint whisper, "It is all right." As I drove away the sun broke through the clouds, and I felt that light had come to my soul. I had received a sermon which I needed more than the congregation did the one they failed to hear. I came on three miles, and called at another home where one of God's servants lay dying in the midst of her years, with her fond young husband, and three little children by the bedside. But she was ready. How could she except through a miracle of grace, be ready to leave those so dependent, and so loving? In a few days both of these passed away. I had no congregations, but it was my privilege to cheer souls in the very midst of the swelling waters, with the sweet words of the loving Master, and perhaps, best of all, I was never so preached to.

A. H. MECKLIN.

[For the N. C. PRESBYTERIAN.]

THE CHINA WATCHWORD—GO FORWARD.

The key-note of our recent Mission meeting in Shanghai was, *This Is The Time To Push.* The country is at war with Japan and will make every effort to avoid complications with other nationalities. This year is considered specially favorable for renting chapels and opening work in new places. The Mandarins are unusually careful to afford protection to missionaries in the interior, and the cities of Central China at this time furnish as secure habitations as do Richmond and Atlanta, Louisville and Memphis. We know not what is in the future but at present the scene of conflict is far away from us, and if during the winter it is removed southward, Formosa is likely to be the objective point. Should the Japanese press on to Peking, occupy the Imperial city, and the Tartar dynasty be overthrown, then internal revolutions might affect the safety of foreigners, but this is yet far from being accomplished. If necessary, China can make her breastworks of men and place a thousand legions behind them. Our call is to the young men to volunteer in the foreign evangelistic service so that this fall they may be sent forth from our headquarters in Nashville.

OUR PRESSING NEEDS.

The Mission called for a physician to go to Kiangyin, a large city on the Yangtse, with a view also of opening by medical work Changchow, which is thirty miles distant. Two preachers for Kiangyin are needed. As our beloved brother, W. B. White has had to go home, it leaves Dr. Venable alone for the occupation of Kashing. This field needs two evangelists and were they at hand no doubt ready entrance could be effected by this gifted occulist. Rev. J. Y. McGinnis and Mrs. Sykes, are now alone at Wusih. The brethren at Tsingkiangpu are directed to call for men to occupy the part of the Kiangsu province which is north of the Yangtse and lies between the Grand Canal and the sea; a section 300 miles long by 150 broad, without a missionary. The Suhchien station is asked to move forward on the great city of Chuchow, eighty miles west, as soon as practicable. Rev. H. W. White, is ready to go to another province as soon as he learns something of the language and can procure colleagues. The Chinese army numbers hundreds of thousands; corps, and divisions and brigades. There is but one regiment of male missionaries to conquer China for Christ.

OUR SORROWS.

There were some shadows which crossed the pathway of our Mission. Our beloved brother, W. B. White, the disciple whom Jesus loved—whose life out here may be described as "leaning on Jesus' bosom"—and who had just become able to preach well in Chinese and was pressed in spirit to enter as a pioneer a new city, on account of severe illness had to return to the United States. We missed him.

Last year a bride arrived upon the field and was welcomed to a new home. Her progress in the language was good and there was special promise of usefulness in China as seen in her gifts of teaching children and her ready adaptability to entertaining heathen women. It was a happy year she spent in Sinim, and her friends rejoiced in the good cheer her presence diffused. Well-educated at school, a good student of the Bible, very deeply pious, robust and strong, the very picture of health, we fondly hoped for long life, but God called Mrs. Julia McGinnis Haden to Himself and she willingly obeyed the call of her risen Lord and descended to the tomb with cheerful resignation. Her little boy Julian is a large, strong, bright, beautiful baby and is left as joy to his dear father and afflicted grandmother.

At our last three Mission meetings little Georgie Graham was a great pet but soon after her grandfather returned from Nashville, the news was received that she had taken her seat in the General Assembly above.

THE REPORTS

from the stations were specially gratifying; quite a number of baptisms, especially at Hangchow; about 500 children taught in the schools; some thousands of women received in the homes, preached to in the chapels or visited in their houses; a large amount of itineration done; 20,000 patients treated by the doctors and others; about 30,000 tracts and books sold and tens of thousands to hear the gospel in the twenty chapels.

Though he did not mention it in his report, during May, on an itinerant trip near the sea, Bro. Graham was badly stoned. His head was protected by a thick pith hat or the consequences might have been serious. As it was for some nights he could not lie on his back. Our friends at Suhchien have had a rugged time, and Mrs. Patterson has endured hardness more than perhaps any of our ladies in any one year. For a time she could not put her foot out of the door. There was an ugly placard posted over the city, warning the women to keep away; that she was a man in woman's clothing. There is a touch of human nature in the daughters of Sinim and the result was they came in crowds to see for themselves and get cured of their diseases.

Our former secretary was welcomed to our counsels. He appeared in the sacred desk attired in

FLOWING ROBES

of spotless white in which His Grace was not specially recognizable, but in which he could be all things to the sons of Han, save the *queue.* He labors in a fruitful field. Rev. G. Hudson, by medical advice on his wife's account, was assigned to Hangchow by almost a tie vote. He can be illy spared from the Kiangyin field, to which last year we together took ten trips, not "two" as reported in print. A majority recommended to the committee to locate Mr. Caldwell in Shanghai as agent of the mission. This was earnestly opposed by a strong minority because of the unnecessary expense, and that it would be unwise to remove an eloquent and effective speaker from a station where he is so much needed at this time to commence work at a port where there are 100 missionaries. Mr. Paxton presided over the sessions with ability and courtesy.

Though dark clouds overhang this land the

PILLAR OF CLOUD

is now moving forward and guiding the Church. China has slept the last fifty years, fondly believing the foes she greatly feared—England and Russia—were far away. She did not watch the progress in civilization of the sunrise kingdom and now behold! at the door is a nation which contends for the supremacy of Asia. The empire is driven to the policy of teaching western science and opening vast systems of railways. This will modify China's pride—the great obstacle to Christianity—and undermine her prejudice. The rider on the "Red Horse" is seen in the North. Every step that China has taken has immediately followed a foreign war. The Scriptures in many places teach that the King of kings uses wars and tumults to overturn hoary systems of evil and to establish His kingdom. This is now

THE TIME TO PRAY.

O! let not Satan reap the advantage in this crisis. Pray that God would overrule this bloodshed for the furtherance of his gospel. Let the people of God ask Him to protect the missionaries scattered throughout the eighteen provinces. But most of all pray the Lord of the harvest to send forth laborers and to grant that his young servants may not be timid and afraid to come China.

I am constantly on the streets of this city, teach daily in the chapels, and go to the country and all is quiet. With my family, I spent three days in Wusih; Mr. McGinnis and myself preaching in the chapels and Mrs. Sykes and Mrs. D., visiting among the women; all in perfect safety. During this month I have made two trips to Kiangyin, and sold books in the towns and villages and was received very politely by the people. Missionary work, in all its departments, is being carried on throughout the empire. Men and ladies travel everywhere. Let then the Church send us large reinforcements by the next steamers. We do need a teacher! H. C. D.

THE COLORED ACADEMICAL AND INDUSTRIAL SCHOOL OF THE SYNOD OF NORTH CAROLINA.

In accordance with the appointment and instruction of the Board of Trustees of this Institution, proposed for the benefit of the colored people of North Carolina, a committee consisting of Rev. E. W. Smith, D. D., and Elder J. M. Rogers, of Winston visited North Wilkesboro on the 15th ult.

Their inspection of the property was carefully conducted. This committee was favorably impressed with the tract of land offered as a site for the Institution. It consists of 300 acres of good land, much of it fairly timbered, and the soil fertile.

On the 24th of November a meeting of the Executive Committee of the Board of Trustees was called to convene in Durham. Rev. L. B. Turnbull, Secretary, Mr. Geo. W. Watts, Treasurer, and Rev. W. D. Morton, Chairman, were present. The report of the Committe of Inspection was received and considered and action was taken accepting the offer of the owners of the tract afore mentioned at $10 per acre. Rev. S. G. Walker was elected superintendent and financial agent of the Institution. Mr. Walker has impressed the Board as a man of consecration and earnestness, deeply enlisted in the welfare of his people and worthy the confidence of the Synod of North Carolina. He was authorized to erect at once a building upon the land for church and school purposes, and to open the school on January 1st, 1895. Furthermore, the chairman of the Board of Trustees was directed to give to Mr. Walker such credentials as are necessary to introduce him to the charitable people of our own and other States where he may go to solicit funds for the furtherance of this enterprise. It is hoped that in his efforts to secure aid for this Institution (the first of the kind which has been inaugurated by our Southern Presbyterian Church) Mr. Walker will have the *prayers* and the hearty co-operation and assistance of the Presbyterians of our Synod and Assembly.

Respectfully,
W. D. MORTON,
Chairman.

A distinguished Methodist preacher once said: "But for the interest and devotion of the women of our churches, one-half of them would die the first year, and the other half the second." The same remark is largely applicable to our Presbyterian churches. A considerable proportion of the Sabbath congregations consist of the women. And as for the week-night prayer-meeting, it would have to be given up in a good many of our churches were it not for the women. —*Mid-Continent.*

The Presbyterian.

NOT CHANGED, BUT GLORIFIED.

Not changed, but glorified! O beauteous language
For those who weep,
Mourning the loss of some dear face departed,
Fallen asleep;
Hushed into silence, never more to comfort
The hearts of men,
Gone, like the sunshine of another country,
Beyond our ken.

O dearest dead, we saw thy white soul shining
Behind thy face.
Bright with the beauty and celestial glory
Of an immortal grace.
What wonder that we stumble, faint and weeping,
And sick with fears,
Since thou hast left us—all alone with sorrow,
And blind with tears?

Can it be possible no words shall welcome
Our coming feet?
How will it look, that face we have cherished,
When next we meet?
Will it be changed, so glorified and saintly
That we shall know it not?
Will there be nothing that will say "I love thee
And I have not forgot?"

O faithless heart, the same loved face transfigured
Shall meet me there?
Less sad, less wistful, in immortal beauty
Divinely fair.
The mortal veil, washed pure with many weepings,
Is rent away.
And the great soul, that sat within its prison,
Hath found the day.

In the clear morning of that other country,
In Paradise,
With the same face that we have loved and cherished,
He shall arise!
Let us be patient, we who mourn with weeping
Some vanished face;
The Lord has taken, but to add more beauty
And a diviner grace.

And we shall find once more, beyond earth's sorrows.
Beyond these skies,
In the fair city of the "sure foundations,"
Those heavenly eyes,
With the same welcome shining through their sweetness
That met us here;
Eyes from whose beauty God has banished weeping
And wiped away the tear.

Think of us, dearest one, while o'er life's water
We seek the land,
Missing thy voice, thy touch, and the true helping
Of thy pure hand.
Till, through the storm and tempest safely anchored,
Just on the other side,
We find thy dear face, looking through death's shadows,
Not changed, but glorified.

REPORT ON BIBLE CAUSE.

To the Synod of North Carolina:

The committee on the Bible cause would respectfully report that we have received a letter from the Rev. Thos. H. Law, D. D., the District Superintendent of the American Bible Society, expressing his regret that he cannot be present in person at this time on account of the meeting of the Synod of South Carolina, now in session. We quote the following paragraph from his letter:

"I hope you will be able to get the attention of the brethren to this matter, awaken more interest and secure more general collections. If you can just get the cause regularly presented to the churches, I think we should have no difficulty."

In pursuance of this appeal of the District Superintendent, we would say:

First. That the cause itself should claim the earnest attention of every one who loves the word of God especially every minister, who feels so deeply the responsibility of the sacred trust committed to his hands, the glorious gospel which "is the power of God unto salvation to every one that believeth." Our General Assembly has invoked the attention of all our ministers to this matter by its pronounced action in engaging with the American Bible Society in its work of Bible distribution, and commending so strongly as it does, the society, to the prayers and sympathy of the whole Church and making it a separate item for our Christian benevolence. We would especially call attention to the following recommendation adopted in the report at the last meeting of Nashville:

"That the Assembly repeat its cordial endorsement of the purpose of the Bible Society to place a Bible, the whole inspired word of God in the hands of every child who can read. * * * It is of profound importance that the rising generation should read at home and study directly in the Sunday-school the word of God."

Second. We would say that in order to awaken more interest in this matter your committee would call the attention of all our ministers to the abundant facts and material at command for making this important cause, both plain and pleasing to their people. The manual of the American Bible Society, together with a number of small pamphlets, can be had free upon application to the Rev. Thos. H. Law, D. D., Spartanburg, S. C., or to the Bible House, New York city, while for the sum of five cents the large and interesting annual report of the society can be procured each year. Facts constitute the fuel for the flames of interest which we should love to see enkindled.

Third. We would say that, earnest attention and a fair measure of information concerning the society and its world-wide work will secure the desired result in larger and more general and cheerful offerings to this cause and this is a most pressing need as appears from the exhibition made in the special column recently raised in our statistical reports. There are three hundred and twenty-seven churches in the bounds of Synod, only seventy-nine contributed during the year ending April 1st, 1894, and the total amount given was only $465. This is in deplorable contrast with the amount estimated and recommended at the last meeting of Synod, viz: one thousand dollars. Six churches in the Presbytery of Concord contributed $57; twenty-two churches in the Presbytery of Fayetteville contributed $103; nineteen churches in the Presbytery of Mecklenburg contributed $107; twelve churches in the Presbytery of Orange contributed $74; nine churches in the Presbytery of Wilmington contributed $51. The largest amount contributed by a single church was $44 reported from the First church, Raleigh. It is interesting and important to compare the collections for the last four years. By this we find that while there has been a slight increase in the number of churches there has been a decrease in the amounts contributed. In 1891 fifty churches in the Synod gave $643; in 1892 seventy-five churches gave $536; in 1893 seventy-three churches $419; in 1894 seventy-nine churches gave $465.

Your committee would make the following recommendations:

1. That the Presbyteries be urged to make this cause more prominent at their regular meetings and especially that they make it a part of the duty of their Presbyterial agents to forward in each case a copy of the annual written report to the chairman of Synod's committee on Bible cause.

2. That our ministers be urged to inform themselves and their people more thoroughly concerning the work of the American Bible Society and our relation to it.

3d. That as far as possible the collections for this cause be taken in all our churches at the time named for it by the General Assembly, the third Sabbath in October or as soon thereafter as practicable.

ROBT. E. CALDWELL,
REV. J. HENRY SMITH,
R. P. DICK,
Committee.

THE EXTREME OF UNBELIEF.

BY REV. DUNLOP MOORE, D. D.

I received, lately, from a young man, who was quite unknown to me, a respectful communication in which he requested me to give him some satisfactory proof that such a person as Jesus Christ ever lived. He said that the statements of the New Testaments were sufficient for most people, and that others were content with the Old Law; that there must have been some fire to make such a great smoke, but he wanted to get hold of something more tangible. He said that he had learned that the books of the New Testament did not appear till long after the death of the Apostles, and that the passage in the Jewish historian Josephus, in which reference was made to Jesus Christ is not genuine, and that he could find nothing in any Roman history accessible to him in which mention was made of the things described in the Bible. He thought it strange, too, that the teaching of Jesus was entirely oral, and that he left no writings. The last difficulty that he instanced was that the Jews, the chosen people, among whom Christ lived, "almost unanimously deny him." He concluded in these words: "My Christian friends advise faith, but I am not constructed that way, and ask for more; and if you can give it to me, I will try to spread it among others of my way of thinking."

A Christian friend of the writer of this remarkable letter advised him to consult me in regard to his difficulty in believing that Jesus Christ had ever lived. This was the reason assigned by him for addressing me. Of course, I did not leave this letter unanswered; and it has occurred to me that a brief paper expanding somewhat my reply might be useful to not a few in these days of doubt and unbelief.

The insignificant appearance, in its beginning, of that spiritual kingdom of which Jesus was the founder is shadowed forth in the Gospel, under the image of a minute grain of mustard seed. "Jesus Christ," says Pascal, "lived in such obscurity (using the word in the worldly sense) that historians who record none but important events scarcely discerned him." But he was not quite overlooked by them. When Tacitus wrote his Annals he little thought that a time would come when the most highly valued record in them would be this short sentence: "The founder of this name (Christians) was Christus, who, in the reign of Tiberius, was put to death by the procurator Pontius Pilatus." (Annals XV. 44). Tacitus testifies, in his account of the burning of Rome in the reign of Nero, that, some thirty years after Christ's death, a vast multitude of his followers suffered the most cruel tortures in Rome. If we had only this passage in Tacitus to refer to, it ought to prevent any reasonable person from doubting whether Jesus Christ ever lived. Suetonius, too, the contemporary of Tacitus, in his life of the Emperor Claudius, has occasion to make mention of Christ, whom he calls Chrestus; and in his life of Nero he refers to the punishments that Christians had to endure. Pliny, the Roman governor of Bithynia, in a letter written 106 A. D., to the Emperor Trajan, gives interesting information regarding the Christians in that region. Christ as a real person was the object of their supreme reverence. The famous Syriac scholar Cureton published, in his "Syriac Gleanings" (Spicilegium Syriacum), a Syrian letter by the heathen philosopher Mara to his son Serapion, which was written about the year 73 A. D. This letter even unbelieving critics allow to be genuine. In it Jesus is compared to Socrates and Pythagoras, and the Jews are declared to have been justly punished for killing him. The destruction of Jerusalem had taken place shortly before the writing of this letter.

As to the celebrated passage concerning Jesus in the eighteenth book of the "Antiquities of Josephus," its genuineness has been long questioned. I think that, on the whole, Renan has judged of it correctly when he says that he believes it to be authentic, though retouched by a Christan hand and modified in some of its expressions. Josephus, in a passage whose genuineness cannot be justly impugned, makes mention of the forerunner of Christ, John the Baptist, and relates how Herod unjustly put this righteous man to death. ("Antiq." XVIII. 5). Josephus again, in his "Antiquities" XX. 9), describes the death of James, whom he speaks of as "the brother of Jesus, called the Christ." Schaff states that this passage is "genuine." He concedes that the words "called the Christ" may be an interpolation. But the testimony of Josephus to James being the brother of Jesus still remains after these words are cancelled.

My correspondent said that "the Jews almost unanimously deny Jesus." If he had affirmed that, as a nation, they reject him, he would have stated a fact. That Jesus was a real person, and performed wonderful works, and was crucified, is what the Jews of old freely admitted. What if the Jews rejected him? Was not their rejection of the Messiah foretold by their prophets? He who attentively reads the fifty-third chapter of Isaiah in the Bible of the Jews, will not find in their rejection of Jesus anything to militate against his claims.

It strikes me that the fact that no writing ascribed to Jesus as its author has been put among the documents forming the New Testament is a point in favor of the genuiness of that collection. It certainly tends to show that the Christian Scriptures were not the work of men who gave a loose rein to their imaginations. The four Gospels that describe the life of Christ belong to the class of writings which were uncoutradicted in the Christian Church. The Church in all ages is a witness to them. The internal and external evidence of their genuineness is of the most varied and satisfactory character. The attempt of the very learned critic, Baur, to assign their composition to a later date than the days of the Apostles has proved an utter failure.

New evidence of the early recognition of the gospels has come to light of late years. We have the witness of a Gnostic heretic like Basilides that the latest of the Gospels—that of John—was appealed to as authoritative when multitudes of those who had associated with that Apostle were still living. And we may ask with John Stuart Mill, an avowed unbeliever, "Who among his disciples or among the proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels?" Another Rationalist, Lecky, speaking of the life of Christ, as given in the Gospels, declares that "it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and than all the exhortations of moralists." Even those who are outside the pale of the Christian Church are constrained to admit that the character and life and sayings of Jesus, as presented in the Gospels, are their own best witness, and need no testimony beyond themselves.

We are accustomed to regard the New Testament as a single book. It is of great importance to the Christian argument to bear in mind that it is really a collection of memoirs and letters, and one prophetical writing, composed by at least eight different persons. Each of these is a distinct and independent witness. The value of the testimony of the epistles of the New Testament to the life and work of Christ cannot be overestimated. Take one epistle—the first to the Corinthians. Can any one mention a writing in all antiquity that has better external attestation than this epistle? Baur would not dispute its genuineness. There are marks of truthfulness in it which every intelligent man can appreciate. This epistle contains many weighty statements regarding the life and work of Christ, and, indeed, the essence of Christianity. If it is a credible document, then Christianity is divine.

What is the moral condition of mankind where the influence of Jesus is but faintly felt. The sceptical author of the "History of Morality" freely confesses that as a mighty moral power in the world the influence of Jesus surpasses that of all philosophers and moralist. He is the light of the world. Carlyle has truly said that Christianity, "under any theory of it, in the believing or unbelieving mind, must ever be regarded as the crowning glory, or, rather, the life and soul, of our whole modern culture." And with such evidence of the beneficent influence of the religion of Jesus, there are men groping in darkness, and professing to be in doubt whether such a person as Jesus Christ ever really lived on our earth! This is the extreme of unbelief. A very little inquiry should suffice to dissipate it.—*Presbyterian.*

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The Story of a Silver King.

The story of the career of H. A. W. Tabor, of Colorado, is a picturesque and romantic one, interspersed with episodes of both comedy and pathos, and conveying some lessons that have general interest and importance. He was born and raised in New England, where he learned the trade of a stonecutter. From there he went to Kansas during the slavery troubles, and engaged in farming, but gave a good share of his time to politics, as an ardent friend of the free state cause. Then he moved to Colorado and opened a small store at Leadville, being then so poor that his wife did washing. One day he casually "grub-staked" two ragged and hungry miners, and they "struck it rich," and he became a millionaire before he knew it. He was the principal owner of the Little Pittsburg mine, which yielded over $4,000,000 in two years; he bought the Crysolite which yielded $3,000,000 in less than one year; then a part of the Robert E. Lee which yielded as much more; and then the Matchless, which paid him $2,000 per day, and at times as much as $35,000. Everything that he touched turned to money, and he accumulated "wealth beyond the dreams of avarice." He built magnificent blocks of houses in Denver, and established various business enterprises; and at length he was sent as a Senator to Washington, where he promoted the gayety of nations by wearing night shirts that cost $250 apiece.

That was only a little over a dozen years ago, and to-day Tabor is a bankrupt, and an assignee has possession of the small remnants of his once colossal fortune. For the past five or six years he has known nothing but reverses. His property steadily dwindled in value, his speculations all proved disappointing, and the payment of high rates of interest upon money borrowed in the vain hope of turning the tide once more in his favor has finally forced him to capitulate, and placed him practically where he was when he kept the little store at Leadville, and his wife, from whom he has meanwhile been divorced, was helping him along by doing the service of a mining camp laundress. This goes to show in a striking way how riches take to themselves wings and fly away. When Tabor was at the zenith of his marvelous success, it did not seem possible that he could ever become a poor man again; and yet a comparatively short period has sufficed to strip him of his great estate, and scatter it in all directions. It is so with these big fortunes much oftener than we stop to think. They have no assurance of permanence. The causes that produce them are not stronger than the influences that operate to undermine and dissipate them. In cases where they do not, as in this instance, collapse during the lifetime of the original possessor, those who inherit them are rarely able to preserve them; and thus, apparently, by force of some unknown law, they are redistributed and made a part of the common fund of society in which every man has such a share as he can acquire by his diligence and intelligence.—*St. Louis Presbyterian.*

THE HUMAN HEART.

The human heart is a tiny ship,
On without rest it steers;
On, straight on, to its haven bright,
Laden with hopes and fears.

Life is the ocean deep and wide,
And fate the winds that storm
And drive and stir the gloomy clouds,
Clouds that our teardrops form.

The sail is made of visions fair,
And honor, the upright mast;
Well, little ship, if these stand firm,
Through strong and sudden blast!

Desires move the rudder small;
Love is the magnet strong;
The compass, friendship, plainly shows
If e'er the course be wrong.

Around each dangerous rock and reef
Steers judgment, quick to mark;
The eye upon the magnet fixed
Is pilot of the bark.

Sail, little ship, with calm, sure trust;
With joy and courage sail;
In the safe haven shalt thou rest,
In spite of flood and gale.

—*From the German.*

MAGAZINES.

McClure's Magazine for December is the Christmas number and is very attractive, opening with the second paper of Napoleon Bonaparte, finely illustrated. Dikkon's Dog, A Christmas Story, by Dorothy Lundt. H. J. W. Dane, gives a Morning with Bret Harte. Some Impressions and Facts are given of Mr. Moody, by Prof. Henry Drummond which is exceedingly interesting. Other articles are found that make up a number worthy of its name. Price, $1.50 a year. Address S. S. McClure, Limited, 30 Lafayette Place, New York City.

Admiration and Love.

Most people prefer admiration to love. The Devil knew it when he tempted Jesus in the wilderness. Jesus knew it when the group of disciples returned from their first journey, flushed with success, and boasting about the evil spirits that were subject to them. The man who gets admiration feels that he has a power which others do not have. He walks on air while it lasts. It is the most buoyant thing in the world.

Perhaps it is not unfair to suppose that the disciples were so human and natural that they remembered more plainly the way the crowds stood in awe of them, than the longing and loving way in which the healed ones looked up at them. There is, no doubt, something in people's admiration which Jesus would have liked to have. But the men whom he chose to be with him seem to have ministered very little to that desire. Probably neither Peter nor John was graceful at a compliment, while, if Jesus could only have had six of those keen-minded and well-bred lawyers to understand him, it seems as if they might have done it better than the twelve apostles. The disciples failed to appreciate their Master over and over again, but they were walking in the only way that would ever lead to real appreciation, slow and difficult as it was. With a troop of flattering philosophers around him, perhaps Jesus had never been Christ. One of the greatest outcomes of his temptations was the preference of love to admiration.

Those who love us do not give us half the occasion to feel proud of ourselves that those who admire us will. Admiration is pointed and tangible. It can be put into a word and handed over to the admired one, and he knows just what he is getting. But love is such a general, indefinite, stammering sort of virtue, that it bungles things often, and has not as much grace and tact as its more presentable relative. Men like to be loved, but when some one is slow and blundering in expressing it (for to express it you have to learn a half-dozen other languages beside that of the tongue), they are forced to own up that those who admire them are more practically useful than those who love them. So they are—for a little while. But admiration in the long run, (and thousands have been quietly crowded on to the discovery of it,) is to love and fellow-feeling what lightning is to the sun,—it shows better while it lasts, but it does not make anything grow.

We can look over our friends, and see that some admire us for some success or skill,—not for ourselves, but for something we possess. If those powers depart, we have to admit the likelihood that the friends will depart with them. Love, slower-footed, stays around after all is over, and does last offices for men only because they will not let it do the first ones. Admiration always keeps in reserve a large power of being disappointed in us. When it begins to disclose it, men long for a little love. But if a man, stakes his satisfaction on admiration all through the healthy years, he must not look for love when the years of weakness come.—*Sunday School Times.*

Papal Decrease.

A Roman Catholic layman, in his "seventh decade," has published some facts in the Westminster Gazette which throw a flood of light on the foolish boasts of Cardinal Vaughan. It appears that in the United Kingdom, as a whole, the Catholics are now a million and a half less than they were fifty years ago. In 1841 there were 1,000,000 Roman Catholics in Great Britain, and 6,000,000 in Ireland, making a total 7,000,000. In 1891 the British Roman Catholics had increased to 2,000,000, chiefly of Irish immigration, while the Irish Roman Catholics had decreased to 3,500,000, making total for the United Kingdom of 5,500,000, that is to say, 1,500,000, less than in 1841, although the population had increased in the interval by 11,000,000.

That is to say, in 1841 the Roman Catholics were twenty-six per cent of the whole population, but in 1891 they had dropped down to sixteen per cent. The total population of Great Britain now is 34,000,000, among whom the Roman Catholics are not more than 2,000,000—1,750,000 in England and Wales, and 250,000 in Scotland. Only six per cent. of the inhabitants of this island are Roman Catholics, and most of them are Irish immigrants. There never was a greater journalistic delusion than the notion that Romanism is increasing in England. Why General Booth alone within the last twenty years has gathered around him a larger number of adherents than all the cardinals, converts, peers, perverts, and foreign orders put together! No wonder that the venerable Catholic layman, who writes to the Westminster Gazette, is disgusted with Cardinal Vaughan's braggadocio, sensational ism and extravagance.—*St. Louis Presbyterian.*

Rubies, Emeralds, and Opals.

In addition to being the most sought for, the diamond is generally supposed to be the most precious of the jewels of the earth. This, however, is not so. The ruby, at the present time, is far more valuable. Large rubies of perfect color being very rare, their value increases in even greater proportion than in the case of diamonds. Thus, a perfect ruby of five carats weight will be worth ten times as much as a diamond of the same weight.

The ruby originally came from Asia Minor, but was afterwards obtained from Peru. Of late years, however, nearly all our rubies have come from Burmah, where there are large mines. The scarcity, coupled with the small size of rubies, (compared with the diamond), make this stone very valuable. A ruby of one carat weight is worth from $70 to $100, according to the purity of the stone. But a ruby weighing four carats is worth from $2,000 to $2,300. A perfect stone of a greater weight than four carats is a great rarity.

Among the imperial crown jewels of Russia is the supposed largest ruby known. It was brought from China. The largest ever brought to England weighed over 47 carats, and was sold for $100,000.

The emerald is a great stone, and occurs in seven different shades. It is found chiefly in the south of Asia and Mexico, those from the latter place being often of a better color and superior to the Asiatic stones. The emerald is extremely liable to flaws, so that a really perfect stone is rare, and on that account much prized. There are eleven emeralds in the English crown, and the Czarina of Russia has a necklace consisting of forty magnificent emeralds.

The finest and most numerous collection of this jewel is said to be that belonging to the Spanish crown. They are of American origin. The Duke of Devonshire is the possessor of the largest emerald in the world. It is two inches in diameter, weighs nearly nine ounces, and is of the finest color. In consequence of the large increase in the value of emeralds of late years (owing to the scarcity) the Devonshire emerald, as it is called, must be worth a fabulous amount.

The opal is superstitiously supposed to bring bad luck to its owner. The cause of this superstition is rather obscure. It may be due to the nature of the stone it self. The opal is covered with an infinite number of small cracks in the surface, and sometimes these enlarge, splitting the stone in pieces. Thus a very valuable jewel may, in a short time, become absolutely worthless—certainly a stroke of bad luck for the possessor of the gem.

The stone is milky-white or yellowish-white in color, and is found in various localities—Arabia, Ceylon, Mexico, Hungary, America, and others. One of the finest opals ever discovered is that worn in the cap of the Chinese Minister at Washington. It is as large as a pigeon's egg.—*The Whole Family.*

"There's No Harm in It."

Why do you say this? It is because you really and honestly think so? Perhaps, on the contrary, conscience whispers that there *is* harm in it; but you *wish* to do it, and therefore you do your best to persuade yourself that it is not wrong. Is it so?

This is dangerous work. On the very face of it, this saying looks ill. It does not seem like the saying of one who is resolutely set against evil; rather it shows a wish to go as near as possible to what is wrong. But we ought to treat sin just as we do a contagious disease; that is, to keep as far from it as possible, for fear of *infection.*

Do not look with a longing eye at things which you half suspect to be wrong. Do not try to persuade yourself, against your better judgment, that there is no harm in them. The Bible rule is this, "Abhor that which is evil; cleave to that which is good." Go by that rule. Take the word of God for your guide, seek the Lord Jesus as your Saviour, ask for the Holy Spirit, live watchfully, and be much in prayer. This is the better, wiser, happier course.

What Shall We Do.

BY REV. H. H. HAWES, D. D.

"*In*" the discusssion about the formula of baptism, have we not gotten "*into*" a muddle? Must we now say "into the name of" etc? What then are we to do with our Confession of Faith, Chap. 28, Sec. 2? There, the words still remain: "in the name of" etc. So in our Larger and Shorter Catechisms. Here are three against one—the Confession of Faith, the Larger Catechism and the Shorter Catechism, against the New Directory. If we obey the latter we cannot adhere to the other three. True in Matt. 28:19 we read: *Baptizontes autous eis to onoma*, etc. Our Lord was stating the *authority* under which His ministers were to work. In His name—by His authority, they were to baptize. If this be not so, where does the authority come from?

Is the preposition "eis" to guide us to, or into the upsetting of our Standards? I In Matthew it has no less than eighteen, in Mark, ten, in Luke, twelve, in John, thirteen, in Acts, eighteen different translations, in our version. Out of all these, is "into" to rule? If so, why? And what am I do with my ordination vows, which bind me to abide by our standards? I must abide by my sacred vows! Therefore I cannot accept the new ritual on this point. Not only so, but I cannot accept it because I do not believe there is either sense or right in this change, not meaning any disrespect to others of contrary views. The Church would better guard against the change fever now raging.—*Christian Observer.*

Doubled Minded.

He was a double-minded man, keen, sharp, shrewd. He was not an irreligious man. He feared God a little, and loved the world a great deal. He wished very much to go to heaven when he died, but he wanted to get all he could out of this world while he was here. He was willing to serve any party who would pay well for his services. He was everybody's man. He did not wish to offend any one, so he on both sides of the question. He was not narrow; he would not let his religion stand in the way of his worldly advancement. His motto was, Look out for No. 1. He thought religion was a good thing to save a man from hell, but not exactly a thing to suffer for; at least, not if he could help it. He was liberal; he was willing to make concessions to the religious prejudices of others, provided that the prejudiced people would help him along. He was ready to pocket his scruples, provided he could pocket a little gold along with them. He got left. His name was Balaam. He is dead. He died long, long ago. He left no successors. Of course, not.—*Baltimore Christian Advocate.*

NERVES AND DIGESTION.

Greatly Improved.

After less than a month's trial Rev. W. A. Wright writes as follows:

Summerville, S. C., Sept. 20th, 1894.

Dear Sir:—I am much pleased with the Electropoise. I used it according to directions and my nerves are greatly improved and also my digestion. I can stand twice as much exercise and am gaining in flesh daily. Wish I had gotten an Electropoise at an earlier date.

Yours truly,

(REV.) W. ASBURY WRIGHT.

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I Know Him.

John gives this as the sum and substance of practical Christianity. And Paul says: "I know whom I have believed." Christ comes to us as a person. He asks us to take him as our teacher and Savior, not merely to believe in what he says or in what inspired apostles say about him, but to believe in him. This, and this only, is living faith. A man may be as orthodox in doctrine as the chiefest of the apostles, but until he knows Christ individually, enshrines him in his heart as a bride her husband, or a mother her child, he is a theologian merely, and not a Christian.

The great charm of this personal faith is its simplicity. The babe knows its mother, and trusts in her because it knows her. The babe cannot tell how tall the mother is, or how much she weighs, but it reads love in her eyes and rests sweetly in her arms. And Christ tells us that we are to be converted and become as little children. We are to say as a child would: "Jesus died for me. I know, therefore, that he is both great and good. He is able to save me. He wants to save me, and I will take him as my Savior." The unlettered Christian may not understand the Thirty-nine Articles, or even the five points of Calvinism, but as long as he can say, "I know him," he is thoroughly orthodox. I do not mean by this to disparage written creeds, but only to emphasize the superior excellence of the creed of John and Paul—"I know him," "I know whom."

It is well to know *what* we believe, and to be able to state it clearly and concisely. But there is no vitality, no living force, in such a creed. It expresses merely the state of our opinions, the progress we have made in our knowledge of things. But a living faith is far different. An eminent preacher, commenting on 2 Tim. i. 12, says: "Such belief is not mental attitude, but moral appropriation. It is the bee clinging to the clover blossom and sucking out the sweet. We are determined by the person we believe in. Belief makes him mine. It breaks down his walls and widens him out until he contains me. His thoughts reappear as my thoughts; his ways, manners, feelings, hopes, impulses, motives, become mine. I know whom I have believed. We make our ordinary creeds, and revise and amend and repeal them. But personal creeds make us, revise, amend and repeal us. No picture of a friend can be accurate enough to take the friend's place or do his work. No idea of a person can ever be enough like the person to serve as a substitute. Knowing what God is to perfection would never become the equivalent of knowing God."

In these days of conflicting creeds and clashing theologies, let us cling to our child-like faith in a personal Savior.—*Herald and Presbyter.*

"Scorching" Not the Highest Attainment.

Ability to give pain is not a high order of accomplishment. The person who sets out to offend or to hurt another, will find the world full of reinforcements for his purpose. There are persons who will boast far more of having written a "scorching" letter, than of having written an apologetic, conciliatory, or healing one. And yet the latter act, if boasting were in order at all, would be by far the more admirable, because it is infinitely the more difficult of attainment. The man who would be generous toward an antagonist who seemed to deserve the "scorching" is more likely to be a man of power than one who gives less study to the turning of wrath by a soft answer. Severe words are often necessary. But the glory of giving pain through them is quite a different thing from the glory of administering kind reprost. And it is well, when one is tempted to exult in his power of scoring his fellow-men, to ask himself just what it is in his exultation that is laudable and worthy of prosecution.—*Sunday School Times.*

We see in the present movement of individual cups an uncalled-for emphasizing of the divisions of scciety, and a mistaken concession to the too prevalent tendency toward cleavage on personal or class lines. The danger in this direction to our unity as a people, no one need be told, is very great. It is a danger that threatens Church and State alike. The communion-table has been hitherto jealously guarded as the most powerful protest against this whole spirit, as the strongest possible witness that the Church is one from top to bottom, from centre to circumference—that it is a *brotherhood* within whose sacred circle no distinction of black or white, rich or poor, male or female, young or old, bond or free, should be recognized. Where prejudice or patronage or pride of purse have been permitted to have their way in this matter, it has been felt by every true-hearted, unsophisticated disciple that the religion of the lowly Nazarene had been misrepresented. Caste-barriers in India have been prostrated at the communion table. Shall we erect them here in America?—*Herald.*

Holding Congregations.

We would like to give emphasis to the subjoined paragraph. It contains a wholesome truth, and we commend it to the sober consideration of all whom it concerns:

"We suspect that those preachers who are driven to extremities—to their wits' ends, say—for novel and interesting themes with which to 'hold' their congregations might learn a profitable lesson from those preachers whose one unbroken theme is religion, and whose congregations hold themselves. There is probably the relation of cause and effect here. Congregations fed on religion usually have a healthy habit of going to church, and giving to make the church go. Congregations accustomed to the caprices of a caterer's diet are likely to go only when there is to be a 'spread,' and to give, not from principle, but only on persuasion."—*Dr. I. M. Atwood, in Baltimore Christian Advocate.*

Fire - Insurance!

J. S. WORTH,

—AGENT.—

Office at Wilmington Savings and Trus Company, 108 Princess Street.

The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

Rev. W. G. Vardell, calls attention, in the Christian Observer, to the fact that his post-office is incorrectly given in the Assembly's Minutes. It should be Newberne, North Carolina.

THE COLLECTION FOR DECEMBER IS FOR WORK AMONG THE COLORED PEOPLE.

NORTH CAROLINA.

Geneva Church:—Rev. C. N. Wharton, writes: We have had a precious season of grace here during the last two weeks. Rev. F. D. Thomas, the former pastor, preached twice a day for a week. His preaching was attractive, forcible and with power and was accompanied with the Holy Spirit. Bro. Thomas left us on the 19th, but it was thought best by the session not to close the meeting then, and the pastor continued the services two days longer. Six young people made a profession of faith and others were deeply moved. To God be all the praise.

Durham:—Rev. William Black, the Chairman of the Synod's Committee of Home Missions, recently paid a visit to Durham, which will long be remembered by the Christian people of that busy and growing town. On November 18th, he began a series of meetings in the Presbyterian church, holding services twice a day, and from the beginning large crowds attended the services. Bro. Black's preaching was "in demonstration of the Spirit and of power." Many from other churches were attracted by his earnest, forcible sermons. God's people were greatly stimulated, backsliders were reclaimed and sinners were born again. On Sunday, Dec. 2nd, twenty-two were added to the Presbyterian church upon profession and four by letter. Some who made profession at the meeting will go to other churches.

Albemarle Presbytery:—Adjourned meeting at Synod: At this meeting, Rev. C. M. Payne, D. D., was received from Concord Prebytery, and a call from the Washington church accepted by him, and Revs. Johnston, Summerell and Hines, appointed a committee to install him during the third week in November.

The Agent of Home Missions was instructed to insure the property of Second church, Raleigh. Rev. J. E. L. Winecoff, resigned his work as evangelist of Lenoir and Craven counties—and was granted permission to labor outside the bounds of Presbytery, and the following resolution was adopted:

"In accepting the resignation of our brother, Rev. J. E. L. Winecoff, as evangelist of Lenoir and Craven counties, the Presbytery of Albemarle would record its sympathy with him, in the sickness which in his family and in his own person, renders his resignation necessary.

We commend him as a faithful expounder of the Word, a man of pure life and cheerful spirit. And wherever he may labor, we pray God's blessing upon him and his."

Permission was granted to Bro. Hines to organize a church at Roanoke, and Bro. Thomas and Elder Bray, of Nahalah were appointed to assist him in this duty. Oxford church was given permission to change the terms of their call for their pastor. Bro. Thacker was requested to give one Sabbath per month to Louisburg.

Revs. C. N. Wharton and W. T. Walker were appointed a permanent Advisory Committee on Home Missions with Dr. Morton as agent. Presbytery adjourned to meet in New Bern, April 10th, 1895, 7.30 p. m.

J. N. H. SUMMERELL,
Stated Clerk.

Buffalo Church:—On last Sunday this church joined the Extra-cent-a-day group. It is a historic country church and a mother of churches. In recent years its strength has been greatly reduced by removals. Yet in its weakness it liberally subscribed about $50 to Bro. Miller's salary. See Zech. 4:10 again.

EGBERT W. SMITH.

Refreshings in Laurinburg Church:—On yesterday, December 9th, a meeting of eight days closed with the celebration of the Lord's Supper in the Laurinburg church. The pastor was assisted by Rev. A. N. Ferguson, whose clear, forcible, earnest presentation of the "Old, old story of Jesus and His love," was very much enjoyed by our people.

As a result the church has been edified and refreshed, and thirteen added to her membership by profession of their faith in Christ. These thirteen are all young people, children of the convenant. For these tokens of the divine favor we thank God and take courage.

W. B. A.

Little River Church:—On yesterday, December 9th, at 11 a. m., installation service was held at Little River church. According to appointment of Presbytery, Rev. S. O. Hall conducted the service. In his usually, appropriate, effective, and impressive manner, he presented the humility that ought to characterize the minister of the gospel, and the high estimate he should place upon his calling. After which with equal impressiveness he delivered charges to pastor and people. On the same occasion the following officers were ordained and installed: Elders: William P. Villines, William R. McKee, James W. Allison. Deacons: William A. Hall, John Woods.

At 7 p. m., December 9th, Bro. Hall preached at Hillsboro, N. C., to a large and attentive audience. He was with us a short time ago, and our people were delighted with this opportunity of hearing him the second time, and hope to have him come again, to do as he has done, preach the pure gospel, with acceptance and power.

Fraternally,
H. S. BRADSHAW,

VIRGINIA.

Richmond:—The communion was observed in most of the churches on the 2d, and the following additions, are reported in the "Central." At Grace St. church, (Dr. J. Y. Fair, pastor,) there were eleven additions, four of them on profession of faith. At the Church of the Covenant five were received; two by letter, and three on profession.

Second Church, Staunton:—Dr. Wm. Cumming, the pastor, has for ten days been holding a very interesting meeting, preaching to large congregations every night. Great solemnity and earnestness pervaded the congregation, and over twenty persons have professed their faith in Christ. Dr. A. R. Cocke will assist him several days during this week.

Cook's Creek:—Rev. L. H. Paul has been assisting Rev. W. C. Hagan in a pleasant meeting and there have been fourteen additions to the church.

Ridgeway Church, (Colored):—At the adjourned meeting of Roanoke Presbytery, on Nov. 21st, Rev. Abel Davis (colored), and his congregation of Ridgeway asked for dismission to the Presbytery of Southern Virginia, of the Northern Church. Action upon the request was deferred till the stated spring meeting.

SOUTH CAROLINA.

Church Organization:—The commission appointed at last meeting of Mecklenburg Presbytery to organize a church at Columbus Polk county, met at that place, December 1st, and organized under very flattering circumstances. Seventeen members of the Sandy Plains church entering the new organization and three entering on profession of faith. The people seemed throughly in earnest, have a fine church lot, and appointed a building committee to proceed at once with the raising of funds for a house of worship. We of the commission exceedingly enjoyed their hospitality and were encouraged by their zeal, Rev. E. A. Sample, chairman preached and presided.

H. M. PARKER,
Clerk of Commission.

Rev. H. C. Fennel:—Who has been serving the Lowndesville church has accepted a call to Toccoa, Ga.

Greenville:—Last Friday Dr. J. R. Wilkinson and family left Greenville to go to China. Dr. Wilkinson is a surgeon of rare ability and has left a large practice to enter missionary work, under the auspices of the Presbyterian Church. He will put up a hospital of the most approved pattern, the money for this object being on hand awaiting his arrival in China.—*Anderson Intelligencer*.

MISSISSIPPI.

Natchez:—The church of Natchez has called Rev. J. R. Howerton, D. D., now in Little Rock, but it has not been reported whether he will accept or decline.

French Camp:—At a meeting held by the pastor of French Camp church for a week, there were seven additions by profession. Dr. J. A. Mecklin, preached four excellent sermons. The pastor and people are much encouraged. The Presbyterial Schools in French Camp are in more prosperous condition than ever in their history.

Central Mississippi, abounds in corn, meat and molasses. Thousands of gallons of the finest syrup have been made from Louisania cane. Some cane has matured eight of ten feet long.

ALABAMA.

Dr. Waddell:—A friend in Birmingham writes that Dr. J. N. Waddell still lies in a critical condition. Some weeks ago he fell down the steps and struck his head, causing concussion of the brain. Since then he has rallied considerably in some respects, and has been able to take food. The power of speech, however, has not returned, and his mind wanders most of the time.

Avondale:—Rev. Geo. F. Robertson, has recently held a meeting at this church, resulting in eight confessions of fath.—*Alabama Presbyterian*.

South Alabama Presbytery:—Met in Montgomery, November 19th. Calls were received from the Clayton and Palmyra churches for the pastoral services of Licentiate E. H. Gregory, and from Pea River, Union and Ozark churches for the pastoral services of Licentiate J. F. Ford, and from the group of churches in Monroe county for the services of Licentiate N. B K. Hamey, as evangelist. These calls having been accepted, these brethren, after examination, were solemnly ordained and set apart to the gospel ministry, by the laying on of the hands of the Presbytery. In this interesting service, Rev. Paul C. Morton preached the sermon, and Rev. J. R. Burgett, D. D., of Mobile presided and offered the prayer. Three churches, Hurricane, Bayon, and Orion were dissolved.—*P. P. Winn, in Southwestern Presbyterian*.

KENTUCKY.

Central University:—Rev. Joseph Rennie conducted a series of services beginning Nov. 8th, and closing the 13th.

Somerset:—Rev. I. S. McElroy, has been assisting Rev. Harvey Glass for two weeks, and great good has been done. There have been twenty additions, and others will come in. This church has received about fifty this year, many of them heads of families.—*Christian Observer*.

Morganfield:—Bev. J. C. Caldwell was installed pastor on the fourth Sunday of November.

Lewisport:—This church was dedicated on the 3rd Sunday of November, by Rev. J. G. Patton, who preached several days during the following week. The small debt still remaining has been assumed by individuals.

GENERAL.

Bishop Atticus Haygood:—The following telegram was sent out from Atlanta on the 4th instant, to the papers: Bishop Atticus Haygood is dangerously ill at his home Oxford, Ga. He attended the Annual Conference at Rome last week, but was too ill much of the time to preside. The symptoms indicate pneumonia.

THANKSGIVING DAY IN THE FIRST FIRST PRESBYTERIAN CHURCH, GREENSBORO, N. C.

DEAR BRO. RAWLINGS:—I see that the editors of the "Central Presbyterian" note that the Presbyterian congregations of the city of Richmond, Va., held a joint service in the Grace Street church on Thanksgiving day and that Dr. Kerr preached from Christ's word before Pilate. "I am a King." They add, "it was very notable and impressive that of all possible and appropriate subjects for a Thanksgiving contemplation the theme selected was the lofty and inspiring one of the "Kingship of the Kingdom of Christ," &c., &c. This leads me to drop a line or two to you in reference to our recent Thanksgiving Day in the First Presbyterian church, of Greensboro. *We* had no joint services on that day in our church. The Westminster Presbyterian church held joint service with the Protestant Methodist, Friends and Methodist Episcopal church, South, in that portion of the city called South Greensboro. As our Synodical Orphans' Home looks to and expects a contribution on that day, and our Synod "urges upon all our churches to take up a collection, or otherwise raise a contribution for the Orphans' Home on Thanksgiving Day," and especially as there was no service in either the Methodist Episcopal church, South, or the Baptist church, we held our usual service, and we had a congregation nearly as large as we have on Sabbath evenings, indeed, the church was nearly full. When I announced my text, I said that perhaps some might be disappointed, as the theme to-day would nor be, as it had generally been year after year, and for many years of a national outlook and topic, indicating some of the various and manifold tokens of God's providential favor to us as a people. I said that day—especially as we had just closed a series of protracted services, and on the preceding Sabbath we had enjoyed an unusually interesting and very large communion, in which a goodly number had sat with us for the first time. I wished to turn their attention not *from* those other tokens of God's mercy, but rather *to* other grounds and reasons for thanksgiving—not so much to the *riches* of God's material and earthly blessings scattered in bountiful profusion in our happy homes in this free and favored land, but to the other and better *riches* offered, bestowed and enjoyed through the gospel of our Lord Jesus Christ. "*The unsearchable riches of Christ.*" (Eph. 3:8). "*Riches*" for want of which no national blessings could compensate, and in the possession of which we are rich and blessed for time and eternity. I specified *seven* of those unsearchable riches—which I shall not enumerate, but leave to every devout and thankful child to recall as he kneels at the throne of grace.

Our collection for the Orphans' Home, at the church, and what was sent in both before and after, to Wm. S. Moore (one of our elders and a tender and devoted friend of the orphan,) amount to some sixty or more dollars, with a large box of valuables gathered and forwarded in time to reach and gladden the orphan children—at Barium Springs—on Thanksgiving day.

J. HENRY SMITH.

Greensboro, N. C., Dec. 7th, 1894.

LOWERING THE STANDARD.

In the recent meeting of Mecklenburg Presbytery a resolution to this effect was introduced, viz:

That the Church search out pious, godly, men, apt to teach, with an abundant supply of common sense, and deep and sincere consecration, and ordain them to the ministry.

This is not the exact wording; but in the general idea. It is hardly necessary to say that it was promptly voted down. It would have been voted down in any Presbytery North and South. We are a very jealous people for a high standard in the *Gospel ministry*. Anything that manifestly tends to the lowering of our standard raises our bristles. And well may we with jealous care guard against any thing that has even the appearance of admitting to our ranks ministers who are poorly qualified to preach the gospel. The other two great denominations by the side of whom we labor are advancing their standard constantly. It would, in the face of this fact alone, be suicidal for us at this present time to take a backward step.

Yet our Church would seem to be on the very eve of such a thing at this present time. Of all the articles I have read on this subject in our recent Church papers not one called attention to the fact that the proposed amendments to our "Book of Church Order" did in fact lower the standard for ordination. It is proposed to license the candidate at the expiration of his first year in the seminary, and then require him to go two or three years longer. The object is that he may preach with the authority of the Church during vacation. Not stopping at present to question the wisdom of such a course we will pass on to consider the most important phase of the whole question, viz: The Lowering of the Standard.

The licensing act reads: "In the name of the Lord Jesus Christ, * * * we do license you as a probationer for the holy ministry, to preach the gospel, under the direction of Presbytery, wherever God in His providence may call you; etc. Now the very thing which the candidate is licensed to do, is "to preach the gospel." He goes out and preaches. The Church is edified. The probationer is satisfied. The church calls him as its pastor. The call comes to Presbytery. It is in due form (regular)? What will Presbytery say? Send the call back? On what grounds? When this question was put to a certain preacher he glibly replied, "Because he is not yet fit to be ordained." "Not fit?" the people will say, then why did you authorize him to come and preach the gospel to us? If he is not yet fit to be ordained neither is he fit to preach the gospel. "Will Presbytery say He is only on trial?" The people will answer yes, and he has been tried and proved satisfactory." He was to be tried not before Presbytery, but before the people. He was not to satisfy Presbytery, but the people. The only two things Presbytery is concerned with are his soundess in the faith and his qualifications to preach. When they license a candidate they express themselves as satisfied on those points. There will be but one thing for Presbytery to do consistent with what it has done, and that is to proceed to his ordination. This would be a manifest lowering of our standard.

Some one will ask, What then is to be done with our candidates during vacation? "Let them preach. It is nowhere said in the word of God, or our Book," that a man must be licensed before he can preach. Any elder, any deacon, or any private member may get up and preach, or exhort as much as he may choose, and there is no power on earth that has the right to stop him.

Some one will ask, "Suppose he preaches heresy?" I answer that he had better preach it without the authority of the Church than with it.

In conclusion allow me to say, that no kind of makeshift is going to solve the problem of demand and supply. Unless we have the licentiates to ordain there can be no ordinations. Unless we have candidates to license there can be no licensures. But if we have candidates to license, we will also have licentiates to ordain. So the whole question is based on the number of candidates. Let us then pray the Lord of the harvest that He would send forth more laborers.

W. C. C.

TO THE MINISTERS AND CHURCHES OF CONCORD PRESBYTERY.

DEAR BRETHREN:—Two urgent matters—*only two.*

(1) At the last regular meeting, your committee of Home Missions reported that we were compelled to incur a debt of about $200 to meet some special emergencies in Rev. R. P. Pell's field. The Presbytery authorized your committee to make a special appeal to all our churches for a contribution of five cents per member to liquidate this debt. This appeal was promptly made by *postal card* to each of our churches. Result—only two churches—Hickory and Lenoir have responded. More than three months have passed away and that debt is *pressing* us. Will not *all* those churches which have already taken this special collection promptly remit to our treasurer? Is it asking too much to meekly request that those churches which have not taken such collection do so immediately and also promptly remit?

(2) Our Presbytery made larger appropriations for Presbyterial Home Missions at last spring meeting—by several hundred dollars—than has been done in several years; and so far, our churches have contributed less than they have in sometime, for lo these *many* years. Result: Brethren who are depending upon these appropriations are pressed down almost beyond measure with debt—that dire necessity just simply made inevitable. The good name of some of these brethren as honest debt-paying gentlemen is now in jeopardy and they are calling loudly upon your committee to borrow the money, settle for the Presbytery and save the good name of individual ministers. This distressing situation is growing worse every month. It could be entirely relieved by the close of this month by a collection taken in every church. Will you take it?

In behalf of the committee,

C. A. MUNROE,
Chairman.

OUR CHRISTMAS GIFTS. TO WHOM?

The General Assembly's Treasury of Home Missions will lack only $2,500 of being able to pay seventy-five missionary ministers and teachers (in the Indian Territory in the southwest and west) the last quarter's salary for 1894 in full. These missionaries have been faithfully at work and their work has been blessed. In the next fifteen days our two hundred thousand church-members will almost surely spend two hundred thousand dollars in giving Christmas presents to our friends and in other Christmas enjoyments.

Now cannot five hundred of us unite and make a Christmas, (gift shall we call it? No, but a Christmas) offering, directly to our Lord, for the support of these His ambassadors? This is not to be taken from our contributions to other branches of the Master's work. Let us give this as we give presents to our friends, a special offering of love. Imagine the cheer of these missionaries, if they be thus enabled to pay their grocery and other bills. Imagine their discouragement if the Church of God shall leave them to close this year and to begin next year in debt with their own names and the name of our King discredited—all for the lack of only $2,500. Will you be one of 500 contributors? Send from one to one hundred dollars according to ability. If you can send at once, the money will reach the missionaries by Dec. 25th.

J. N. CRAIG,
Secretary.

A Visit to the Presbyterian Orphans' Home at Barium Springs, N. C.

While in North Carolina last August it was my privilege to visit the Presbyterian Orphans' Home at Barium Springs in company with a devoted friend of the Home from Charlotte.

Mr. Boyd kindly met us at the station and after a short walk we were ushered into the beautifully furnished parlor of the Annie Louise cottage, which is occupied by the girls.

Soon after our arrival supper was announced and we were invited into the large dining hall. The tables were neatly spread with cloths, all the food was well prepared, and as nicely arranged and served as in a private family. The children all took their accustomed places in beautiful order. An officer sat at the head of each table. We were seated at Mr. Boyd's table. The children have nice table manners, and fare just as the officers do. In fact it appears as one great happy family. After all had finished eating the chairs were moved back from the table for family worship. The readiness with which the children answered questions on Bible history, asked by Mr. Boyd, was truly surprising. Thh singing was very fine, giving evidence of careful training. At an early hour the next morning the children were all astir, attending to their various duties.

After breakfast Mr. Boyd showed us over the buildings and grounds. The houses are well built and nicely furnished. Every room contains a complete set of furniture. We were especially pleased with the Infirmary which we considered a model structure. We were delighted with all that we saw, and it seemed but two things were lacking to complete the arrangements. One of these is a chapel, the other a large dining hall. There is not a room in either building suitable for an assembly room and the dining hall is crowded.

A sweet confidence exists between officers and children, while the children are obedient and happy North Carolina Presbyterians have great reason to be proud of their Orphans' Home. Is any work more directly for the Master than this? "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The pleasant hours spent at the Orphans' Home will ever be remembered by us, and we never think of the little children and the officers there without breathing a prayer to "our" Father for a blessing on them.

MRS. LAURA F. KIRKPATRICK,
Presiding Teacher at Talladega Orphanage, Alabama.

Will you kindly allow me through your paper to call attention to and if possible to prevent the repetition of an error in the statistics of the Sabbath-schools that was made in the report to the General Assembly of 1892, and has been repeated, emphasized and used as an argument in each succeeding report. In order to see the mistake let us compare the figures of the Standing Committee, (pg. 447 Minutes General Assembly 1892,) and those of the Clerk, pg. 583:

Standing Committe Reports: Schools, 2,045; Teachers, 17,962; Scholars, 145,257. The Clerk Reports: Schools, 1,602: Teachers, 16,271; Scholars, 118,852..

The committee makes an increase of teachers over 1891, 3,761; the clerk of 2,299. That is bad enough, but when the committee reports an increase of 30,680 scholars and the clerk of 1,433 over 1892, we are at a loss what to think or say. We are not able to say which are the right figures, but we do say that there ought to be at least a show of consistency in this tabulated history of our Church.

Let us turn now to the report of 1893. What do we find? A lament of an alarming decrease all along the line; of teachers the decrease is reported by the committee as 3,264 (Minutes pg. 49,) of scholars the alarming falling off of 26,255, and of schools 285. All through the report the word "Decrease" appears. What does the clerk say? He says

[Continued on 5th page.]

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE, D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Fourth Quarter.—Lesson XI.

Dec. 23.—The Prince of Peace.

(Is. ix. 2–7. Commit vss. 6–7.)

Golden Text. Of the increase of his government and peace there shall be no end. Is. ix. 7.

I. THE STUDY OF THE LESSON.

The translation in the A. V is in some places so defective as to be misleading. It will facilitate study, therefore, to give the R. V.

2. The people that walked in darkness
have seen a great light: they that dwelt
in the land of the shadow of death,
3. upon them hath the light shined. Thou
hast multiplied the nation, thou hast
increased their joy; they joy before
thee according to the joy of harvest,
as men rejoice when they divide the
4. spoil. For the yoke of his burden
and the staff of his shoulder, the rod
of his oppressor, thou hast broken as in
5. the day of Midian. For all the armor
of the armed man in the tumult, and
the garments rolled in blood, shall even
6. be for burning, for fuel of fire. For
unto us a child is born, unto us a son
is given; and the government shall be
upon his shoulder and his name shall be
called Wonderful, Counsellor, Mighty
God, Everlasting Father, Prince of
7. Peace. Of the increase of his govern-
ment and peace there shall be no end,
upon the throne of David, and upon
his kingdom, to establish it, and to up-
hold it with judgment and with right-
eousness from henceforth even forever.
The zeal of the Lord of hosts shall
perform this.

First Step. The prophet was addressing a few faithful disciples, at a time when widespread defection had been punished by destruction after destruction, till the future seemed hopeless. He has reminded them of the promise given to Abraham, renewed to Israel, and again to David, that they shall be the channel of blessings to all nations. Years before he had given them the sign of the child Immanuel, and now the threats and promises made in connection with that sign have been fulfilled. "Now he renews the sign of the child that shall be born, connects it with the throne and lineage of David, and with the promise of blessing to all mankind, and ascribes to the child a government, founded in righteousness and resulting in peace, that shall become larger and larger beyond all limits of time and space." (Condensed from Willis J. Beecher in *S. S. Times.*)

Second Step. Master the points of the lesson: The light breaking upon the darkness, vs. 2: the joy of harvest and of victory, vs. 3: the breaking off of the oppressor's yoke, vs. 4: the destruction of the implements and vestiges of war, vs. 5; the cause of this light and joy and liberty and peace, in the advent of a Divine Child to be their King, vs. 6; the spread of His kingdom, its nature, duration, and source of strength, vs. 7.

Third Step. Study with your helps points needing explanation:

Vs. 2. *Walked in darkness.* See preceding verse for a description of that darkness. Ruin, ignorance, despair, sin, are all included in the term darkness. Spiritual darkness, beginning in apostasy from God was its source. It refers specifically to Israel but if such the condition of Israel—God's light-bearer in the world—how much more so the condition of the whole world. "If the light that is in thee be darkness, how great is that darkness."

Vs. 3. *Multiplied*—in contrast to their depletion by wars and captivities.

Increased their joy. The A. V. has "not increased the joy," which mars the whole picture. The error grows out of an incorrect reading. In Hebrew *lo'* is "not," and *low* is "its" or "their." The latter is evidently the true reading.

Dividing the spoil, indicating victory. The joy of harvest and the joy of victory were the two most expressive descriptions of the joy of a *people*, as the joy of the bridegroom was the most expressive description of the joy of an individual.

Vs. 4. *Yoke....burden....staff.... rod*, all symbols of oppression. Their breaking was the symbol of deliverance.

As in the day of Midian. See Judges vi-viii. The greatest of the deliverances of Israel; in the depth of their previous depression (vi. 1-6); the multitude and power of their enemies (vii. 12); the feebleness of the opposing army (vii. 7); the completeness of the victory (viii. 10–12); the abundance of the spoil (viii. 24-26). Then it was in just the same section of country to which the present message now comes. Compare vs. 1 with Judg. vii. 23.

Vs. 5. *Armor.... ..tumult.* There is a difference of opinion as to the precise meaning of the terms here used. The term *armor* seems to mean *war*-boot, and the term *tumult* (literally *earthquake*) seem to refer to the trembling of the earth under the tramp of heavily booted soldiers.

The *general* meaning, however, is plain enough. The implements and paraphernalia of war shall be consumed in the fire, as well as its tokens—the blood-stained garments. This verse promises *peace* as the last promised deliverance.

Vs. 6. *For*—what follows is the explanation of all that has been promised.

Unto us. For our benefit, and peculiarly belonging to us, i. e., to Israel. By the new-birth, and the acceptance of His authority all may enter into the same relation of kinship and allegiance.

A child is born—a son is given. This is the sign given to Ahaz of a child born of a Virgin who should be named Immanuel, chap vii. 14. Here the meaning of the sign is developed and the fulness of the promise unfolded.

Wonderful, Counsellor. It seems better to connect these two into, "Wonderful Counsellor." All the terms are then in pairs. This name then refers to the King as great in statesmanship—that part of government that is done in the cabinet rather than in the field.

Mighty God. The term asserts unequivocally His divinity, but there is more in the original *Gibbhor* than in our adjective *mighty*. It is a noun, Mighty one, and is used of a Conqueror or Hero. Yet Divine Hero (Briggs) is too weak. It represents the King as God riding forth as Conqueror.

Everlasting Father. Referring to Him as the eternal source of all things.

Prince of Peace. This is an expression that we will never change. However, we fail to grasp fully its meaning. It is the concrete noun of which the word for government in vss. 6, 7 is the abstract. It means a general-in-chief, like the Latin *Imperator*, Emperor; the word government would then be *empire*. "Behold I have given for .... a leader and commander to the people." (Is. lv. 4.) But unlike other generals or emperors his leadership in conquest is not one of war but of *peace*. He conquers by peaceful means and for peaceful ends.

Vs. 7. *Of the increase*, etc. Compare Ps. lxxii; cxlv. 13; Is. xi. 10–12; Dan. ii. 4.

Peace. Compare Is. xi. 6–9, Ps. lxxii. 7.

Throne of David. Compare Is. xi. 1, 10; Jer. xxiii. 5.

With judgment and righteousness. Compare Is. xi. 3–5; xxxi. 1.

The zeal....will perform this, or *jealousy*, i. e. God's unwillingness that any should represent His authority but the One whom He hath appointed. Compare Ps. ii.

Fourth Step. Write a summary of the lesson embodying the results of your study.

Fifth Step. Study the topics of the lesson in the light of God's Word:

The Promise and its Fulfilment.

a. The blessings of the kingdom.
Light, vs. 2; John i. 9; viii. 12.
Joy, vs. 3; Luke ii. 10; Matt. ii. 10; John iii. 29.
Deliverance, vs. 4; Luke iv. 18, 21, 36; John viii. 32, 36.
Peace, vs. 5, 6, 7; Luke ii. 14; Eph. ii. 14-17.

b. The Person of the King.
His humanity, vs. 6; Is. vii. 14; Luke ii. 11; Gal. iv. 4.
His divinity, vs. 6; Matt. i. 23; John i. 1, 14.
His authority, vss. 6, 7; Matt. xxviii. 18; John i. 12.
The Wonderful Counsellor, vs. 6; Matt. vii. 28, 29; John vii. 46; Eph. i. 8–10.
The All-conqueror, vs. 6 (see note); Rev. xix. 11–16; Phil. ii. 10, 11.
His peaceful means, vss. 6, 7; Luke iv. 22; Matt. xii, 15–21; 2 Cor. x. 4, 5; Eph. vi. 14–18.

Sixth Step. The practical question for each of us as we enter upon Christmas joys is: Have we taken Him for our King, and are we seeking to spread the blessings and joys of His kingdom?

II. TEACHING THE LESSON.

Give the scholars a brief view of the historical situation and of the purpose of the prophecy to those to whom it was spoken. Draw out the exact meaning of the prophecy first, and *then* consider its fulfilment in Christ, using the references in the Fifth Step

Prize Questions.

ANSWERS TO QUESTIONS OF NOV. 29.

120. a. The Sower, Matt. xiii. 3–8.
b. The Wheat and the Tares, Matt. xiii. 24–30
c. The Seed Cast into the Ground, Mark iv. 26–29.
d. The Mustard Seed, Matt. xxiii. 31, 32.
e. The Leaven, Matt. xiii. 33.

121. a. The Lost Sheep, Luke xv. 4-7.
b. The Lost Coin, Luke xv. 8-10.
c. The Prodigal Son, Luke xv. 11-32.

122. a. The Hid Treasure, Matt. xiii. 44.
b. The Pearl of Great Price, Matt. xiii. 45, 46.
c. The Great Supper, Luke xix. 11-27.
d. The Marriage of the King's Son, Matt. xxii. 1-14.
c. The Rich Man and Lazarus, Luke xvi. 19-31.

123. a. Barren Fig-tree, Luke xiii. 6-9. Fruitfulness.
b. Friend at Midnight, Luke xi. 5-8. Importunity in prayer.
c. Unjust Judge, Luke xviii. 1-8. Importunity in prayer.
d. Pharisee and Publican, Luke xviii. 9-14. Humility in prayer.
e. Laborers in Vineyard, Matt. xx. 1-16. Un-mercenary service.
f. Two Sons, Matt. xxi. 28-32. Obedience rather than profession.
g. The Talents, Matt. xxv. 14–23. Faithfulness.
h. The Pounds, Luke xix. 12-27. Faithfulness.
i. The Two Debtors, Luke vii. 40-43. Gratitude.
j. The Unmerciful servant, Matt. xviii. 23-35. Forgiveness.
k. The Unjust Steward, Luke xvi. 1-13. Preparation for eternity.
j. The Good Samaritan, Luke x. 29-37. Mercy.
m. The Ten Virgins, Matt. xxv. 1-13. Watchfulness.
n. Man taking a journey, Mark xiii. 32-37. Watchfulness.

The Two Foundations, Matt. vii. 24-27, may be put under either 122 or 123. Other Parables, such as the Rich Fool refer to those outside of the kingdom, and others, such as the Net Cast into the Sea, to other aspects of the kingdom. There are a good many metaphors and similitudes of our Lord that are not included above. Where they are *correctly* given they are counted instead of an omitted Parable, as it is difficult—if not impossible—to draw an exact line between them. There is no parable of "The Sheep and the Goats." In our Lord's account of the last judgment He makes an incidental comparison to the separation of the sheep from the goats, but the metaphor is not carried out through the description of the last judgment. So the only part that is parable has no reference either to blessings or duties, but to an act of the King. The numbers in parenthesis refer to the *number* of parables correctly given under each.

Correct answers have been received as follows:

Beatrice T. McEachern, 118, 119,* 120(2), 121(2), 122(1), 123(4).
Olive Wilson, 118, 119 a* b,* 120(3), 121(3), 123(3).
Willie Arrowood, 120(5), 121(3), 122(5) 123(10).
Isabelle Robeson, 120(1), 121(3), 122(3), 123(14).
Flora C. McNeill, 120(4), 121(3), 122(2), 123(5).
Mary McIntyre, 120(3), 121(3), 123(4).
Robbie McIntyre, 120(3), 121(3), 123(4).
Chas. E. McMillan, 120(1), 121(3), 122(1), 123(1).
Bettie Overcash, 120(4), 121(3), 122(1), 123(10).
D. R. Johnson, 120(1), 121(1), 123(1).
Miriam McFadyen, 120(5), 121(3), 122(2) 123(9).
Chas. P. Russell, 120(5,) 121(3), 122(2), 123(6).

NEW QUESTIONS.

125. Of what people precisely was the prophecy spoken and by what event in the life of Christ was it specifically fulfilled?

Note. This will be the last question.

[Continued from 4th page.]

that there has been no falling off, but a gain all along the line. Of teachers the gain is reported as 376, instead of a falling off of 3,264; of scholars the gain has been 902. Not much to be sure, but better than a decrease of 26,255.

The report of the committee of 1894. They compare with 1893, and find that we have about held our own; but they turn with sorrow to that report of 1892 and we again hear of a "decrease" of schools 371, of teachers 345, of scholars 21,909. We seem to have caught up on that "decrease" in all except the schools. If on the other hand the clerk is correct, there has been a most decided increase over 1892; of schools we do not know how many, (There is no tabulated statement of the number of schools, but there ought to be.) In the number of teachers we note an increase of 1,485 and of scholars of 15,896. To appreciate the magnitude of this error we must add the real increase, that is persuming the clerk to be correct, to the supposed decrease and we find that the report of the committee is in error 4,440 teachers and 37,805 scholars. It seems that the report of the committee of 1892 must be in error and if so let us make certain of it if possible and not have this mistake perpetuated upon our minutes. The serious question is which of these sets of figures are to be history? To two General Assemblies the clerk has reported through the published minutes that the attendance of scholars in 1892, was 118,852. Both these Assemblies 1893 and 1894, have listened (?) to and received and adopted reports that say that these figures are not correct and the attendance was 145,257 in that year. We are at a loss in this matter and wish that some one would give us light. It does look as if the General Assembly knew and cared very little for this great branch of her work, for most certainly the other statistics of the Church must be more correct than these, if not—who knows what?

C. G. VARDELL.

New Bern, November 20, 1894.

SECULAR NEWS.

NORTH CAROLINA.

The sawmill of Mr. E. M. Short, of Washington, was wrecked on Monday morning by explosion of one of the boilers. Mr. Short was instantly killed as were four other persons about the mill. This is the second boiler explosion in Mr. Short's mill. The loss of property was considerable.

A collision took place between the freight trains on the Carolina Central railway on last Thursday. The engineer of one train was scalded to death and the engineer of the other was injured, it is supposed fatally.

Mr. P. T. Colgrove, of Hastings, Michigan, Supreme Vice Chancellor of the order of Knights of Pythias of the world visited Wilmington last week. The Grand Chancellor of the State, Mr. C. E. Holton, of Greensboro, was also present.

Forest fires have been raging in the mountains. Considerable damage to timber and fencing is reported.

The Newbern Knitting Factory has lately added eight sewing machines and twenty-one ribbers to the machinery, making an increase in the capacity of the mill of 700 pairs of hose per week. Ladies' and children's ribbed hose will now be manufactured.

DOMESTIC.

Orthodox and Reformed churches among the Israelites at a Conference in New Orleans last week had a very inharmonious time. The Reformed party apparently were a majority and the annual address delivered by one of this faction created a grent sensation and drew out a protest from the Orthodox wing.

Eugene Kelley, a banker of New York, died last Saturday worth ten or fifteen millions of dollars.

A South Carolina railroad train ran over and killed an aged lady at Magnolia crossing, near Charleston.

The church of which the late Prof. David Swing was pastor, has called to the pastorate Rev. W. D. Hills, now pastor of the Presbyterian church of Evanston, Ill.

Dr. John M. Browne, Medical Director of the United States navy, and who was surgeon of the Kearsage when she fought the Alabama, died in Washington City on last Friday.

Prairie fires have been raging in Texas. When the flames crossed the Texas-New Mexico border the area on fire was 100 miles wide. The area of grass burned covers 26,000 square miles.

An express train was robbed near Fort Worth, Texas, on Thursday of last week. Three men did the robbing—about $140,000 it is supposed were taken.

In some parts of St. Louis diphtheria is considered epidemic.

Reports to the Agricultural Department at Washington estimate the quantity of wheat fed to stock in the West since October 1st, at over forty-six million bushels.

FOREIGN.

The Socialists at Brussels have become so aggressive in parliament that the Conservatives could find no other way to silence them than to rise in a body and cheer for the king. The Socialists cheered for the people and the assembly had to adjourn. The German Socialists in the Reichstag, referred to, cheer the Kaiser.

Earthquakes in northern Ecuador daily, with much destruction of property and many persons injured.

The University of Durham, England, has forwarded to the Queen a petition for a supplementary charter which will allow granting degrees to women.

Rebels are reported as gaining ground in Peru.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Dr. Carl F. Renbaugh, a prominent German physician and botanist who, accompanied by a Mexican servant has been making researches was found—that is a skeleton identified by the clothing, as that of Dr. Renbaugh, was found—in a ravine near Victoria, Mexico. It is supposed he was killed by his servant for purpose of robbery.

Americans are making large purchases of land in Mexico—coffee plantations, mining property, etc.

Ferdinand de Lesseps projector and constructor of the Suez Canal died in Paris on last Saturday—reported to be ninety years old.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

BELL—MITCHELL. On Dec. 5th, 1894 at the home of the bride. No. 411, Castle Street, Wilmington, N. C., by Rev. James M. Rawlings, Mr. John J. Bell and Miss Maggie E. Mitchell.

OTEY—OTEY. On Nov. 21st, 1894, in Roanoke, Va., by Rev. John Ruff, Mr. WILLIAM GOGGIN OTEY and Mrs. LIZZIE HANSON OTEY, formerly of Wythe county, Va.

WOMACK—BRUCE. At the Benbow hotel, Greensboro, N. C., on December 6th, 1894, by the Rev. J. Henry Smith, D. D., Mr. Augustus H. Womack and Miss Elizabeth B. Bruce—both of Prince Edward county, Virginia.

SECHREST—BERGMAN. On Nov, 28th, 1894, in Moscow, Texas, by Rev. S. F. Tenney, Rev. W. J. Sechrest and Miss Maude Bergman. Mr. Sechrest expects to make his home at Nacogdoches, and will supply the church there and at Lexington, and perhaps also at Lufkin and Moscow.

DIED.

☞We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

McGEACHY.—Near St. Paul's, Robeson county, N. C., October 23rd, 1894, Mrs. Margaret McGeachy departed this life, having just entered upon her 93d year. She was born Sept. 9th, 1802. At her death she was the oldest member of St. Paul's church.

God gave her great strength, strength of body and strength of mind. She retained her mental vigor up to a short time of her death, but for ten years she was an invalid, the result of a fall, then she exhibited her spiritual strength in patience, submission and devotion.

CAMBLE.—At his home, in Moore county, N. C., Nov. 11th, DANIEL C. CAMBLE, in the 84th year of his life.

Mr. Camble connected with the Presbyterian church at Euphronia at the age of 18, and was ordained elder July, 1834.

He was a consistent and zealous member of the church for more than 65 years, and a faithful ruling elder for over 60 years. A late pastor of that church said to the writer that he never knew a more devout and consistent Christian. RUSTIC.

PATTERSON.—At the home of her parents, Robt. D. and Annie D, Patterson, of Orange county, N. C., on Nov. 15th, 1894, little Ella Jane (aged 7 years, 8 months, and 10 days) was called away from the sickness and sufferings of earth. "He shall gather the lambs with His arms, and carry them in His bosom."

I could no longer let her stay,
She served her mission *there*—
She cheered awhile your weary way;
I want her with Me *here*.

D. J. C.

Tribute of Respect.

WHEREAS, It has pleased our Heavenly Father to remove from our midst one of our brightest and most useful young women, we the Ladies' Missionary Society, of Maxton Presbyterian church do

Resolve 1st. That while we bow in humble submission to God's righteous will, we thank Him for the pure life that was given us, though but for a season.

2d. That in the removal of LAURA J. PATTERSON to a heavenly Home, on Oct. 4th, 1894, our society has sustained the loss of a noble, true and Christ-like member.

3d. That a page in our record book be reserved to the memory of our departed loved one, that a copy of these resolutions be sent to the N. C. PRESBYTERIAN for publications and one to the family of the deceased in token of our sympathy.

HATTIE MCBRYDE,
JIMMIE CROOM,
MEDDIE STEWART.
Committee.

To students of colleges or schools upon presentation of certificates signed by principals or superintendents the Cape Fear and Yadkin Valley Railway will issue round trip tickets of 4 cents per mile for 300 miles or less over their line of road. Tickets sold Dec, 15th to 21st. : final limit Jan'y. 3d, 1895.

Envelopes for the January collection for Assembly's Home Missions, and names of Home Missionaries to whom *Boxes* may be sent can now be had by applying to Rev. J. N. Craig, Atlanta.

The last application made to our Assembly's Committee for aid from the Invalid Fund presented the names of one minister and two widows of ministers, saying, "The minister is about 87 years of age and very infirm. One of the widow ladies has several young children and an invalid daughter, the other widow is blind with several dependent children." A large number of churches have not as yet sent any contribution to this fund since July 1st. About $8,000 more are needed to meet the payments to be made next April.

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State of North Carolina, } Superior Court.
New Hanover County, }

John D. Bellamy, Jr.,
vs
Emanuel Haggitt and wife Grace, Benjamin Tucker, *et al.*

This is a special proceeding instituted before the Superior Court of New Hanover county, to divide a certain lot in the city of Wilmington, N. C., among the plaintiff and defendants as tenants in common—and it appearing to the Court that Benjamin Tucker is a necessary party to this action, and that he is a non-resident and cannot, after due diligence be found in this State, and that a cause of action exists in plantiff's favor against said defendant.

It is now ordered that the defendant Benjamin Tucker be and appear before the Clerk of the Superior Court of New Hanover county, on Thursday the 17th of January, 1895, and answer or demur to the complaint already filed in this cause or judgment will be awarded against said defendant according to the prayer thereof.

JNO. D. TAYLOR,
Clerk Superior Court.

ONE.

A BUSINESS, POLITICAL AND FAMILY PAPER.

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The Presbyterian.

FOR THE FAMILY.

AT EVENTIDE.

Around my neck I gently feel
Two chubby white arms softly steal;
A little cheek like velvet fine
Is closely, lightly pressed to mine.

Two eyes, as blue as blue can be,
Look shyly, sweetly up at me;
Two lips as red as buds unblown,
With fondest kisses greet my own.

Lo, soon upon my loving breast
The tiny golden head seeks rest;
In lisping tones I faintly hear,
"Please rock me, mother, mother dear.

There, while the shadows slowly creep,
I lull my little one to sleep;
And pray, oh God, keep undefiled
For e'er my darling babe, my child.

Through all the struggle, all the strife,
Be, Father, hers a blameless life;
Be she as pure when called to rest
As when she slept on mother's breast.

—*Picayune.*

A Cranberry Bog.

The men, women and children of Cape Cod earn considerable money every autumn by picking cranberries in the bogs. A large portion of the cape is bog land, which was practically worthless of a few years ago. Thousands of acres have been reclaimed, and extensive cranberry bogs have been constructed at a cost of from $250 to $300 an acre.

There is now a cranberry belt extending along the north shore of Buzzard's bay and the southern part of Cape Cod. This region has become one of the greatest cranberry-growing districts of the world.

The cranberry-growers make great preparations for the small army of people which must be housed and fed during the picking season. The accommodations are rude and primitive. Some of the pickers live in board cabins, but most of them dwell in tents. It is a curious and novel sight to see several hundred pickers in camp about the swamps.

The cranberry pickers are out in the bogs soon after daylight, and they remain as long as they can see a berry. In large cranberry bogs, where several hundred people are at work, the pickers are divided into companies, each company consisting of 120 persons. The company is in charge of a "boss," who keeps account of the amount each picker gathers during the day.

The bog is lined off into rows with twine, and each picker has a strip about three feet wide, which must be picked clean. The pickers, men, women and children of all ages, work along the bog on their knees. The berries are usually gathered from the vines by hand, although a picking machine is sometimes used. When pickers are scarce the berries are raked off with a garden rake.

The pickers are paid by the measure, which is a broad 6-quart pail. The price paid is from 8 to 10 cents a measure. The amounts which pickers will gather in a day vary from 150 to 250 quarts. Some of the most expert workers, when the yield is heavy, have been known to garner 65 measures, or 390 quarts of cranberries in a day.

There are always many boys and girls in the bogs picking berries, and when they work together time flies rapidly. After the day's work is done, young couples are seen walking home hand in hand. The tots are carried in father's or mother's arms. The cranberry season lasts about three weeks, and when it is over the children are sent back to school and their lessons. Most of them are sorry that the vacation is at an end. —*Ex.*

Things Useful.

A PRETTY WRITING TABLET.

A very serviceable and pretty writing tablet can be made at home with very little trouble, and at the minimum of expense. To make it, get from any carpenter a stout, smooth board 2 feet square. Cover it smoothly on both sides with pretty figured French cretonne. In the lower part of the center of the board tack diagonally across the corners of a place 8 inches wide by 12 inches long small straps of silk ribbon elastic. Under these straps slip a piece of blotting paper just 8 by 12 inches in size. On the left of the blotter tack two straps of the elastic to hold the package of note paper and the pack of envelopes.

In the upper middle portion of the board a strap of elastic is tacked up and down, making three places in which to stick a pen, pencil and paperknife. Just above the blotter a traveler's inkstand is firmly glued. To the right of this a small strap is tacked on, in which to slip a little book made of oil paper, in which to keep postage stamps. The right side of the board has straps so arranged as to accommodate postal cards and another package of paper and envelopes. When good taste is used in the selection of the cretonne and neatness in the tacking of it and the straps on the board, the effect is something quite artistic and pleasing. The tacks are brass-headed, and two small ones are really better than one large one, and are prettier as well.

In covering the board, cover the bottom part first, leaving a small margin of the goods, which must be tacked upon the thick edge of the board with small, ordinary tacks. The upper cover of the board is cut with a margin a little wider than the board is thick. This surplus margin is turned under and the cretonne tacked very smoothly with the fancy nails, which must be very close together.

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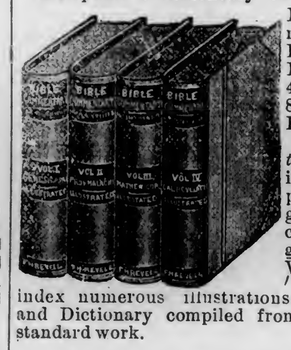
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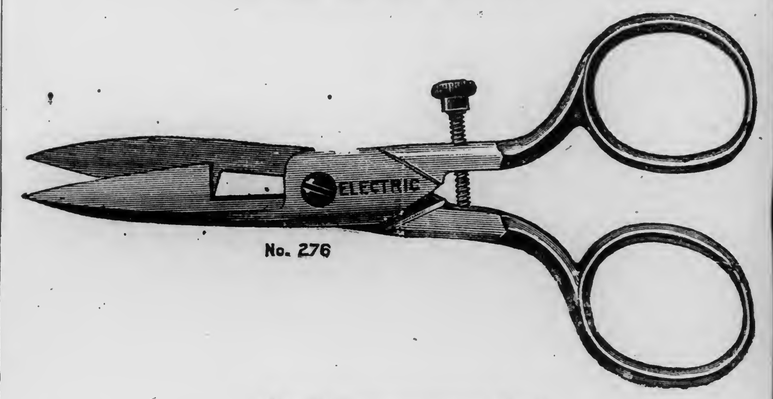
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CHILDREN'S COLUMN.

THE HEN WITH ONE CHICKEN.

The white turkey is dead ! The white turkey is dead !
How the news through the barnyard went flying !
Of a mother bereft, four young turkies were left,
And their case for assistance was crying.

Een the peacock respectfully folded his tail,
As a suitable symbol of sorrow,
And his plainer wife said, "Now the old bird is dead,
Who will tend her four chicks on the morrow ?"

"And when evening around them comes dreary and chill,
Who above them will watchfully hover ?"
"Two each night will I tuck neath my wings," said the Duck,
"Though I've eight of my own I must cover."

"I've so much to do; for the bugs and the worms
In the garden 'tis tiresome picking,
Have nothing to spare, for my own I must care,"
Said the Hen with one Chicken.

"How I wish," said the Goose, "I could be of some use,
For my heart is with love over-brimming;
The next morning that's fine, they shall go with my nine
Little yellow-backed goslings out swimming."

"I will do what I can," the old Dorking put in,
"And for help they may call on me too,
Though I've ten of my own that are only half-grown,
And a great deal of trouble to see to.

But those poor little things are all heads and wings,
And their bones through their feathers are sticking."
"Very hard it may be, but oh ! don't come to me !"
Said the Hen with one Chicken.

"Half my care, I suppose, there is nobody knows,
I'm the most over-burdened of mothers !
They must learn, little elves, how to scratch for themselves,
And not seek to depend upon others."

She went by with a cluck, and the Goose to the Duck
Exclaimed in surprise, "Well, I never !"
Said the Duck, "I declare, those who have the least care,
You will find are complaining forever !

And when all things appear to look threatening and drear,
And when troubles your pathway are thick in,
For some aid in your woe, O, beware how you go
To a Hen with one Chicken."

The Larch Tree.

A FAIRY TALE.

Once there grew a beautiful maple tree in the centre of a large park. All summer it had stood there covered with green leaves. Many people had stopped to rest beneath its shade.

But when fall came a change took place. The leaves began to turn red and yellow. Then the people said, "How beautiful the maple is! In all the park there is not a tree whose leaves are so pretty and bright." The maple was so pleased to hear herself praised that she began to flutter her leaves and toss her head in a very proud, vain manner.

She spread out her boughs so far that a little larch close by was almost hidden from sight. But the maple said, "It does not matter if I do hide the larch, for no one cares to look at him, he is such a plain little tree. His leaves do not turn red and yellow like mine !"

The larch heard the unkind words of the maple, but did not say anything. He only rustled his stiff little leaves and sighed.

The good fairy of the park passed by just then and said, "Why do you sigh, little larch ? Do you feel unhappy ?" The larch replied, "I only sighed because the maple is so much more beautiful than I, and seems to please every one."

The good fairy felt sorry for the poor little larch, for he did look plain and small by the bright maple. She touched him with her wand and said :—

"Tree, tree, be cheerful for me,
And you forever green shall be."

The little larch smiled brightly, and rustled his leaves contentedly.

In a few days the bright maple leaves turned brown and fell to the earth, and left the branches bare. The beauty of the maple was gone.

Then the snow came, and in all the park there was but one bright, cheerful spot. There the little larch bravely stood, his leaves as green as when they first came out.

And all through the cold winter he cheered the people who passed. So they said, "Let us call the larch an 'evergreen' !" And to this day the larch keeps green all the year round !—*The Whole Family.*

A Little Help.

The summer vacation in Mayville was over. Alice Gaston had spent her first day in the academy, while her sister Tossy had been spending her first one in the grammar school. Both had a great deal to tell and to talk over after going home in the afternoon, and both sat down to study in the evening with a zest which showed that they were not lacking in fondness for food.

Tossy began with arithmetic, Alice with geometry, and, as mathematics required closer attention than their other studies, it would seem that they made a wise beginning. For a time both were quiet, but after a while there came a deep sigh from Tossy. Soon there was another.

"Oh, dear !" she exclaimed. "I don't understand this at all."

Alice appeared not to hear.

"I don't believe that I ever can get it right," Tossy said, in mournful tones. "What am I going to do ?"

Still, Alice made no response. She seemed wholly absorbed in her geometry.

"Oh Alice, sister Alice, can't you help me just a little ?"

The question came pleadingly from Tossy's lips, but Alice gave no answer.

She had heard, certainly she had heard; but was she not busy with her own work ? And was it not very rude in Tossy to interrupt her ?

Presently the younger girl pushed her book aside, laid her head on the table by which they were sitting, and burst into tears.

"Tossy, I do wish you would be quiet," said Alice, impatiently. "How do you expect me to learn my geometry lesson when you are disturbing me all the while ?"

"I—don't—know," moaned Tossy, between her sobs. "How—do—you—expect me—to learn—mine—when—I don't—understand it—at all ! I think—you might—help me—just a little."

Alice's conscience told her, too, that she might easily render assistance. Yet she tried to disregard this voice, as well as her sister's.

"*Looking not each of you to his own things, but each of you also to the things of others.*"

Alice was reading the New Testament through in the Revised Version. She had read this verse on the morning of that very day, and had resolved to obey its teachings. Yet this evening she tried to put it out of her mind. But, somehow, she could not. It kept forcing itself upon her. "*The things of others, the things of others.*" The words rang in her ears, and unintentionally she was mixing them up with angles, straight lines and triangles. Pretty soon she gave up her resistance to the call of duty. She laid down her book and spoke in a pleasanter voice than before :

"Let me see what is the matter, Tossy."

At this note of encouragement, the little girl raised her head and looked up wistfully.

"Oh, will you show me about this ? I'll be so glad, for I don't want to fail on the very first lesson, and I can never do it alone."

Alice examined the difficulty, and understood it at once. A very few words of explanation made it clear to Tossy also and she had no more trouble that evening.

"You're the best sister that ever was !" she exclaimed gratefully, as she threw her arms around Alice in kissing her at bedtime. "Just that little bit of help from you made my whole lesson easy."

"But I ought to have given it sooner," said Alice, honestly. "I might have saved you a fit of crying, and I shouldn't have been disturbed half as much myself.—*Chrisiian Intelligencer.*



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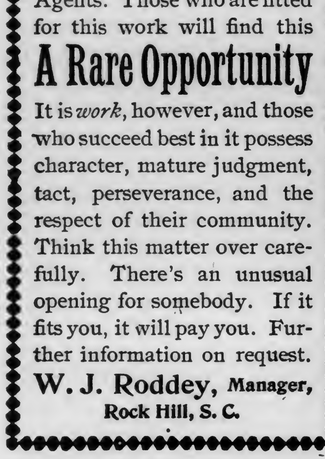
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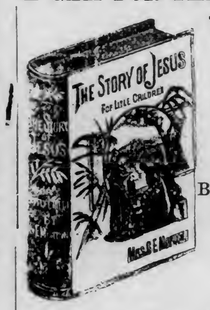
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Ar Tarboro.....	2 23	.....	... ..	.....
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LvR Mount.....	1 08	10 20	.....	6 00
Lv Wilson.....	2 08	11 03	.....	.....
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Ar Wilson.....	12 25	.. ...	.....	9 55

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IN EFFECT NOV. 21st, 1894.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	6.40a.m
Arrive Fayetteville	9.50 "
Leave Fayetteville	10.10 "
Leave Fayetteville Junction	10.13 "
Leave Sanford	11.34 '
Leave Climax	1.34p.m
Arrive Greensboro	2.05 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.32 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive, Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	6.45a.m
LeaveMaxton	7.52 "
Leave Red Springs	8.30 "
Leave Hope Mills	9.26 "
Arrive Fayetteville	9 50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.46p.m.
Leave Hope Mills	5.10 "
Leave Red Springs	6.02 "
Leave Maxton	6 38 "
Arrive Bennettsville	7.50 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

NORTH BOUND CONNECTIONS.

Trains Nos. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS

Train No. 1 connects at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R., North and South Bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with the Atlantic Coast Line for Charleston, Jacksonville and all Florida points. Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South.

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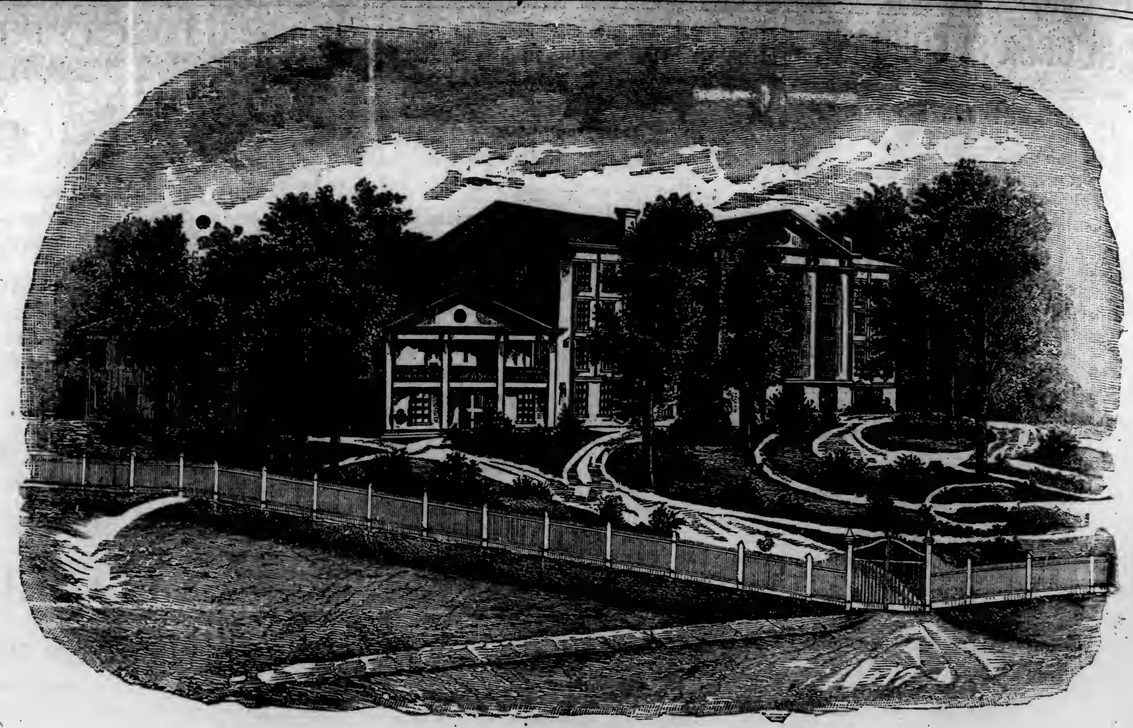
W. W. BENNETT.

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TRAINS GOING SOUTH.

Dated Nov. 18 1894.	No. 55	No. 51	
	P. M.		.....
Leave Wilmington	*3 30		.....
			.....
Leave Marion	6 21		.....
Arrive Florence	7 10		.....
			.....
			.....
	P. M.	A. M.	.....
Leave Florence	*7 25	* 3 15	.....
Arrive Sumter	8 36	4 21	.....
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 38	*9 58	.....
Arrive Columbia	10 00	11 10	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 48 a. m., Manning 9 25 a. m

TRAINS GOING NORTH.

	No. 56	No 53.	
	A. M.	P. M.	.. ..
Leave Columbia	*4 30	*4 20	.....
Arrive Sumter	5 53	5 43	.....
		No. 50	.....
	A. M.	P. M.	.....
Leave Sumter	5 55	* 5 47	.....
Arrive Florence	7 10	6 55	.....
			.....
		.....	.....
	A M.	.....	.....
Leave Florence	*7 35	.. ..	.....
Leave Marion	8 16	.....	.....
Arrive Wilmington	11 00	.....	.....

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 28 p. m., Lanes 7 06 p. m., Charleston 8 40 p. m.

Trains on Sonth and North Carolina R. R., leave Atkins 9.40 a. m., and 6.30 p. m., arriving Lucknow 11.10 a. m., and 8.00 p. m. Returning leave Lucknow 6.45 a. m., and 4.20 p. m., arriving Atkins 8.15 a. m., and 5.50 p. m. Daily except Sunday.

Trains on Hartsville R. R., leave Hartsville at 4 30 a. m., arriving Floyds 5 00 a. m. Returning leave Floyds 8 40 p. m., arriving Hartsville 9 10 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 35 p. m., arrive at Hub at 6 20 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 20 a. m. Daily except Sunday.

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Contributions to the Invalid Fund in *July*, to aid aged and infirm ministers, and widows and orphans of ministers.

Remit to W. A. POWELL, Treasurer, | Other communications to REV. J. N. CRAIG, Secretary,
P. O. DRAWER H, ATLANTA, GA.
Office, Inman Building, (4th Floor), 22½ South Broad St., Atlanta, Ga.

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—)o(—

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North Carolina Presbyterian.

NEW SERIES—Vol. XXVI—No. 1,406. WILMINGTON, N. C., THURSDAY, DECEMBER 20, 1894. OLD SERIES. Vol. XXXVI—No. 2,026

The Presbyterian.

Registered in the Post Office at Wilmington as Second Class Mail Matter.

THURSDAY, DEC. 20, '94.

Rev. Jas. M. Rawlings, D. D., Editor.
John McLaurin, Business Manager.

THE OFFICE OF THE PRESBYTERIAN IS IN THE ALLEN BUILDING ON PRINCESS STREET—ROOM No. 6, ON SECOND FLOOR.

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CHRISTMAS.

In what year was Jesus born? Some persons perhaps will smile at the question, and reply, that our very system of measuring time from the year of the Lord, (Anno Domini), gives the answer. Of course he was born 1894 years ago, at the beginning of year *one*. But the question is not so simple as it seems. For the Christian Era was not introduced for more than 500 years after the birth of Jesus, and then it was difficult to get the exact date. Time used to be measured from the accession of the reigning king, as when Luke dates the beginning of John Baptist's work "in the 15th year of Tiberius Caesar." But this was so unsatisfactory, that Latin scholars selected the year when Rome was founded as a starting point; and this era was generally adopted, so that A. U. C. (anno urbis conditæ) is familiar to all readers of history.

When, after 525 years Dionysius undertook to introduce the present system, he made a mistake of several years in the time. Modern scholars, with greater advantages and better training, find the problem obscure and intricate; so it is not surprising that Dionysius, living in an uncritical age, should have made an error in his calculations. The most important data are (1) the death of Herod, which occurred after Jesus was born, and (2) the beginning of John's ministry which Luke dates in the 15th year of Tiberius Caesar—and says that Jesus was then beginning to be about thirty years of age.

The time of Herod's death is determined, and it occurred four years after the date taken by Dionysius for the beginning of the Christian era. Hence it is evident that he was wrong by at least four years. Scholars differ as to the exact time, but they agree that the beginning of our era was put from four to seven years too late.

CAN WE TELL ON WHAT DAY JESUS WAS BORN?

Here we have less information than with regard to the year. The Scriptures do not give the day, and no tradition of any value has been preserved. Dr. Edersheim (an authority of great weight), thinks that the 25th of December is probably the correct date, but his authority has little weight after he gives his reason. Every month in the calendar has had its advocates, and the celebrated Lightfoot thinks that December is the most unlikely of them all, because then the rainy season is at its height in Judea, and it is very improbable that shepherds would be watching their flocks by night.

Perhaps God has concealed the day and the year for wise reasons, as He hid the body of Moses. The blessed fact that Jesus was born of Mary is of immense consequence: the exact time of very little.

God does not command the celebration of Jesus birthday. It is His death that we are commanded to show forth, till He come. Nevertheless the observance of Christmas has become a custom of the Church, and is strongly intrenched in the affections of the people. Let us therefore study to observe it in a proper spirit. It is hard to see how eggnog, dancing and fireworks have any special appropriateness to the occasion.

EDITORIAL PARAGRAPHS.

"Glory to God in the highest." Let us take our cue from the song of angels, who first celebrated His birth, that night when Jesus was born and laid in the manger. Suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men." Some new manifestation of Jehovah's glory, grander than had ever been given before in earth or heaven, now stirred the souls of the angels to their depths, and they, who had tuned their hearts to the heavenly anthem when, at nature's birth, the morning stars sang together, and all the sons of God shouted for joy, now rouse them to the contemplation of a noble theme, and worship in more exalted strains, singing "Glory to God *in the highest.*" The birth of the babe at Bethlehem roused them to praise not only because of the blessing it would bring to fallen man, but because of the fuller insight it gave them of the glorious character of God. Let us also, as we celebrate the birth of Jesus, rouse our hearts to the contemplation of the glory of God, who humbled Himself to be born of a woman.. "In the beginning was the word, and the word was with God, and the word was God. All things were made by Him, and without Him was not anything made that was made. And the Word was made flesh, and dwelt among us."

Lord of every land and nation,
Ancient of eternal days,
Sounded through the whole creation
Be Thy just and awful praise.

For the grandeur of Thy nature,
Grand beyond a seraph's thought
For created works of power,
Works with skill and kindness wrought.

For Thy providence that governs
Through Thine empire's wide domain:
Wings an angel, guides a sparrow,
Blessed be Thy gentle reign!

But thy rich, Thy free redemption,
Dark, through brightness all along:
Thought is poor, and poor expression;
Who can sing that awful song?

Brightness of the Father's glory
Shall Thy praise unuttered lie?
Fly my tongue such guilty silence;
Sing the Lord, who came to die.

Did the angels sing Thy coming?
Did the shepherds learn their lays?
Shame should cover me ungrateful,
Should my tongue refuse to praise.

From the highest throne in glory
To the cross of deepest woe!
All to ransom guilty captives!
Flow my praise, forever flow."

What think ye of Christ? This question which Jesus addressed to the Pharisees, I would press upon my readers at this Christmas season. Many, if they answer candidly, must say, "I do not think of Him at all." And those who celebrate His birth with greatest gaiety are least disposed to cherish loving, reverent thoughts of Him. Have you any reason to rejoice that Christ was born? Do you accept Him as your Saviour? I can imagine that the devils chuckle in ghastly glee at the wickedness of men who reject Jesus as a personal Saviour, and yet celebrate His coming. Jesus came into the world to save sinners. Will you let Him save you? "God so loved the world that He gave His only begotten Son that whosoever believeth in Him might be saved." Will you keep Christmas and not regard that love?

Permit us to express our gratification at the interest in the paper manifested by many friends. The increasing number of communications, not from North Carolina alone, but from several other States, is accepted as an evidence of appreciation and good will, and our readers will join us in thanks to the correspondents who add so much to the worth of the paper. Besides this, the kind words of encouragement and of criticism, which come by nearly every mail, are acknowledged with grateful thanks. We are very desirous of making a good paper, one that will help our readers to grow in grace and knowledge and overcome the world, but we are aware that, so far, we have fallen much below our ideal. It is easy to make a paper; very difficult to make a good one. So have patience with us, for we shall prayerfully and laboriously strive to do better and better.

To our friends who desire to help us, we offer a few suggestions:

(1) In writing for the paper, study to be crisp and pointed. A weekly paper is burdened by long articles, suitable for the Reviews; and, as a general rule, we had rather receive five pages of manuscript than twenty. We have declined some valuable communications because of their length, and may be forced to do so in the future.

(2) Mail your communication in time for it to reach us by Monday at latest. The paper goes to press Wednesday morning, and the contents should be arranged by Monday night.

(3) Send us promptly notices of marriages and deaths and all items of religious news—many persons are now helping us in this way, to whom we are grateful.

(4) Help us to get new subscribers. Our list is growing steadily, but slowly; more slowly than we desire or expected; and consequently needed improvements of the paper are postponed for lack of means. If our paper helps you, commend it to some friend or neighbor. A good many persons send us the names of those who, thus think, may take the paper, and ask us to send them sample copies. Will you not help in this way? We will gladly send the sample copies, and you can speak a good word for us.

A LETTER FROM DR. FLEMING.

Dear Bro. Rawlings:—Knowing your special interest in the Church of which you were the pastor for ten years. I write of the meeting which closed on Thursday, December 6th.

For weeks past it was manifest to the pastor and to the members of the session that there was a growing interest in the worship of God and in His Word preached from Sunday to Sunday.

I determined to have a week's preaching before our winter communion, which as when you were here, takes place on the first Sunday in December. At my request Rev. Theron H. Rice, Jr., of Alexandria, Va., came to my help.

Attention had been called to the true meaning of revival, a *reliving* of God's people, and special prayers had been made for a blessing upon the Church.

At our regular prayer-meeting, November 21st, the Spirit of God was manifested in the short, earnest prayers, hearty singing of good old hymns, and in the reading of the Word of God.

When Mr. Rice came, we could say, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." With fidelity, this preacher executed his commission. The sinner's helplessness, God's sovereignty, electing love, and infinite grace were declared with earnestness, such as one who could say, "Woe is me if I preach not the gospel" must exhibit, accompanied with a tender, pathos of one who loves his fellowmen.

Twice daily, large congregations heard the Word. Those who came once were constrained to come again.

The pastor invited enquirers to meet him in his study, or to remain after the worship to meet his co-pastors, the elders, who were in constant attendance, and in readiness for every good work.

The communion was administered on Sunday, December 2nd, when several persons sat with us for the first time at the table of their Lord.

With unflagging interest the meeting continued until Thursday, 6th inst. A revived church is the result. Pastor and people are ready to say, "Not unto us, O Lord, not unto us, but unto Thy Name give glery, for Thy mercy and for Thy truth's sake."

We were not a little comforted by the knowledge that you and brother Hooper, former pastors, were praying for us, as were also the good people of Alexandria, who kindly lent us their pastor. My brethren Hall, McMurray and McCorkle, were constant in attendance. They were greatly helpful in every way.

Let me add, that we are specially interested in your new work, and we pray that needed grace may be yours to edit a *religious* newspaper—a paper which will carry the gospel into many homes.

Yours fraternally,
R. H. Fleming,
Westminster Church, Lynchburg, Va.

INK SPOTS.

"The broken heart sees further than the clearest intellect." Truth, over which the intellect may stumble or from which the intellect may recoil, the *heart* readily takes in. Years may make the eyes dim, for ordinary seeing, but through tears, we may get what we never had before, the first clear view of Christ on the cross *for us*. "The atonement cannot be dealt with by the mere intellect as with a problem in mathematics which appeals only to one set of faculties." It must be seen through the conscious sense of helplessness from sin or not seen at all, the agony of broken-heartedness which cries, "Hide thy face from my sins, blot out all my iniquities."

* * *

"Tell the self-righteous Pharisee that Christ died for *him* he is *shocked*"—he needs *nothing*, why should one die for him? But tell the sinner "in the agony of remorse, that Jesus, the Son of God, died for *him*, and the statement becomes the glorious gospel of the blessed God. Through his *remorse* he sees what he could have never seen through his *philosophy*."

* * *

The *paradoxes* of the *sinner*, are the *commonplaces* of the *saint*. What are stumbling blocks to the one, is smooth, level road to the other. What are discords to the one, is music to the other, or as St. Paul puts it where one sees all folly, the other *knows* all is *wisdom*. Where to one is profound silence, the other hears distinctly the audible voice of God.

* * *

"In that supreme moment when man is first conscious of *regeneration* there is no miracle in the life of Christ which does not appear to him simple and easy." The touch of God's finger on him, infusing life into his dead soul, has revealed to him new *possibilities* not realized before. Why should he not believe in miracles? he a man surrounded by the *natural*, has suddenly come in contact with the *supernatural*. And flesh has become spirit—God met him, touched him, and the blind *saw*. Can he doubt henceforth, the supernatural?

* * *

Two things in the Christian life astonish us; these open up to us sometimes by a temptation suddenly set before us, or some blasphemous suggestion suddenly springing upon us the awful *possibilities* of sin within us; but likewise there come happy moments, when such inspirations of the higher life come to us, and such longings for purity that there opens up the *glorious possibilities* of holiness—what *we* may yet become.

* * *

Is it not true that the greatest theological thinkers and *constructive* men, have been more or less Calvinistic? The fullest, richest, profoundest treatises have come from such. Have not even the best *practical*, most fervent, uplifting, soul-enriching books for the daily food of the Christian come from the same source? The Calvinistic order of mind seems more inclined to build on God as its foundation. Takes its point of departure thence, and in all its discussions in the field of Theology, seems to carry something of the *grandeur of the source*, with it. The activity of the Calvinistic mind in practical Christian life is based on the meditative. It is not active first, then meditative. *It meditates before it acts.* "It is equable in religious emotion," its thoughtfulness calms it. Its sense of God subdues. "It is calm, reverent in its modes of worship, looks before and after, seeks the reasons of things," knows the kingdom of God cometh not with observation, knows regeneration is God's work—has a strong sense of human limitations, hence is not "staggered by beliefs which seem to *border hard on contradiction.*" Loves to test its faith and put its mental power out, by grasping paradoxes before which weaker minds recoil. It builds for permanence and looks a long way ahead for results." It has the strength of God behind it, it builds on His eternal decrees. "If you want to make anything eternal in human affairs, you must build into it and especially under it a large proportion of Calvinistic elements." It is the unconscious source of strength even in those who in *words* discard it—they live upon it in fact.

E. H. H.

Farmville, Va.

A CARD.

In the report of the Committee on Church and Christian Education, published a few weeks ago. Peace Institute is spoken of as "doing fairly well." When the report was read at Synod—such is the difference between the intonation of the voice and cold print—I suppose none of us noticed that this was faint praise indeed for the Institute. Peace has an enrolment now of 165 pupils—and has not fallen below that number in recent years. It is admirably equipped, and more than all, it has preserved the highest standard in its educational work—in spite of the present tendencies in the opposite direction.

It is not only an Institution of which the State and our Church should be proud—but it is successfully winning the best patronage.

This much is said in the hope of correcting an impression which we feel sure was not intended.

A Friend of Peace.

"Through the Church into Society" is the chief display line in a handsome double column, illustrated advertisement, annoucing to the readers of several contemporaries that an article of that title, by Rev. J. R. Paxton, D. D., will be an early feature of a popular woman's journal. If experience were worth anything, there are many who could write graphically on Through Society Out of the Church; but experience without brains is rather a lame affair. There are doubtless many others who might write a volume or more on Through Society into the Ditch; but people in that situation probably do not care to write on the subject; and, surely, if the dead could write, many and long and realistic would be the dissertations sent up to earth on Through Society to the Devil. But it remains for Dr. Paxton to explore the devious path "Through the Church into Society."

Surely the reverend writer has dipped into the realm of the fantastic. Is it really possible that he knows some one who actually trod the path of which he is to write? Perhaps so; but it is evident that he beheld that one in the act, for it is quite beyond doubt that the most acute observer would never suspect one in society of having actually come through a sure enough church—not, at least, if actions haven't lost their historical vociferousness.—*Exchange.*

The Presbyterian.

THE CHAMBERED NAUTILUS.

This is the ship of pearl, which, poets feign,
Sails the unshadowed main—
The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted, where the siren sings,
And coral reefs lie bare.
Where the cold sea maids rise to sun their streaming hair.

Its webs of living gauze no more unfurl;
Wrecked is the ship of pearl!
And every chambered cell,
Where its dim, dreaming light was wont to dwell,
As the frail tenant shaped his growing shell,
Before thee lies revealed,
Its irised ceiling rent, its sunless crypt unsealed.

Year after year beheld the silent toil
That spread this lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archways through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap, forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn.
While on my ear it rings,
Through the deep caves of thought I hear a voice that sings:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free.
Leaving thine outgrown shell by life's unresting sea."

—*Oliver Wendell Holmes.*

[For the N. C. Presbyterian.]

FINER CHURCHES; OR MORE CHURCHES?

Is there a spirit of ostentation shown in our churches—especially in the towns and cities? This question has been raised; and it is repeated here with the hope of eliciting serious reflection, rather than with the purpose of giving a direct answer. It is easy to find people who think that any house is good enough to worship God in, if it holds the audience and keeps out the rain and cold. But this is an error, *on the one extreme.*

It is an old argument, yet always in place, that perhaps the most splendid building that was ever erected, was a house of worship, planned and specified by the Lord Himself, viz: The Temple of Solomon. True, that was intended to prefigure the glory of Christ; but we may learn something more than that from it. David, in whose heart God put the desire for a house of God, as he sat at peace in his own palace, said, "See, now, I dwell in a house of CEDAR, but the ark of God dwelleth within CURTAINS." He seemed to think that he, who had been so richly blessed of the Lord in temporal matters, ought to build a house for the Lord corresponding with the one which he had built for himself. Would it not, therefore, be a shameful ingratitude for a people, to whom the Lord has given beautiful residences, to be contented with common, or unsightly church buildings in their community?

Further, a beautiful and commodious, or, we may say, *grand*, church will draw larger audiences to hear the gospel preached. But now, some one is saying, "If that's all they go for, they'd better stay at home." Not so fast! brother or sister. If we can only draw them to church, we may do them some good, otherwise they may be entirely out of our reach. Just now a line from Goldsmith comes in mind:

"*And fools who came to scoff, remained to pray.*" Let them *come* from any motive whatever—to *scoff*, or to see a beautiful church, or to sit in comfortable seats, or to hear sweet music—if thereby we can have them to "*remain to pray.*"

But are there no errors *in the opposite direction?* Have we any churches (Presbyterian, Methodist, Lutheran, Baptist, or others) that stand as monuments of self-glorification? In almost every town the spirit of emulation is manifest in *other* edifices. Certain persons vie with each other in the cost and appearance of their residences, until some one is tempted to build a house too large for his purse, and is thereby overwhelmed with debt. Has this spirit entered the Church, or not? One congregation builds a beautiful, or elegant, church; another tears down its old church and builds one *more* elegant; and perhaps the last to build surpasses all the rest in cost and embellishments. Why is this? Is it from an increase of gratitude to God, "from whom cometh down every good and every perfect gift," and a growing desire to glorify Him and win more souls for Christ?

There are doubtless many who give of their means to build churches of *their own*, or in *their own* vicinity, from purely selfish motives. The appeal, "A twenty-five thousand dollar church will enhance the value of property in your part of the town," or, "It is a shame to *us* that we have no better church," or, "Our sister denominations are away ahead of us," or "We are able to have the finest church in town," will act more powerfully on the purses of such persons, than an appeal for winning souls and glorifying God. But it would require a *pessimist* not to believe that the Lord has his many wealthy people, or people "in good circumstances," who desire to serve Him with their money. And to those who are thus reminded, we have an earnest appeal to make, not to *selfishness*, but to *self-denial*—believing that it must meet with favor in your eyes. While your beautiful sanctuaries are drawing their large crowds of people whose polish and tastes are in keeping with them, they also stand in the way of another class, who would feel out of place in them. Every town has its population who cannot feel at home in elegant churches with elegantly dressed people, and therefore will not attend such churches, but who are nevertheless going to destruction, simply for the want of some church influence. Then, here is our Home Mission work, in small towns and rural districts, which is suffering, and retarded, for want of means to erect plain and cheap houses of worship. Very little progress can be made while we have to preach in school houses, or opera houses, or store-rooms. Would it not, therefore, be serving the Lord more effectively, when you are building, to put *only a little less* in the twenty, or thirty tohusand dollar churches and save *only a little more* for the poor, who have no congenial place of worship to attend. This idea, we are aware, strikes at the very citadel of human pride, and will be repulsed wherever the Spirit of Christ does not reign. "My money is my own," and shall I rob my house of one farthing, that others may receive the benefit? *Preposterous!* But one of the sure signs that Christ reigns, is that "the poor have the gospel preached to them," and, "If any man will come after Me, let him deny himself, and take up his cross and follow Me."

Now, we confidently believe that we have Scriptural authority for saying, that no congregation, with the glory of God at heart, can put too much money in its church edifice—while there is no other way in which it can do more good with some of that money. And now, when it comes to the question of, *finer churches; or more churches?* there may be a point reached when one dollar, used in church erection on mission grounds, will do more for the glory of God, than five times that much added to the sum made up for a costly edifice. How many churches have we, from which five hundred dollars, or even a thousand, might have been left out, and would scarcely have been missed? And yet, we find here and there, all over our Synod, some little struggling congregation, vainly trying to build, to whom *a pitiful hundred dollars* would be a real boon. And shall any of us as Christians, bearing the name of Jesus Christ, go on striving against others for the finest churches, while these little organizations of faithful Christians are left in their struggle, perhaps ultimately to dissolve for want of a house of worship to hold them together?

Brethren in Christ, when you sit at worship in your beautiful sanctuaries, for which you are to be congratulated, will you not think kindly of those who are longing even for the plainest house in which to worship God, and have the gospel preached to their neighbors? If you could visit them, as many of us have done in our Home Mission work and become acquainted with them in their labor and self-denial for Christ's sake, we are confident that your hearts would be opened, and your purses also.

J. E. L. W.

RESIGNATION OF REV. H. D. LEQUEUX.

At a congregational meeting held at Poplar Tent church, Dec. 9th, 1894, the following paper was adopted:

WHEREAS, Rev. H. D. Lequeux has offered his resignation as pastor of this church, we, having confidence in his judgment, and believing that he would act for the best, with humiliation acknowledge that we have failed in our duty to him as our pastor. Therefore, be it

Resolved, That in *reluctantly* accepting his resignation we desire to express our confidence in his Christian character, and our love for him as our pastor; and we pray that the great I Am may direct him in the future; that his health may be precious in His sight; and that the divine blessing may go with him wherever he may be called to labor.

S. S. JOHNSON,
Secretary.

THE SYNOD OF ALABAMA.

The Synod of Alabama met in the Central church of Montgomery, Ala., November 20th, 1894, and after the moderator's sermon the sacrament of the Lord's Supper was administered.

Membership. Seventy-seven, (forty-six ministers and thirty-one elders.)

Officers. Rev. Prof. Thornton Whaling, moderator, S. P. Gaillard and Rev. J. D. A. Brown, temporary clerks.

Memorials of Rev. J. H. Skinner, D.D., and of Rev. J. K. Spence were adopted.

Orphans' Home. On Thursday night a popular meeting was held in the interest of this institution in which Synod feels so deep an interest and which it has fostered with such a tender care for nearly thirty years. The meeting was presided over by Rev. J. M. P. Otts, D. D, LL., D., Chairman of the Executive Committee that Synod appoints to control the home, and addresses were made by various persons. About fifty children are now in the home. During the year homes have been found for three that had reached the age of sixteen, and accordingly they were dismissed, two others have gone to the Assembly's Home and School at Fredericksburg, Va., to prepare for the foreign missionary work, and ten under sixteen years of age have been indentured or adopted in Christian families. All the children over twelve years of age are members of the church, and seventeen recited the Shorter Catechism perfectly during the year.

The children are taught to work and are taught in school, and usually they are faithful in both departments of labor. Last year $4,441.98 was contributed to its support by churches, Sabbath-schools, societies and individuals. Another building is imperatively needed as a dormitory for the boys, and for a school-room, and Synod decided to begin building as soon as two-thirds of the amount need to complete it was donated. The management of the home is economical and judicious, and the members of Synod and visitors present showed their appreciation of this work by subscribing $2,279.26 towards its support next year. The Sabbath preceeding Christmas is made by Synod Orphans' Home Day, on which churches and Sabbath-schools are to take up a collection for this cause.

Home Missions. All the constituent Presbyteries agreed to the following plan for conducting their Home Missions. Synod appoints a committee of fifteen members who are to elect a treasurer to whom all money for Home Missions in the State is to be sent. This committee elects also a superintendent of Home Missions who divides his time equally among the Presbyteries subject to the control of that Presbytery's Committee where he is laboring. The money remaining after the salary of the superintendent and the necessary expenses of the committee are paid, is to be equally divided among the Presbyteries to be used by their Home Missions Committee.

In three years time Synod has held, through her evangelists, 140 protracted meetings, preached 2,890 sermons, organized seven new churches, aided nine in securing buildings, received 1,343 members on examination and 200 by certificate. Most of the time, three evangelists have been kept at work. Help in money also has been given the Presbyteries in the Home Missions, work which they have been doing. The entire cost to Synod for all its Home Missions work for three years has been $13,909.62.

Resolution. The following resolution was adopted:

Resolved, That this Synod does hereby express its deep sense of regret that our late General Assembly in its sessions at Nashville, Tenn., could not see its way to appoint a committee to meet a like committee appointed by the General Assembly in its sessions at Saratoga, N. Y., to confer about such matters as seem to be in the way of close relations between the two churches.

And this action is all the more to be regretted because it has the appearance, if it does not in fact, bar the way to such co-operative work and fraternal relations as the two Assemblies have already agreed upon and established.

An Elders' and Deacons' Convention was held on the day preceding Synod and it was decided, in future to make this convention a permanent feature in each meeting of Synod.

Place and time of next meeting. Selma First church, on Nov. 5th, 1895.

Central Presbytery, colored, which was organized nearly four years ago by order of Synod was taken under the jurisdiction of Synod.

Statistics. Four Presbyteries, and (in connection with the three white Presbyteries), seventy-one ministers, 174 churches, thirty candidates and nearly 12,000 communicants. The colored Presbytery made no statistical report.

Publication. Synod's Colporteur during the past year traveled 5,397 miles, visited 2,241 families, thirty-seven Sabbath-schools, made nineteen religious addresses, donated $114 worth of books, Bibles and tracts, and sold $1,028 worth of them.

The Assembly's Home and School was heartily commended after hearing the interesting address of Rev. A. P. Saunders. Synod adjourned on Friday night, November 23rd.

W. I. SINNOTT.

A Holy Care.

We have the faculty of forethought; but, like all our faculties, it has been perverted, and is often abused. It is good for a man to have a holy care, and to pay due attention to every item of his life; but alas! it is very easy to make it into an unholy care, and to try to wrest from the hand of God that office of providence which belongs to him and not to ourselves. How often Luther liked to talk about the birds, and the way God cares for them! When he was full of his anxieties, he used constantly to envy the birds because they led so free and happy a life. He talks of Dr. Sparrow, and Dr. Thrush, and others that used to come and talk to Dr. Luther, and tell him many a good thing. You know, brethren, the birds out in the open yonder cared for by God, fare far better than those that are cared for by man. A little London girl, who had gone into the country, once said, "Look, mamma, at that poor little bird; it has not got any cage!" That would not have struck me as being any loss to the bird; and if you and I were without our cage, and the box of seed, and glass of water, it would not be much of a loss if we were cast adrift into the glorious liberty of a life of humble dependence upon God. It is that cage of carnal trust, and that box of seed that we are always laboring to fill, that makes the worry of this mortal life; he who has grace to spread his wings and soar away, and get into the open field of divine trustfulness, may sing all the day, and ever have this for his tune—

Mortal, cease from toil and sorrow,
God provideth for the morrow.

—*C. H. Spurgeon.*

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FINANCIAL STATEMENT

For Church and Christian Education, Oct. 1893 to Oct. 1894.

RECEIPTS.

Albemarle Presbytery: Rocky Mount church, $1.55.

Concord Presbytery: Balance from last year, $1.50; Blowing Rock, $1.00; Salisbury, $13.34; Rocky River, $2.05; Concord, (Iredell), $1.55; Bethesda, $1.20; Unity, $2.53; Hickory, $6.30; Franklin, $1.86; Statesville, $10.34; Taylorsville, $8.55; South River, .50; Davidson College, $36.84. Total $87.56.

Fayetteville Presbytery: St. Andrews, $2.10; Laurinburg, $12.60; Ida Mills, $2.95; Church of the Covenant, .74; Sandy Grove, .71; Gulf, $1.00; Flat Branch, $1.60; Laurel Hill, $4.55; Centre, $2.18. Total $28.43.

Mecklenburg Presbytery: Asheville church, $46.50; Philadelphia, $2.44; Sugar Creek, $3.30; Gastonia, $5.00. Total, $57.24.

Orange Presbytery: Graham church, $4.51; Bethany, .50; North Wilkesboro, $3.74; Burlington, $5.00; Greensboro, First church, 19.00; Alamance, $2.86; Rev. C. Miller, $1.00; Lexington, $3.25; Rougemont, $1.75; Stony Creek, $2. Total $42.61.

Wilmington Presbytery; St. Andrews, Wilmington, $36.30; First church, Wilmington, $2.50; Wildwood, $1.30; Cobb's Mills, .40; Pollocksville, $1.39. Total $41.89. Grand total $260.28.

DISBURSEMENT.

Printing, Postage, &c., $11.85; To Mebane High School, $43.61; Rev. R. P. Pell's Schools, $34.14; Rev, C. Miller's Schools, 34.14; To Davidson College, $136.54. Total $260.28.

We report the following special gifts—the money not passing through our hands: To the schools under the care of Rev. R. P. Pell, from Statesville, Mooresville, Salisbury, Morganton, Thyatira, Centre and Rocky River and from certain private individuals, $300.00; Special to Davidson College, anonymous, $195.00; Special to Mebane High School from eleven churches, $66.23. Total $561.23. Regular collections, $260.28. Total contributions reported, $821.51.

Not Unitarians.

Dr. Edward Everett Hale, in a speech at the Saratoga meeting of the Unitarian Association, stated that all of the four American poets, Bryant, Holmes, Longfellow and Whittier, were Unitarians. The Southern Churchman has shown that Bryant held to the divinity of our Lord Jesus Christ, and the same we have been assured was true of Whittier. Mrs. M. C. Hubbard, a cousin of the poet, who resides in the same place as the writer of this, and who formerly lived in the same town as the poet did, and was fully acquainted with his religious views and associations, denies that he was ever a Unitarian or Hicksite Quaker, and says that he was always an orthodox Quaker, holding firmly to our Lord's divinity. We doubt, also, if Longfellow was a Unitarian in the sense in which the large majority of those so-called now are.

GOLD DUST.

All finery is a sure test of littleness.—*Lavater.*

***

Let us be patient! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.
—*Longfellow.*

***

Kindness is the golden chain by which society is bound together.—*Goethe.*

***

'Tis the mind that makes the body rich
And as the sun breaks through the darkest clouds,
So honor peareth in the meanest habit.
—*Shakespeare.*

***

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Thomas Carlyle.*

MAGAZINES.

The Century Magazine. New York, $4 a year. The Christmas number is rich in good reading matter and beautiful illustrations.

The Cosmopolitan. New York, $1.50 a year. This month there are stories by Rudyard Kipling, Mrs. Burton Harrison, Wm. Dean Howells, Katrinr Trask, and Albion W. Tourgee.

The Eclectic. New York, 144, 8th St., $5.00 a year. Contains the cream of the English magazines and Reviews.

Ladies' Home Journal. Philadelphia, $1.00 a year. The Christmas number contains among other good things—a poem by Eugene Field, and the beginning of a story by Frank R. Stockton.

The Missionary Herald. Boston, $1.00 a year.

The Blue and the Gray. Philadelphia, $1.00 a year, leading articles are Christmas at Valley Forge, "Was Santa Claus a Nigger?" The Coming National Currency.

Miss Havergal's Search Anson D. F. Randolph & Co., Publishers 182 Fifth Avenue, New York, have issued a charming collection of hymn poems, with sweet songs to suit, in a very attractive binding of blue, black and gold colorings of cloth. This, at the price of fifty cents makes a very pleasing form for a Christmas gift.

BOOKS.

We have received the following books and tracts from the Presbyterian Board of Pulication, Philadelphia, Pa.:

1. Ragweed. A West-World Story. By Julia McNair Wright, 16 mo. Pp. 317. Price $1.55

This is an exceedingly bright story of Western life. It illustrates the power of religious principle in conquering the obstacles of lowly birth, and evil surroundings, and winning noble place and usefulness. Divine grace transforms "weeds" of humanity into value.

2. Jacob's Heiress. By Annette L. Noble. Pp. 310, $1.25.

A narrative laid in an historical basis of the seige of Antwerp by the Prince of Parma, representing Philip of Spain. The scene changes to France and England. The spirit of those stirring days, and the trials and heroism of afflicted Protestants are vividly portrayed in a rapid and pleasing narrative, which will instruct our youth.

3. The Pilgrim's Progress. By John Bunyan. Price 75 cents. P. 341.

This is a very neat issue, in clear type, on good paper, at a low price of this immortal allegory by the Great Dreamer.

4. The Holy War. By John Bunyan. With a preface by Alexander White, D. D., 75 cents.

A book too little read. Macaulay said it would have made Bunyan immortal if he had not written Pilgrim's Progress. This excellent, cheap edition may lead many to consider the history of "the losing and taking again of the town of Mansoul."

5. Bunyan's Characters. Lectures delivered in St. George's Free Church, Edinburgh, by Alexander Whyte, D. D. Second Series. Pp. 307. Price $1.

These are able and popular presentations of Bunyan's Allegory as translated into Christian Exprience. It is very profitable to follow the various characters in their trials and joys, and apply the history to actual life. Many need help to do this; and these lectures skilfully unfold the signification of Bunyan's parable. To many the comment will be more useful than the text.

6. The Wedded Life. By J. R. Miller, D. D. New Edition. $1.

A beautiful little book, bound in pure white and gold, for a present to every couple, entering wedded life. It contains a blank marriage certificate; pages for signatures of friends; two forms of marriage service; then a chapter on marriage; another on the Husband's Part; and last, the Wife's Part. Those familiar with Dr. Miller's tender, beautiful and impressive style, do not need any word of commendation added, as to the value of this attractive little book. It is enclosed in a neat box.

7. The Westminster Question Book. International Lessons, 1895, 15 cents.

A valuable, compact, helpful manual for teachers and scholars. It embraces the year's course.

8. The following are useful tracts:

The Family and Religion, by Rev. W. P. Swartz; an Essay read before the Synod of Baltimore, $3.20 per 100.

"A Letter on Joining the Church" and "Loving Words to Silent Men" (each $1.07 per 100) by Rev. Francis A. Horton, D. D. These two tracts press to an open avowal of faith in Jesus. All are in neat pocket form.

"The Ten Commandments, The Creed and the Lord's Prayer" on a folded, stiff, illuminated card. $4 per 100.

"While Shepherds Watched" is an excellent programme of music and recitations for the Sunday-school at Christmas. It is prepared by Dr. J. R. Miller. $4 per 100 copies.

L. C. V.

Washington Letter.

[From our Regular Correspondent.]

Washington, D.C., Dec. 12, 1894.

President Cleveland has transmitted to Congress, in compliance with a Senate resolution, the correspondence relating to the outrages upon Christian Armenians. Therein is a communication from Secretary Gresham, which explains why this government has forwarded no "expostulations" to Turkey—they are substantially the same which have been given in this correspondence—and states that at the request of the governments of Great Britian and Turkey he has designated U. S. Consul Jewett to accompany the international commission, but not as a member of it, which is to make an investigation.

The bill providing a Territorial form of government for that portion of the Indian Territory now occupied and governed by the five civilized tribes of Indians, has aroused much interest in Washington and is much talked about, both in and out of Congress. While public sentiment here is mostly favorable to the change, there is opposition from those who live nearer to the Indians. For instance, Judge J. M. Lindsay, of Gainesville, Texas, at present in Washington, says: "I hardly think it fair to the Indians to force a territorial government upon them just yet. They need the protecting care of the government a while longer. As soon as the territorial laws of the United States are applied down there the Indians will become a complete nonentity. The whites in that section are as aggressive and dominating as the Anglo-Saxons are everywhere, and once given the right of suffrage they will relegate the red men to obscurity in short order."

Memorial services were held last Sunday in the Luther Memorial Church, in honor of the three hundredth anniversary of the birth of Gustavus Adolphus, who was declared by Prof. Fryxel, a graduate of the University of Stockholm, Sweden, who conducted the service, to have been "the great defender of the Protestant liberty of Europe." A feature of the services was the singing of the Battle Song of Luther, in Swedish, by Prof. Fryxel.

Dr. Talmage will not be apt to forget the oration given him last Sunday by the people of Washington for a long time, if he ever does. It was previously announced that he would preach twice, in the morning at the Eastern Presbyterian Church, of which he preached the dedicatory sermon when it was built, and in the evening at the First Presbyterian church, locally known as the "President's Church," because President and Mrs. Cleveland attend it. Notwithstanding the day being rainy and generally disagreeable out of doors, Dr. Talmage found the Eastern church packed to suffocation almost, and before he began his sermon, which was on the Authenticity of the Bible, he was informed that the Sunday-school room was also filled with those anxious to hear him, and that they would remain until he had completed his sermon if he would say a few words to them. He promptly agreed. At night there was a still larger crowd. More than 2,000 people were unable to get inside of the First church, although it is a large one, people having begun to arrive at the doors as early as 5 o'clock, although they knew that 7 o'clock was the hour at which they are usually opened. It was announced from the pulpit that Dr. Talmage would at the close of the regular services inside address from the church steps as many as cared to wait. The entire crowd waited, and were repaid by an address in the doctor's happiest vein, in which he told his hearers that Christ never preached except in the streets, as there were no churches in His day. His sermon inside was on "Future Reunion and Recognition of Friends in the World to Come," being preceded by an introduction in which Dr. Sunderland, pastor of the church, told of a young preacher who came to Washington in 1859, when the auditorium of the First church was just being finished, and of his asking him to preach from his pulpit. He said he recalled easily the subject of the sermon: "The Power of the Bible"—and that the young preacher drew a sublime picture of a glorious sunrise on a benighted sea. That young preacher was Dr. Talmage, who was not then one of the most widely known preachers in the world. In fact he was scarcely known at all at that time, and had it not been for a request made by a personal friend he would not have been asked to occupy Dr. Sunderland's pulpit.

T.

Condensed Smoke.

BY MRS. F. M. HOWARD.

Two young men sat together in an office, their feet tilted up on the office table, and both smoking cigars. One held a newspaper from which he was reading extracts to the other, and both were evidently lawyers, young, possibly briefless, and with their future, successful or otherwise, before them.

"Here's a queer item, Neddie, said the reader at length. "An object lesson for us chaps who are just starting in life."

"What is it Charlie?" asked the other, lazily puffing a blue cloud from his mouth and watching the smoke. "If you have found any condensed wisdom hid away in that paper, cough it up, and give us the benefit."

Listen to this then, Neddie. 'A man who died recently, at the age of 73, left a record which he began when 18 years old and continued for fifty-two years. The book, filled with methodical entries, showed that in these fifty-two years the man had smoked 628,715 cigars, of which he had received 42,629 as presents, while for the 585,086 he had paid about $10,433. In the fifty-two years, according to his bookkeeping, he had drank, 28,786 glasses of beer, and 36,081 glasses of spirits, for which he spent $5,350.' The diary closes, with these words: 'I have tried all things; I have seen many; I have accomplished nothing." "I tell you what it is, boy, that's enough to set a fellow to thinkin," said the reader, laying down the paper and his cigar with it. "One cigar at a time seems such a little thing that one doesn't realize how many he will convert into smoke in a lifetime."

"No-o, he certainly doesn't if those figures are correct," replied his friend, taking his legs down from the table, and looking thoughtfully at his half-smoked cigar. "I'm inclined to think that a fellow is a good deal of a chump who fixes the habit upon himself in the first place. I did it in my callow youth when my pin feathers were growing. Mother ought to have spanked me but instead she cried, and I was so wise I thought I knew more than a crying woman."

"I'm afraid you were not the only boy in America who knew more than his mother," replied Charlie soberly. "If I could allay my conscience by paying a dollar apiece for all the tears I've caused mother to shed, I'd be willing to work hard for the money. I shall never forget the look on her face the first time I came into her presence with a lighted cigar in my mouth. She hated tobacco, and she said to me gravely, 'My son, you are laying the foundations for a habit which you will regret forming all your life.' I called her a tobacco crank, I remember, and laughed at her. She used a queer argument in our talk that day which I have never forgotten. 'What if I should take a pound of flour, say three times a day, or oftener, and putting a match to it, burn it up merely for the pleasure of seeing the smoke and smelling the odor of burnt flour; what would you think of me?' 'I should say it was a wicked waste of money,' I replied quickly. 'No more wicked than your spending more than this in buying rolls of tobacco leaves to burn—not as much so, for my burned flour does me no harm, while you are subjecting the delicate mechanism of your body to the action of a poisonous smoke which will sooner or later bring on disease and weakness.'"

"And she was right, Charlie. I notice that mothers do have a way of hitting moral nails on the head, if they are not so successful with the hardware article."

"I say, Neddie, suppose we improve on our youth. We are men now, not boys, and seeing the folly, let's take it by the foretop. Stop this tobacco-puffing habit, and put the money we spend on it into a savings bank of our own. What do you say?" Neddie took some extra-long whiffs of his loved weed. He had not realized how attached to it he had become until he thought of giving it up. "That is the sensible course, I know, Charlie," he replied slowly, "but it is so much easier to be foolish."

"But just think, Neddie—you and I want a library, both in the office and in our homes by and by when we shall have them, and according to that old fellow's figuring, our tobacco money would furnish us liberal spending money for books. Come on—let's call it a go. I'll take the first step," and he tossed his cigar stump into the fire.

Of the two Charlie could give up a habit or an idea far more easily than Ned, but the latter, while it took him longer to make up his mind to a course, was a very stick-tight in tenacity, when once it was made up.

"That's a good idea about the books, Charlie. I've always had an ambition to own a good library. Let's see, thirty cents a day (for I hate your poor trash tobacco) and it won't be long at the rate we're going it, before we shall want our five cigars a day besides treating," interposed Charlie.

"Whew!" exclaimed Ned, with a blank look of surprise. "Fifteen dollars a month for smoking expenses for one. My, but it opens a fellow's eyes when he looks at aggregates, doesn't it Charlie boy, it's the driblets that entice one so, the little foxes which spoil the vines. There's my hand, you shall not suffer as a martyr in a good cause alone, and we'll go partners in this business as well as the other."

"We'll put the money in that 'nickel in the slot,' bank that father gave me when I was a kid," Charlie said, after a fervent hand-shake to bind the bargain. "It can only be opened at a five dollar deposit, and five dollars will buy a law book."

It was vastly harder to keep the resolution than it was to make it. Charlie Hall, with his light, sanguine temperament, had the hardest struggle. In truth there were days when he was "crosser than a bear with a sore head," as those who unfortunately came in contact with him affirmed, while the effects of the weed were passing out of his system, and more than once he would have given up in despair had not Ned Howard put the lever of his tenacious will power under his wavering resolution. It was no easy struggle for Ned himself, but once caught with his hand on the plow he would have scorned to look back. The pleasure of a certain bright-eyed young lady, when she missed the accustomed cigar-case from his pocket was an added incentive to perseverance; and in a few weeks nothing would have tempted him into the old slavery. The custom of treating presented the hardest temptation to resist. The wide-eyed wonder of their associates at their refusal to smoke with them—even taunts and jeers from some who, in their secret hearts, respected them the more for their abstinence. Society is like a nettle, humor it, cater to its usages, and show your fear of what "they say," and you will get stung. Grasp it with a firm hand, determined to follow your own highest ideals of truth and right in spite of "them," and it becomes like softest silk to the palm.

Ten years passed away. The firm of Hall & Howard was among the most prosperous of the now large and growing town. A handsome gothic cottage on one of the finest residence streets is occupied by Ned Howard, and the bright-eyed young lady has long since become his wife. Step inside and you will find that it is furnished simply, yet in exquisite taste. A bright little girl is playing a lively march on the piano, and the cottage walls are adorned with handsome paintings, the work of the mother's artistic fingers.

"Come into the library," Ned says, with a pardonable pride in his happy home. It is not a large room, but, like the others, its fittings are tasteful and cheery, two large bookcases filled with a varied selection of standard and modern works being the principal features.

"This is my condensed smoke," Ned says with a smile, "my cigar library, as I call it."

We look puzzled and he proceeds to explain.

"Ten years ago my partner, Charlie Hall, and I, resolved to give up the habit of cigar smoking, in which we were involved to the extent of from three to five a day. At ten cents apiece (the price we paid for the brand we were using), you can see that we were spending hard upon thirty dollars a month between us, and this money saved, we put into a bank which we christened our book deposit. As fast as we reached five dollars, and you have no idea how often the time came around, we took the money out and invested it in one or more volumes. Charlie lives just across the street in that handsome brick you see there. He had the extra lift (aside from our business), of the present of his home from his wife's father. He is a strict old fellow, with anti-tobacco notions so strong that Charlie could not have won his favor by any surer means. The words of a saint with the stain of tobacco upon his lips would be but a tinkling cymbal in the old gentleman's ear, and as for his daughter, Charlie would never have won her either, with cigars in his pocket."

"So the tobacco habit, if indulged in, would have cost you more than the books you have gathered or the money saved?" we remark.

"Just that, sir, and I think we are both cleaner, healthier men for it to-day. In addition, we shall probably never know how much of our success in business we owe to having our brains clear from the narcotic effects of tobacco and liquor, for a temperance pledge soon followed our first resolution. Charlie's library is numerically larger than mine, as his tastes run toward a different class of books which are not so expensive as many of mine, but our law library is, of course, common property. Come in and see it some day."

It was an instructive object lesson, worthy of recommendation as a subject for thoughtful study by any young man beginning a business career for himself, and having well studied it, may he go and do likewise.—*Interior.*

Family Worship.

That was a most noteworthy statement of Minister Bayard the other day, in an address to his neighbors and friends, when he spoke of the genuine and refined hospitality which had been accorded to him abroad, and added: "I have never passed a night in any house in which that family did not kneel every morning in common prayer to the Ruler of the world. Everywhere it is done. It is not done ostentatiously, but it is done by the hearts of the people, and it is almost their universal practice." It will not be forgotten that Mr. Bayard moved in the most aristocratic circles of British society, with the great lords and baronets and titled dignitaries. What a pleasant surprise to learn that family worship is common in such homes. We wish we could say as much for the senators and millionaires of American society.—*Associate Reformed Presbyterian.*

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The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

THE COLLECTION FOR DECEMBER IS FOR WORK AMONG THE COLORED PEOPLE.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address :

Rev. F. D. Hunt, from Charlotte, N. C., to Sanford, Fla.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met in regular session at the Mission Rooms on Monday, December 10th, at 9:35 a. m.

The treasurer read his report which showed that the receipts for November were $11,-710.07, which was $4,585.94 less than the receipts of November, 1893. The receipts for the year since April 1st are $80.017.60, which is $13 380.14 less than the receipts of last year at the same date.

The Secretary reported that he had laid these facts before the Church, both through the papers and through personal letters to our ministers, and that many encouraging replies had been received, leading us to hope that a special effort would be made in the next month or two, to relieve our treasury of its embarrassing condition.

A letter was read from Mr. George D. Adamson, stating that on account of continued attacks of African fever, and in view of the fact that in a few months the time would have arrived when he would be entitled to a leave of absence, he had felt compelled to come home for the purpose of recruiting his health.

This leaves Dr. and Mrs. Snyder as the only white members of our mission at Luebo. It is greatly hoped that the way will be opened for us soon to send reinforcements to this important mission.

Rev. R. P. Baird was appointed as a missionary to Brazil, to be sent out when the way is clear. Mr. Baird is a native Brazilian, and already has the Portuguese language, so that he will be able when he goes, to start work immediately as a preacher of the gospel in Brazil. Mr. Baird has been doing very successful work in his present field at Acworth, Ga., and his people there are deeply attached to him and will be very loath to give him up; but he has long had the missionary work upon his heart, and will be ready to go whenever the funds will justify the committee in sending him.

Rev. W. S. Porter was appointed as a missionary, his field to be assigned later on. The Presbytery of Savannah have undertaken to send out Mr. Porter, and to raise the funds for the purpose, over and above their regular contributions to Foreign Missions. Mr. Porter will probably go by next spring, and it is expected that they will have the necessary funds in hand by that time.

A letter was read from Dr. DuBose, presenting the appeal of the China Mission for a reinforcement of twenty missionaries, and specially asking for a medical missionary to be sent to Kiangyin, to assist in the opening of that new station.

Letters were also read from Dr. Houston, Mr. Stuart, Mr. Sydenstricker, Mr. Woodbridge and others of the China Mission. These letters, or such parts of them as are of general interest, will be published in "The Missionary."

Papers and testimonials were presented bearing on the appointment of Miss Florence Patton, of Mexico, Mo.; all of which were eminently satisfactory; and she will doubtless be appointed as soon as some member of the Committee can pay her the required visit. It is believed that her support will be provided by the Ladies' Missionary Union of that Presbytery, over and above what they have hitherto been contributing.

Interesting letters were read from Mr. Pratt concerning the work in Cuba, an account of which will appear in The Missionary.

The chief business transacted by the Committee was that connected with our Brazilian work. To go into this matter at length would make these notes unreasonably long. The appointment of Dr. J. Rockwell Smith as professor in the Theological Seminary at Sao Paulo was confirmed by the Committee. Mr. Grillbortzer was directed to occupy the Bagagem field as soon as possible.

After transacting the usual routine business the Committee adjourned.

S. H. CHESTER,
Secretary.

NORTH CAROLINA.

Wilmington, St. Andrew's Church :—Sunday was the communion season and Mr. McClure announced five additions, four by letter, and one on profession of faith.

Antioch :—Rev. S. M. Rankin writes: We have just closed a good meeting at Antioch. Rev. A. McQueen assisted, preaching about half of the time. With other blessings, the Lord saw fit to give us a great ingathering of souls. Thirty-six were added to the membership of the church on profession of faith.

Charlotte :—Rev. Mr. White, of Rock Hill, S. C., who was called last Sunday to the pastorate of the Graham Street Presbyterian church, to succeed Rev. F. D. Hunt, has signified his acceptance of the call, and will take charge Feb. 1st.—*Charlotte Observer*.

Charlotte :—On Sunday, Dec. 16th, Rev. F. D. Hunt preached his farewell sermon as pastor of Graham Street church. Text, Acts 20:32. He gave the following statistics of the work during his three years pastorate. Members received by examination 104; members received by letter, 50; total 154; dismissed to other churches, 25; died, 4; suspended, 14; expelled, 2; present membership on roll, 244. He left for his new field, Sanford, Fla., on Tuesday, 18th.

Carthage :—Last Sunday we celebrated the Lord's Supper. The names of thirteen persons were read who have recently joined our church. Two by letter, and eleven on examination. The latter were brought into the church as a result of a few days meeting held by the late pastor, Rev. W. M. Eldridge, at a mission point two and a half miles from here.

Mr. Eldridge has very greatly endeared himself to the hearts of our people, and we regret very much to part with him, but we feel that Presbytery has acted wisely in calling him to the evangelistic work. He seems to have a special fitness for this work, and we commend him to the people among whom he may labor. May the Lord prosper him and give him many precious souls for his hire.

McL.

Fayetteville Church :—Rev. William Black, Superintendent of Synodical Missions, preached for us for ten days. The attendance upon the services was very large and a deep interest prevailed from the beginning. There have been twenty additions to the Presbyterian church here, three will join other Presbyterian churches and some the Baptist and Methodist. Mr. Black briefly and forcibly presented the cause of Synod's missions and $175 was subscribed to the cause—the Home Missionary Society supplementing this with $100.

We have just opened up a fourth mission point in connection with this church, by organizing a Sunday-school which promises to be largely attended.

A. J. McKELWAY.

VIRGINIA.

Lynchburg :—Rev. T. H. Rice, Jr., of Alexandria, has been assisting Dr. Fleming in Westminster church. The preaching was greatly enjoyed by large congregations, and the church was much revived. There have been twelve additions to the church.

Oxford, Rockbridge County :—At this church, of which Rev. W. L. Bailey is pastor, communion services were held, Dec. 2d, and there were six additions on profession of faith. Mr. Bailey has been conducting protracted services during the fall at a number of places in the bounds of his charge, and there have been numerous conversions. Last week he was conducting nightly services at Woodside church, of which he is also pastor.—*Central Presbyterian*.

Lexington :—Announcement was made Dec. 2d, that after January 1st the pews of the church should be free.

Richmond :—Quite a full meeting of the Christian ministers of Richmond was held on Monday morning, December 10th, the Rev. Dr. J. Y. Fair presiding. It was specially called for the consideration of a plan for the house to house visitation of the city; and such a plan, prepared by a special committee, was heartily adopted. An Executive Committee of one minister and one layman from each denomination was appointed, and a committee from each congregation is to be set to work in looking after those who are religiously or materially destitute. The meeting was an inspiring exhibition of the unity of the Spirit in the body of Christ, and was characterized throughout by confidence, regard and affection for each other; and by earnest desire to seek the good of all the people of this city. One of the results was the purpose to meet on the second Monday of each month at 11 a. m., in the parlors of the Y. M. C. A. building.

The Rev. J. P. Gammon and Mr. Howard Swineford represent the Presbyterian churches on the Executive Committee.—*Central Presbyterian*.

Second Church, Richmond :—At the second church (Dr. Hoge, pastor), the communion was on the 9th; and ten additions were announced, eight by letter, and two on profession of faith.

Piedmont Church, Franklin County :—Rev. R. C. Anderson, Jr., of Roanoke closed a series of services in this church, Dec. 4th. The church was edified and revived, and nineteen persons connected themselves with the Presbyterian church, most of them being heads of families. Ten infants also were baptized. This is part of the field in which Rev. J. M. Holladay has been laboring.

SOUTH CAROLINA.

Aveleigh Church :—At Newberry, rendered vacant by the recent death of its pastor, Rev. J. S. Cozby, D. D., has called the Rev. R. P. Pell, of Cranberry, N. C., to become its pastor.

Rev. A. L. Phillips :—Secretary of Colored Evangelization, has been making a visitation of some of the churches in upper South Carolina, in the interest of the cause he represents. He spent Sabbath, the 9th inst., at Spartanburg, where, after hearing his admirable exposition of the work, a good collection was raised.

Presbyterianism :—Of the white population in South Carolina the Baptists claim about 80,000 communicants, and the Methodists something over 70,000, while the Presbyterians report a little over 18,000. And yet Presbyterianism is said to be relatively stronger in this State than in any other in the Southern or Western States.

The Rev. H. B. Pratt :—Expecting to remain in Cuba till the end of April, requests his correspondents to address him at "Santa Clara, Cuba." Please to note that postage to Cuba is five cents the half ounce, with double charge on all excess of weight, or deficiency in the amount of five cents on each half ounce.

KENTUCKY.

Portland Avenue Church :—A protracted service of unusual interest was brought to a close in this church on Sunday, December 9th. The pastor, Rev. David M. Sweets, was assisted by Rev. Joseph Rennie, of the Stuart Robinson Memorial church, of this city. For two or three weeks before, both pastor and people made earnest prayer and preparation of heart for the approaching meeting, which began on Sunday, Nov. 25th. On Monday night, Mr. Rennie came to us, and preached every night for two weeks, except Saturday and Sunday, with unusual unction and power. Day service was conducted by the pastor. From the beginning, God was gracious, and as his people "proved" him (see Mal. 3:10), he opened the windows of heaven, and poured us out a rich blessing. Twenty persons professed faith in Christ, nineteen united with our church. There was also one addition by letter, making twenty additions to the church during the meeting. But this was not all the blessing. Christians were greatly revived and encouraged. The people have seen "the good hand of our God" upon them, and they "thank God and take courage." Since the beginning of the present pastorate, six months ago, twenty-five have united with the church; the people, who for a year were without a pastor, have rallied to the support of their present pastor, and this meeting is declared by the members to be God's most gracious blessing for many years. We thank him for sending us this brother for this special service, who, in his peculiarly earnest and spiritual way, "shunned not to declare unto us the whole counsel of God." To God be all the praise.—*Christian Observer*.

Carlisle :—Rev. J. H. Hopper, for two weeks, assisted the pastor, Rev. H. M. Scudder. The congregations were large and solemn. Twenty-four were added to the Presbyterian church on profession of faith, and Christian people were edified.

Dr. Dabney at the Louisville Theological Seminary :—The Rev. Dr. Dabney has been in Louisville for six week past delivering a course of lectures before the students of the Louisville Theological Seminary. His closing lecture was made on Monday, the 10th inst., and the following day he left Louisville for his home in Texas. In his lectures Dr. Dabney discussed two distinct but closely related topics, viz: Philosophy in its relations to Theology, and Christian Ethics. It is unnecessary to say that he handled those subjects in a masterly way. His farewell words to the young men were full of wise counsel and marked by affection for them and undying devotion to the Church of God. Dr. and Mrs. Dabney received many kindly attentions while in Louisville, and they not only renewed old friendships, but won for themselves a warm place in the hearts of many who met them for the first time.

GENERAL.

Bishop Haygood :—Of the Methodist Church, whose serious sickness was mentioned last week, is now reported to be getting well.

University of Virginia :—Rev. J. Wm. Jones, D. D., chaplain, writes to the Southern Churchman: Of the 551 students here this session, about 300 are church members. Nearly all of the Professors are church members. Some of the Christian students are showing a consecrated zeal and sanctified common sense in working among their fellows which is really beautiful.

Protestant Episcopal :—Through the gift of Mr. George A. Reinicker, of Baltimore, a lectureship has been founded by the Faculty of the Theological Seminary, Fairfax county, Va., somewhat similar to the famous Bampton Lectures. The lecturers are to be chosen by the faculty, and are not restricted to the Episcopal Church.—*Baltimore Sun*.

Reformed Episcopal :—A warm discussion of *Vestments* is going on in the Episcopal Recorder, between Bishops Latane and Cheney—Bishop Latane holds that as their Church rejects the word "priest" from the prayer book, it should also discard the surplice, which he regards as a priestly garment. Bishop Cheney intends that the garment has no such sacerdotal character, and wishes it retained as the distinctive dress of the Episcopal ministry.

Methodist :—The Rev. R. N. Wells, D. D., a prominent minister of the South Carolina Conference M. E. Church, South, died at Greenville, on the 11th inst, having removed there but four days previously to assume pastoral charge of the Buncombe Street church to which he had been appointed at the recent Conference. He had been in ill health for sometime.

Edgefield:—Rev. L. H. Baldwin who is supplying the Edgefield group of churches writes us that the interest in the work is reviving at all of the points in the group. Nine have recently been added to the churches. Two at Ropers; two at Johnston; four at Edgefield, and one at Trenton. Work has just commenced on a new church at Ropers.

THE RED CROSS ASSOCIATION—ITS ORIGIN AND METHODS

In regard to the origin of the Red Cross, it will suffice to say that the ideas which culminated in the International Treaty now adhered to by forty-four separate nationalities, were conceived by Monsieur Henri Dunant, a Swiss gentlemen, a member of the Society of Public Utility of Switzerland. Happening to witness the battle of Solferino in Italy, June 24th, 1859, he became horror-stricken by the needless suffering of the wounded and dying, who lay upon the field for days without medical aid. Monsieur Dunant described in a souvenir book which he wrote, the scenes which so profoundly stirred him. He also set forth in his book, plans for joining the Governments of the world in an international compact which should afford immunity and protection to civil aid upon battlefields, thereby augmenting the military medical facilities and reducing the needless suffering. His ideas were earnestly taken up by his Society and with the aid and co-operation of the Swiss Federal Council, a conference of Nations was held in Geneva in October, 1863, and that was followed by the Geneva Convention of August, 1864, at which the Treaty which bears that name, was created. This Treaty was at once signed by sixteen leading nations; which number has since been increased to forty, including the United States; the latter gave its adhesion by Act of Congress, March 1st, 1882. The Act was ratified by the Congress of Berne—the International ratifying Power—June 9th, 1882, and Proclamation by President Arthur, June 26th, 1882.

The incoming administration of 1881 was the first to awaken to the national importance of the Red Cross, and to the lamented Garfield, Arthur, Blaine and Windom, is due the credit of grasping the merits of the treaty with the utmost fervor.

The Red Cross (a red Greek cross on a white ground) is the universally adopted emblem or insignia of that organization which is known as the Red Cross Treaty of Geneva.

METHODS.

The resolutions of the Geneva Conference provide that there shall be, in every treaty country, one committee, *and only one*, whose duty it shall be to co-operate in time of war by all the means in its power with the medical and sanitary service of the army, and this committee shall place itself in communication with the government of its own country in order that its offers of assistance, in case of need, may be accepted. In the event of war, the committees of belligerent nations shall furnish relief to their respective armies in proportion to their respective resources and, if need be, they shall solicit the assistance of committees of neutral nations, within the treaty.

With the concurrence of the military authorities they shall, upon request, place nurses upon the battle-fields but only under the direction of the military commanders.

The interchange of communications between the several national committees is made through the Swiss committee, which bears the title of the "Comite International." As early as 1865 it had been indirectly proposed that the committees might increase their usefulness by relief work in cases of calamities other than war, but the proposal met with no favor. It was not until the formation of the United State Committee in 1881, that such a feature, owing to the earnest advocacy of such a progressive measure by Miss Clara Barton, took practical form and thereby broadened the scope of the humane work. The matter was laid before the International Committee which ably seconded Miss Barton's efforts. By that committee it was submitted to the other treaty countries; and finally unanimous sanction was given. The change, or addition to the original intention, became known as the "American Amendment." What this amendment has meant to the sufferers by fire, flood, pestilence, cyclones and other great calamities in our own country, during the past dozen years, need not be repeated here. There is scarcely a section of the country that has not made its acknowledgment in tears of gratitude.

Upon adopting the treaty of the Geneva Convention, each nation is required to at once instruct its army in the philanthropic and humane objects, and the provisions of the treaty,

JAPAN.

Japan gave its adhesion to the Treaty of Geneva in 1886. In 1889, at the third reunion of the Japanese Red Cross Association, His Majesty, the Emperor, was tendered and accepted the Presidency. In accepting, the Emperor spoke as follows: "I am more than honored by this distinguished assembly, in receiving and accepting this honorable position. It will give me great pleasure to be an active worker in an active association."

The fullest protection of the emblem of the Red Cross was given by an Imperial Decree, forbidding its use for any purpose except by the army, and the Red Cross Association.

There can be little wonder, then, that the Association is doing such noble and efficient work during the present hostilities; nor that the Japanese Minister of War promulgated, on the 22d of September last, a notice to the army, and to the inhabitants, recalling to their minds their obligations and duties in behalf of the cause of duty and mercy to the suffering, sick and wounded, whether of their own army or that of their enemy.

The spirit of the Geneva Treaty insists that immediately a soldier is wounded or becomes disabled by sickness, he is no longer a belligerent but becomes from that moment a neutral, subject for the merciful care of those employed in administering relief under the Treaty; hence Japan, by instructing her army to show the same degree of tender mercy to a wounded, sick, or even a dead Chinese soldier that they would to their own, is simply carrying out with the most commendable faithfulness the obligations she took upon herself when her solemn signature and seal were given to the Geneva Convention; because this is not more nor less than every other Treaty Nation has pledged itself to do. This is what the Red Cross means; and no better object lesson could be given to those who would know what the Red Cross is, than that now being shown by the treatment of Japan toward her own and her enemy's sick and wounded.

It is the result, not so much of the "exceptionable humanity, progress and advancement" of Japan as of the protection of the Red Cross, the co-operation of her military with it, and the strict discipline of her troops in regard to it. Japan is not only in perfect accord with the letter and spirit of the Red Cross, but her splendid work in this war challenges the admiration of the world. His Majesty, the Emperor, at once grasped the vital principle which is the foundation of the Red Cross—THE PROTECTION OF ITS INSIGNIA—and having enacted laws prohibiting its use by any one unauthorized by the Red Cross Society or the War Department, is enabled to carry out the wise and beneficent provisions of the Geneva Convention unhampered.

The American National Red Cross is located at Washington; its Presidency was tendered to President Garfield who declined in favor of Miss Clara Barton, "as a just recognition of her valuable services in having brought the Red Cross into this country and carried the treaty through Congress and the American Amendment through the foreign ratifying powers."

Our American National Red Cross, under its Amendment, has rendered relief in great disasters in civil life of the last twelve years. It now remains to be seen how well our Government and people would perform their part in recognition, protection and discipline in case of war, to give America as commendable a reputation for advancement, progress and humanity, as Japan so enviably wears to-day. (Furnished by Clara Barton, President of the American National Red Cross.)

FROM CHAPEL HILL.

DEAR PRESBYTERIAN:—Since "C. P. S." has removed to the cold north we will all miss her genial chatty letters from Chapel Hill—though I hope not from that great seat of learning—Harvard, which has, by force of circumstances, won her from the hill and dell, the forest and field she loved so well. Her letters in the News and Observer are greatly enjoyed and I trust we may hear often from her through the columns of *our* paper, as of yore.

We have just had a pleasant communion season. No preliminary services and no additions, but a season of refreshing from the hands of the Lord.

Rev. Mr. Turnbull, of Durham, preached twice to full audiences. We greatly enjoyed his visit and hope he can come again and stay longer.

Bro. D. J. Currie is doing some good preaching and is organizing the forces of the little church. We are a little but willing band.

Of the students here the past session, a fair proportion of them, (about 75), are of Presbyterian families. A reception was given at the manse early in the session by the ladies, when a social hold was gotten of these.

Three deacons have recently been elected, ordained and installed viz: Dr. T. J. Wilson, Prof. E. A. Alderman and Mr. E. L. Harris. We have had no deacons for some time, but the faithful session, with Dr. Venable always at his post, has been doing all the work. The new Board of Deacons made Dr. Wilson, Chairman, E. L Harris, Treasurer, and Prof. Alderman, Secretary; so each one has an office.

Mr. Currie preaches very acceptably one Sunday in each month at New Hope church seven miles off. We are glad that by the help of Synod and Presbytery we are thus enabled to have so good a pastor. * * *

DR. PECK'S COLLECTED WORKS.

About three hundred subscribers have been secured for the first volume of these works.

The Committee of Publication desires in order to safely undertaking to publish this volume, two hundred subscribers more; or about one hundred subscribers more, together with one hundred dollars freely contributed toward the stereotyped plates.

Between this and January 1st, the subscription price is $1.25 per volume, net; after that the price per volume will be higher.

Will not the friends of Dr. Peck, the friends of the Church and the friends of Christian literature generally, avail themselves of the opportunity to secure the book at the lowest price and come to the support of this good enterprise.

THOS. C. JOHNSON.

The Presbytery of North Alabama.

Adjourned Meeting: Rev. A. B. Curry was received from the Presbytery of Suwanee. Mr. L. M. Fleming was taken under care of Presbytery as a candidate for the ministry. A call was approved for the services of Rev. W. M. Eldridge, of Fayetteville Presbytery, presented by the Second church of Birmingham. Rev. A. S. Doak, was dismissed to the Presbytery of Holston. Licentiate C. C. Epperson was ordained to the work of the gospel ministry and arrangements made to install him pastor of Lacon church.

W. I. SINNOTT,
Stated Clerk.

SUNDAY SCHOOL DEPARTMENT.

REV. PEYTON H. HOGE. D. D., Editor.

☞All communications for this department should be addressed directly to Dr. HOGE and not to the office of the PRESBYTERIAN.

Fourth Quarter.—Lesson XIII.

Dec. 30.—Review.

Golden Text. Jesus Christ the same yesterday, to-day and forever. Heb. xiii. 8.

I. THE STUDY OF THE LESSON.

First Step. Review briefly the events of the life of Jesus up to the beginning of this Quarter, covering: Part I. *The Thirty Year of Private Life*—from the Birth of Jesus to the coming of John the Baptist; Part II. *The Opening Events of Christ's Ministry*—from the coming of John to the public appearance of Jesus at Jerusalem; Part III. *The Early Judean Ministry*—from the public appearance of Jesus in Jerusalem until His return into Galilee. Write under each the events belonging to it, and go over it until you are thoroughly familiar with it.

Second Step. Arrange the events of this Quarter under the heading given by the guide of the references, and study until you are familiar with them in their order.

Part IV. First Period of the Galilean Ministry—from the return into Galilee to the choosing of the Twelve.

The Return and Beginning of Work, Mark i. 14, 15; John iv. 43–45. Compare for season of year John iv. 35.

John iv. 46–54.

Luke iv. 16–32.

Mark i. 16–20. Compare Luke v. 1–11.

Mark i. 21–37.

First Preaching Tour. Mark i. 38, 39: Luke iv. 43, 44.

Mark i. 40–45.

Mark ii 1–12.

Mark ii. 13–22. Compare Matt. ix. 9–17.

Second Passover. John v. 1. Compare (for season of year) Luke vi. 1.

John v. 2–16.

John v. 17–47.

Mark ii. 23–28; Luke vi. 1–5.

Mark iii. 1–6; Luke vi. 6–11.

Part V. Second Period of the Galilean Ministry—from the choosing of the Twelve to the withdrawal into Northern Galilee.

The Beginning of Organization.

Mark iii. 8–19; Luke vi. 16.

Matt. v-vii a Luke vi. 17—vii. 1.

Second Preaching Tour, with the Twelve, Luke viii. 1–3. (This Tour evidently *began* with the descent from the Mount, and Luke after giving some of the events during its course sums up the rest of it in these words.)

Luke vii. 2–10.

Luke vii. 11–17.

Luke vii. 18–35.

Matt. xi. 20–30.

Luke vii. 36–50.

Strengthening opposition results in changed form of teaching and greater manifestations of power.

Mark iii. 20–25; Matt. xii. 14–50.

Mark iv. 1-34; Matt. xiii.

Mark iv. 35-41.

Mark v. 1-20.

Mark v. 21-43.

Mark vi. 1-6.

Third Preaching Tour—the Twelve sent forth. Mark vi. 7; Matt. ix. 36—x. 4.

Matt. x. 5-42; Mark vi. 8-13.

The rest of the events of this period are not covered by the lessons of this Quarter.

Third Step. In Christ's sermon at Nazareth He announced from a prophecy in Isaiah, what His programme of work was to be, as follows:

1. To Preach the Gospel to the Poor.
2. To Heal the Brokenhearted.
3. To Deliver the Captives.
4. To Give Sight to the Blind.
5. To Set at Liberty the Bruised.

Group under these five items in His programme the events you have just arranged in the order of time, that you may see how far He carried out His programme. (Note. It may not always be easy to distinguish between 3 and 5. The "bruised," however, are rather those that are under oppressive yokes—as of the law as interpreted by the Scribes—which the "captives" are those held under the power of Satan—either physically or spiritually.)

Fourth Step. Make a list of the principal teachings of Christ.

Fifth Step. Make a list of the *characteristics* of Christ, as they are brought out by this Quarter's Lessons and events.

II. TEACHING THE LESSON.

First: A rapid review of the Topics and Golden Texts by the Superintendent should be a part of the exercise in every school. To keep it from being merely by "rote," and to bring out the significance of the texts it may be arranged as follows:

LESSON I.

Supt. Where did Jesus formally open His Galilean ministry?

School. At Nazareth.

Supt. What warning is given us by His departure from Nazareth?

School. [Repeat Golden Text.]

LESSON II.

Supt. How did Jesus begin His ministry in Capernaum?

School. With the draught of fishes.

Supt. What promise did He make to the four whom He called to follow Him?

School. [Repeat G. T.]

LESSON III.

Supt. Describe the first Sabbath in Capernaum.

School. He taught in the synagogue, cast out a demon, healed Simon's wife's mother, and at sunset healed all the multitudes that were brought to Him.

Supt. What impression did His teaching and miracles make?

School. [Repeat G. T.]

LESSON IV.

Supt. How did Jesus reward the faith of the men who let down their friend through the roof?

School. The paralytic was healed.

Supt. Before healing his body what more wonderful power did Jesus claim?

School. [Repeat G. T.]

LESSON V.

Supt. How did Jesus vindicate His disciples from the charge of Sabbath breaking?

School. By showing from the Old Testament the true spirit of the law.

Supt. Who alone has the authority to interpret the Sabbath law.

School. [Repeat G. T.]

LESSON VI.

Supt. When Jesus wished to organize His Kingdom, what body of men did He appoint?

School. The Twelve Apostles.

Supt. What was the object of their appointment?

School. [Repeat G. T.]

LESSON VII.

Supt. When He had chosen the Twelve what great discourse did He deliver?

School. The Sermon on the Mount.

Supt What is the central precept of that sermon?

School. [Repeat G. T.]

LESSON VIII.

Supt. What two different classes sought to hinder Jesus in His work.

School. Open foes and misguided friends.

Supt. What statement about His reception does this Illustrate?

School. [Repeat G. T.]

LESSON IX.

Supt. Who sent to Jesus to inquire if He were the Christ?

School. John the Baptist.

Supt. What prophecy did Jesus quote in His testimony to John?

School. [Pepeat G. T.]

LESSON X.

Supt. When opposition to Jesus increased what method of teaching did He use?

School. Teaching by Parables.

Supt. What seed was He sowing in men's hearts?

School. [Repeat G. T.]

LESSON XI.

Supt. How did Jesus seek to multiply His own influence?

School. By sending forth the Twelve.

Supt. What commission did He give them?

School. [Repeat G. T.]

LESON XII.

Supt. What prophecy about Christ did we have for our Christmas lesson?

School. Isaiah's prophecy of the Prince of Peace.

Supt. What is the final outlook and promise of His kingdom?

School. [Repeat G. T.]

Second Either in classes or from the desk the scholars should be drilled into familiarity with the outline of Christ's life. If the Teacher looks ahead a week—as all teachers ought to do—and will give the more advanced scholars some of the work to do described under Study of the Leson, it will be most valuable.

Prize Questions.

ANSWERS TO QUESTIONS OF DEC. 6.

124. a. The Sower, Mark iv. 4, compare Matt. x. 7.
b. The Reaper, Matt. ix. 37, 38; John iv. 35–38.
c. The Shepherd, Matt. x. 6; John xxi. 15–17.

By "country life" we meant life on the farm, but some took it in a wider sense to include fishermen. This we could not count a mistake. The "Messenger" or "herald" cannot be considered a feature of *country* life. Nor is the general reference "workman" (Matt. x. 10) definite enough to be considered a metaphor; the verse does not describe their *work* but their *reward*. Other answers given, such as "sheep among wolves," the "vine and the branches," etc., fail in that they are not descriptive of the *work* of the Apostles.

Correct answers have been received as follows:

Isabelle Robeson, 124.
Chas.P.Russell, 124b.
Bettie Overcash, 124.
Beatrice T. McEachern, 124.
Flora C.McNeill, 124c.
Chas. E. McMillan, 124b.
Mary McIntyre, 124c.
Robbie McIntyre, 124c.
Willie Arrowood, 124c.

ORGANIC UNION IN THE SOUTH CAROLINA SYNOD.

MR. EDITOR:—In your editorial of the 6th inst., upon Organic Union, you say that "the Synod of South Carolina had only a majority of two to declare its approbation" of the Assembly's action in this matter. Without explanation your statement is likely to mislead. When the matter was brought up in the Synod and the resolution was proposed "That in the opinion of the Synod of South Carolina the action of our Assembly was not only consistent with proper courtesy, but was eminently judicious, and therefore to be commended," not a voice was raised nor a word uttered in disapprobation of the Assembly's action in the premises. Several did not object to the Synod's taking any action upon the matter, but simply because they did not regard such action pertinent under the circumstances, it not being the province of the Synod to sit in judgment upon the acts and deliverances of the supreme judicatory. And some, if not all, who thus opposed the resolution were particular to state that they were utterly opposed to Organic Union. Hence the closeness of the vote in the Synod, as these brethren generally voted against the adoption of the resolution. But that vote, I am sure, does not at all indicate the sentiment in our Synod with regard to the merits of the question. From a wide acquaintance with Presbyterians in South Carolina, and a fair knowledge of their views upon Organic Union, I believe that the vote of the commissioners from our six Presbyteries in the last Assembly upon this question more nearly represented the will of our people upon that matter, when only *one* out of sixteen voted for the appointment of conference, and he has since removed from our bounds.

STATED CLERK.

PEACE INSTITUTE.

Dr Shearer's report on Church and Christian Education published in a recent issue of the N. C. PRESBYTERIAN, while, no doubt, not so intending, has in it an expression which seems to the writer rather unfair to Peace Institute. He says Peace Institute has done "*fairly well*," whereas it has had a success, equaled by few female colleges in the South. Its faculty, its equipments, its buildings and its standard of scholarship is such as to cause a feeling of just pride in the heart of every Southern Presbyterian. And while its enrollment has not been as large as it deserves, still it has kept pace and even surpassed most other colleges, and will show an attendance of about 200 during this year. The writer greatly rejoices in the success of Davidson College, and is sure that Dr. Shearer and all others will be glad to have this correction made public, and will rejoice with the rest of us in the success which has attended Peace Institute also. READER.

JONESBORO, N. C.

The Rev. K. A. McLeod, writes. We are due many thanks to the ladies of the Jonesboro congregation for a pretty carpet and nice counterpane as a thanksgiving present. We are also due thanks for many nice baskets of good things.

Mrs. McLeod has been very sick for five weeks. I am happy to say she is now convalescent. During her sickness every possible kindness was shown. Words cannot express our appreciation for such kindness. May the Giver of every good and perfect gift abundantly reward them all.

Gastralgia and Chills Cured.

Dovesville, S. C., March 15th, 1894.

Dear Sir:—Yours of 3rd, to hand and in reply would say, that the Electropoise I bought of you in December last was for my wife, who has for several years, had very severe attacks of what the physicians called "Gastralgia;" these attacks did not yield to any medicine, but would simply take their course, causing the greatest suffering, lasting from one to three weeks at a time; she had about the first of December last the worst attack of any before. She had for some time before felt that the Electropoise would be beneficial to her, and desired me to purchase one for her. She commenced its use a few days after it was received, and has been greatly benefitted by it, and would not give it up for any consideration. She has not had any attack of the trouble since its use.

About ten days ago while on a visit to friends, she was taken with a violent chill followed by severe headache, and pain in the lower spine, and considerable fever. It was necessary to come home (a distance of nine miles) and went immediately to bed using the Electropoise faithfully, from which she obtained a good rest, with no fever next day and no recurrence of the chill, and on the third day she was up and attending to household duties. She feels that her health has greatly improved by the use of the Electropoise.

Hoping that you may meet with still greater success, I remain,

Yours truly,

J. F. WILSON.

To Jno. W. Graham, Agt.
Gould Bdg. Atlanta, Ga.

SECULAR NEWS.

NORTH CAROLINA.

A fire on the Eagles' Island on the West side of the river—opposite Wilmington—consumed over 1,000 barrels spirits turpentine, several thousand barrels of rosin, and three or four warehouses. The wharves also were badly damaged. The loss some $20,000 fell mostly upon Mr. Matt. W. Heyer. The Champion Compress Company lost $5,000—about half covered by insurance.

The Mt. Airy section has experienced severe drought this year. Very little rain fell during the summer. Many wells have been dry for months and some failed recently. Notwithstanding, the News says, a good corn crop and a fair tobacco crop have been made in most places.

The Scotland Neck Democrat gives these figures as the approximate crop on the Caladonia farm this year: Cotton, 11,000 bales; corn, 15,000 barrels; wheat, 6,000 bushels; molasses, 70 barrels; fodder, 300,000 bundles. Large quantities of clover and grass, some potato crop, and a number of small crops that cannot be estimated. There are about 5,000 acres in cultivation. There will be killed 500 hogs for pork.

DOMESTIC.

A tornado destroyed the Methodist church in Forsythe, Texas and destroyed other property to the extent of several thousand dollars. The people became panicstricken but no lives seem to have been lost.

The N. K. Fairbank Company have obtained a decision from the U. S. District Court in New York City as to the validity of "Cottolene" as a trade mark and have made permanent an injunction against an imitation of Cottolene.

A proposition is on foot in Southern California looking to the formation of a new State of that part of California.

Last week Reynolds, Ga., was swept by a cyclone. Some eight or ten house were demolished and several others badly damaged. Several person were badly hurt.

Eugene V. Debs, leader of the strikers, in the American Railway Union riots has been sentenced by the Federal Court to six months imprisonment. Some others are sentenced to three months confinement. The right to make peaceable strikes is not involved in the action.

Charlottesville, Va., is to be lighted by electricity.

The Lexow Committee continues to unearth rascality in the government of New York City. Police captains have paid thousands of dollars in purchase of their offices.

Great destruction prevails among the Navajo indians. Crops having failed for two years and wool being exceedingly low priced are the causes. They are killing their sheep and ponies and depredating upon the property of the whites to keep from starvation.

Drought has prevailed in Armstrong county, Texas. No rain in three months and wheat sown after the September rains has died out. Grass was well cured before frost struck it and stock is in fine condition.

FOREIGN.

Sir John Thompson, premier of Canada, died last week at Windsor Castle, England. He had just been sworn in as a privy counsellor when he was attacked by heart disease and expired in a few minutes.

In a recent storm the lighthouse on Tillamook rock in the Pacific Ocean suffered great damage. Window glasses 136 feet above the sea were broken by the waves.

England is now receiving iron from Germany. A reversal of the conditions of some fifty years ago. This is said to be because the Germans are more economical in the use of burning material and labor is much cheaper in Germany.

No credit is to be attached to the rumor that Mexico intends to provoke hostilities with Gautemala.

This is the coldest winter known in Mexico in several years.

The Vatican relics which were displayed at the Chicago exhibition and which were returned in the U.S. Cruiser Detroit duly arrived at Naples and have been returned to the Pope.

Inquiries of the Italian Chamber of Deputies into the cause of the failure of the Bank of Rome show that it was wrecked by paying out funds in bribery of influential politicians.

Volcanic eruptions in the Hebrides Islands have caused immense loss of lives and property. The earthquake shocks affected several islands. Ambrym, one of the largest and best islands, celebrated for its fine coffee, suffered very severely. One of its villages was carried into the sea and some seventy persons, men, women and children were killed. Ashes from two to six inches deep covered the fertile fields of some of the islands.

The earthquake of November damaged the Cathedral of the City of Mexico to the extent of $200,000@$300,000. The building cost $2,000,000. The crack in the earth it is said extended from the cathedral three miles to the suburban town of Guadaloupe.

MARRIED.

☞No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publicasion but as a guaranty of good faith.

BALDWIN—PATTERSON. At the residence of the bride's father, Dr. D. N. Patterson, of Margum, N. C., Nov. 28th, 1894, by Rev. K. M. McIntyre, Mr. Thomas R. Baldwin, of Richmond county, N. C., and Miss Annie Patterson.

MOBLEY—RATLIFFE. At the residence of Jas. I. Ratliffe, in Rockingham county, near Leaksville, on Wednesday evening 5th inst., by Rev. W. F. Womble, James Doll Mobley and Miss. Minnie K. Ratliffe.

McNEILY—HANN. At the residence of the bride's father, in Mecklenburg county, December 12th, 1894, by Rev. J. L. Williamson, Mr. R. W. McNeily and Miss Annie Hann.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

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MOBLEY—NORMAN. At Lemoak, the residence of the bride, in Henry county, Virginia, on December the 9th, by Rev. Anderson, of the Presbyterian church, John Millis Mobley, of Berry, N.C., and Miss Clara Norman.

PATTERSON—ALLEN. At the residence of Mr. Horace P. Robinson, in Halifax county, N C., November 21st, 1894, by Rev. E. H. Davis, of the M. E. Church, South, Mr. John R. Patterson, Jr., and Miss Susie M. Allen.

DIED.

MATTHEW HENRY McIVER. At his home, near Sanford, N. C., on October 23rd, 1894, in the sixty-first year of his age, M. H. McIver, who had been a ruling elder in Buffalo church for nearly twenty years.

At a meeting of the session of Buffalo church, held, November 11th, 1894, the following resolutions were adopted by the session, viz:

WHEREAS, God in His wisdom has removed from our midst, by death, our esteemed friend and fellow officer in this church, Mr. Matthew Henry McIver, therefore,

Resolved 1st. That we bow in meek submission to the will of our Heavenly Father, who doeth all things well.

2. That we place on record the high estimation in which he was held, not only by ourselves, but by the entire community. And that we bless God for the influence among us of a Christian character so consistent, so steadfast, and so unique.

3. That, as an officer, we shall miss his wise counsel, and that as a member of this church, we shall miss his example in attending upon the services of the sanctuary, for, although physicially infirm, it was the exception for him not to be at every stated service.

4. That we extend to the bereaved family our heartfelt sympathy and pray that the consolation of the gospel may be theirs.

5. That a copy of these resolutions be spread upon the minutes, and that a page, suitably inscribed, be set apart to his memory.

6. That a copy be furnished his family.

M. D. McNEILL,
Moderator.

JONES—At Carbonton, Moore county, December 5th, Carl R.—son of John R. and Chattie Jones, aged 12 years and 7 months.

Carl was a member of the Presbyterian church at Euphronia. He had been sorely afflicted with rheumatism, unable to walk for more than five years. He was remarkably bright, intellectual and pious, and during all these years, bore his affliction with unusual patience and resignation, was cheerful and sprightly, and by his gentleness and *lovable* disposition endeared himself to all around him.

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State of North Carolina, } Superior Court.
New Hanover County, }

John D. Bellamy, Jr.,
vs
Emanuel Haggitt and wife Grace, Benjamin Tucker, *et al.*

This is a special proceeding instituted before the Superior Court of New Hanover county, to divide a certain lot in the city of Wilmington, N. C., among the plaintiff and defendants as tenants in common—and it appearing to the Court that Benjamin Tucker is a necessary party to this action, and that he is a non-resident and cannot, after due diligence be found in this State, and that a cause of action exists in plantiff's favor against said defendant.

It is now ordered that the defendant Benjamin Tucker be and appear before the Clerk of the Superior Court of New Hanover county, on Thursday the 17th of January, 1895, and answer or demur to the complaint already filed in this cause or judgment will be awarded against said defendant according to the prayer thereof.

JNO. D. TAYLOR,
Clerk Superior Court.

FOR THE FAMILY.

The Presbyterian.

THE MOTHER'S CRADLE SONG.

The following beautiful hymn, is a translation from the "Home Songs" of Sweden. It is crooned by the mother as she is putting her little one to sleep.

Oh, little child, lie still and sleep;
Jesus is near, thou need'st not fear;
No one need fear whom God doth keep
By day or night.
Then lay thee down in slumber deep
Till morning light.

Oh, little child, be still and rest;
He sweetly sleeps whom Jesus keeps;
And in the morning wake so blest
His child to be.
Love every one, but love Him best—
He first loved thee.

Oh, little child, when thou must die,
Fear nothing, then, but say "Amen"
To God's demand, and quiet lie
In His kind hand,
Until He say, "Dear child, come, fly,
To heaven's bright land."

Then when thy work on earth is done
Thou shalt ascend to meet thy friend;
Jesus the little child will own,
Safe at His side;
And thou shalt dwell before the throne.
For He hath died.

—*American Messenger.*

Items for Lady Readers.

A pretty Christmas pen-wiper is made of crinkled and shaded green kid cut to represent a four half leaf clover with inner leaves of chamois skin and the lowest layer of plain green kid or felt. Upon the centre of the top is fastened a large clover blossom of either red or white. Another useful little article for a desk is a quaint conceit in the shape of a blotter, of which a clever girl can make a half a dozen at a very slight expense, and send as a holiday remembrance to her men friends. Take a piece of thick, stiff leather and cut it out in the shape of a sole of a shoe or slipper. Cut three or four blotters to correspond, paste one on neatly and fasten the others by means of small holes bored through the extreme ends of the heel and toe and narrow ribbons. Then across the leather, letter irregularly in gilt, "I wish you a merry Christmas from the very bottom of my sole."

Another pretty blotter is made of squares of heavy blotting paper, with a cover of pasteboard covered with kid or satin, on which is inscribed: "Blot out my faults, but not my memory.

To make an attractive and useful present purchase some poem or prose work nicely but plainly bound, and cover it with linen prettily embroidered, or with water-color paper on which dainty designs have been painted. To one of artistic taste this will be a valuable hint.

Some Words About Sarcasm.

We get the following from The Sunday at Home: Once upon a time there was a young girl whom a wise person took to task for the grievous fault of sarcasm.

"My dear," said the kind old voice, "you have a very pretty wit and quite a distinguished gift for sarcasm. I have been watching you, and I have noticed that all your arrows speed home. You find it amusing now to be feared and dreaded, but one day, perhaps, you will wonder why it is that nobody loves you; that everybody shuns you and would rather run away than stay in the same room with you; and then, may be, you will wish that you had not made the world so lonely. We are not all as clever as you, but we have our little good points too, as most of us are trying humbly to do our duty; and be sure, my dear, that the stupidest of us is capable of being wounded and disheartened."

Things Useful.

The roots and tough stalks of celery, chopped fine and dried, are invaluable for soups and dressings.

Chocolate Blanc Mange.—Cover an ounce of gelatine with water. Boil one quart of milk, four ounces of chocolate and twelve ounces of sugar five minutes. Add the gelatine and boil five minutes longer, stirring constantly. Flavor with vanilla, and pour into moulds to cool. This dessert may be served with sweetened cream or a rich custard sauce.

A delicious apple meringue may be made by covering the bottom of a baking dish with pieces of stale cake dipped in sweet milk. Pare, core and slice three or four tart apples; spread over the cake; sprinkle with half a cup of sugar, grate over a little nutmeg, and bake in a moderate oven until the apples are tender. Turn out; heap meringue over the top, and set back in the oven to color. Serve cold with whipped cream.

A cork that has been boiled may be pressed more tightly and securely into a bottle than when it is cold.

Small Sand Cakes—Wash one pound of butter and stir it to a cream; gradually add half a pound of sugar, two eggs, and one and one-half pounds of flour. Roll out thin. Cut out into round cakes, wash over with the yolk of egg beaten with a little sugar, and strew with sugar, cinnamon and almonds.

A Little Thing.

Our school has a children's choir, and we were all standing in the gallery that bright morning waiting a minute or two while the organ played its prelude. I could look down over the church, and I thought how pretty it looked with the classes all in their places and so many bright faces and pretty suits. I'm afraid I was thinking most of the suits, for I had a new one myself—cloak and hat and gloves to match, and that makes one feel so comfortable, you know. It was just the time for putting on spring clothes, and nearly everybody in the choir had something new and nice except poor little Maggie Dane.

Maggie has a sweet voice, and she is a pretty girl, too, but that brown dress of hers! Why, it was old last year, and it never was anything very nice. Of course she can't help it, and I'm afraid she was feeling badly about it, too, and noticing how different it was from the others, for I saw her eyes under their drooping lashes steal a glance along the line. I think some one else saw it, for just then Minnie Grey, who had a bunch of roses—beautiful hot-house roses—turned and gave them to Maggie and whispered softly:

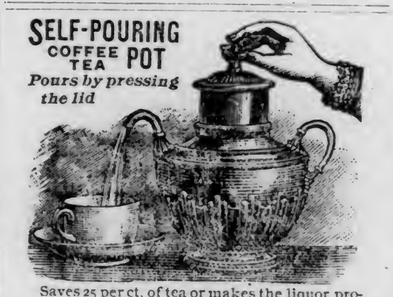
"I know they must belong to you, Maggie, dear, for they just match your cheeks."

The gift and the loving words flashed a light all over the drooping face, Maggie's soft cheeks touched the roses in delight, and the next minute her voice rang out in the hymn. How clear and sweet it was!

"Scatter seeds of kindness! Scatter seeds of kindness!"

I have sung those words a good many times, but I never thought of their meaning as I did just then after Minnie had done a little "scattering."

I wonder if that one thoughtful act wasn't really sweeter praise than all the singing of the choir? "It was such a little thing," Minnie would have said if anyone had spoken to her about it. But I am beginning to think that it is the little things, done at the right time, that count for most in this world.—*Sunbeam.*



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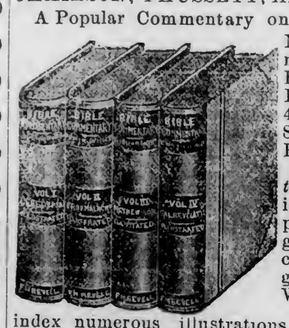
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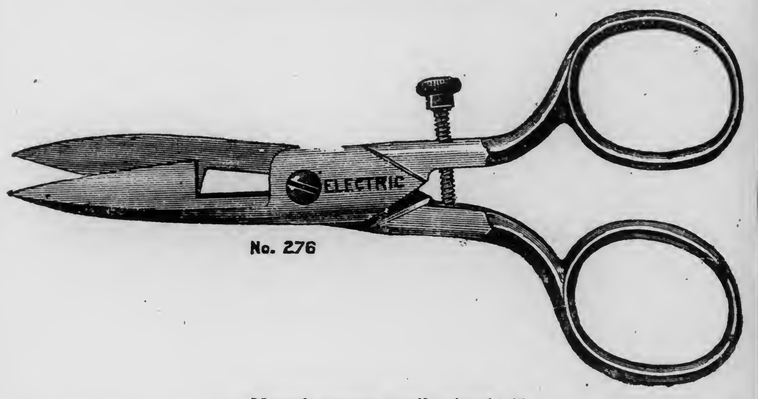
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LITTLE BROWN BUSHY-TAIL.

Little Brown Bushy-Tail lived up in a tree,
And mossy and snug was his nest;
Acorns and beechnuts in plenty had he,
And he scarcely knew which he liked best.

He was cheery of temper and agile of limb,
And his own little will was his law;
For what was the world and its worries to him
When he held a plump nut in his claw?

As he cracked it he twinkled his knowing black eyes,
The kernel picked out by and by;
Then he ate it and looked uncommonly wise,
Said, "Folk may be worse off than I.

"For I'm sure I'm content with my portion in life,
And of nuts I've a plentiful store;
With my little brown babies and little brown wife,
What on earth could a squirrel want more?"

He had lots of near neighbors as merry as he,
They were cheery and playful each one;
Don't they show us that happy 'tis easy to be,
If good humor we give with our fun?

Content with the blessings our Father may give,
How happy would all of us be;
If we tried with our friends and our neighbors to live,
As the brown squirrel did in the tree!

—*Picayune.*

The Cork in the Bottle.

BY J. F. COWAN.

"Rob," called his mother from the bedroom, where she was finishing her dressing for church," have you studied your Sunday-school lesson this morning?"

"Bother! no!" Rob answered in an impatient tone, scarcely glancing up from the book in which he was very much interested.

"Why, Rob!" said his mother, with some astonishment. "I thought you told me you didn't know anything about it, and I expected you would spend the hour trying to learn something."

"I have tried, mother, as hard as ever I could, but I can't get a bit of it into my head. Some way or other, it is so dry and stuffy that I can't get interested in it."

His mother at that moment came out of the bedroom, and took a glance at the situation. In an instant she saw what was the matter. Going to her room, she came back holding in her hand an empty bottle with the cork driven tightly into its mouth. She walked over to Rob, and handed it to him, saying:

"I wish you would please take this to the kitchen sink, and fill it for me."

Rob arose and left his book quite reluctantly. He went to the kitchen, slamming the door behind him in a way which indicated either that he was very careless or in a very bad humor. After a little while he came back, as he entered the room exclaiming, in a tone which show that he was out of sorts:

"Mother, how do you suppose I am going to get water into this bottle with the neck corked up tightly?"

"I didn't suppose you could, Rob," was the quiet reply.

"Then why in the world did you tell me to do it?" he demanded, half indignantly and half in wonder.

"Just to show you'" said she, "how impossible it was, and that you might understand another matter about which I heard you complaining a moment ago."

"What was that?" asked Rob, dropping his eyes as though he half suspected.

"Why," said his mother, "don't you remember about the Sunday-school lesson? You said you couldn't get it into your head, and you threw the blame for it on the lesson, declaring that it was so dry and stuffy. But don't you see it was simply another case of trying to pour something into a bottle while the mouth was corked?"

"Corked? What do you mean, mama?" asked Rob, now very much interested. "What corked me up?"

For answer his mother simply pointed her finger to the book which he had been reading.

"I don't care," half whimpered Rob. "Uncle Jack said it was a good book for a boy to read."

"Possibly there is nothing wrong in it," said his mother, "if you would read it at the right time; but when you use it on Sunday morning as a cork to stop up your mind, so that the Sunday-school lesson, which is God's message to you, can't get in, I think it is a clear case of a book out of place."

Rob thought the matter over, and evidently came to the same conclusion as his mother; for presently he walked deliberately to the bookcase, and put the book in its place upon the shelf. Then, picking his Sunday-school quarterly out from under the pile of papers and magazines on the library table, he sat himself down in his chair with a resolute look upon his face, saying to himself: "There, now the cork's out. See if you can't go in."

And the bright, interested face with which he came home from Sunday-school a couple of hours later, repeating to his mother some of the things he had learned, and some of the explanations the teacher had given, proved that attempting to fill the bottle with the cork out was an entirely different thing from attempting to fill it with the cork in—*Sunday-School Times.*

A Happy Christmas.

"Christmas is coming! Christmas is coming!"

That is what little Lucy sang as she went through the hall with a hop skip and jump, clapping her hands for joy.

"And what is little daughter going to do to make somebody happy on Christmas day?"

Papa asked this as he came out into the hall. Then he kissed Lucy good-by, took down his hat from the rack, and went out of the front door before she had time to tell him.

Lucy stopped running, and looked out of the window and thought about it.

Then she went upstairs to mamma and said:

"Mamma, what am I going to do to make somebody happy to-morrow? What can little girls do?"

"You can be just as sweet as a rose all day, and obey mamma as soon as she speaks. That will make me very happy," said mamma.

"But I want to give something to somebody to s'prise 'em and make 'em glad," Lucy said.

"Who is there that you would like to surprise?" her mamma asked.

Lucy thought a minute, then she said:

"Mrs. Bly."

Mrs. Bly lived in the "Home for Aged Women." She was a nice old lady, and Lucy often went with her mother to call upon her.

"Very well, dear," said mamma; "there is your gold dollar; if you want to give it you may."

"May I buy 'zactly what I please, mamma?"

"Yes, dear."

"O, how nice?" said Lucy. "Can't we go now, right off, to buy it?"

Mamma said "Yes" again, and Lucy ran off to get her hood and cloak and mittens. In a few minutes she was out on the street with mamma, gazing into all the shop windows. "What shall I buy? What shall I buy?" She kept asking.

Mamma said a little shawl for Mrs. Bly's shoulder's would be nice, or a pair of warm stockings or some handkerchiefs. But Lucy shook her head.

"Wouldn't she like a bu'ful dollie or a sweet little kitty better?" she asked.

Mamma had to laugh at that.

Just then Lucy cried out, "There it is! I see it! That is what I want.'

Guess what it was.

It was a beautiful large rosebush in a pretty pot. There were two roses on it and plenty of buds.

So they went in and bought it. The man said he would send it up right away.

Old Mrs. Bly was sitting in her rocking-chair knitting. There came a knock at the door. She opened it, and who should be there but Lucy and her mamma, and a boy with a rosebush!

How surprised Mrs. Bly was, and how pleased, when she knew that little Lucy bought the plant with her own money.

"You dear little lamb," she said; "it will make me very happy. It is like the roses in my old home."

"When Christmas morning came Mrs. Bly cut off one of those lovely roses and put it in a vase. She carried it to a poor old lady acrosss the hall who was ill in bed, and it made her glad.

So you see little Lucy made three people happy that Christmas day—the sick old lady, Mrs. Bly and herself.—*Mrs. C. M. Livingstone, in the Pansy.*

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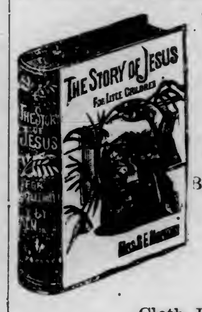
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ArR Mount.....	1 00	10 20	.....	.....
	P. M.			
Ar Tarboro.....	2 23	.....	.....	.....
Le Tarboro.....	12 20	.....	.....	.....
	P. M.	P. M.	.....	.....
LvR Mount.....	1 08	10 20	.....	6 00
Lv Wilson.....	2 08	11 03	.....	.....
Lv Selma.....	2 58	.....	.....	.....
Lv F'y'ville.. ...	4 30	12 52	.....	.....
ArFlorence.....	7 15	3 00	.....	.....

	No. 47 Daily.			
	P. M.	.....	.....	A. M.
Lv Wilson.....	2 18	.....	.....	6 35
LvGoldsboro.....	3 05	.....	.....	7 20
LvM'gnolia.....	4 16	.....	.....	8 29
Ar Wilm'tn.....	5 45	.....	.....	10 00

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Dated Nov. 18, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
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LvFlorence.....	7 25	.....	7 15	.....
Lv F'y'ville.....	10 10	.....	9 19	.....
Lv Selma.....	11 52	.....	.....	.....
Ar Wilson.....	12 42	.....	11 15	.....

	No. 48 Daily			
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Lv Wilm'tn.....	9 00	.....	.....	6 30
LvM'gnolia.....	10 32	.....	.....	8 02
LvGoldsbo'.....	11 35	.....	.....	9 10
Ar Wilson.....	12 25	.....	.....	9 56

	No. 78 Daily.		No. 32. Daily.	
	P M		P. M.	P. M.
Lv Wilson.....	12 52	.....	11 20	10 00
ArR Mount.....	1 48	.....	12 02	10 40
Ar Tarboro.....	2 23	.....	.....	.....
Lv Tarboro.....	12 20	.....	.....	.....
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CONDENSED SCHEDULE.
IN EFFECT Nov. 21st, 1894.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	6.40a.m
Arrive Fayetteville	9.50 "
Leave Fayetteville	10.10 "
Leave Fayetteville Junction	10.13 "
Leave Sanford	11.34 "
Leave Climax	1.34p.m
Arrive Greensboro	2.05 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	9.45a m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	6.45a.m.
LeaveMaxton	7.52 "
Leave Red Springs	8.30 "
Leave Hope Mills	9.26 "
Arrive Fayetteville	9 50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.46p.m.
Leave Hope Mills	5.10 "
Leave Red Springs	6.02 "
Leave Maxton	6 38 "
Arrive Bennettsville	7.50 "

NORTH BOUND.	No. 16. Mixed. Daily ex Sunday
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9 25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15 Mixed. Daily ex Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

NORTH BOUND CONNECTIONS.

Trains Nos. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No. 1 connects at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R., North and South Bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with the Atlantic Coast Line for Charleston, Jacksonville and all Florida points. Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South.

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[From Rev. W. W. Bennett, D. D., President of Randolph-Macon College.]

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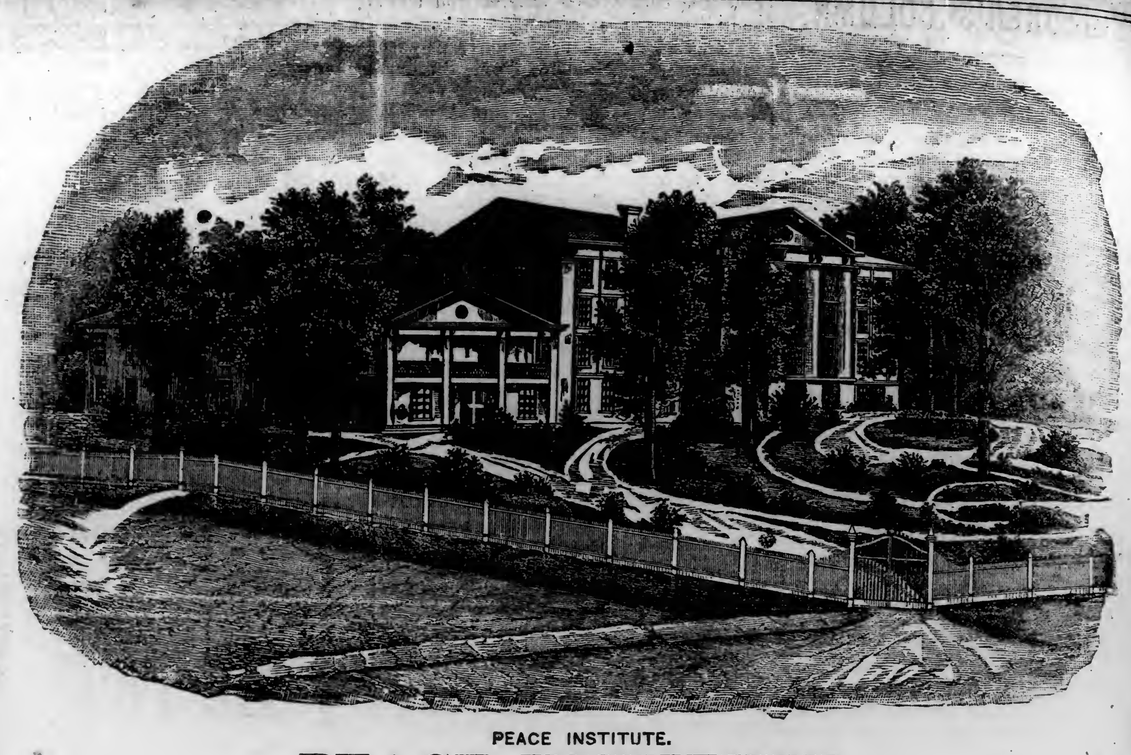
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Dated Nov. 18 1894.	No. 55	No. 51	
	P. M.		.....
Leave Wilmington	*3 30		.....
			.....
Leave Marion	6 21		.....
Arrive Florence	7 10		.....
			.....
			.....
	P. M.	A. M.	.....
Leave Florence	*7 25	* 3 15	.....
Arrive Sumter	8 36	4 21	.....
		No. 52	.....
	P. M.	A. M.	.....
Leave Sumter	8 38	*9 58	.....
Arrive Columbia	10 00	11 10	.....

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 48 a. m., Manning 9 25 a. m.

TRAINS GOING NORTH.

	No. 56	No 53.	
	A. M.	P. M.	.....
Leave Columbia	*4 30	*4 20	.....
			.....
Arrive Sumter	5 53	5 43	.....
		No. 50	.....
	A. M.	P. M.	.....
Leave Sumter	5 55	* 5 47	.....
Arrive Florence	7 10	6 55	.....
			.....
			.....
	A M.		.....
Leave Florence	*7 35		.....
Leave Marion	8 16		.....
Arrive Wilmington	11 00		.....

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The Presbyterian.

Registered in the Post Office at Wilmington as Second Class Mail Matter.

THURSDAY, DEC. 27, '94.

Rev. Jas. M. Rawlings, D. D., Editor.
John McLaurin, Business Manager.

THE OFFICE OF THE PRESBYTERIAN IS IN THE ALLEN BUILDING ON PRINCESS STREET—ROOM No. 6, ON SECOND FLOOR.

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THE NEW YEAR.

Like a milestone, the approaching New Year reminds us that another stage of life's journey has been travelled. Usually time slips by unnoticed, but the season reminds us to pause and consider. The year has not left us where it found us. We are one year nearer heaven or hell. We may not know how much longer life's journery will be, perhaps next year will bring us to the end; but now it is possible to determine what that end shall be. Which way are you now going? May God so teach you to number your days, that you may apply your heart unto wisdom.

Old age without religion must be unspeakably sad. The inexorable march of time drags the unwilling sinner steadily toward death and the judgment, while the pleasures of life grow flat and stale, or elude his grasp.

"You can win no new affection,
You have only recollection,
Deep sorrow, and dejection,
Every year."

To the aged Christian, however, new hopes brighten declining years, and, in spite of infirmities and sorrows, there comes a mellow, happy old age, richer in peace and satisfaction than the years of early manhood's vigor.

"Earth's hold on us grows slighter,
And the heavy burdens lighter
And the dawn immortal brighter,
Every year."

The little poem from which I make these quotations is so fine and so appropriate to this season, that I will give it all to you.

Albert Pike, the author, had a romantic and adventurous career. The son of a shoemaker in Boston, he was able to obtain a good primary education in the public schools. His course at Harvard was very brief, as he had to leave the University on account of poverty, and go to teaching for a support. When about twenty-two years old, he set out to see something of the world, and travelled through the Southern and Western States, chiefly on foot. Going with a party of trappers into what was then the wild West, he and four others became separated from their party, and walked five hundred miles back into Arkansas, reaching Fort Smith in a destitute condition, "without a rag of clothing, a dollar of money, or knowing a person in the territory." Here he opened a school, and began to write for the newspapers.

In course of time, the editorship of a paper in Little Rock was offered him, and he moved to that town to accept it. And, not content with editorial work, he now began the study of law and became a prominent lawyer. His adventurous spirit carried him as a volunteer to the Mexican war, in which he attained considerable distinction. And when the war came on between the States he took the Southern side, and, raising a band of Cherokee Indians, joined the Confederate army, in which he rose to be a general.

This poem, which has been going the rounds of the papers, was probably written in his old age; for it is not included in Griswold's collection, made in 1855, and is so far superior to what is published there, that it would hardly have been overlooked, if it had been written before that time. The sentiments also indicate advancing years; and it is pleasant to infer that the General's old age which was overcast by the clouds of earthly disappointment and defeat, was cheered by the glow of the "dawn immortal".

EVERY YEAR.

The spring has less of brightness
Every year,
And the snow a ghastlier whiteness
Every year,
Nor do summer flowers quicken
Nor autumn fruitage thicken
As they once did, for they sicken
Every year.

It is growing darker, colder,
Every year
As the heart and soul grow older
Every year.
I care not now for dancing
Or for eyes with passion glancing.
Love is less and less entrancing
Every year.

Of the charms of friendship ended
Every year,
Of the ties that still might bind me
Until time to death resigned me
My infirmities remind me
Every year.

Ah, how sad to look before us
Every year.
While the cloud grows darker o'er us
Every year;
When we see the blossoms faded
That to bloom we might have aided
And immortal garlands braided
Every year.

To the past go more dead faces
Every year,
As the loved leave vacant places
Every year.
Everywhere the sad eyes meet us,
In the evening's dusk they greet us,
And to come to them entreat us
Every year.

"You are growing old," they tell us,
"Every year.
"You are more alone," they tell us,
"Every year.
You can win no new affection,
You have only recollection,
Deep sorrow and dejection,
Every year."

Yes, the shores of life are shifting
Every year,
And we are seaward drifting
Every year.
Old places, changing, fret us,
The living more forget us,
There are fewer to regret us
Every year.

But the truer life draws nigher
Every year,
And its morning star climbs higher
Every year.
Earth's hold on us grows slighter,
And the heavy burdens lighter,
And the dawn immortal brighter
Every year.

OUR SUNDAY-SCHOOL DEPARTMENT.

With sincere regret we announce that Dr. Hoge has given up the management of our Sunday-school Department. For a year he has prepared the exposition of the Lesson with the ability and thoroughness that characterize all his work. And now, when the labors incident to the pastorate of a large and important church admonish him to turn the work over to other hands, we extend to him our hearty thanks for the valuable assistance he has given. We publish below his letter in which he announces the prizes, and speaks a few words of farewell.

THE PRIZES.

"Know ye not that they which run in a race run all, but one receiveth the prize?" As will be seen from the above record this honor falls to Fayetteville Presbytery, and to Master Willie Arrowood, the son of our moderator. As it was the Editor's privilege to present to the father the Synod's gavel, so it is now a pleasant duty to award to the son this reward for work well done, with the prayer that he may follow in his father's footsteps and preach the Word that he has so early begun to study. The race, however, was so close between him and Miss Bettie Overcash, of Statesville, that the lead has passed from one to the other three times in the last three weeks and was only decided by the last question. It is a great pity that no one in Concord Presbytery offered a Presbyterial Prize that Miss Overcash might have received what she has so well earned.

The prizes for Wilmington and Mecklenburg Presbyteries were offered from March 1st, but as the result is the same it is not thought necessary to give the stand from that date. Those who did not begin until some time between January and March are D. R. Johnson, N.E. Monroe and Olive Wilson.

The prize for Wilmington Presbytery, which is presented by Mrs. S. S. Lewis, Wilmington, falls to Miss Isabelle Robeson, of Mt. Horeb church, who was a close competitor for the Synodical Prize.

The prize for Mecklenburg Presbytery, which is presented by Dr. Frank Robinson, of Lowell, falls to Miss Olive Wilson, of Hopewell church. Miss Wilson is very young and contended against disadvantages, but persevered patiently and improved continually, and well deserves her reward.

STANDING FOR THE YEAR.

Note. It will be recalled that each question was valued at one except where there were subdivisions, in which case each sub-question was valued at one. In a few cases where the question was complicated, as Qu. 70, a special value was given it that was noted at the time. Only the standing of those who continued to the end is given. They are grouped according to Presbyteries.

FAYETTEVILLE.

Willie Arrowood, 203.
Chas. P. Russell, 184.
Beatrice T. McEachern, 177.
Flora C. McNeill, 172½.

CONCORD.

Bettie Overcash, 201½.

WILMINGTON.

Isabelle Robeson, 197½.
Miriam McFadyen, 182.
Chas. E. McMillan, 171½.
D. R. Johnson, 168½.
Mary McIntire, 144.
Robbie McIntire, 144.
Katie Monroe, 140.
N. E. Monroe, 108.

MECKLENBURG.

Olive Wilson, 104½.

We have selected for the prizes

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We must now say

A WORD OF FAREWELL

to those who have travelled this course with us this year. To us it has been a delightful labour, and we regret the pressure of other duties compels us to lay it down. We are glad to leave it in such competent hands as those of Dr. Rawlings, the editor of the paper. We have had abundant reward—aside from the study of God's Word, which is always its own reward—in the numerous testimonies that have come from parents, teachers and scholars to the benefit they have found from these studies, and the increased love of their Bibles which has come from the looking out of these "Prize Questions." While only some dozen continued to the end, there have been over thirty that have sent answers first and last, and we know of many parents and teachers—some outside of this Synod, and some even across the sea—who have regularly looked them out and kept their own record.

We trust that one and all may take this Word as "a lamp unto their feet and a light unto their path." Wishing all a "Happy New Year" of Bible study, we remain

Yours in His Name,
Peyton H. Hoge.

INK SPOTS.

We often complain that we are tired of old sights, we wish to see something new—why place a man on almost any spot on the earth, with sunlight and sky, and clouds, and the thousand things that lie on the surface of the earth, there is a new picture given every hour for those who have eyes to see. What we need to make every hour of day and night a new and charming picture is not material, but *observation*.

Says one writing on the Spring: "This is a year of blossoms, I always knew nature was prodigal but I never knew before what she could do, her display is almost extravagrant, every twig is doubled and quadrupled with blossoms. The apple trees stand like white clouds in the air from the multitude of their blossoms. The peach trees are holding up their silent lessons in pink. Cherry and pear trees are holding up silent lessons in white, and apple trees in both colors. All the grass is full of germinal flowers, the grass is lifting up its hands for joy. Behold the multitude of nature's children. Some hidden in coverts, there under dark cool rocks, there where mosses are, there growing in the broad fields, there springing up in the shadow of forest trees, there suspended upon their boughs in the air—life blooming, growing, manifesting itself every where." This man had pictures because he had eyes to see.

* * *

"The Psalmist spoke of the multitude of God's thoughts toward him. So to-day I have been looking at the flowers, listening to the birds, looking on the meadows, thinking of the multitudes of God's thoughts as expressed in the world. As I have looked at all these things I have thought what is God's message to me in these? Is it not His munificence to man? Again and again as my eye fell on the rich profusion around me, I thought how many notes has God rung, how much care He has lavished, how much power exerted, how much wisdom displayed, and there came to my mind such a sense of God's overruling providence and presence as has made the whole day one of unexampled sweetness to me. All day long, I have been thinking, sometimes birds, sometimes Bible, sometimes flowers, sometimes Saviour. It is difficult to tell where the transition is from one to another." These meditations arose in the heart of one who observed the living pictures around him.

* * *

We sometimes say a man ought not to read any but first-class books. Is this quite true? None but the very best ought to be our constant companions, those that we study, and from which we gain our intellectual food and strength. But as we do not always need or can stand violent exercise, or long walks, or rides, when milder exercise and short walks or rides may be useful and refreshing, so there are books which amuse, or give a mild pleasure, or useful, if not very important, knowledge and interest, and refresh from harder studies. Here before me is Hamerton's "Intellectual Life." It is by no means a great book, and the author something of a free thinker in religion I fear.

Yet its short chapters furnish much quiet thoughtfulness, and provoke to meditation—and it is a book much harder to write, than its seeming simplicity would suggest. It is in fact a very entertaining book, containing much very suggestive, on the ordinary topics of human life and business.

It is very much like floating leisurely down a gently-flowing and winding stream, with picturesque banks, and interesting scenery, constantly changing, and so giving constant freshness and variety to the beholder.

* * *

"I used to believe," says one, "a great deal more in opportunities and less in application, than I do now. Time and health are needed, but with these there are always opportunities. I have a rich friend who travels more, and buys more costly things than I do, but he does not really learn more, or advance farther in the twelve months. If my days are fully and wisely occupied what has he to set to against them. If he is getting benifits in St. Petersburg, he is missing the benefits I am getting round my house and in it." This witness is true. If one is learning much abroad, I may be learning much at home.

If my friend is traveling over many lands, seeing many cities and many men, I may be having the wisdom that is in the great thinkers and poets of the past. If he spends a great deal of his time in traveling, I spend as much in thinking and living with the great masters of thought. A man may travel, yet not *go abroad*—a man may stay at home, yet *travel far*. So those that stay at home may not need to be pitied after all.

* * *

"Nothing can replace the conversation of living men and women, not even the richest literature can replace it." This is true, not however because in any society, we can find richer and loftier thinking than can be found in books, but because our social instincts call for the companionship of our fellow-men. We cannot live by and on intellect alone. We need the warmth, the cheer, and comfort which the sympathy and presence of our fellows impart—often too the lessons learned from books as cold abstractions, we find illustrated in social intercourse in *concrete* examples—also it confirms or disproves by actual observation, what was stated as mere theory. Then almost every man has seen, heard, or in some way experienced, what we have not, and we are interested in these facts, new to us.

If a man lives *intensely* in the *present*, he needs to commune much with the saints, sages, poets and teachers of humanity in the past, to keep broad and wide views, to keep him from that narrowness and provincialism which too close and constant contact with the actual present is sure to give. Man must stand, walk, transact his business on the earth, but his view will be narrow if he never lifts his eyes to blue sky or starry heavens.

E. H. H.

Farmville, Va.

Man passes away; his name perishes from record and recollection; his history is as a tale that is told, and his very monument becomes a ruin.—*Washington Irving.*

No man ever prayed heartily, without learning something.—*Emerson.*

The Presbyterian.

CHRISTMAS BELLS.

I heard the bells on Christmas day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good will to men!

Till, ringing, swinging on its way,
The world revolves from day to day—
A voice, a chime,
A chant sublime,
Of peace on earth, good will to men!

But in despair I bowed my head.
"There is no peace on earth," I said.
"For hate is strong,
And mocks the song
Of peace on earth, good will to men!"

Then pealed the bells, more loud and deep:
"God is not dead, nor doth he sleep;
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!"
—*H. W. Longfellow.*

HIGH SCHOOL OF ORANGE PRESBYTERY, MEBANE, N. C.

If there is any kind of a preparatory school specially needed more than any other sort at this time, (and that has been needed for a score of years,) by the Presbyterian Church, and for the want of which she has suffered, and her candidates for the ministry have suffered, it is just the sort of a high school, so auspiciously inaugurated at Mebane some two years ago, and which is winning good opinions, (I understand,) from all who patronize it. The grounds and conveniences, it is well known, are admirable, the location, the health of the place, the character of the neighborhood and people, and its easy accessibility, make it one of the best places in the State for such a school. I wish to call, in this communication, the attention of Christian parents and guardians of boys to the superior advantages in every point of view of the Orange Presbytery High School at Mebane, N. C.

I have made special inquiry about it from those who have sent their boys to it, and their response has been in the highest degree satisfactory. "You have boys there?" I asked one, a day or two ago, and the reply was, "It is the best and cheapest school anywhere *we*—(they were Christian mother and older brother,) are more than satisfied, and we think the boys study better, make better progress in study and good behaviour and manners, than in any school we know of," &c., &c. Our Presbyterian Church at large, our Synod, and one Presbytery of Orange especially, have all begun to feel the great need of such preparatory schools, and have taken action towards supplying this need. Our public and graded schools, (I speak especially of those in Greensboro,) are admirable and are doing great good, but they utterly ignore the study of Greek, the language in which every line of the New Testament was written, and all our candidates who have attended no other schools than these, go to the college sadly deficient, and are hampered and impeded at every step by the little knowledge they have, or can acquire, owing to their want of early study and discipline in this language. I feel sure that five out of six of our candidates will readily acknowledge the above statement to be true. This makes a special appeal to every Presbyterian minister and church to favor and patronize such schools, and a special appeal to the ministry and membership of the Presbytery of Orange. I write this article to call attention to this school, when our Presbyterian fathers and mothers are considering the question, "Where shall we send our boy?" The undersigned would whisper: "Send him to the High School of Orange Presbytery, at Mebane, N. C."

J. HENRY SMITH.

Christian Kindness.

An engine bumped against some empty cars in the early dawn of a winter morning. A boy who had been asleep in one of them was thrown, dazed and bewildered, against the door, which he had pulled to when he crawled into the car the night before.

Just then a brakeman thrust his head in the car and reached for his jacket, which he supposed was hanging where he had left it. He was somewhat surprised to find a boy on it and took it from him without ceremony.

"Now get out of here!" he said thrusting the boy from the door. "If I catch you in one of these cars again, I'll give you to a policeman."

"What's he been up to, Bill?" said a man who was putting freight into the next car.

"Up to my coat," he said, giving it a vigorous shake as he walked off.

The boy looked dirty, and dejected, as he limped along the side of the track. The man who had spoken called after him:

"Hello, there! Do you want a job?"

The boy turned back quickly.

"If you'll help me to load them firkins, I'll pay you for it; but you'll have to work spry."

The prospect of a little money brightened the boy, and he set to work in earnest, though he was stiff and cramped and hungry.

"Do you live around here?" asked the man.

The boy shook his head.

"In case we should want to hire a boy about your size, can you give me any recommendations as to your character?"

The boy's face flushed, but he made no answer. The man watched him narrowly, and when the car was loaded handed him twenty-five cents, saying: "We're short of hands in the freight-room. Do you think you'd like the job?"

"Yes, I would like it.' The boy's face was almost painful in engerness as he followed the man into the freight-room.

"Now," said the freight man, seating himself on a box, "we'll have a bit of talk, before we get to business. I don't know anything about you, except that you're cold and hungry; you look that. But I think it is likely that you've got into some scrape; if you hadn't, you wouldn't be loafing about stations and sleeping in freight cars. I'm not going to ask you if you have done anything wrong, but I'm going to ask you if you've got a mother."

"No; she's dead."

"Got any father or folks that belong to you?"

"I've an uncle and some cousins."

"Well, now, if you had a mother, I'd send you to her in no time, for there is nothing that a mother won't forgive; but uncles and cousins are different.

"If I recommend you at the office, they'll take you; but mind, if I do it, I'm going to watch you as a cat does a mouse. You'll have to spend your evenings and Sabbaths with me.

"I went wrong myself when I was no older than you are," lowering his voice. "An' if it hadn't been for my mother—well, that was a long time ago. You've got switched upon the wrongtrack, I am very sure, and as you haven't any mother to help you get on the right one, God helpin' me, I'll do it, if you'll let me.

"Preachin' isn't in my line, but there's just one thing you don't want to forget, and that is the good Father is giving you a chance now to get back where you can do right and feel right. Are you going to take it?"

The boy answered faintly that he would try. He was taken into the freight yard, and was under his new friend's eye constantly, and it was not long before the man had so won his confidence that he told him his story.

There was trouble and dishonesty connected with it, but for two years the lad proved himself faithful and trustworthy in his new occupation. He was then advanced to a more responsible position, but there was something almost pathetic in his devotion to the man who had befriended him and in his respect for the religion he professed.

Here was practical Christianity, worthy any man's emulation.—*Exchange.*

The Art of Self-Control.

BY DAISY RHODES CAMPBELL.

If, as in the charming old fairy-tales, we mothers could choose one gift for each child that is ushered into the world, that gift should be self-control. Beauty is attractive to the eye, but it brings with it no slight temptation and snare; intellect is a great gift, but too often accompanied by weak will or a character unbalanced: goodness, amiability, are of little value unless strength of will is also an attribute. But self-control implies unusual characteristics. To keep one's self well in hand, to hold the rein with a firm hand to one's desires, is to have the power of an unlimited monarchy. To be sure the subject is in the singular tense but the government of the passions, will, temper, appetite of that subject is no insignificant task. The heartache, the worry, the ruin, caused by lack of this single characteristic are appalling. If each individual possessed it we should have the millennium. There would be no need of "cures" for inebriety, no temperance societies, no shame, no haunting fears of dire mortification and disgrace. Yet this art of self-control is not cultivated as it should be, its importance is either not recognized, or its attainment is too difficult. Other arts—fine and useful—are placed before it. Perhaps if it had a grander title it would be more sought after—we all despise the commonplace. Some day it may be called Ethical Culture or a lost Art in Ethics, and it will be the fashion to cultivate it. Physicians say that the lack of it helps more than any other cause to fill the insane asylums.

We smile over the "tantrums" or the angry word of the very small child—it is food for our entertainment. If we have the care of the child such exhibitions perhaps annoy us. But few realize that it is the important, critical period in the art of self-control. The child must learn that giving way to impotent rage does not gain the desired end and further, that every lapse of the kind brings as a necessity some penalty. It must be done firmly, compassionately, but unwaveringly. The poor little tempestuous creature, ignorant, helpless—how much we parents owe to it! Perhaps a violent temper is its direct inheritance. How lovingly must we watch over this child of ours lest some day it curse the hour of its birth! We dare not overindulge, we dare not fail in firm, unyielding government in these earliest years. It only makes it the harder for both child and parent later on. Obedience is the first lesson, but as the children reach years of intelligence—varying in different temperaments—it is well to leave many questions for them to decide, perhaps telling them your own opinion in the matter. Parents have no easy task to perform in guiding and controlling growing children. (It is far easier to put down certain directions in writing than to carry them out in practice). The main thing is to have a strong desire to teach them self-government, to be sympathetic yet determined. In nothing is Divine help more needed than in the difficult responsible post of a guide and teacher of children. Kindergartens are a great help in infancy, but after all, the one who has most influence over the child is the mother, or the one who stands in that mother's place. Every day we see grown people as near insanity as people ever are whom the asylum does not confine. There is a mother, who has always given way to every passing impulse. She is not only a mother but step-mother, and her home is, described by one who knew it well, "a hell on earth." As soon as possible, the boys seek other homes: the step-daughter earns her living. The husband alone cannot escape and must endure to the end. Another refined, talented woman, fitted in many ways to bring delight and comfort to those about her, has fits of temper which imbitter and poison the lives of her home-people and wound and stab the hearts of her friends. She declares that her nature is so sensitive, so highly wrought, that she can not be judged like the commoner clay about her, and wonders why people treat these outbursts so seriously. Another gradually learns the habit of opium eating. Life proves to her and those about her, one prolonged torment. Men in homes all about us fail to control their appetite for liquor, and we see lovely women dying prematurely, young-girls crushed or embittered, children's souls sick for shame—all because one man in this otherwise happy family fails in self-control.

We see young girls cry bitterly over trifles, in a rage over disappointment or some petty trouble, hysterical over a small wound—they too, are victims of this same broken law. But we do see also, men and women self-poised, ready to act in an emergency, helpful, because they have acquired, not stoicism, but a right use of their powers. They are our dependence, a power among men, the true arbiters of destiny.

We American women have nerves easily unstrung. We are physically less able to cope with life's struggles and emergencies than some of our sister nations. We endure and accomplish many things, but at a sacrifice. We need to learn the art of self-control more than others. We must give our children more sleep, simpler diet, outdoor exercise, less cramming at school, more natural hearty living. They need all helps possible to enable them to enter upon life's battle unhampered by ill-health and ill-breeding. There are so many hard places in life for most of us; we so often slip and fall at best—let us strive after the most helpful gift: that of self-control.—*Interior.*

An Experience.

One of our busy bankers, ever ready to turn a listening ear to the cry of a soul for light, however pressing his secular work, was interrupted by a mechanic, who entered his office evidently borne down by a heavy burden. His first remark was: "Mr,——, I am bad off. I am broke. I must have help."

Of course our banker expected to be asked for pecuniary aid. "Tell me what you need. Are you in financial straits?"

"Worse than that," was the reply: "I am a spiritual bankrupt!" and tears and sobs shook the strong man as he sat in the presence of his friend the personification of grief.

The story he told has its thousands of counterparts. Said he: "Myself and wife are members of the —— church. We have not been inside its walls for more than two years. I have drifted out and away into darkness, and I am at unrest. Will you, can you help me?"

"But tell me the cause of this backsliding. Where did the departure begin, and what has brought you to me into such a condition?"

"Well," said he, "my little girls were at the Sunday-school concert last Sunday. On their return, I asked as to the lessons of the evening. Their reply was, 'Prayer,' and turning to me, one of the dear pets said, with such an appealing look: "Papa, you used to pray with us; why don't you now?' This question for three days has sounded in my ears day and night. I cannot sleep. I am at unrest. What shall I do?"

"Where did you leave off?"

"With the omission of family prayer. At first, morning devotions were omitted. I was in haste to get to my work. I excused myself because of the lack of time. Then, at evening, I gradually left off the habit, on the plea of weariness, or some other excuse. The neglect of Sabbath service followed till at last I am here, with no rest, no comfort, no peace. Neither my wife nor myself has been to church for two years."

The practical answer for the banker was: "Begin where you left off. Commence to-night. Call your family together and pray with them."

"But I cannot; it is far harder than at the first."

"Very well, if you will not do this you will have no rest, and I hope you will continue in this condition till you again resume the duty which you never should have laid aside."

With a few kindly words they parted, but not till the tired soul had made the promise desired. The burden was taken up. Duty became a pleasure. New life and joy came to the household, and with loving harmony the family are now walking upward toward their Father's house —*Congregationalist.*

Election.

"But we are bound to give thanks always to God for you brethren beloved of the Lord because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to obtaining the glory of our Lord Jesus Christ." 2 Thessalonians, ii. 13, 14.

One of you says, "I trust I am elect"—but I jog your memory about some vicious act that you committed during the last six days. Another of you says, "I am elect"—but I would look you in the face and say, "Elect! thou art a most cursed hypocrite! and that is all thou art." Others would say, "I am elect"—but I would remind them that they neglect the mercy-seat and do not pray. O beloved! never think you are elect unless you are holy. You may come to Christ as a sinner, but you may not come to Christ as an elect person until you can see your holiness. *Do not* misconstrue what I say—don't say, "I am elect," and yet think you can be living in sin. That is impossible. The elect of God are holy. They are not pure, they are not perfect, they are not spotless; but, taking their life as a whole, they are holy persons. They are marked and distinct from others, and no man has a right to conclude himself elect except in his holiness. He may be elect, yet living in darkness, but he has no right to believe it; no one can see it, there is no evidence of it. The man may live one day, but he is dead at present. If you are walking in the fear of God, trying to please him, and to obey his commandments, doubt not that your name has been written in the Lamb's book of life from before the foundation of the world.—*Spurgeon.*

The young Czar of Russia has started wrong. He or his advisers have issued a circular, signed by the Ministers of the Interior, which gives token that the rigorous edicts against the Stundists, which have been in force for several yeors, are to be continued in full force in the years to come. The circular forbids Stundist prayer-meetings, and declares this religious sect to be most dangerous to Church and State. The Stundists are an evangelical sect, who are, in worship, somewhat like Methodists, and baptize by immersion. They were good citizens, and quietly engaged in industrial pursuits. But the Holy Synod of the Greek Church, alarmed at their steady increase, resolved on their suppression. The civil power was invoked, and a fierce and cruel persecution of the Stundists began, which has continued unto the present day. The sufferings of the poor people, who have committed no crime except the gathering together of themselves and their children to pray to God and to read the Bible, have been most pitiable, and the circular just issued shows that there is to be no relief. Turkey and Russia must be classed together as despotisms whose tender mercies are cruel, and whose protection and care for the hapless people who fall within their bounds are the protection and care which the wolf gives to the lamb.—*Presbyterian.*

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SUNDOWN.

The summer sun is sinking low;
Only the tree-tops redden and glow;
Only the weather cock on the spire
Of the neighboring church is a flame of fire;
All is in shadow below.

O beautiful, awful summer day,
What hast thou given, what taken away?
Life and death, and love and hate,
Homes made happy or desolate,
Hearts made sad or gay!

On the road of life one mile-stone more!
In the book of life one leaf turned o'er!
Like a red seal is the setting sun
On the good and the evil men have done,
Naught can to day restore!

—*Longfellow.*

Paul's Thorn in the Flesh.

He writes to the Corinthians about it. (See 2 Cor. xii. 7.) He does not tell what it is, and hence readers of the New Testament have been wondering and guessing for centuries. Prof. Henry E. Dorker. D. D., in the Homiletic Review for November, says:

"What may his specific disease have been? Periodic and excruciating headaches? Melancholia or epilepsy? Who knows? Numerous diseases have been named, and of all, supposed traces have been found in Paul's writings. The likeliest conjecture would seem to be that Paul was suffering from chronic ophthalmia, the common disease of the eye in Oriental countries."

The Professor's last suggestion reminded me of an article that I read more than forty years ago. It was from the pen of John Brown, M. D., an eminent physician of Edinburgh, and grandson of John Brown, of Haddington. I hunted up the article, and will give my readers an abstract of it. The Doctor quotes Paul's statement in Gal. iv. 15, "I bear you record that, if it had been possible, ye would have plucked out your own eyes and given them to me." He has just told them that "through infirmity of the flesh" he had preached the gospel to them. If that infirmity had not been connected with his eyes, why should those who heard him and pitied him and loved him be spoken of as willing to give him their eyes "if it had been possible?" Suppose that you are deeply interested in a lame man or an epileptic, would you say, Gladly would I pluck out my eyes and give them to you? This reference of the apostle to the eyes seems to be decisive.

Again, the Doctor refers to the statement near the close of the Epistle, "Ye see how large a letter I have written with my own hand;" and to Col. iv. 18, "The salutation of me Paul with my own hand." It seems evident from these passages and from 1 Cor. xvi. 21 and 2 Thess. iii. 17, that Paul usually employed an amanuensis. Why? He had ample leisure while a prisoner. It must have been because of his imperfect eyesight. He always had some one with him as a companion who ministered to him in his infirmity both as a guide and a scribe.

Finally the Doctor calls attention to the fact that this infirmity is spoken of by Paul in connection with visions and revelations of the Lord. (2 Cor. xii. 1.) He also writes about "bearing in his body the marks of the Lord Jesus" (Gal. vi. 10.) He suggests that though Paul was relieved from blindness in Damascus, when Ananias touched his eyes, yet that the effect of the vision was not wholly removed. He says: "I can not help thinking that the words 'marks of the Lord Jesus' are chosen with a reference to that relationship which was established between Paul and his Master and Lord on the occasion of that extraordinary meeting on the way to Damascus, for it was then he received his commission to bear his name to the Gentiles.

"*Stigmata* were the brands with which slaves were marked to prove their ownership. So here the apostle intends to intimate that the blasting effect upon his eyes, produced by the glory of that light, constituted the brand which attested his being a servant of Jesus Christ, and commissioned by him to communicate to others the truths of the gospel. Yes, when he told his hearers of the miraculous vision, he could say, 'It was no dream of the fancy; it was a real, a blinding, and yet a glorious fact, and here is the visible proof; see it in my eyes."

If any of my readers wish to have the views of Dr. Brown in full, they will find them in a volume entitled "Spare Hours, published by Houghton, Mifflin & Co., Boston.—*Senex Smith, in Herald and Presbyter.*

Ingersol, The Scoffer.

In spite of the disgust with which Robert Ingersoll inspired us for himself when he delivered a lecture here on Shakespeare, curiosity might have carried us to hear him last night if we had not, during yesterday, met with an account of his lecture on the same subject in Washington city Sunday night. In glancing over that account our eye fell on this line of what he said: "Lying was forbidden, and yet Jehovah himself was a liar."

That was enough for us. Why should Mr. Ingersoll insist on coming into a Christian community like ours to shock it with his blasphemy, and to spread his repugnant doctrines and poison the sources of the happiness of our people? He comes, of course, for money, and sensational journals have given him a notoriety that enables him to sell his blasphemous diatribes on God and religion to people of prurient tastes and ideas.

We have no objection to men holding any views that their minds prompt them to hold, nor do we object to the fullest discussion, by which men may seek to maintain their opinions in argument, on religion or anything else; but decency should suggest to any man that where he is seeking only to make money he should do so without ruthlessly reviling and besmirching the sentiments and opinions that a whole community holds most sacred and reveres with all its soul, and should at least respect their prejudices, if he can consider them as nothing more, and refrain from open efforts to barter his blasphemy for the dollars of its unthinking members.

We cannot understand how any man or woman who, though not professing faith in the doctrines of the Old or New Testament—be he Jew or Christian—is yet in sympathy with those who have faith in God, and who would not be willing to see all churches torn down and all religion abandoned, can encourage the raids which Mr. Ingersoll makes upon us to get money by holding up to ridicule Jehovah and Christ.

If it was no more than an attack on the character of General Lee our people would not pay to hear it. Why, then, should they reward this mercenary blasphemer of him who spake as never man spake.

We heard this man about a year ago declaim for an hour or more upon the theme that Francis Bacon, Lord Verulam, was an ignorant humbug, without mind or imagination. None could have been more utterly disgusted than we were at this. From the day that Lord Bacon put his theories and philosophy before the world its first minds have acclaimed him the greatest and most original thinker of the age, and his philosophy, by common consent of the great and the learned, has enormously advanced all modern progress. For a sophistical rhetorician to stand up before an intelligent audience and think to amuse and interest them by throwing the mud of his contempt at the gigantic statue which the mind and the virtue of the world has erected to Lord Bacon's memory disgusted and offended us.

This is Colonel Ingersoll's second visit here as a lecturer, and we hope it will be his last. We are a hospitable people, and we welcome nearly all comers. But a line may properly be drawn at which we shall hereafter decline to welcome some. That line is at the European Anarchists and Nihilists, and at the blasphemous infidel, Robert G. Ingersoll. —*Richmond Times.*

Abraham's Faith.

His faith was of the robust type. It is worthy of remark that, at each period when it was subjected to trial, the demands made upon it were what the world calls *unreasonable.* There was no natural corroboration in any instance.

It was *unreasonable* for a man of his years to leave the scenes and associations of a lifetime and go wandering over the country without any fixed point in view. No doubt his migration was very generally disapproved and condemned by the judgement of his friends and acquaintances. But it was the Divine command, and he made clean work obeying it.

It was *unreasonable* for a man of his years to expect posterity. No doubt that idea was heartily laughed at by his friends, but God said so, and he believed and took the comfort of it.

And how *unreasonable* seemed the call to sacrifice the child of promise! It seemed a stultification of all foretold convenant privileges; a flat contradiction of all that God had agreed to do. But Abraham did not so regard it. His faith was the *righteousness* of God and he prepared to obey. God's word in every instance was enough for him. That settled the matter. Antecedent improbabilities, uncertain issues, had no weight against the Divine command.

The father of the faithful, it would be well if his children were more like him. We are prone to submit Divine direction to human judgment. We want the opinion of Science and Philosophy on the Word. We look around to hear what the critics say. We do not see why we cannot serve God as well in one place as another, and think we have a right to our say in the matter.

Thus did not Abraham—Ex.

Tale-Bearing.

"Thou shalt not go up and down as a talebearer among the people."—Lev. xix.

Tale-bearing emits a threefold poison—it injures the teller, the hearer, and the person concerning whom the tale is told. Whether the report be true or false, we are by this precept of God's Word forbidden to speak it. The reputation of the Lord's people should be very precious in our sight, and we should count it all shame to help the devil to dishonor the church and the name of the Lord. Some tongues need a bridle rather than a spur. Many glory in pulling down their brethren; as if by this they raised themselves. Noah's wise sons cast a mantle over their father, and he who exposed him earned a fearful curse. We may ourselves one of these days need forbearance and silence from our brethren. Let us render it cheerfully to those who need it now. Be this our family rule and our personal bond: "Speak evil of no man."

The Holy Spirit, however, permits us to censure sin, and describes the way in which we are to do it. It must be done by rebuking our brother to his face, and not by railing behind his back. The course is manly, brotherly, Christ-like, and under God's blessing will be useful. Does the flesh shrink from it. Then we must lay the greater stress upon our conscience, and keep ourselves to the work, lest by suffering sin upon our brother we become ourselves partakers of it.

Hundreds have been saved from great sins by the timely, wise, faithful warnings of faithful ministers and brethren. The Lord Jesus has set us a gracious example of how to deal with erring friends, in his warning given to Peter, the prayer with which he preceded it, and the gentle way with which He bore with Peter's boastful denial that he needed such a caution.

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine."

—*Spurgeon.*

Election Lessons.

In your news a week or two ago you said that a clergyman in Baltimore preached on "Some of the Lessons of the Late Election." When a candidate for office in England asked Mr. Whitefield to give his influence that he might be elected, Mr. W. returned for answer, he was too busy in making his own "election" sure. It is a very difficult matter to know when a preacher with propriety may preach about such matters; therefore I do not *absolutely* condemn such sermons; but I am confident we were called into the ministry, not to discuss votes and elections and their results, but to preach the good news "that Christ Jesus came into the world to save sinners." This is a large topic; to keep to it, with all its lessons and its hopes and fears and duties and responsibilities, will afford scope enough and demand time enough for any ordinary pastor. The *extraordinary* pastor I am not willing to condemn.—*P. M., in Southern Churchman.*

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How Much Should a Christian Give?

The position taken by some that he ought to give to God in one or another form a tenth of his income cannot be maintained successfully. The obligation to do this was laid upon the Jews and before the Christian era, in which we live. The Jewish dispensation, with its various provisions, is for Christians a subject of historic and reverent interest and study, but is not necessarily to be otherwise regarded. We are under no more obligation to give a tenth because the Jews were than we are to practice circumcision or abstain from eating pork.

Christ put the relation of His followers to this and most other matters upon a nobler basis than that of Judaism. He declared not rules, but principles of conduct. So far as we have absorbed His Spirit, we recognize it as not only a moral obligation but a privilege to give to good causes according to our ability. We also understand that some are able, and should be ready, to give away a much larger proportion of their incomes than others. A tenth, for example, is as much too little to be given away by some, as it is too much by others.

We should not think it worth while to allude to the question whether debt-paying ought to have precedence of giving, had not the point been gravely argued by some. If a man has debts, yet is quite able to pay them, as often happens, there may be an alternative. But if he be not able to do both, and payment of his debts be due, of course he ought to pay them before he can have the right to give money away. As for systematic, in contrast with impulsive benevolence, there can be no doubt of the greater wisdom and value of the former. The great thing is to cherish the spirit of stewardship instead of that of absolute ownership, of our property.

Undoubtedly it is true that most Christians easily could afford to give away considerably more than they do give. The average contributions of professing Christians, large as their aggregates are, is scandalously meager. There is imperative need of a quickening of conscience on this subject. In hardly another direction does the spirit of self-sacrifice need more earnest culture. But, after all, each must decide for himself how much he ought to give.—*Congregationalist.*

Lest we get into mental confusion about the Church and its progress, we quote a few words from Mr. Lecky's "History of European Morals:"

"It was reserved for Christianity to present the world an ideal character, which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love; and has shown itself capable of acting on all ages, nations, temperaments and conditions; and has not only been the highest pattern of virtue, but the highest incentive to its practice; and has exerted so deep an influence that it may be truly said that the simple record of those three short years of an active life has done more to regenerate mankind than all the disquisitions of all the philosophers, and all the exhortations of all the moralists. This has been the well-spring of whatever is best and purest in the Christian life. Amid all the sins and failings, amid all the priest-craft, the persecutions and fanaticism which have defaced the Church, it has preserved, *in the character and example of its founder, an enduring principle of regeneration.*

It happened not long ago, writes Margaret E. Sangster, that a friend of mine, who had been very near-sighted all her life, had her eyes fitted with glasses which have given her a new sense of the wonderful world she lives in. The first time she went to church after the new glasses had revealed to her the manner of place the world was, she felt embarrassed at seeing so much and so clearly. Walking through the aisle to her pew, she beheld for the first time, though she had heard him preach for years, the benevolent face of the pastor. She saw the choir, too, and elders and deacons. The new glasses had introduced her to a new world simply by revealing to her what had always been there. No change had been wrought on the world, and her environment remained what it had long been. But all was altered to her. Revelation had been granted, and she could almost say, "Whereas I was blind, now I see!" Something like this happens when one who has never realized the loving kindness of God suddenly awakens to a sense of it.

1895. **The Sun!** 1895.

Baltimore, Md.

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The Presbyterian.

Religious Intelligence.

We specially invite News from all quarters for this Department.

THE COLLECTION FOR DECEMBER IS FOR WORK AMONG THE COLORED PEOPLE.

CHANGE OF ADDRESS.

Correspondents will please note the following change of address:

Rev. Geo. D. Armstrong, D. D., from Norfolk, Va., to Rockledge, Fla.

NORTH CAROLINA.

High Point and Ashboro:—Rev. W. Lee Harrell, of Georgia, has accepted a call from High Point and Ashboro churches and hopes to be with us by the first of the year.

Concord Church, Iredell County:—Concord church, Iredell county, N. C., has enjoyed a precious season of revival. The meeting began the 3rd Sabbath of November. On Tuesday night following, Rev. C. A. Munroe arrived and continued the meeting until Tuesday night, Nov. 27th. Large audiences were present at both the day and night services. Great interest was manifested from the beginning and continued to increase to the end. The Holy Spirit was manifestly present with His quickening power. All felt it was good to be there. Bro. Munroe preached very plainly, but with power from on high. God's people are greatly revived and some thirty-eight or thirty-nine were converted and reclaimed. The Lord has done marvelous works among us, whereof we are glad.

Mt. Horeb:—At the adjourned meeting of Wilmington Presbytery, held in the lecture room of the First Presbyterian church of Wilmington, the pastoral relation was dissolved between Rev. A. McFadyen and Mt. Horeb church.

Long Creek Church:—After the public service on Thanksgiving Day at Long Creek church, the Children's Missionary Society met to deliver their mite boxes, given out last winter or spring, and have them opened. When the names and amounts were read out and the results announced, it was found that they had saved $9.46, and, after leaving the matter of its disposal open for a few days, it was agreed to put the "Children's Missionary" into all the families of the Church where there are children old enough to appreciate it, and send the remainder to Dr. Chester for the committee, and also to order mite boxes again. The Men's and Ladies' Societies have also secured a club of fifteen for the Foreign Missionary. R. J. Mc.

King's Mountain Church:—At King's Mountain church, beginning on Wednesday evening before the first Sabbath of December, we had our communion preaching. Three were added to the membership of the church by letter and our new elder-elect, Mr. C. E. Neisler was ordained. Rev. R. A. Miller, of Lowell, assisted the pastor. R. J. Mc.

Grover Church:—At Grover church, on the third Sabbath, our people enjoyed the communion preaching, beginning Thursday evening before. Bro. Smith, of Gastonia came to our aid on Saturday, and on Sunday we had two services in the day-time, the old fashioned way, which the people seemed to enjoy very much. Baptism of children came off before first service, and after service a "Men's Missionary Society" and a "Children's Missionary Society" were organized. R. J. Mc.

Bryson City:—On the third Sabbath of December, Messrs. R. L. Leatherwood and T. S. Simpson, were installed deacons in the Bryson City church. Only Mr. Leatherwood was ordained as Mr. Simpson had already been ordained. One member was received upon certificate. This region has already been favorably impressed by Presbyterianism, for they have taken their impressions from such men as Dr. A. W. Miller, Rev. Wm. McIlwain, Rev. Plummer Bryan and others. It is earnestly hoped that our beloved Church may yet be firmly planted in this the fairest portion of our State. CHALMERS MOORE.

Concord, (Iredell) and New Salem Churches:—On December 6th, Concord (Iredell) and New Salem, (Alexander), congregations met by one consent at the residence of their pastor, bringing many tokens of kindness, which need not be enumerated. They brought baskets filled with dainties and at the proper time a long table was hastily arranged in the yard and a bountiful dinner was spread. About 150 partook of the dinner. All seemed to be happy and cheerful, the pastor and his family not excepted. Old people, young people and the little folks, all of one accord enjoyed themselves in various ways. Some talking, others discoursing music, vocal and instrumental. At a late hour in the day, a portion of Scripture was read and the divine blessing was invoked upon all. It was a pleasant occasion, and we hope all felt it good to be there, encouraging each other in every good word and work. The prayer of the pastor is that he may be more faithful to his flock, who have thus endeared themselves to him. At night a goodly number of the young people met at the same place, and gave us more delightful music. May the rich blessings of heaven be poured out upon this dear people.

The Clio congregation had sent in their thank offering prior to this. It was regretted very much that none of that congregation was present on the 6th inst.

Salisbury:—On Wednesday, the 19th inst., Rev. Egbert W. Smith, D. D., gave a most interesting and instructive explanation of the functions of a Christian Endeavor Society to the church at Salisbury. He gave an account of the formation, growth, and prosperity of the Endeavor Society in Greensboro, and of the great good accomplished thereby. He showed that the pledge of this Society does not enlarge the sphere of one's obligations, but merely intensifies the personal responsibility of those already existing, and that it is a great factor in growth in grace and Christian usefulness. After the service, twenty-four persons expressed themselves as willing to take the Endeavor pledge, and a time and place for organization was announced.

Concord:—On Sabbath 16th, the First church of Concord held a special service in behalf of the Waldensean colony in Burke county, near Morganton. An historical address was delivered by the pastor and an offering of $20 was made to this worthy cause.

Rev. H. D. Lequeux:—A correspondent from Concord writes: Rev. H. D. Lequeux, has resigned the pastorate of Poplar Tent church in Concord Presbytery. It may be remembered that Mr. Lequeux came to us from the Baptist church. He is a most excellent preacher and any church securing his services would be extremely fortunate.

The First Church, Concord:—This church is a loyal friend to our Orphans' Home at Barium Springs. At our Thanksgiving service an offering of $28 was made to this cause. Only a few weeks since, the Young People's Society of which Miss Lily Patterson is the active and efficient President also sent Mr. Boyd $28 and the Sabbath-school donates an offering once a month to the same cause. In addition to this the Ladies' Aid Society has undertaken the support of one boy. This labor of love is not "love's labor lost" for two of our little fatherless ones have recently been received into the sheltering arms of the Home.

Charlotte:—A correspondent sends us the following clippings from the Charlotte News:

Last night, Dr. Preston occupied the pulpit, and no grander, sweeter, or more convincing sermon was ever heard from the lips of human tongue, than his sermon on the theme of "Fools Make a Mock at Sin." His discourse was one appropriate to the season, and every soul in the hearing of his voice proclaimed it one of the grandest sermons ever delivered before a First Presbyterian congregation. His remarks as to how Christmas should be made merry and joyful was on the soul-touching order, and his cautions to the young men as to how this day should be observed was from deep thinking on the part of this true lover of mankind. His sermon of last evening has been the topic in Christian circles to day, and through his pleadings of last night Christmas will be observed more religiously this year than ever before. His text was selected from Proverbs 14-9.

At the Second Presbyterian church, Dr. Boyd's talk on charity given last night, was fully up to this great divine's standard. In a clear, practical manner, Dr. Boyd furnished convincing facts concerning Charlotte's poor, and the state of circumstances, that environ the poor classes of Charlotte was portrayed by the pastor, in a manner that was impressive and complete. In the last two weeks he has been astride of his bicycle calling on destitute families and learning their condition, and at each home he made a note of the circumstances, and these notes, he read to his large congregation last evening. He stated why charity should be worked on business and practical principles, and from the leading authorities on the laboring classes he derived considerable knowledge concerning this class. The talk was one of the pastor's usual long-headed discussions, and the impression made on his congregation is best told by the most liberal contribution he received. Yesterday morning a cash collection was taken, and a hundred dollars or more was given for the "Christmasless Homes." His concluding remarks last night were beautiful and imposing and there will be few, if any, of the Second church's congregation who fail to make at least one home happy. His wagon to-morrow will be loaded with substantial Christmas gifts to the poor and hungry, and the great work that Dr. Boyd has taken up will be appreciated in a way that can't be expressed in cold type. The organization for charity that was inaugurated last year has fallen through, and Dr. Boyd said some one had to do it, and while he was a busy pastor, anything in the way of contributions that was intrusted in his care, would be received and delivered with great care by him. Dr. Boyd's great work in the poor people's behalf will ever be remembered by them, and the homes that he will make glad and joyous on to-morrow will rise as a monument to his great thoughtfulness and devotion to the under classes.

Dr. Boyd's Wagon:—Rev. Dr. John H. Boyd has interested himself in behalf of the poor, and his wagon will be on the rounds to-morrow. Up to three o'clock to-day he had received eleven hundred pounds of flour, orders for groceries to the amount of $40 and $100 in cash. In addition to this, he has purchased a car load of wood which will be distributed in the right way.

VIRGINIA.

Blacksburg:—Rev. J. M. Holladay writes us: "We are here at Blacksburg and fixed for the winter. There are seventy boys from Presbyterian families in the Virginia Agricultual and Mechanical College—more than from any other denomination, so Dr. McBryde, the Superintendent tells me. I have from 125 to 150 boys to hear me preach every other Sabbath. More come to the Presbyterian than to any other church."

Covington:—On December 9th, Rev Colin Stokes received twenty-four persons into the Covington church on profession of faith.

Floyd C. H.:—The good effects of the meeting conducted by Mr. Howard are still manifesting themselves. Rev. J. K. Harris, the pastor, received ten more persons into the church on the first Sunday of this month.

Low Moor:—Rev. L. W. Irwin received eight persons into the church on December 16th.

Clifton Forge:—Rev. E. W. McCorkle has recently received into the church, twenty-one members, seventeen upon profession of faith, and four by letter.—*Central Presbyterian.*

Rich Patch:—Rev. E. W. McCorkle has been holding a meeting in this church, as a result of which thirty persons made profession of Christ.

Smithville:—On the 2d Sabbath of this month, eighteen persons were received into the Village church, (Rev. W. McC. Miller pastor), as the result of a meeting conducted by Rev. L. B. Johnston.—*Central Presbyterian.*

Bay View:—This church, under the pastorate of Rev. W. C. Lindsay, is making good progress. The building is well filled every Sunday morning. At Cape Charles the Presbyterians are at work on the plan of the new building they hope to build. They expect to have sufficient funds on hand to commence work in the spring.—*Central Presbyterian.*

Rivanna:—Rev. A. A. Little, Synodical Evangelist, has been holding services in this church which is vacant, and the blessing of God was manifest. The visible results are ten professions of faith, nine additions to the Presbyterian church, and a great quickening of the members of the church. The members of other denominations co-operated heartily in the work, and a liberal contribution was made to the Synod's Evangelistic work.

SOUTH CAROLINA.

Bethel Presbytery:—At a meeting of Bethel Presbytery in Chester, Dec. 11th, the pastoral relations between Rev. J. R. Millard, and the Fishing Creek and Richburg churches was dissolved.

Fort Mill:—This church has called Dr. J. H. Thornwell for all his time.—*Southern Presbyterian.*

Anderson:—Rev. J. F. McKinnon, of Greenville, preached in the Presbyterian church at Anderson last Sabbath morning and evening. At the close of the morning service a congregational meeting was held and Rev. J. N. H. Summerell, of Tarboro, N. C., was called to the pastorate of this church.

FLORIDA.

Ocala:—Rev. Jno. G. Law writes us from Ocala: "I report my installation on the first Sabbath of December. Dr. Dodge conducted the services. Twelve additions since the first of October, nine by certificate and three on profession of faith. May the Lord bless you and your work."

MISSISSIPPI.

Starkville:—The church at Starkville, has just added to the session, Mr. E. L. Reid and Mr. C. R. Montgomery, making six elders in all. This not only strengthens the session but greatly encourages both pastor and people,

Ripley:—A new house of worship was solemnly dedicated on Dec. 2d. The pastor, Rev. E. A. Smith, preached an appropriate sermon.—*Southwestern Presbyterian.*

Comite:—Robt. J. Pemble and I. Duncan Norwood were ordained and installed ruling elders, and Louis Lindsay was elected deacon.—*Ib*,

Holly Springs:—Rev. W. T. Raymond, was installed pastor of the Holly Springs church on Dec. 9th. This is the second time Mr. Raymond has been pastor here, having resigned three years ago to engage in evangelistic work.—*N. O. Picayune.*

MISSOURI.

Dr. Brank of the Central church, Saint Louis, who has been compelled to leave his charge, in search of health, is reported to be in Asheville, and much improved.

TENNESSEE.

Rogersville:—The Presbyterian church at this place, (Rev. Frank McCutchan, pastor), had an annual roll call of its members at their Thanksgiving service. Dr J. R. Walker, clerk of the session, called the roll of all the members in a clear tone of voice, each one answering to his or her name. Most of the members of the church, nearly 300, were present. The effect was good, not alone in awakening in the minds of the members a sense of their obligation, by reason of this connection, but in creating an *esprit de corps* among the members. An excellent sermon was preached by the pastor. The cause of the poor in the community was presented by Mr. A. B. Rogan, Secretary of the Board of Deacons, and a collection taken for charitable purposes. The exercises were interesting and improving, and the annual roll call will be a feature of the work of this church in the future.—*Southwestern Presbyterian.*

Buffalo Valley Church:—In Putnam county, is one of the churches recently organized by Rev. Jno. R. Herndon. Four members were received into its membership, upon profession of faith, December 9th, and W. W. Jared was ordained and installed to the office of ruling elde.r—*Christian Observer.*

Rev. J. F. Lloyd having accepted the calls to Somerville and Rehoboth churches, changes his address from from Tunica, Miss., to Somerville, Tenn. He and his family were most cordially received by the people of his new charge. They were met at the depot by the officers of the church, who accompanied them to the manse, which had been put in order. There they found the ladies of the congregation awaiting them with a nice warm supper.—*Ib.*

Rev. H. A. Hymes' address is now Webster Groves, Mo., instead of Memphis, Tenn. He has accepted the pastorate of the church at Webster Goves. This church is in connection with the Northern Assembly.—*Ib.*

CARD.

To the Sessions of Mecklenburg Presbytery:

DEAR BRETHREN:—You will remember that the months of January and February, with the exception of one day in February to be given to the cause of Church and Manse Erection, has been set apart by Presbytery for the Home Mission cause. I would state that on the 1st of January, we will need about $700, to meet our obligations. I have sent the apportionments for this cause to each church. Now, my brethren, I would not say that if we meet this urgent demand on us all it will depend upon your efforts, but I will say that much will depend on your zeal, instructions and liberality. See that all money is duly sent to Jno. W. Miller, Treasurer, Charlotte.

R. A. MILLER,
Chm. of Home Mission Com.

ALL QUIET ALONG THE YANGTSE.

Last week the city was in holiday attire on the occasion of the birthday of the Empress Dowager who ruled during the minority of the Emperor. She attained to the age of sixty, and sixty years makes a cycle in China. The last time a similar event was celebrated was in 1845. Over the business streets awnings of blue and yellow and red were spread; fancy lanterns and balls of many coloured silks were suspended in front of the stores; bamboo frame works rolled around with silk, with various ornamental designs, were displayed in the satin hongs and rockeries and gilt signs and mottoes were seen on every hand. The difference between this and a foreign country was noticeable in that the narrowness of the alleys prevented the decorations being seen to advantage and the denseness of the crowds blocked the streets and caused trade to be suspended.

There is little news of interest from

THE SEAT OF WAR.

The Japanese have been successful at the outposts, but winter finds them 200 miles from the Great Wall. They have invested Port Arthur which is the strongest natural fortress in the East and the key to the Gulf of Pechilee. Had they, finding the Chinese unprepared, pushed on to Peking, they might have overthrown the Manchu dynasty, but they allowed China to have what she so greatly needed, time. The Chinese have gathered an army of 200,000 around the capital and while ice blockades the ports, fresh legions will pour in from the provinces. Gen. Von Henneken is the principal foreign adviser to the throne, and it is reported that he has telegraphed for several hundred German officers to drill the troops. The actual conflict is delayed till spring and there is great hope for the mediation of foreign powers. If the war is transferred to the South, Japan can only attack China at certain points. The latter is acting on the defensive. It is very much as if Russia were to invade the United States, and that her troops had now reached Canada.

The government is on the alert for internal disorders and both city and country are under close surveillance. Instead of the usual five police stations in Soochow there are now between thirty and forty in the city and its suburbs. A short time since, for getting into a fight, four men were required to stand in cages with their necks in stocks. The lesson to the multitudes who looked on was—this is a bad time to break the laws.

We are living in great peace and quiet and the people consider the presence of foreigners as

A PLEDGE OF SECURITY.

Were the missionary families suddenly to leave Soochow, it would cause a panic in business circles. The Chinese are very polite to us. Last week I took my boys to see the decorations amidst crowds which have not been in the city since a similar occasion in 1845. They go rowing in their boat outside the city on the Grand Canal. On the Empress' birthday, 50,000 assembled to see the theatricals in front of the Palace, within 800 yards of our house. As all the Chinese in the place were out on the streets to "see the sights" I expressed a doubt about leaving home, when my young wife—the senior on the field among the missionary ladies of our church—said, "O! nonsense; you go and do your preaching; I am not afraid." As I returned from the chapel, the crowd had all merrily scattered.

Except once, in a cholera epidemic, I have never had such fixed and earnest attention given by large audiences to the preaching of repentance. They are made by the Holy Spirit to feel that the judgments of God are abroad in the land, and it is time to quit their abominable idolatries and learn righteousness.

Our mission needs speedy reinforeements. The emperor calls for troops, and brigades march at his command. Shall the soldiers of Immanuel not heed the orders of their King? The Church this year has sent us one man. Will not the ministers of Christ "speak unto the children of Israel that they go forward?"

H. C. DUBOSE.

Cash Receipts Synod's Orphans' Home, November, 1894.

FOR SUPPORT FUND.

From Sunday-school, Greensboro First church, $4.50; Mrs Mamie Elam, 2.50; S. S., Washington church, 2.00; H. H. C., Tarboro church, 6.00; "A Friend," Graham church, 5.00; Ladies' Aid Society, Steel Creek church, 5.00; Ladies' Home Mission Society, Winston First church, 5 00; S. S., Wilmington First church, 8.78; S. S., Rocky River church and Harrisburg, 5.05; S. S., Wadeville church, 2.00; S.S. Salisbury First church, 9.11; S. S., Lowell church, 3.08; Mrs. Jno. E. Brown and friend, 3.50; L. A. and O. Society, Charlotte First church, 14.00; S. S., Raleigh First church, 22.00; L. H. M. Society, Raleigh First church, 9.75; S. S., Greensboro First church, 8.00; Senior Society, C. E., Greensboro First church, 10.10; Mooresville church, 32.34; S. S., Durham church, 75.57; Mrs. A. M. Scales, 5.00; A Friend, Salisbury, N. C., 5; Charlotte Second church, 103.03; Charlotte First church, 103.03; Merton Alexander, for Photo's, 5.00; S. S., High Point church, 5.00; Miss Claudia Sherman, for Photo's 6.00; A. M. McDonald, for Photo's, .50; Edwin Shaver, 3.00; Miss M. E. Mitchell, for Photo's, .50; Miss K. O. Graham, 1.00; Ladies' Aid Society, Waynesville church, 1.00; Mrs. J. McK. Harrington, 2.00; Miss K. B. Hoke, 1.00; Jno. Wilson Williamson, 1.50; Wm. Campbell, 5.00; Hillsboro church 15.10; Miss Lou N. Taylor, 1.00; Primary Class, Grove Sunday-school, 1.00; Miss Alice Strong, .15; Isadore Wallace, 5.00; H. H. Society, Milton church, 6.10; Cleveland church, 3.50, Mrs. Seeman, 3.50. Total Support Fund, $516.19.

FOR PRESS FUND.

From Mrs. Mamie Elam, one subscriber, .50; Miss Mary Gilmer Grier, one subscriber, .50; Bruce Templeton, .50; Mrs. S. M. Kirkland, 1.00; Rev. W. L. Dawson, .50; C. W. Wageer, 1.50; W. S. Kincaid, 1.50; Mrs. C.B. Skipper, 1.00; J. H. Earnhardt, 1,00; J. Ross Thompson, .50; Miss Flora Leak, .50; W.C. Brown, 1.00; R. N. Hart, .50; Rev. R. J. McIlwaine, 1.00; Miss Emma Graham, .50; Mrs. W. M. Lentz, 1.50; R. M. Prior, 2.00; D. C. Aldridge, .50; A. M. McDonald, .50; Miss M. E. Mitchell, .50; J. E. Watts, .50; E.A. Snow, 1.50; Mrs. E, G. Reade, 1.00; Ben. J. Williams, .50; Rev. C. N. Wharton, .50; W. S. Moore, .50; Mrs. C. S. Harris, 3.00; Mrs. C. G. Strong, .50; Mrs. Murdock, .25; C. H. Lester, 2.00. Total Press Fund, $26.25.

J. E. OATES,
Treasurer.

EVANGELISTIC APPOINTMENTS IN MONTGOMERY PRESBYTERY.

DEAR BROTHER:—As now proposed in the Presbytery of Montgomery, the plan, adopted at its last meeting, by which ministers were directed to spend one week of evangelistic work with their brethren, the following facts will, I hope, be specially interesting to you as well as acceptable to the columns of the N.C. PRESBYTERIAN as the fruits of that measure.

The meeting held by Rev. R. C. Anderson, Jr., at Piedmont is mentioned in your paper this week. More than twenty professed conversion. Nineteen were added to the Presbyterian church and ten infants baptized.

Rev. E. W. McCorkle labored most faithfully, for ten days, at Rich Patch church, Alleghany county, Va., of which I am stated supply. He preached every night and went from house to house, holding religious services with nearly fifty families, and preaching once in a private house. The order and attention, at all the public services were indicative of general and deep interest, and the impressions made were unusual in the number of grown men and heads of families brought under their influence. On a visit to the field last Sunday I had the pleasure of receiving nine members. Two had been previously added last week, and four in October—fifteen in all. There are several expecting yet to apply for admission who were detained last Sunday by sickness and other causes.

Rev. C. M. Howard held a meeting there in the early fall; besides four members as the immediate result, there were some professions and interest when he left which were developed in the recent meeting, and there were seven additions to the Baptist church. There will probably be more.

Among the additions to our church there are several men heads of families, and two aged persons.

Yours truly,

P. B. PRICE.

Buchanan, Va., Dec. 21st, 1894.

Sunday School Department.

First Quarter--Lesson I.

Jan. 6th. 1895.—**John the Baptist Beheaded.**

(Mark 6 : 17-29.)

Golden Text. "Fear not them that kill the body, but are not able to kill the soul."—Matt. 10 : 28.

I. INTRODUCTORY.

This Herod was Herod Antipas, one of the sons of Herod the Great, that atrocious villain who murdered the babes at Bethlehem. And the son was like the father, treacherous, cruel and lustful, though not so bold and talented. Visiting the home of his brother Philip, the beauty and wit of Herodias made such impression on him, that he asked her to leave her husband and come to him, as soon as he could divorce the wife he then had. His wife did not wait to be divorced : but, learning of the intrigue, ran away to her father, Aretas, king of Arabia Petrea. At once Herodias left her husband and came to Herod, while Aretas, incensed at the treatment of his daughter, attacked Herod's kingdom and defeated him in battle with great slaughter. It was probably during the preparation for this war, that John was arrested and put in prison. Josephus tells us that the place of his confinement was Machoerus, a castle and fortress nine miles east of the northern end of the Dead Sea.

II. EXPOSITION.

Vs. 17. *For Herod himself*, &c. *For* introduces the explanation of Herod's superstitious fear that Jesus was John the Baptist risen from the dead. *Himself*, i. e., at his own suggestion—for the personal reasons given afterwards.

Vs. 18. *John had said*, &c. Whether in public or private we may not know. But the prophet who rebuked the sins of the people and called them to repentance, did not let this wickedness in high places pass in silence.

Vs. 19. *Had a quarrel*, i. e., a grudge against him—which could not be satisfied with anything but his death.

Vs. 20. *Herod feared John*, i. e. Stood in awe of him, as Ahab did of Elijah and Mary Queen of Scots did of John Knox—*observed him*, better *preserved* him. R. V., puts it "kept him safe."

Vs. *A convenient day*. A day convenient for her purpose to procure John's death. The time of the feast was fixed by the birthday.

Vs. 22. *Danced*. The disgrace of this, it is hard for us to realize. The only dancing at such feasts was by professional dancers—women of bad reputation who were hired to come in scant apparel and dance or pose for the amusement of the guests. To this degradation, Herodias, a queen and the descendant of the noble Maccabees lowered her daughter in her intense desire for revenge, and sent Salome (Josephus gives the name) to dance before the half drunken guests.

It pleased Herod. She knew her man and the trap was suitably baited. Heated with wine and inflamed with passion, he did what his clever wife expected, and enthusiastically promise to give the pretty dancer whatever she would ask. And she, instructed of her mother, tripped back into the banquet hall and said, "I will (or wish) that thou give me by and by the head of John the Baptist in a charger. *By and by* means presently, i. e., not on the morrow, or next week, but in a little while. A charger is the old English name for a big dish or trencher. Did the maiden perpetrate a ghastly jest, as if she would eat the dainty morsel ?

Vs. 26. *Was exceeding sorry :* Not penitent, but worried and distressed, because he had been outwitted, and was placed in an awkward dilemma and made to do a thing which he hated.

III. SOME PRACTICAL LESSONS.

(1.) *The approbation of goodness is not piety.* Herod revered John because he was a just and holy man and heard him gladly. Yet Herod was treacherous, sensual, cruel.

The character of John's preaching was stern, radical and severe ; reproving sin and uncloaking hypocrisy and pretensed. (Matt. 3: 7-10, and Luke 3: 7-14.) What pleasure could a man like Herod find in hearing him ? Strange that he should hear him gladly, but this incongruity is often seen. The most wicked men love to hear Rev. Sam Jones. Gamblers, drunkards and libertines, often take pleasure in good preaching and have great respect for true goodness—this approbation of goodness is not love of it and may be found in men who like Herod are wallowing in sin. Hatred of our own sins and yearning after personal holiness are marks of conversion.

(2.) *Partial obedience does not save.* Herod not only heard John gladly, but *did many things* because of him.

Some of the evil ways he forsook and in many things he was willing to hearken to John's advice and obey God. But there was one sin he evidently had no idea of giving up. He would not put away his brother Philip's wife, and so he ruined his soul forever.

Let us take warning from his case. Let us not be satisfied to obey God in many things, but let us examine our hearts and see that there is no darling sin, which we are unwilling to give up. God calls for the unreserved surrender of our hearts, and a partial obedience such as Herod rendered is a fatal compromise.

(3.) *The gay and frivolous are hard-hearted.* "If there is a place in the world where selfishness reigns with unbroken dominion, it is in the bosoms of those who think of nothing but fashion and folly. Hence Herodias found Herod's birthday a *convenient season* for the murder of the prophet She knew very well that such feasts as Herod was in the habit of holding in his palace, were feasts in which the lusts of the flesh had full swing. She knew perfectly well that such a banquet as he proposed to give was an occasion on which there was an utter forgetfulness of God. She knew that people came together at that time in all the pomp and circumstance and parade of high official position and all the pomp and circumstance of fashionable life, in order to enjoy themselves, as they call it. She had experience in courts ; she was brought up according to the most approved methods of fashionable life, and, if she knew anything, she knew that these people who were devoted to fashion were people who had no heart. She knew also that wine would flow freely ; she knew the intoxicating revel that would take place. In other words Herodias knew that it was a convenient day. And has it not always been so ? Has not this been the uniform connection of things ? Where was there ever a line of monarchs that made pleasure their chief end to the same extent as the line of the Roman emperors ? Men who spared no expense in order to multiply the instruments and appliances of luxury, and of course all, who were able to do it, followed the example of the court. Now what was the character of these people—these lovers of pleasure—these people who lived for nothing, but to gratify themselves ? What was their character as to cruelty ? Why, feeding the fishes in their fish-ponds with the flesh of their slaves ! But worse than that, it possible, we find the virgins and matrons of Rome assembled in the vast amphitheatres to witness for their amusement and spectacle ? O my God ! for their amusement hundreds of men slaying one another before their eyes, saturating the sand of the arena with their blood.

Herodias knew this fashionable revel was the very place for murder, for self-indulgence, hardness of heart and cruelty go together."—*Dr. Peck.*

(4.) *God's children must not look for their reward in this world.* "If ever there was a case of godliness unrewarded in this life, it was that of John the Baptist. Think for a moment what a man he was during his short career, and then think to what an end he came. Behold Him that was the prophet of the Highest, and greater than any born of woman, imprisoned like a malefactor ! Behold Him cut off by a violent death before the age of thirty-four—the burning light quenched—the faithful preacher murdered for doing his duty,—and this to gratify the hatred of an adulterous woman, and at the command of a capricious tyrant ! Truly there was an event here, if there ever was one in the world, which might make an ignorant man say, 'What profit is it to serve God ?'

But these are the sort of things which show us that there will one day be a judgment. The God of the spirits of all flesh shall at last set up an assize and judge every one according to his works. The blood of John the Baptist, and James the apostle, and Stephen—the blood of Polycarp, and Huss and Ridley, and Latimer shall yet be required. It is all written in God's book."—*Ryle.*

Let all true Christians remember that their best things are yet to come. Let us count it no strange thing, if we have sufferings in this present time. It is a season of probation. We are yet at school. We are learning patience, gentleness and meekness, which we could hardly learn, if we had our good things now. But there is an eternal holiday yet to begin. For this let us wait quietly. It will make amends for all. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4 : 17.)

"Nor let the good man's trust depart
Though life its common gifts deny,
Though with a pierced and broken heart,
And scorned of men, he goes to die."

"For God has marked each sorrowing day,
And numbered every secret tear.
And heaven's long age of bliss shall pay
For all his children suffer here."

Prize Questions.

ANSWERS TO QUESTIONS OF DEC. 13.

125. a. To the people on the borders of Zebulon and Naphtali, in Galilee of the Gentiles. Is. ix. 1.

b. When Christ took up His abode in Capernaum, Matt. iv. 13-16.

Note. The terms "precisely" and "specifically" in the question indicate a definite Scripture statement. It was by missing this and relying on *general* considerations that so many failed to give the right answers.

A good many answers were received, but only the following were correct :

D. R. Johnson, 124, 125.
Willie Arrowood, 125.
Miriam McFadyen, 125a.

January.

It is mid-winter. The days are short ; the mercury in the thermometer, like the sun on the horizon, ranges low. The roads are apt to be bad, the school rooms are likely to be cold. Yet five days in the week teachers and scholars, with a fair degree of regularity, find their way to school by nine o'clock punctually. They go to teach and learn a little of mathematics, science, history, geography, and the like. They triumph over all the inconveniences of the season. Shall not the Lord's people meet one day in the week to learn the lessons of eternal life ?

If Sunday schools are discontinued, what are parents and pastors doing in the way of Bible teaching during the long winter evenings ?—*Dr. E. C. Gordon, in the Earnest Worker.*

Experience is an ill-attended school. The trouble is not so much that persons fail to get wisdom from their expriences as that they do not get the experiences that are within their reach. We are too apt to take it for granted that one who has taught a primary school or a Bible class, or any other kind of class, for ten, twenty or forty years is therefore an experienced teacher. But it is the fact that some teachers of six months' practice have really had a larger experience with the characteristics of pupils, their needs, and all that pertains to them as pupils and as individuals, than others who have occupied a teacher's chair for a quarter of a century. It is the business of every one to get experience in his business. He can if he will.—*S. S. Times.*

Called Meeting of Concord Presbytery.

The constitutional requirements having been met, I hereby call a meeting of Concord Presbytery to be held December 29th, in the First Presbyterian church of Concord, to take action with reference to the following matters :

1st. The dissolution of the pastoral relation between Rev. A. D. Lequeux and the Poplar Tent church,

2nd. The dismission of Rev. R. P. Pell to the Presbytery of South Carolina.

ROB'T. P. PELL,
Moderator.

[For the N. C PRESBYTERIAN.]

CARD OF THANKS.

We are the recipients of many nice presents from the good people of Pocket church, delivered to us through Capt. Wicker, one of our elders.

These presents coming at Christmas season, remind us of the mythic Santa Claus robber verily came, in these gifts, to gladden the hearts of our children, satisfying their ideal of things, good and beauriful; and also to make us glad—who have put away childish things—in the reception of so many useful and valuable articles which are always needful in providing for a household.

For these gifts so varied and so abundant we are gratefully thankful to the givers and pray that He, from whom all blessings flow, may crown their lives with His loving kindness and tender mercies ! PASTOR.

Mecklenburg Presbytery.

Organized a church with twenty-one members at Columbus, Polk county, N. C., Dec. 1st,, 1894, and dissolved the pastoral relation between Rev. F. D. Hunt and Graham St. church, Charlotte and transferred him to Presbytery of St. John's. R. Z. J.

SECULAR NEWS.

NORTH CAROLINA.

The Island Beach Hotel, at the Hammocks, about twelve miles from Wilmington, was completely destroyed by fire Sunday evening, together with the pavilion and ballroom. The loss is estimated at over $50,000. Insurance, $14,000.

Ex-Mayor Charles D. Blanton, of Asheville, is dead.

Gen. Rufus Barringer, after thirty years service on the Board of Directors of the First National Bank of Charlotte, has resigned on account of ill health.

DOMESTIC.

President Cleveland has been having great sport in South Carolina duck shooting.

Col. J. B. Batchelder, the United States government Gettysburg historian, died at 9 o'clock Saturday morning.

The Picayune reports a terrible race war as raging in Brooks county, Ala. Seven negroes have been shot in revenge for the death of Joseph Isom.

Three-fourths of the residents in five counties of Nebraska are said to be in a starving condition.

FOREIGN.

The Portugese government has decided to construct a navy, and will appropriate the sum of $600,000 yearly for twenty years. Bids will be invited from the United States and other countries.

The latest news concerning the health of Lord Randolph Churchill is serious

A storm of unusual severity prevailed over Western Europe on Saturday, and the deaths in Great Britain, alone, it is thought will reach 100.

The Hungarian cabinet has tendered its resignation to Emperor Francis Joseph.

China has appointed two peace commissioners, with authority to arrange terms of peace with Japan.

The council of the Russian empire has sanctioned an increase in the cotton import duty, at the instance of the cotton growers of Turkestan who have complained of the competition of American-grown cotton.

The latest dispatches state that the Chinese were defeated on the 19th inst., and had 500 killed and wounded.

Dispatches from Amsterdam state that the recent storm caused heavy floods. The dikes gave way in several places.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

MARRIED.

☞ No notice of a marriage or death will be inserted unless accompanied by a responsible name, which is wanted not for publication but as a guaranty of good faith.

WILSON—McKNIGHT. On Dec. 6th, at the residence of the bride's father, Mr. R. W. McKnight, of Steel Creek, by the Rev. J. R. McAlpine, Mr. James A. Wilson and Miss Eudella McKnight, of Mecklenburg county.

KING—AIMFIELD. In the vicinity of Greensboro, N. C.. on Wednesday evening, Dec. 19th, 1894, by the Rev. J. Henry Smith, D. D., the Hon. Jno. L. King, of Greensboro, and Miss Roxie Aimfield, of Guilford county, N. C.

McKNIGHT—CAPPS. On Dec. 19th, 1894, at the residence of Mr. S. R. Capps, of Steel Creek, Mr. J. Paris McKnight and Miss Lillian Capps, daughter of the above, were united in marriage by the Rev. J. R. McAlpine.

BLAIR—GILLESPIE. On the morning of December 20th, 1894, at Greensboro, N.C., by Rev. S. O. Hall, Prof. L. T. Blair and Miss Johnsie M. Gillespie.

PATTERSON—ALLEN. At the residence of Horace P. Robinson, Halifax county, N.C., Nov. 21st, 1894, by Rev. E. H. Davis, John R. Patterson, Jr., and Susie M. Allen.

DELLINGER—NOLEN. At Crouse, Lincoln county, N. C., by Rev. R. Z. Johnston, Dec. 20th, 1894, Mr. Eugene Dellinger and Miss Sabina Nolen.

CURRIE—STEGALL. At the home of the bride's mother, near Morven, N. C., Dec. 19th, 1894, Mr. J. K. Currie, of Robeson county, and Miss Minnie M. Stegall, Rev. E. L. Siler officiating.

COLLINS—HOWELL. On December 20th, 1894, at the residence of Major Howell, Starkville, Miss., Mr. J. M. Collins and Miss Dixie Howell, Dr. H. R. Raymond, officiating.

MOORE—WILLIAMS. On the 20th inst., at the bride's mother's in Rockfish Township, Duplin county, by Rev. Colin Shaw, Mr. Levi W. Moore, of Virginia, and Miss Lillian H. Williams, of Duplin county, N. C.

FAIRLEY—WILLIAMS. At Tarboro, N. C., Nov. 28th, in the Presbyterian church, by Rev. J. N. H. Summerell, Mr. Alex. M. Fairley and Miss Eugenia Williams—both of Tarboro.

BOWEN—JOHNSON. Thursday evening, December 20th, at the residence of Mrs. Bowen, Depot Street, Asheville, Mr. George Bowen and Miss Anna Johnston, both of Asheville, Rev. J. S. Morrow officiating.

DIED.

☞ We publish free 10 lines of Obituary Notices, of any kind—Tributes of Respect, Resolutions of Sabbath-schools, Ladies' Societies, &c. And we charge for over 10 lines at the rate of 10 cents per line. The cost may be calculated by counting the words in the manuscript, and allowing seven words to the line.

LIEUPO. At his residence, in Robeson, Mr. W. D. Lieupo, on the 19th of December in the 50th year of his age. He expressed submission to the Lord's will in his sickness. His afflictions appeared to have been a means of grace to him. May the Lord bless and keep the fatherless ones left behind. P.

ANGUS McLEAN. At his home near Big Rockfish church on the 13th of December, Angus McLean, in the 70th year of his age.

One of the staunchest and sweetest characters in Big Rockfish church has been called into the Church triumphant. For about thirty-five years he had been a most useful member, and for about twenty years a most faithful deacon. Without display he was active and with marked reserve he was punctual in the discharge of all his duties No member commanded the confidence of his brethren more than he, and his piety was never questioned. He died as he lived, glorifying his Lord. The almost silent yet great influence he wielded so powerfully for good through so many years was 'the life he lived in Christ" and in the was his victory.

May the Lord bless and comfort the bereaved and sorrowing ones. P.

JAMES M. TOWLES. In Raleigh, November, 23d, 1894,

Trusting in Jesus,

James M. Towles, aged 47, leaving a wife and two daughters, an aged mother, two sisters and one brother.

"Even so Father for so it seemed good in Thy sight."

WILMINGTON MARKET

FOR

WEEK ENDING, DEC. 26, 1894.

SPIRITS TURPENTINE : Steady throughout at 24½ cents.

ROSIN : Strained 95 cents and Good Strained $1.00 throughout—firm.

CRUDE TURPENTINE : Hard $1.10 ; Yellow Dip $1.50; Virgin $1.70.

TAR : Taken as it arrives day by day at 95 cents.

COTTON : Middling 5 cents—nothing doing.

TIMBER : Little coming in and that taken at good prices.

Smithville, Ga., Nov. 3d, 1894.

Dear Sir :—Since March 1893, I have used the Electropoise in my family with satisfactory results, for rheumatism, neuralgia, indigestion, kidney trouble and fever. My wife, for whom it was purchased, had been a great sufferer for a long time, her health being completely broken down. Now she is in better health than for fifteen years though she has not taken a drop of medicine since beginning its use. I would not be without it for many times its cost.

Very truly,
G. M. PATTERSON,
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To Jno. W. Graham, Agt.
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1001 *Main St., Richmond, Va.*

State of North Carolina, } Superior Court.
New Hanover County, }

John D. Bellamy, Jr.,
vs
Emanuel Haggitt and wife Grace,
Benjamin Tucker, *et al.*

This is a special proceeding instituted before the Superior Court of New Hanover county, to divide a certain lot in the city of Wilmington, N. C., among the plaintiff and defendants as tenants in common—and it appearing to the Court that Benjamin Tucker is a necessary party to this action, and that he is a non-resident and cannot, after due diligence be found in this State, and that a cause of action exists in plantiff's favor against said defendant.

It is now ordered that the defendan Benjamin Tucker be and appear before the Clerk of the Superior Court of New Hanover county, on Thursday the 17th of January, 1895, and answer or demur to the complaint already filed in this cause or judgment will be awarded against said defendant according to the prayer thereof.

JNO. D. TAYLOR,
Clerk Superior Court.

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[From Rev. W. W. Bennett, D. D., President of Randolph-Macon College.]

I tried the Xanthine and found it to be all it claims in restoring the hair to its natural color and removing dandruff.

W. W. BENNETT.

[From Rev. Chas. H. Read, D. D., Pastor Grace St. Presbyterian church, Richmond, Va.]

For several years I have used no other hair dressing than the Xanthine. It has, in my experience, accomplished all that is claimed for it as a wholesome preserver and restorer of the natural color of the hair, and a thorough preventive of dandruff.

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The Presbyterian.

FOR THE FAMILY.

Items for Lady Readers.

The Hon. Lady Freemantle contributes to the *Queen* an interesting account of an audience which she and her cousin, Miss Wells, recently had of the Empress of Japan at the Mikado's palace. "We duly received our cards of audience through the British *charge d' affaires.*" To meet the necessary requirements I had to adapt a handsome evening gown of black and grey brocaded satin, trimmed with black velvet, by filling the neck and sleeves with black lace. A set of moonstone stars, necklet, etc., completed my costume. Miss Wells looked well in a handsome gown of black broche silk, trimmed with a front of black beaded net over mauve silk, and gold ornaments. We passed over a drawbridge and through several gates, all guarded by sentries in the smart-looking uniform of the Imperial Guard. There was very little life stirring in the courtyard, nor was

THE PALACE

at all an imposing-looking building—simply a large bungalow-looking building, but raised from the ground. We were received by three Court officials in plain black Court dress, who conducted us along numerous corridors, all very handsomely carpeted and papered, with here and there a magnificent old lacquered door brought from some old palace. At length we were shown into a magnificent room looking into a court with fountains and shrubs, the room very well furnished in European style. We had not long to wait before being ushered into the presence of the Empress. The room in which she receives private presentations is very small, and I was quite unprepared to come upon her so suddenly, and only just had time to make my curtsey before finding myself close to her. The room was almost devoid of furniture—only a table or two and some pretty Japanese ornaments.

THE EMPRESS

was accompanied by three ladies, all dressed in soft mauve or grey shades of brocade, with high necks and trains. The Empress had on a mauve brocade made with high—rather pointed bodice, and fitting beautifully, and the skirt plain, with train. She wore some beautiful diamond ornaments in her hair and on her neck. She is small, as are most Japanese ladies, with a pleasant face, and, I can imagine, might brighten up if she were animated; but during our visit she was perfectly emotionless, and we could just see her lips move, but scarcely heard what she said. All our conversation was carried on in a low whisper, and, as I towered above my little interpreter, it was most difficult to hear what was said, and I had to bend my head in the most uncomfortable way. Our interview did not, however, last long. Then the Empress told me how glad she had been to see me, and put out her hand for me to take. I then made another curtsey and retired, Miss Wells taking my place, and after her little interview we both

BACKED OUT OF THE ROYAL PRESENCE,

and found ourselves in the fine large corridor leading to the private apartments of the Emperor and Empress, into which we were not allowed to intrude. From all I heard during my stay in Japan, the Empress must be a very good woman. She takes great interest in schools and hospitals, and visits them constantly, and is most generous, denying herself many little luxuries so that she may devote her own private money to gifts of charity; and she is much beloved by the ladies and gentlemen of the Court."—*Belfast Witness.*

Things Useful.

Delicate White Puffs.—Beat a pint of rich milk and the white of four eggs until very light, and add, slowly beating all the while, a cupful of finely-sifted flour and a scant cupful of powdered sugar and the grated peel of half a lemon. Bake in buttered tins in a very hot oven, turn out, sift powdered sugar over them and serve hot with lemon sauce.

German Christmas Cakes.—Into one quart of molasses (New Orleans is best) put a tablespoonful of black pepper, one of cinnamon, a teaspoonful of ground cloves and the grated rind of two oranges and one lemon. Let this stand a day. Then add flour enough to make rather a stiff dough, add about four teaspoonfuls of baking powder, which must be mixed with the flour, and a large spoonful of lard. Roll out the dough into long strips about as thick as your finger (working in more flour if too soft to roll), and with a sharp knife cut into pieces the size of a nut about half an inch long. Bake in a hot oven. Be careful not to put the nuts too near together in the pans or they will stick together. If they do, break them apart while hot.

(Contined from Seventh Page.)

Kate's kindergarten. If she was happy, that was enough. She should have her own way, whatever it might be, but for once it was a sweet, unselfish way, and a way that proved infectious, somehow. Before Christmas came every one in the house was interested in the ever increasing pile of gifts that were being made ready for the wonderful tree that Pen was to prepare for the kindergarten children, and by the time the possibilities of the box were exhausted, there were enough gifts not only for the babies, but for the "little mothers" and older brothers of the kindergartners proper.

And the happy day when Pen and Aunt Kate trimmed the tree with its gay blossoms of tinsel and sparkling ornaments, and hung upon it the wonderful fruits of delight, and of the still happier day when a living, loving little Pen watched the happy faces about the tree, giving the gifts with her own hands, was so carried away by her feelings that she gave yellow hired Gretchen a hug and kiss with the doll baby which brought out such rapturous shouts—well, all that is another story, you know, and I was only to tell you about Pen's possibilities.

You must guess the rest for yourselves. But I will tell you this. Pen had a royal Christmas gift. Her gift was a key that unlocked the doors of the kingdom of joy, the purest and sweetest joy in the world. She had learned the secret of happiness, loving and doing for others, and that is the secret that lies at the very heart of Christmas joy.

Rice Pancakes.—Boil half a pound of the best rice to a jelly in a little water; when cold mix with it a pint of cream, eight well beaten eggs, a dash of nutmeg and a pinch of salt; stir into this six ounces of butter, just heated, and enough dry, warm flour to make it into a smooth batter. Grease the inside of a pan with butter, then fry the pancakes a golden brown. Send them to the table rolled, a few at a time; lay them on an ornamental paper, dust over a little castor sugar, and serve with red currant jelly.

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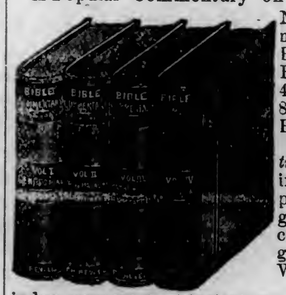
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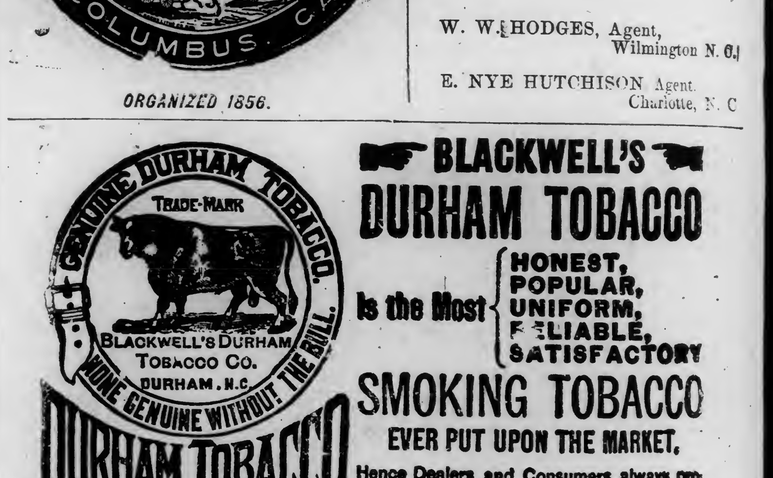
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CHILDREN'S COLUMN.

BENNY.

I told him Christmas morning,
As he sat upon my knee
Holding fast his little stocking!
Stuffed as full as full could be;
And attentive listening to me,
With a face demure and mild,
That old Santa Claus, who filled them,
Did not love a naughty child.

"But we'll be good, wont we moder?"
And from off my lap he slid,
Digging deep among the goodies
In his crimson stocking hid:
While I turned me to my table,
Where a tempting goblet stood,
Brimming high with dainty egg-nogg,
Sent me by a neighbor good.

But the kitten, there before me,
With his white paw, nothing loth,
Sat by way of entertainment,
Lapping off the shining froth;
And in not the gentlest humor
At the loss of such a treat,
I confess, I rather rudely
Thrust him out into the street.

Then how Benny's blue eyes kindled!
Gathering up the precious store
He had busily been pouring
In his tiny pinafore;
With a generous look that shamed me,
Sprang he from the carpet bright,
Showing, by his mien indignant,
All a baby's sense of right.

"Come back Harney!" called he loudly,
As he held his apron white
"You shall have my candy wabbit!"
But the door was fastened tight;
So he stood, abashed and silent,
In the centre of the floor,
With defeated look alternate
Bent on me and on the door.

Then, as by some sudden impulse,
Quickly ran he to the fire,
And while eagerly his bright eyes
Watched the flames go high and higher,
In a brave clear key he shouted,
Like some lordly little elf,
"Santa Kaus, come down the chimney,
Make my moder have herself!"

"I will be a good girl, Benny,"
Said I, feeling the reproof;
And straightway recalled poor Harney,
Mewing on the gallery roof,
Soon the anger was forgotten,
Laughter chased away the frown,
And they gamboled neath the live oaks
Till the dusky night came down.

In my dim, fire-lighted chamber,
Harney purred beneath my chair,
And my play-worn boy beside me
Knelt to say his evening prayer;
"God bess fader—God bess moder;
God bess sister"—then a pause,
And the sweet young lips devoutly
Murmured, "God bess Santa Kaus!"
He is sleeping—brown and silken
Lie the lashes, long and meek,
Like caressing, clinging shadows,
On his plump and peachy cheek;
And I bend above him weeping
Thankful tears—Oh! undefiled!
For a woman's crown of glory,
For the blessing of a child.

Pen's Possibilities.

BY MRS. GEORGE A. PAULL.

Pen was very pretty. Everybody said so, and, of course, what every one said must be so. Her hair was long and fair, and as Pen never romped, it was always in the most unruffled order. Her eyes were blue and they opened and shut—oh, what am I doing? Talking about Pen just exactly as if she was a French doll. I don't know but I would better begin my story all over again, if I am confusing Pen with the big Paris doll that was locked up in the trunk in the nursery, with all her wonderful Parisian wardrobe in another trunk with her doll ladyship's name upon it. But, you see, I know that Pen had not very much more heart than the doll, and that love and unselfishness and all the other qualities that make people happy had never been developed in poor little Pen, so she really might have been stuffed with sawdust, as far as her being a real flesh and blood child were concerned.

Aunt Kate was the most surprising person with whom Pen had ever become acquainted, she was so full of enthusiasm and enjoyed little things so heartily, while Pen won more pity from Aunt Kate than the most raggedy of the very raggediest children who went to the kindergarten where Aunt Kate taught. Of course, there were ever so many things, in fact, perfect oceans of them, that Pen had, and the dear little Antonies and Mickies, and Gretchens and all the rest of them, hadn't, but then they had something which was a richer possession than any of Pen's elegant ones. They each had a real child heart, and they were learning, in their happy hours in the kindergarten, some of the most beautiful lessons, of helpfulness and love for others, and they had reached the heart of the sweetest secret in the world—the secret of finding the very fountain of happiness by making others happy. When Pen simpered gently at something which aroused a passing amusement, Aunt Kate could have cried for her, thinking of the gleeful shouts and unrestrained laughter of the kindergarten babies, and she made up her mind that if she could only awaken the poor little doll up to interest in some one besides herself, she would be giving her a greater gift than all the money in the world could buy, for Pen had almost everything that money could give her.

Looking about one day through the house, Aunt Kate discovered a very large box. She stopped, turned back, and exclaimed ecstatically:

"Why, Pen, what are all these things? You will have to watch me till I go now, for I shall never be able to keep my hands off them."

Pen looked languidly into the box. It was a funny assortment. If you can imagine a perfect toy store all jumbled up together, with dolls, and their dresses and furniture, and animals that wound up and walked about, and snapped and snarled in a way to terrify you, and workboxes, and candy boxes, and books, oh! I cannot begin to tell you all, then you can imagine the contents of that box.

"Why, those are only my old toys, Aunt Kate," said Pen. "They are all broken somehow or other, and they aren't good for anything. Most of them are old-fashioned now, anyway. What would you do with them?"

"Oh! Pen, what would I do with them?" and Aunt Kate's face grew radiant. "I would give my kindergarten babies such a happy Christmas that they would laugh with delight for a year. Shall I tell you what this makes me think of? It is like looking into a mine of joys, and by just putting one's hand in, one could bring out such a lump of delight. Look at this," and she held up a little bead basket that had been bent into a cocked hat by being very much pressed for room by a toy elephant and a ball.

"If you should straighten this out, and send it to the little lame sister of one of my babies, you would make the child as happy as a queen. If every bead was a diamond, it would not make her any happier."

"Why, how funny," said Pen, but she looked more interested than usual.

"Pen, I do envy you, I declare I do," said Aunt Kate with another burst of enthusiasm, as she made a fresh dive into the box and brought up a small doll, elaborately dressed, with one arm hanging by a thread, but otherwise in perfect order. "I shall call this box 'Pen's possibilities,' and whenever I remember it, I shall think that very few little girls in the world have a chance to give as much happiness."

"Tell me more about it, Aunt Kate," said Pen, as she followed her aunt down stairs.

Aunt Kate could talk with golden tongued eloquence when it came to her kindergarten work, and she had won whole audiences, before now, into sympathetic interest, so it was not so strange that before she finished she had stirred this poor little selfish heart into warmth, and two bright tears crept down Pen's cheeks.

"And could I make them so happy, really Aunt Kate?" Pen asked wistfully. "Will you take my things to them? I don't mean only my old things, but anything that I have got. I don't care for my games a bit. I wish I did," she exclaimed, with a reflection of Aunt Kate's own zeal, "I would give them the thing I loved the very best in the whole world. Will you take the things to them, Aunt Kate?"

"I will tell you what will be better than that. You shall take them yourself. What do you think of that plan? And we will mend all the broken things while I am here, so that we shall exhaust all the possibilities upstairs first."

And Pen grew enthusiastic, and wanted to begin right away. When dinner came, she could hardly be persuaded to stop to eat, and her mother wondered somewhat sadly how it had happened that when she had given the child everything that money could buy, she had not once shown as much happiness as just now when she was working for Aunt

(Continued on Sixth Page.)



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J. W. JENKINS, Administrator.

ONE.

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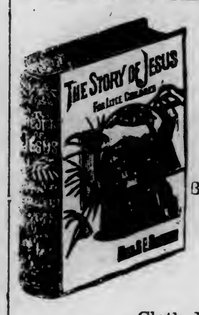
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	A. M.	P. M.		A. M.
Lv Weldon	11 57	9 27		
Ar R Mount	1 00	10 20		
	P. M.			
Ar Tarboro	2 23			
Le Tarboro	12 20			
	P. M.	P. M.		
Lv R Mount	1 08	10 20		6 00
Lv Wilson	2 08	11 03		
Lv Selma	2 58			
Lv F'y'ville	4 30	12 52		
Ar Florence	7 15	3 00		
	No. 47 Daily.			
	P. M.			A. M.
Lv Wilson	2 18			6 35
Lv Goldsboro	3 05			7 20
Lv M'gnolia	4 16			8 20
Ar Wilm'tn	5 45			10 00

TRAINS GOING NORTH.

Dated Nov. 18, '94.	No. 78 Daily.		No. 32 Daily	No. 40 Daily.
	A. M.		P. M.	
Lv Florence	7 25		7 15	
Lv F'y'ville	10 10		9 19	
Lv Selma	11 52			
Ar Wilson	12 42		11 15	
	No. 48 Daily			
	A. M.			P. M.
Lv Wilm'tn	9 00			6 30
Lv M'gnolia	10 32			8 02
Lv Goldsbo'	11 35			9 10
Ar Wilson	12 25			9 56
	No. 78 Daily.		No. 32. Daily.	
	P M		P. M.	P. M.
Lv Wilson	12 52		11 20	10 00
Ar R Mount	1 48		12 02	10 40
Ar Tarboro	2 23			
Lv Tarboro	12 20			
Lv R Mount	1 53		12 02	
Ar Weldon	3 10		12 55	
	P. M.		A. M.	

†Daily except Monday. ‡Daily except Sunday.

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Train leaves Tarboro N C, via Albemarle and Raleigh R R, daily except Sunday, 5 00 p m, Sunday 3 00 p m; arrive Plymouth 9 20 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 5 30 a m, Sunday 9.30 a. m, arrive Tarboro 10 25 a m and 11 45 a m

Train on Midland N C, Branch leaves Goldsboro daily, except Sunday, 6 05 a m, arriving Smithfield 7 30 a m. Returning leaves Smithfield 8 00 a m: arrive at Goldsboro 9 30 a m.

Trains on Latta Branch Florence R.R leave Latta 6 50 p.m. arrive Dunbar 8 00 p m. Returning leave Dunbar 6 30 a m; arrive Latta 8 00 a m. Daily except Sunday.

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CONDENSED SCHEDULE.
IN EFFECT Nov. 21st, 1894.

NORTH BOUND.	No. 2. Daily
Leave Wilmington	6.40a.m
Arrive Fayetteville	9.50 "
Leave Fayetteville	10.10 "
Leave Fayetteville Junction	10.13 "
Leave Sanford	11.34 "
Leave Climax	1.34p.m
Arrive Greensboro	2.05 "
Leave Greensboro	2.55 "
Leave Stokesdale	3.48 "
Arrive Walnut Cove	4.20 "
Leave WalnutCove	4.33 "
Leave Rural Hall	5.01 "
Arrive Mt. Airy	6.25 "

SOUTH BOUND.	No. 1. Daily
Leave Mt. Airy	9.45a.m.
Leave Rural Hall	11.06 "
Arrive Walnut Cove	11.35 "
Leave Walnut Cove	11.42 "
Leave Stokesdale	12.07p.m
Arrive Greensboro	12.55 "
Leave Greensboro	1.02 "
Leave Climax	1.30 "
Leave Sanford	3.17 "
Arrive Fayetteville Junction	4.28
Arrive Fayetteville	4.34 "
Leave Fayetteville	4.45 "
Arrive Wilmington	7.55 "

NORTH BOUND.	No. 4. Daily
Leave Bennettsville	6.45a.m
LeaveMaxton	7.52 "
Leave Red Springs	8.30 "
Leave Hope Mills	9.26 "
Arrive Fayetteville	9 50 "

SOUTH BOUND	No. 3. Daily
Leave Fayetteville	4.46p.m.
Leave Hope Mills	5.10 "
Leave Red Springs	6.02 "
Leave Maxton	6 38 "
Arrive Bennettsville	7.50 "

NORTH BOUND.	No. 16 Mixed. Daily ex Sunday
Leave Ramseur	6.50a.m.
Leave Climax	8.40 "
Arrive Greensboro	9.25 "
Leave Greensboro	9.40 "
Leave Stokesdale	11.00 "
Arrive Madison	11.50 "

SOUTH BOUND.	No. 15. Mixed. Daily ex. Sunday.
Leave Madison	12.30p.m.
Leave Stokesdale	1.25 "
Arrive Greensboro	2.35 "
Leave Greensboro	3.00 "
Leave Climax	3.55 "
Arrive Ramseur	5.35 "

NORTH BOUND CONNECTIONS.

Trains Nos. 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. Train No 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond and Danville R.R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R., for Winston-Salem. Train No. 16 connects at Madison with the Norfolk & Western R. R., for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS

Train No. 1 connects at Walnut Cove with the Norfolk & Western R. R., for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R., North and South Bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with the Atlantic Coast Line for Charleston, Jacksonville and all Florida points. Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South.

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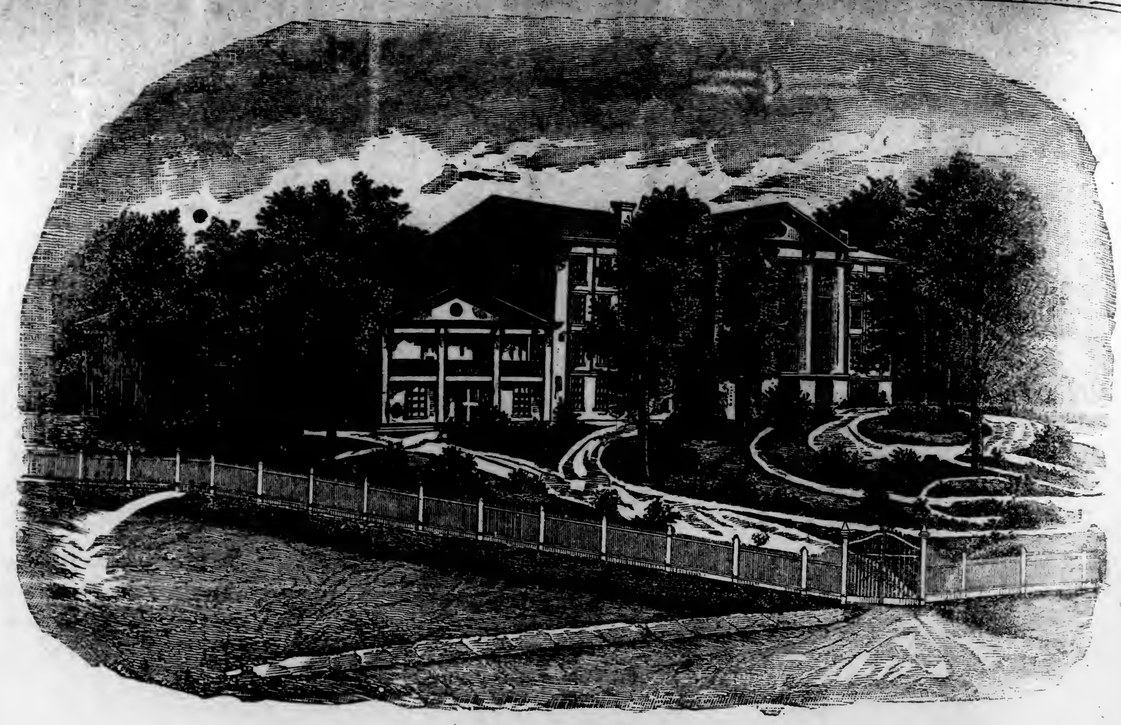
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TRAINS GOING SOUTH.

Dated Nov. 18 1894.	No. 55	No. 51	
	P. M.		
Leave Wilmington	*3 30		
Leave Marion	6 21		
Arrive Florence	7 10		
	P. M.	A. M.	
Leave Florence	*7 25	* 3 15	
Arrive Sumter	8 36	4 21	
		No. 52	
	P. M.	A. M.	
Leave Sumter	8 38	*9 58	
Arrive Columbia	10 00	11 10	

No. 52 runs through from Charleston via Central Railroad. Leaving Lanes 8 48 a. m., Manning 9 25 a. m

TRAINS GOING NORTH.

	No. 56	No 53.	
	A. M.	P. M.	
Leave Columbia	*4 30	*4 20	
Arrive Sumter	5 53	5 43	
		No. 50	
	A. M.	P. M.	
Leave Sumter	5 55	* 5 47	
Arrive Florence	7 10	6 55	
	A. M.		
Leave Florence	*7 35		
Leave Marion	8 16		
Arrive Wilmington	11 00		

*Daily. †Daily except Sunday.

No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6 28 p. m., Lanes 7 06 p. m., Charleston 8 40 p. m.

Trains on Sonth and North Carolina R. R., leave Atkins 9.40 a. m., and 6.30 p. m., arriving Lucknow 11.10 a. m., and 8.00 p. m. Returning leave Lucknow 6.45 a. m., and 4.20 p. m., arriving Atkins 8.15 a. m., and 5.50 p. m. Daily except Sunday.

Trains on Hartsville R. R., leave Hartsville at 4 30 a. m., arriving Floyds 5 00 a. m. Returning leave Floyds 8 40 p. m., arriving Hartsville 9 10 p. m. Daily except Sunday.

Trains on Wilmington, Chadbourn and Conway Railroad leave Chadbourn 10 10 a. m., arrive at Conway 12 30 p. m., returning leave Conway at 2 00 p. m., arrive Chadbourn 4 50 p. m. Leave Chadbourn 5 35 p. m., arrive at Hub at 6 20 p. m. Returning leave Hub 8 15 a. m., arrive at Chadbourn 9 20 a. m. Daily except Sunday.

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